



Dedicated לע"נ
ליבא בת ר' ישראל ניסן ע"ה
Leiba Kizelnik a"h
Beloved Wife, Mother,
Grandmother and Great-
grandmother.
יארציט ל"א מנחם אב

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:35 - פלג המנחה
- 7:45 - הדלקת נרות
- 8:03 - שקיעה
- 8:54 - זק"ש מ"א
- 9:30 - זק"ש גר"א
- 10:41 - סוף זמן תפילה
- 8:02 - שקיעה (fast begins)
- 8:47 - צאת הכוכבים
- 9:14 - צאת 72
- 1:01 - תצות ט' אב
- 8:47 - סוף תענית

Times courtesy of MyZmanim.com

Did You Know?

When Tisha B'Av falls on a Sunday like this year, there are different halachos than usual: On Shabbos afternoon, it is preferable to study only Tisha B'Av or mourning-related topics. If one cannot do this, he may learn what he normally learns but Pirkei Avos is customarily not studied this Shabbos.

The normal rules of Seuda HaMafsek (the final meal before the fast) do not apply, and at Seudah Shlishis, one may eat meat, wine or any food he desires. One MAY NOT, however, say that he is eating in order to be able to fast, nor may he take a pill to aid him in fasting, as these would be *hachana*, preparing on Shabbos for after Shabbos. Company at this meal should be avoided unless one usually has company at Seudah Shlishis. The prohibitions of eating, drinking, and washing any part of the body begin at sunset (*shkia*), though one may sit on a chair until nightfall. Since it is not proper to wear Shabbos clothes on Tisha B'Av, one should say Baruch HaMavdil Bain Kodesh L'Chol at nightfall and then change before Maariv if time allows. No preparations may be made on Shabbos for Tisha B'Av, so one may not carry shoes or kinos to Shul even where there is an eruv. Shoes are removed either after Borchu, or before Maariv, depending on custom. Borei Me'orei HaAish must be recited on Motsai Shabbos and dishes should not be washed until Sunday after chatzos unless they will attract insects. Prior to breaking one's fast, Havdala must be made. It consists only of HaGefen and HaMavdil, even if one forgot Me'orei Ha'Aish on Mots'k.

Thought of the week:
The best things in life aren't things.

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"ואצוה את שפטיכם... לאמר שמע בין אחיכם ושפטתם צדק בין איש ובין אחיו ובין גרו" (א:טז)

"I commanded your judges at that time, saying, 'Listen among your brothers and judge righteously between a man and his brother or his disputant.'"

There is some difference of opinion as to the meaning of the word, "גרו," his disputant. Onkelos says it refers to a stranger, or convert, while Rashi implies that it either comes from the word meaning gather, as he "gathers" evidence against his friend, or from the word meaning "to dwell," referring to an argument with someone close, with whom he dwells, such as a brother.

Some explain that Rashi shied away from Onkelos's explanation because it is obvious that at some point judges would have to hear cases involving converts. Additionally, the suffix on the word renders it as, "his stranger," and the possessive form seems incongruous. The Netziv points out that the posuk is written in such a way as to be understood to say, "between man and his brother or between [man and] his disputant."

Perhaps, we can explain the use of the possessive pronoun and the fact that "man" is only mentioned once, and reconcile the interpretation of גרו to mean, "his stranger."

Often, when people become embroiled in disputes, especially over money, they change and become different people. Someone who was a friend, perhaps even a relative, can now become an adversary. That is why the posuk only says, "Between man and his brother or his stranger." The same man who was initially dealing with his brother, now sees him as nothing more than someone from a far off land with no claim to his property.

This also explains the use of the possessive pronoun and the specific mention of a convert. We are not talking about an actual convert, but a fellow who becomes a stranger in the eyes of the other claimant. It's possessive because the second fellow is an outsider to him, but no one else.

The answer to this problem lies in Moshe's command to the judges: Listen and pay heed to the disagreements between YOUR BROTHERS and judge righteously. By remembering that we are all brothers, with equal rights to exist, the judges will not favor one over the other. When they judge fairly, they will also hopefully remind the litigants that they are brothers as well, and neither is more deserving of "justice" than the other.

The Bais HaMikdash was destroyed because of *Sinas Chinam*, unwarranted hatred. If people remembered that all we have comes from HaShem, we would not be so determined to win at all costs. If we loved our fellow man, we would want him to be successful and not begrudge him.

This is the message of our posuk: remember that we are all brothers, created in the image of HaShem, and do not allow your own desires to make you view them as any less.

The Brisker Rov once lent a man a not-inconsiderable amount of money. When the time for repayment arrived, the man did not have the money and was ashamed to come to the Rov for an extension. He avoided him for some time but since the Brisker Rov never mentioned it again, he assumed the Rov had forgotten. He relaxed and waited until he was able to repay the loan.

When that time came, he approached the Brisker Rov with a slightly sheepish smile on his face. "I'm sure the Rov doesn't remember," he began, "but some time ago you lent me money, and I am here to repay the loan."

"Not remember?!" exclaimed the sage. "Of course I remembered. There are two ways to walk from my home to the Bais HaMidrash. The shorter way gets me there faster but takes me past your house, while the longer way is quite circuitous but does not pass your home.

Since the day I lent you the money I have taken the longer way so as to avoid the issur of appearing demanding. I went out of my way to make you comfortable in borrowing the money and thus lend properly. I did not forget about the money, but neither did I forget about you."