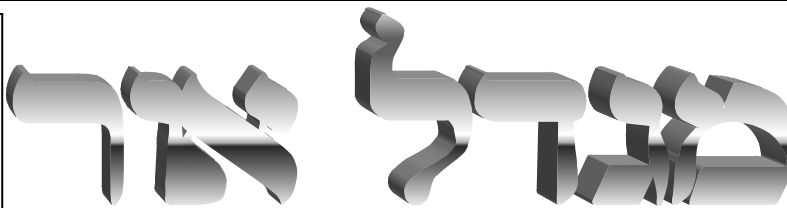


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לע"נ
ליבא בת ר' ישראל ניסן ע"ה
Mrs. Leeba (Lila) Kizelnik ob"m
יארצייט י"א מנחם אב
From her loving family, who still
think of her often.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 8:10 - הדלקת נרות
- 8:28 - שקיעה
- 8:25 - זק"ש מ"א
- 9:18 - זק"ש גר"א
- 10:33 - סוף זמן תפילה
- 8:29 - שקיעה
- 9:18* - צאת הכוכבים
- 9:41 - צאת 72

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Did You Know?

One of the few things permitted to be learned on Tisha B'Av is the Gemara (Gittin 55b-56a) which relates the story of Kamtza and Bar Kamtza that led to the destruction of the Bais HaMikdash.

A fellow had a party and sent for his friend Kamtza. In error, the host's archenemy, Bar Kamtza, was invited.

Upon seeing him there, the host was upset and tried to throw him out. Bar Kamtza said, "Once I'm here, let me stay and I will pay for my meal." He then offered to pay for half the banquet, and even the whole thing, but the host insisted he be thrown out.

Bar Kamtza was humiliated. A number of people were there yet said nothing. He felt they agreed with what happened.

Feeling alone in the world, he went to the Caesar and told him the Jews were rebelling, eventually leading to the destruction of Jerusalem.

The host had an opinion about Bar Kamtza. Had he thought a little more deeply, he would have realized that in accepting the invitation and showing up, Bar Kamtza showed he was ready to reconcile and make peace.

By missing that fact, the insulted Bar Kamtza even more, and fanned the flames of discord.

Had even one person in the party noted this aspect, they might have walked out with him and showed solidarity.

Keeping him from feeling bereft and alone might have changed history. THAT is a message we can all learn from and perhaps it will help us rebuild the Bais HaMikdash speedily and soon.

Thought of the week:

It's not what you're looking at that matters; it's what you see.

"ויאמר ה' אלי ראה החלתי תת לפניך את סיחון ואת ארצו החל רש לרשת את ארצו." (דברים בלג)

"And HaShem said to me, "See that I have begun to deliver Sichon and his land; begin to drive [him] out, to take possession of his land." (Deut. 2:31)

At the beginning of this parsha (1:8), Moshe recalled another time when HaShem used the term, "See." It was after the Jews left Egypt and had already seen the defeat of both Egypt and Amalek. HaShem said, "You have witnessed miraculous victories so you can clearly see that I have given the land into your hands, go and take possession of it." Rashi comments that it was not speculation or second-hand information. Rather, the Jews had personally seen it and should have been ready to act on that information.

But they weren't. They decided that spies were necessary to ensure that they knew what they were up against. This led to a tumultuous downfall and the decree of punishment for that generation to die in the wilderness.

In our verse, when HaShem used the word "See," the vision was not as clear. The Midrash Tanchuma relates that HaShem bound the heavenly ministering angel of the Amorites and told Moshe to place his foot on the angel's neck, as a symbol of victory and overcoming this people. They had not actually begun to fight with them at all, and this imagery was supposed to herald future success.

The Jews were then commanded to 'begin' to take possession, a much more limited command than the earlier message that they should go and take possession of everything.

The contrast here is subtle. At first, things were as clear as day, yet the Jews did not take these signs to heart. They still yearned for confirmation. HaShem understood that they were only looking with their eyes.

This time, the vision and what they were to see was more nebulous. Only Moshe saw it and it was some sort of heavenly clue rather than concrete facts. It required thought, and that is why they were only to 'begin' to take possession.

By making the signs less vivid, HaShem intended for the 'seeing' to be the product of both the eyes AND the mind. It is not enough for one to see, because he must reflect on it until he understands what he sees and what it means.

Tisha B'Av is called a Mo'ed, usually translated as a festival. R' Mordechai Gifter z"l famously explained that Mo'ed does not mean festival, but rather 'meeting.' Tisha B'Av is a time for us to be close to HaShem. However, on the surface, it looks like HaShem doesn't want anything to do with us.

Nothing could be further from the truth. When one does not care, he does not punish his child. When one does not love, he does not care what the other person says or does. When we reflect on what the punishment of the destruction of the Bais HaMikdash means, using our eyes AND our minds, we can see that HaShem's love for us is boundless, and that He will never stop caring about us.

R' Elya Meir Bloch z"l walked into the study hall one day and passed by two boys who were learning together. When the boys didn't stand up for him, he stopped and made them do so, following this with a short lecture on the importance of Kavod HaTorah and showing respect for Talmidei Chachomim.

Sensing that the boys found it distasteful that he demanded respect, the Rosh HaYeshiva looked at them incredulously. "Do you truly believe I am doing this for my own honor? Do you think that I need you to stand up for me? On the contrary, I'm doing this because of your need to stand up for me!"