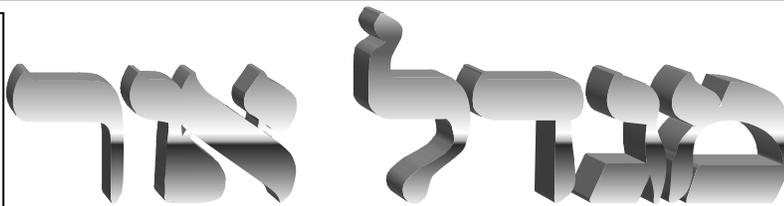


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לע"נ
ליבא בת ר' ישראל ניסן ע"ה
 Mrs. Leeba (Lila) Kizelnik ob"m
 יארצייט ל"א מנחם אב
 From her loving family, who still
 think of her constantly.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:59 - הדלקת נרות
- 8:17 - שקיעה
- 8:49 - זק"ש מ"א
- 9:25 - זק"ש גר"א
- 10:37 - סוף זמן תפילה
- 8:16 - שקיעה
- Fast of Tisha B'Av
 begins at Sunset - 8:16
- 9:04* - צאת הכוכבים
- 9:29 - צאת 72

* Based on Emergence of 3 Stars
 Times courtesy of MyZmanim.com

Did You Know?

Tisha B'Av falls on Shabbos this year, so the observance of the fast is pushed off until Sunday. That brings up several different halachic situations.

As Friday is actually Erev Tisha B'Av, one should not learn prohibited Torah topics after mid-day on Friday (on Shabbos all topics are permitted, though the custom is not to learn Pirkei Avos after Chatzos,) and if one can take his shower for Shabbos before chatzos, that would be proper according to a number of poskim.

On Shabbos itself, one conducts himself in the normal manner and may not diminish his Shabbos meals an iota because of Tisha B'Av. Even Seudah Shlishis may consist of meat and wine, but must be concluded by sunset. The fast begins at that time, though the other prohibitions do not start until after Shabbos.

Sunday night, as it is already 11 Av, all the restrictions of the Nine Days are lifted and one may shower, do laundry, take a haircut and listen to music (though perhaps not all at the same time!)

The only exception is that the night following aveilus one does not eat meat or drink wine. Besides for Motsai Tisha B'Av, this halacha would apply when one tears kriah at the Kosel in mourning for the Bais HaMikdash. Then, he should not eat meat or drink wine until the next morning.

One should eat, change his shoes and wash his hands before saying Kiddush Levana on Sunday night Motsai Tisha B'Av.

Thought of the week:

Few pleasures compare to hearing that someone else shares your beliefs.

"זולתי כלב בן יפונה הוא יראנה ולו אתן את הארץ אשר דרך בה..." (דברים אלו)

"Except Calev ben Yefuneh, he shall see it, and to him shall I give the land he has trodden upon..." (Deut. 1:36)

Sefer Devarim begins with Moshe recounting the sins of the Jewish People, warning the generation that will enter the land of Israel not to repeat the mistakes of their forefathers. He says that because they were swayed by the Spies whose evil report cast fear into the Jews' hearts, that generation was destined to die. Only Calev would be spared and live to enter the land because he faithfully followed G-d.

It seems strange, though, that the Torah would mention the extra portion of the land Calev would be given. Is HaShem just "rubbing it in" saying that "you don't get to go to Israel but he does, and look what he's getting"? Why mention it here?

One of the clues to this comes a few pesukim later, when Moshe tells them that when the Jews said they had erred and wanted to go forward it was too late. It complements an earlier posuk, when they said, "Where shall we go? Our brothers melted our hearts [with fear.]" The key is that the Jews were quick to change their minds.

When they heard the report from the Meraglim, they knew it was the report that had frightened them. When they heard Moshe's rebuke, they realized they had sinned and wished to make up for it. Calev, on the other hand, was not swayed by the others because he detoured to Chevron to pray for strength at the graves of the Avos.

This is why it is mentioned. Calev was given the city of Chevron as a reward for working to stick to his beliefs and not let himself be swayed. The Torah highlights it to teach us that one of the biggest sins a Jew can do is to be weak in his convictions for it can lead to a never-ending series of poor decisions.

The Baal HaTurim on posuk 28 says the word, 'I'vavainu - our hearts' is mentioned four times in the Torah. Here it refers to the hearts being melted and swayed by the evil report of the Meraglim, and elsewhere the word is used to connote turning the heart in a direction. One of the places it appears is in Aicha, which is read the night of Tisha B'Av, always following Parshas Devarim. In Aicha (3:41) the posuk says, "Let us lift up our hearts with our hands to G-d in Heaven."

This ties in with our posuk because it shows us that the heart – our emotions, passions, and state of mind – can be affected by external influences. The Jews at the time of the Meraglim sinned not only in believing the evil report, but in not taking action to embolden their hearts and find confidence in HaShem.

Proof that it would have worked is from Calev. He himself feared that he would be swayed, so he took his heart in his hands, as it were, and lifted it towards G-d by going to pray at the graves of tzaddikim. Had the Jews hearing the report turned to HaShem and fortified themselves, they would have entered Eretz Yisrael immediately, and the churban, the destruction of the Bais HaMikdash for which we mourn, as well as all the tragedies which emanate from Tisha B'Av, would never have happened. It's time we learned that lesson.

Once, a couple had a quarrel, so they went to the Rav. He met with the husband first, and heard what he had to say. When he was finished, the Rav thoughtfully stroked his beard and said, "You're right."

Then the wife came in. She expressed her feelings, and the Rav told her, "You're right." His assistant, who had been present at both meetings, said to him, "You told him he's right, and you told her she's right. They can't both be right!"

The Rav pondered this a moment, then said softly, "You're right."

Correction: Last week's story indicated that R' Elyashiv z"l was born in Jerusalem. He was actually born in Lithuania before moving to Palestine as a boy. The laundry story took place in Lithuania.