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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:49 - פלג המנחה
- 8:02 - הדלקת נרות
- 8:20 - שקיעה
- 8:48 - זק"ש מ"א
- 9:24 - זק"ש גר"א
- 10:36 - סוף זמן תפילה
- 8:20 - שקיעה
- 9:02 - צאת הכוכבים
- 9:32 - צאת 72

Times courtesy of MyZmanim.com

The Shulchan Aruch paskens that one must leave a space of an Amah by an Amah unpainted opposite your front door as a zecher l'churban, a reminder of the destruction of the Bais HaMikdash. The Mishna Brura and many recent Achronim try to justify the fact that most people do not keep this minhag today. These arguments are admittedly weak justifications and include fear of the goyim and a different kind of paint than the gemara refers to. Many gedolim always kept this minhag, and in Eretz Yisroel most people do as well. R' Binyomin Zilber, in his sefer Az Nidbiru, notes that it is ironic how in Eretz Yisroel where we don't need any reminders about the Churban since it is always before us, we keep this minhag. Yet in Chutz La'arets where people build their lives and homes without giving thought to the possibility of Moshiach's imminent arrival, they do not bother with this important minhag.

On Tisha B'Av, we got caught up in the words of the Meraglim. To counteract that, we learn this week's melacha in Hilchos Shabbos: 14. **Menafetz - Disentangling, Combing Raw Materials.**

After bleaching the wool, the next step is to comb the tangled threads to prepare it for spinning / weaving (by hand and with a comb). The prohibition of menafetz applies to the act of beating compact material into separate strands. This includes one who combs wool or beats flax stalks or any similar process. Some add that menafetz also applies to loose hair, in which case combing a wig is also prohibited on Shabbos.

Thought of the week:
Life has no limitations, except the ones you make.

"נשלחה אנשים... וישבו אתנו דבר את הדרך אשר נעלה בה ואת הערים אשר נבא אליהן"
 (דברים אכ"ב)
"You approached me, all of you, and said, "Let us send men ahead of us to spy out the land for us, and let them bring back word to us: the route we are to go up on and the cities we will be coming to."

We all know how the story of the spies ended, and how the Jewish People cried on the night of Tisha B'Av, touching off the tears we still shed today. But how did Moshe let them send spies to begin with? Did they not believe HaShem that the land He was giving them was good? Further, Moshe says he was initially pleased with their request. What made him so happy?

A lesson can be learned from the fact that their request to Moshe was phrased in a positive way. They said, "Of course we are going to this wonderful land. We want to send spies to figure out the best routes to take to conquer it, and which cities we should choose as our first conquests." As they would not conquer it all at once, they were choosing the best places first.

In their request to Moshe, they indicated a positive attitude towards Eretz Yisrael. This showed they were looking optimistically, or in reality, with an 'ayin tova,' a good eye. If they looked at things with a good eye, then even challenging circumstances would not cause them distress or hesitance because they would find a way around them or overcome them.

When the purpose of an act is stated ahead of time, and a specific goal is made, the person making it is much more likely to reach that goal. Going into a situation knowing there will be challenges but intent on coming through it whole is the first step in actually making the dream a reality. This is a mindset we can all use to succeed in every aspect of life. We are challenged daily, whether financially, physically, emotionally, or spiritually. There are constantly tests and obstacles in our way. These are not intended to hinder us, but to help us grow stronger by overcoming them. In other words, HaShem gives us a chance to exercise our spiritual muscles.

When Moshe saw that the Jews knew they were going to take the land, and now they were looking for ways to overcome the obstacles, he was very pleased because this is a trait that is essential for a Jew in the world. If one succumbs, G-d forbid, to the influences and feelings of frustration or depression that may result from the daily grind he will be unable to rise to the heights of his potential.

However, when it became clear in retrospect that their intentions were not positive, but on the contrary, they were looking for negatives, it underscored the severity of negativity and opened the floodgates for the churbanos of Tisha B'Av for all times.

May we use this Shabbos Chazon, the Shabbos of vision, to open our eyes and see the good HaKadosh Baruch Hu instilled in the world and the benefit of the challenges we face, to determine the direction of our lives, and recognize to which city we will come – the rebuilt Jerusalem, speedily, in our days.

A family with six growing children lived in a tiny 2-bedroom apartment and desperately needed to build an extension. The neighbors were all fully understanding and raised no objection. Only the city council adamantly refused to grant planning permission.

The father went to the Gerrer Rebbe, R' Simcha Bunim Alter, the Lev Simcha, and poured out his heart. Instead of the anticipated bracha, the Rebbe went to the next room and returned with an apple which he gave to the young man.

The man took the apple home, and gathered his family to celebrate the Shirayim he was given. With all his children looking on in anticipation, he carefully cut the precious fruit into eight even slices, so that everyone could have a share. Just at that moment, the government inspector arrived, and was shocked at what he saw. "I never realized what extreme poverty this poor family is enduring - they even have to share a single apple equally!!" He immediately returned to his office and arranged for full permission to be granted.