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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:10 - פלג המנחה
- 7:15 - הדלקת נרות
- 7:33 - שקיעה
- 9:02 - זק"ש מ"א
- 9:38 - זק"ש גר"א
- 10:44 - סוף זמן תפילה
- 7:32 - שקיעה
- 8:14 - צאת הכוכבים
- 8:44 - צאת 72

Sun. 1:14:12 PM - מולד אלול -

Times courtesy of MyZmanim.com and EzrasTorah.org

Did You Know?

As our parsha teaches, when Shmita ends, so does the ability to request payment of certain loans. During Shmita one may collect debts, but afterwards, he can no longer request the repayment of any loan that came due before the Shmita year ended. If the borrower tries to repay the loan after Shmita, the lender must say to him "I have forfeited the debt and you no longer owe me anything". If the borrower responds that he nevertheless wants to repay the lender, then the lender may accept the payment. However, if the borrower explicitly states that he wants to "repay the loan," the lender may not accept the payment. The lender is permitted to ask people to intercede on his behalf to ensure the borrower returns the loan as a gift.

However, if loans are handed over to a Bais Din (Jewish court of law) to collect, they may be collected even after Shmita. Hillel HaZakein institutionalized handing over one's debts to a Bais Din, using a document called a Prozbul, which is written and signed in the presence of 3 learned Jews before the end of Shmita. Money (or items) loaned after the Prozbul is written are not covered by the Prozbul, and some have a custom of borrowing a dollar after the Prozbul is written, then going through the steps of offering to pay it back, declining and declaring it forfeited, and paying it back as a gift and midas chasidus. Some also complete a Prozbul before the Rosh HaShana before a Shmita year.

Prozbul forms are available in many shuls at the end of Shmita (like this year) before Rosh HaShana and should be completed and retained by lenders.

Thought of the week:

**You can't take it with you;
you can only send it ahead.**

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"ואכלתם שם לפני ה' אלקיכם ושמתם בכל משלח ידכם אתם ובתיכם אשר ברכך ה' אלקיך" (דבר יב:)

"And you will eat there before HaShem, your G-d, and you shall rejoice in all that you have undertaken, you and your households, as HaShem, your G-d, has blessed you."

The parsha describes the process of bringing korbanos to the place of the Shechina, (e.g. Mishkan Shilo, Bais HaMikdash) and continues by saying that after we bring our korbanos, both obligatory and voluntary, we should eat there and rejoice in all that we have undertaken.

Rashi tells us that one is to bring voluntary gifts in accordance with the amount HaShem has blessed him. This would imply that the previous undertakings, which were blessed with success, are what our posuk refers to.

The Sipurno, though, says that the result of serving HaShem with joy, as is the way of one who serves with love, is that you will find future success and enlightenment. This sounds as if the endeavors one will rejoice over have not yet happened.

The phrase used for "all your undertakings" literally translates as, "all the stretching out of your hand." It means that whatever you put your hands into will find success. However, the true meaning of this posuk may be alluded to by the unusual phraseology which can also mean "all the money you spent."

The commandment to be joyous is repeated several times, usually following the bringing of korbanos. Offerings can be expensive, yet the Torah assures us that only after we have brought gifts to HaShem can we be happy.

Perhaps with this we can understand the words of Rashi and the Sipurno. Rashi says one should be happy with all the times he has stretched out his hand and HaShem has blessed him. When one spends money properly, caring for the poor, supporting Torah, and doing mitzvos with it, HaShem sees him as a worthy "fund manager," and sends him more success in the future, as the Sipurno says.

However, true success is embodied in being able to give away the money for good and consider that success as well. R' Akiva once asked R' Tarfon for money to purchase a city. R' Tarfon gave him 4,000 gold dinars which R' Akiva then distributed to the poor. When R' Tarfon asked how his real estate was doing, R' Akiva showed him the city which had been revitalized by his tzedaka. R' Tarfon acknowledged that R' Akiva was wiser and more understanding than he.

Money is only good for what it can buy you. When it is spent on Torah and mitzvos, it has been put to use and acquired reward. Holding on to it tightly only increases the chances of losing it. That is why we are told to come and spend money on the holiday and in praise of HaShem. Only then do we have something to rejoice over, and our future dealings, done in that vein, will also be blessed with success.

A wealthy philanthropist came to the Satmar Rav z"l with a problem. "Many charities have come to depend on me, but my family is growing; I have children in kollel and pay tuition for grandchildren. I simply can't meet all of my obligations."

The Satmar Rav showed him the posuk in parshas R'eh (16:11), which says regarding Yom Tov, 'You are to rejoice in the presence of HaShem --- you, and your son and your daughter, and your male slave and your female slave, and the Levite who is in your city, and the proselyte, and the orphan and the widow who are among you.' "You may think this verse tells you that you must support all eight people, but that is not true.

Rashi on this posuk says, 'Four of Mine and four of yours. If you make My four happy (Levi, ger, orphan, widow) I will make your four happy (your children and servants.)'

"R' Yid," continued the Satmar Rav, "Keep supporting the schools and tzedakos that count on you and HaKadosh Boruch Hu, Himself, will see take care of your family."