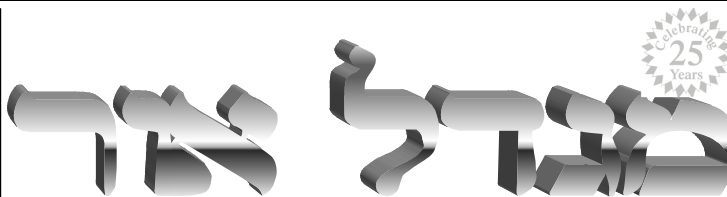


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A publication dedicated to Harbotzas Torah

Dedicated l'illui Nishmas
Rebbetzin Libby Gewirtz
Liba bas R' Aryeh Zev a"h

By her loving family.

Quiet and strong, she knew how to
motivate with few words, and when
silence would win the day.

Yahrtzeit 21 Sivan

Zmanim for שבת

Wesley Hills, NY

8:12 -	הדלקת נרות
8:30 -	שקיעה
8:14 -	זק"ש מ"א
9:09 -	זק"ש גר"א
10:25 -	סוף זמן תפילה
8:30 -	שקיעה
9:22* -	צאת הכוכבים
9:43 -	צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Now You Know!

When Hashem commanded the Jews to reenact the Korban Pesach the next year, there were several who were unable to participate because they were ritually impure.

They had been involved in a Mais Mitzvah, carrying corpses to burial, and would not be purified in time to bring the korban with everyone else.

They came to Moshe to ask why they should be denied the opportunity to participate in the communal mitzvah with everyone else.

Moshe told them to stand at the door of the Mishkan, and he would go in to ask Hashem, and return right away to tell them the answer.

Rashi says, "Fortunate is the man who has such confidence, that whenever he wishes to speak to the Shechina [he can.]"

What enabled Moshe to say this so confidently, perhaps, is that he wasn't relying on his own greatness, but Hashem's. Hashem is called a melamed, a teacher, and He freely gives of Himself to His students.

Further underscoring Moshe's humility is that he told them, "I will go and listen, then come and tell you what Hashem commands you." Moshe replied that Hashem would answer him in the merit of the askers.

We learn from Moshe that we can all seek Hashem with confidence, as long as the confidence isn't in ourselves, but in His greatness and kindness.

Thought of the week:

There's nothing wrong with believing in yourself, if it's based on the belief Hashem has in you.

”וכי תבאו מלחמה... והרעתם בחצצרת ונזכרתם ה' אלקיכם ונושעתם מאיביכם.” (במדבר י"ז)

“When war comes to your land... you shall blow trumpets and be remembered before Hashem, your G-d, and saved you're your enemies.” (Bamidbar 5:2)

Hashem commanded Moshe to fashion silver trumpets which would be used for numerous reasons. They would summon groups of people, and initiate the breaking of camp and beginning of traveling. They would also be sounded on festivals as an accompaniment to the offerings. We know that in modern times trumpets add pomp and circumstance to royal gatherings, and it seems it was similar then.

However, this posuk seems somewhat different. It says that when we are in danger, we are to blow these trumpets so we are remembered by Hashem and He will save us. Does Hashem need horns to awaken Him or to jog His memory? Certainly not. What, then, is the message of these trumpets?

The Ibn Ezra says that because you have done what Hashem told you to do, i.e. create these trumpets, you will be remembered well for having heeded His command. Additionally, the wailing sound of the trumpet would arouse the people to cry out to Hashem. Those two will stand in our merit and enable our salvation.

The Bechor Shor disagrees on what is remembered. He follows the order of the verses and the next one after this speaks of blowing on festivals accompanying korbanos. Therefore, the merit recalled is that of the sacrifices we offer to Hashem. According to him, it is still possible that we also need to call out to Hashem, despite having a merit.

We'd like to suggest that the main criterion for being saved is crying out to Hashem, and appealing to His mercy. That may very well be part of the original mitzva, so we have a reminder where our salvation comes from.

Here, though, we have merits. Either the merit of listening to Hashem and making the trumpets, or the merits of bringing sacrifices and doing Hashem's will in that fashion. Despite this, we are to appeal to Hashem to save us not because we deserve it, but because He is merciful and kind.

The wailing sound of the trumpet, the Teruah, is broken. It serves to remind us that none of us are consistently good and unwavering in our service of Hashem. We have our ups and downs and our moments of challenge. This reminds us to pray to Hashem to save us because He is merciful, and because of this, we are answered and saved.

One of the strongest tools in our arsenal against our enemies is the knowledge that we are powerless to protect ourselves, be it from enemies, or from the Yetzer Hara. Instead, we turn to Hashem with the recognition that we are helpless, and Hashem steps in as our Protector and rescues us from harm.

As the King made his rounds through the prison, he spent a few moments listening to the stories of his prisoners. “I am innocent,” explained one. “It was a man who looked like me who stole, it was a mistaken identity.”

“My neighbor framed me,” said another. “He wished to steal my property so he lied to the magistrate about me.” A third called out, “It was not my fault! I was orphaned at a young age and had to take to a life of crime. I am a victim of circumstance.”

Only one man remained silent, and it struck the King. “What is your story?” he asked the solemn man. “Sire,” he replied “I am guilty as charged and am ready to serve my time.”

“Release him!” said the ruler, “he obviously has no business in here with all these innocent men.”