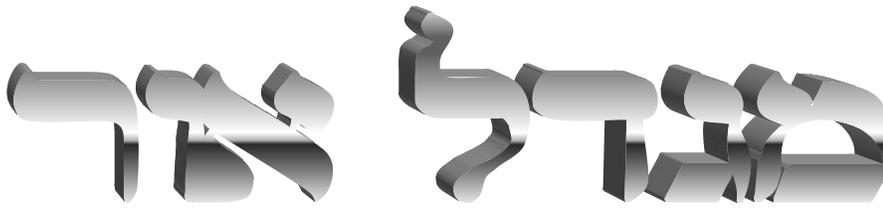




משנכנס אדר  
מרבין בשמחה!

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A publication dedicated to Harbotzas Torah

The power of Tefila on Purim is tremendous.

Don't waste this chance to daven for the important things you and others need.

Be careful what you ask for, because you WILL get it!

### Zmanim for שבת

Wesley Hills, NY

- 6:44 - הדלקת נרות
- 7:02 - שקיעה
- 9:30 - זק"ש מ"א
- 10:06 - זק"ש גר"א
- 11:06 - סוף זמן תפילה
- 7:04 - שקיעה
- 7:46 - צאת הכוכבים
- 8:16 - צאת 72

Times courtesy of MyZmanim.com

אנוטען שבת!

### Did You Know?

There is a Biblical mitzvah to read Parashas Zachor from a Sefer Torah once a year. Although the Rabbis have instituted that Zachor be read in public on the Shabbos before Purim, the mitzvah can be fulfilled by performing it at any time during the year. Most poskim, therefore, consider the reading of Parashas Zachor to be a mitzvah which is not time-bound, thus making it obligatory upon women. There are conflicting views among the poskim as to what is the practical halachah. Some rule that women are obligated in Parashas Zachor while other poskim note that it is commonly accepted that women do not go to shul to hear Parashas Zachor. Since there is no clear-cut ruling, it is commendable for women to make the effort to go to shul to hear the public reading of the Parashah. Indeed, in many congregations it is the accepted practice for women to do so. Men or women who are unable to go to shul should read Parashas Zachor aloud for themselves from a Chumash since, according to some poskim, one can fulfill the mitzvah in this fashion. It is questionable if a Sefer Torah may be taken out of the Aron ha-Kodesh specifically to read Parashas Zachor for women. Harav M. Feinstein z"l is quoted as strictly prohibiting this practice.

Source: Weekly Halacha, R. D. Neustadt

### Thought of the week:

Instead of loving your enemies -- treat your friends a little better.

Spread the word! Distribute Migdal Ohr in YOUR shul! Get it in PDF, just e-mail info@jewishspeechwriter.com

”נפש כי תחטא ומעלה מעל בה' וכחש בעמיתו...” (ויקרא:הכא)

**“If a person will sin, and commit a trespass against HaShem and be deceitful toward his friend...”**

The obvious question here is why the Torah calls the act of stealing from another person in one of a variety of ways is called a trespass against HaShem. Rashi quotes R' Akiva who explains that these are cases where there are no witnesses but the Al-mighty Himself, and thus, when one denies that he owes his friend anything, he is contradicting what G-d has witnessed. It may be similar to the expression that one who steals secretly (ganev) is worse than one who steals openly (gazlan) because he fears people more than he fears G-d.

The Ohr HaChaim offers another insight. He says that when one takes something that is not his, or withholds payment he should rightfully give, he is casting aspersions on HaShem, Who allocates money to each person. When he takes matters into his own hands and changes the Divine judgment, it is as if he says that HaShem judged incorrectly, and gave this money to his friend in error. In both explanations, we find that the person sinning is denigrating what HaShem has done, and that HaShem's words and actions are light in his eyes. He feels that he knows better, and this is an act of treachery.

We find a further act of treachery in the specific act of deceiving his friend. The famous Gemara in Taanis (23a) relates that when Choni HaMa'agal slept seventy years and returned to the Bais HaMidrash, no one believed it was him and they did not give him respect. He thereupon asked HaShem to take his life. Rava said, “This is what people mean when they say, “Either companionship or death.””

HaShem had given the person in our posuk the friendship of another who entrusted his belongings to this man, or trusted him to pay on his word, and he went and defiled that trust by cheating and taking advantage of his fellow man. He is thereby declaring that he doesn't need HaShem's “favours” and can take care of himself on his own. This is a direct affront to the Ribono Shel Olam and a lack of appreciation for the companionship he had enjoyed. By acting as he does, he no longer deserves the respect of others and would be better off dead.

The lesson here is that one must appreciate the others in his life, and recognize that they are a gift from HaKadosh Boruch Hu. We must be trusting of them, and deserving of their trust. To do any less would be a desecration of HaShem's name.

One of Haman's primary claims to Achashveirosh was that the Jews were scattered around the world and not unified. We countered that claim by joining as a group and fasting around the world. Amalek attacked us as we left Egypt, intent on harming us even at their own detriment. Esther, on the other hand, was willing to give up her life to save the lives of her nation. The mitzvos of Purim too, giving presents to poor people, sending gifts to enhance our relationships, and the festive Seudah which is generally celebrated in a group, clearly underscore the importance of Jewish unity, self-sacrifice for others, and appreciation of HaShem's gift of our fellow man.

*A man who was marrying off his third son called the other two together. “I am making a wedding for your brother,” he said, “and I want you to prepare your families with whatever you need for this occasion. I will reimburse you for whatever you spend in my honor.”*

*The son who was well-to-do made great preparations, having expensive clothing made for his family and ordering the finest carriage to take them to the wedding. The other son was quite poor, so he cleaned his family's tattered garments as best he could and hired an old mule cart to transport them.*

*After the wedding, the rich son handed his father a list of his expenses. “Those bills are your own,” replied his father, seething with anger, “for I only promised to pay for what was done in my honor. Had you truly had my honor in mind, you would have made sure your brother's needs were met too.”*