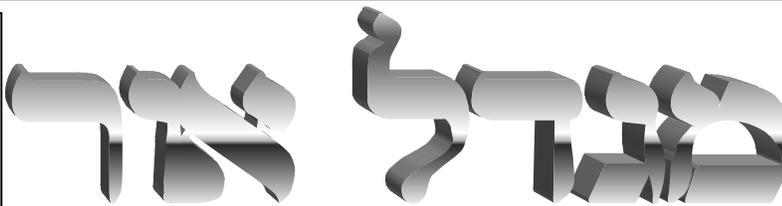


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A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

|         |               |
|---------|---------------|
| 6:45 -  | הדלקת נרות    |
| 7:03 -  | שקיעה         |
| 9:24 -  | זק"ש מ"א      |
| 10:05 - | זק"ש גר"א     |
| 11:05 - | סוף זמן תפילה |
| 7:05 -  | שקיעה         |
| 7:46* - | צאת הכוכבים   |
| 8:17 -  | צאת 72        |

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Did You Know?

#### You've Gotta Keep Your Head Up

OK, you know that Jewish men wear a head covering. Some call it a kipa, or covering, but the more traditional word is to call it a yarmulka. No, this is not Yiddish, it's actually Aramaic and its origins can be traced back to the Talmud (Shabbos 156b).

There we are told that the mother of the great sage, R' Nachman bar Yitzchak, was told by astrologers that her son was destined to be a thief.

His mother urged him to always keep his head covered so the fear of heaven should be upon him, and to pray for Divine mercy.

He didn't know why she said this, but one day, as he learned Torah beneath a date-palm tree, his head covering slipped off and he was overwhelmed by an urge to eat the dates, though they were not his.

He was so taken by this desire that he jumped up and bit off a cluster with his mouth!

He then understood that as long as his head was covered, he was reminded that G-d was above him, ever-vigilant, and watching every move he made.

When he didn't have it covered, he was able to be carried away by his evil inclination and even stoop to stealing from others.

The covering his mother initiated came to be known as the yarmulka, a contraction of the Aramaic words, Yareh d'Malka - fear of the King.

#### Thought of the week:

Some things are all or nothing. If it's 99% Truth, then it is 100% Falsehood.

”נפש כי תחטא ומעלה מעל בה' וכחש בעמיתו בפקדון או בתשומת יד או בגזל...” (ויקרא:נבא)

**If a person will sin and commit a trespass against HaShem and be deceitful towards his friend regarding a pledge or about putting of a hand or about robbery...** (Lev. 5:21)

Parshas Vayikra lists a variety of different korbanos to be offered to atone for a variety of sins. One who made use of sanctified items unintentionally was called a “mo'il,” a trespasser, who had used something that belonged to G-d. He was required to repay the item plus a fourth of its value, so that his penalty was now a fifth of the amount repaid.

In this posuk, however, the Torah uses the word trespass, but it is not referring to items that were sanctified for use in the Mishkan. Rather, it is talking about more mundane matters, for example one who was given an item for safekeeping and he now denies it, or he misused funds placed with him, or even that he has not paid someone who worked for him. True, these are terrible things, but how can it be compared to taking something from the holy items of the Mishkan? One is a sin against G-d, the other is merely a sin against man.

Rashi quotes R' Akiva who asks why the Torah says it is a sin against HaShem. He explains that unlike a loan which has witnesses, these cases were when someone trusted his friend and the only one who is aware of it besides the two of them is G-d, Himself, Who was present when the transaction took place. Therefore, by denying the theft, he is denying the omniscience of HaShem, as if He might not have known about it.

We find a similar concept in that one who steals openly must return what was stolen, but one who stole clandestinely must pay double. The thief who stole when no one was looking was afraid of being seen by people, but he was not afraid of G-d. Therefore, he is fined more money for this denigration of HaShem.

There is another level to this travesty. When one sins against HaShem because he is overwhelmed in the moment by a lustful desire, it is understandable that one is human and though he may logically understand that it is wrong to do, he cannot help himself. HaShem is understanding and will accept his sincere repentance.

When he sins against his fellow man in financial matters, however, he is not only hurting someone about whom HaShem cares greatly, he is denying the fact that everything he has comes from HaShem. He denies that HaShem is the one who sustains all life, and gives each creature its daily bread. In essence, he is denying the function of the entire universe. In fact, the Gemara (Bava Basra 88b) says that stealing from man is *worse* than committing a lustful sin.

Further, when a man succumbs to a sinful physical pleasure, he gains the experience, though it is wrong and he will be punished. When one cheats in business, though, all he succeeds in doing is causing HaShem to reduce his income somewhere else, thus “forcing” G-d to do more work in returning things to their rightful owner and he gains nothing.

Finally, by divorcing his dealings with man from his dealings with G-d, feeling he can be holy in the synagogue and wicked in the office, he undermines the whole Torah which came from HaShem as a unit. Such a man has violated G-d's space and His sanctity, and he has sinned against G-d through his sin against man, thus ruining his relationship with both of them.

Someone once told R' Shimon Schwab z"l about the unfortunate fate of a certain man. “He is a frum (meticulously observant) Jew who was sent to jail because he embezzled from his company.” Shaking his head, R' Schwab said, “That's not true.”

“Yes,” said the fellow, “unfortunately it is true. There were witnesses and proof that he stole the money and now he will have to sit in jail.”

“That's not what I mean,” replied the great man. “I meant that if he stole money, you simply cannot call him a frum Jew!”