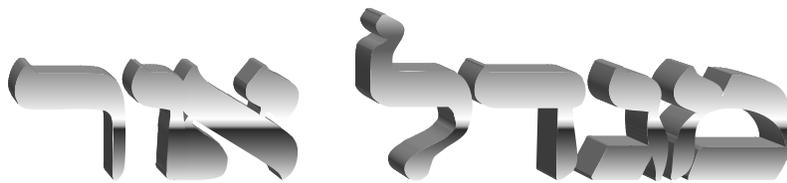


לע"נ ליבא  
בת ר' ישראל ניסן ע"ה  
ויבדלח"ט ליכות רפואה  
שלימה למרים בת רחל  
ורוחמה עליה שרה חנה בת  
אסתר ליבא



This issue sponsored לע"נ  
ר' שרגא פייבל בן ישראל ניסן ע"ה  
**Phil Itzkowitz z"l**  
יארצייט כ"ז אייר  
By his loving family.  
**יהי זכרו ברוך**

©2008 - J. Gewirtz

*A publication dedicated to Harbotzas Torah*

**שבת ויו"ט Zmanim for**

Wesley Hills, NY

- 6:52 - פלג המנחה
- 8:08 - הדלקת נרות
- 8:26 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:27 - שקיעה
- 9:17 - צאת הכוכבים
- 9:39 - צאת 72
- 8:09 - הדלקת נרות יו"ט
- 8:27 - שקיעה
- 12:55 - חצות
- 5:23 - נץ החמה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:28 - שקיעה
- 9:18 - הדלקת נרות ב' - Not Before
- 5:23 - נץ החמה
- 8:29 - שקיעה יום שני
- 9:19 - צאת הכוכבים
- 9:41 - צאת 72

Times courtesy of MyZmanim.com

**Did You Know?**

At Sinai, we said, "Na'aseh v'nishma, We will do and we will hear." It is famously asked how we can do the mitzvos before we learn them. One approach is as follows: One of the forty-eight ways to acquire Torah, as delineated in Pirkei Avos, is Emunas Chachamim - trust in the Sages. We are told not to veer from their words right or left, even "if they tell you your left hand is your right." Often we may view a situation one way, but the Torah tells us the reality is another. The Torah or Sages forbid something, or direct a certain course of action and we say, "Times change, the law should change," or, "If we had a Sanhedrin now, they would definitely change this." Those are not issues for us to decide, rather it is for us to do as we are directed, believing that there is a greater understanding than our own. Perhaps, in the future we will find out how it was correct. Therefore, we first do - na'aseh, and later we may understand - nishma.

**Thought of the week:**

**No one is going to turn down a good meal because he doesn't understand the digestive system.**

Get Migdal Ohr via e-mail to share with others by writing to:  
info@jewishspeechwriter.com

**"דבר אל בני ישראל איש או אשה כי יעשו מכל חטאת האדם למעל מעל בה'..."** (במדבר ה:ו)

**Speak to B'nai Yisrael: When a man or a woman commits any of the sins against man, acting treacherously against HaShem, and that person is guilty.**

Rashi and other commentaries explain that this posuk is reiterating the prohibition against theft mentioned in Vayikra. It is repeated here, says Rashi, because of the new facets of the law, the first being that one is not obligated to pay the extra fifth of the value of what he took based on the testimony of witnesses, but only on his own admission, and the second that one who steals from a convert who has no heirs must pay the money to the Kohanim.

The Sipurno explains that the phrase "acting treacherously against HaShem," is used to describe an act of thievery against a human being because he causes a desecration of HaShem's holy name in the eyes of the convert who sought refuge under His wing. Therefore, he must bring a sacrifice like anyone else who profaned something holy.

In reading this verse, there is something very interesting to note. It says, "Speak to B'nai Yisrael" and begins to say what they were to be told. Often, we find that Moshe is commanded to "speak to B'nai Yisrael, and say unto them." Chazal tell us that the word "dabeir" is harsher, while "v'amarta" is a softer tone of voice. Why specifically here does the Torah maintain the harshness of a command?

Perhaps, the two reasons of Rashi can give us a single rationale for a stricter approach. When one stole from the convert, he created a Chillul HaShem, as the Sipurno explained. Yet, he is not obligated to pay a fifth extra to Hekdesh until such time as he himself admits his sin. The temptation, therefore, is to avoid this charge by simply not acknowledging any wrongdoing took place.

Utilizing this loophole might be similar to the Gemara in Brachos (35b) which says that earlier generations used to bring their produce through the front gate of the silo so it would become obligated in tithes, while later generations would bring it through the back or the roof to avoid this obligation. While the trickery worked, it was a disgraceful act because we should not be looking for ways to get out of Torah, but rather for ways to be obligated and fulfill it.

Therefore, the Torah says, "Speak to the Children of Israel," convey the seriousness of this Chillul HaShem and ensure that they will follow the prescribed method of remedying the situation. It doesn't say, "and say to them," lest they feel they have the option to be lax in this mitzvah, and choose the easy and cheaper way out. We must put ourselves out for Torah and Mitzvos for only in that way will we merit being G-d's special nation.

**"בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני"** (שמות י"א)

**In the third month of the B'nai Yisrael's departure from the land of Egypt, on this day they came to the desert of Sinai.**

The phrase "on this day" is curious here. It should have said, "on that day." Rashi says we learn that the Torah should be exciting and fresh to us as if it were given today. There is also another inspiring explanation.

The message is: "Don't worry about the failures of yesterday." Of course you must do Teshuva for past sins or failing to fulfill Torah and Mitzvos, but after that, move on. Today is the day you need to focus on; today is where you should put your strength.

The Ari z"l says that each day, we awaken with a new soul, not the same one we deposited with HaShem the previous night. That one has gone up to Heaven for a reckoning. It is our job to ensure that every one of our souls accomplishes what it was sent down to Earth for on its day.

**On this day, what will you achieve?**