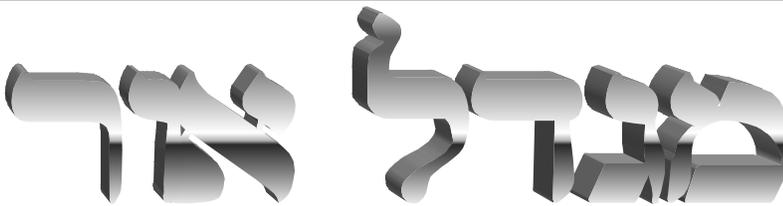


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A publication dedicated to Harbotzas Torah

לע"נ

ליבא בת ר' ישראל ניסן ע"ה

Mrs. Leeba (Lila) Kizelnik  
ob"m

יארציט י"א מנחם אב

From her loving family, who  
still think of her constantly.

**Zmanim for שבת**

Wesley Hills, NY

- 7:50 - הדלקת נרות
- 8:08 - שקיעה
- 8:53 - זק"ש מ"א
- 9:29 - זק"ש גר"א
- 10:40 - סוף זמן תפילה
- 8:08 - שקיעה
- 8:53\* - צאת הכוכבים
- 9:20 - צאת 72

\*Based on Emergence of 3 stars

Times Courtesy of MyZmanim.com

*A Bit of Bitachon - A weekly infusion of  
security from Chovos HaLevavos written by  
R' Bachya ibn Pakuda.*

**Down the Line**

Another thing which causes one to lose his Bitachon is the human proclivity to attribute power to those who carry out an action, which he witnesses himself, and he therefore puts his hope and trust in them to help him reach his goals.

What he fails to realize is that the closer someone or something is to the completion of a task, the less they have the ability to help or harm the receiver of the action. However, the further away each causation is from the completion of the act, the greater power it ultimately has to affect the receiver of the action.

For example, if a king wishes to punish one of his subjects, he assigns the task to his viceroy. The viceroy will pass it on to a minister, who will pass it on to his aide, who will pass the command on to the head of Corrections, who will send the police force to find the man, and then use various means to mete out the punishment.

Of all the causes of his pain, the least able to help the man are the tools of punishment, for example a whip. Though they actually inflict the punishment, they cannot stop it. The policeman has a bit more say in how hard he swings the whip, and his supervisor a bit more in alleviating the pain. So it goes up the chain, but the most powerful is the king, himself, who has the power to grant total clemency.

- To be continued

**Thought of the week:**

**Success is the ability to go  
from one failure to another  
with no loss of enthusiasm.**

- Sir Winston Churchill

”אולתי כלב בן יפנה הוא יראנה ולו אתן את הארץ אשר דרך בה...” (דברים א:ל)

**“Only Kalev ben Yefuneh shall see it, and to him shall I give the land he traversed...”**

Three times in recent weeks, we have heard of HaShem’s vow that none of the Jews above the age of twenty at the time of the sin of the spies would live to enter Eretz Yisrael except for Kalev ben Yefuneh and Yehoshua bin Nun, who were the only two spies who came back with a positive report and urged the Jews to enter the promised land.

Despite the fact that Yehoshua would be the successor of Moshe as the next leader of Klal Yisrael, in each case Kalev is named before Yehoshua. Notable also is the fact that each time, the praise of these men, Kalev in particular, is more effusive.

In Parshas Shlach, when HaShem makes this vow, He says that none shall live to enter the land, “but only Kalev and Yehoshua.” In Parshas Matos, when Moshe recounts G-d’s oath, he says it did not include, “Kalev and Yehoshua who followed after HaShem.” Once again, Kalev is given the first mention, implying that he is somehow greater than Yehoshua, and Yehoshua is merely secondary to him.

Finally, in Parshas Devarim, the distinction is even more astounding. The posuk speaks of Kalev and goes into detail about how he and his children will inherit the land upon which he walked, for he followed HaShem completely. Yehoshua is not even mentioned in the same sentence as Kalev. Why was Kalev singled out this way?

The key to understanding this may be found in the praise given to him. The posuk tells us that he will inherit “the land in which he traveled.” The commentaries explain that Kalev was given the holy city of Chevron, where the Avos are buried. It was to that city he ran to pray for strength to oppose the other spies who would bring an evil report. He felt he needed support to withstand the temptation to join them and he found it in prayer at the graves of our forefathers. The phrase “asher darach ba,” in which he traveled, can also be translated as, “with which he traveled,” meaning that it was the fact that he traveled to Chevron, and the resolve he garnered there, which enabled him to persevere and continue on his path.

Yehoshua dwelled in the shadow of Moshe Rabbeinu. While this was an extremely lofty path, and he was worthy of becoming the next leader of the Jewish People, it was not as treacherous a path as that tread by Kalev. Yehoshua never left the Ohel Moed, but Kalev was with the people. Yehoshua could feel the constant presence of HaShem’s Shechina, and learned the Torah directly from Moshe’s mouth. Kalev, though, was exposed to the rigors of daily life.

When Kalev felt his resolve ebbing away, he rallied himself and found ways of becoming energized once again. This was the special merit for which Kalev is praised, and why he is given prominence. His behavior required tremendous strength of character and faith and this is something we should all emulate.

The night the Jews cried upon hearing the report of the Meraglim was Tisha B’Av. They gave in to their fears and they let their despair win over them. It is at this time of year, the Shabbos before Tisha B’Av, when we read of Kalev and his struggle. We find that we can correct what is lacking, and become stronger. We learn from Kalev that with HaShem’s help we can find the strength to remain dedicated to our ideals and our faith, no matter what the odds.

*The Vilna Gaon asked the Dubno Maggid to give him mussar. What a monumental task! How could one find anything wrong with this holiest of tzaddikim? Yet when the Dubno Maggid entered the room, the contrite-looking R’ Eliyahu sat solemnly waiting for therebuke.*

*The Maggid looked at him a long moment, then declared “Look at the great Tzaddik! It is no trick to be a tzaddik when you stay at home in your study. Let’s see you go out and mingle with the people and still be so holy. That would be some feat!”*

Ed. Note: The Gaon is reputed to later have said, “Who said one has to do tricks?”