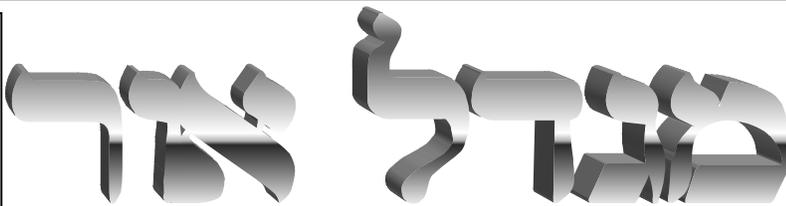


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Mazel Tov to (subscribers)  
**Tali and Seth Merewitz**  
of Los Angeles, CA on the birth and  
bris of their son **Gavriel Nissim**.  
*Tizku l'gdalo l'Torah, l'chupah,  
u'l'maasim tovim!*  
May you have much Yiddische nachas.

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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 7:54 - הדלקת נרות
- 8:12 - שקיעה
- 8:38 - זק"ש מ"א
- 9:27 - זק"ש גר"א
- 10:39 - סוף זמן תפילה
- 8:12 - שקיעה
- 8:58\* - צאת הכוכבים
- 9:24 - צאת 72

\* Based on Emergence of 3 Stars  
Times Courtesy of MyZmanim.com

### Did You Know?

The Haftorah read the week before Tisha B'Av begins with the words, "Chazon Yeshayahu," the vision of Isaiah, hence this week is called Shabbos Chazon, the Shabbos of vision. Rashi on this posuk tells us that Amotz, Yeshaya's father, and Amatzya, King of Yehudah, were brothers.

This seems out of context. Are we trying to play some sort of Jewish Geography? Does Isaiah's prophecy gain some sort of credibility simply because he had royal blood in his veins?

The phrase that Rashi uses is found in the Gemara (Sota 10b) where it says, "A woman who is modest in her father-in-law's home will merit to have children who are kings and prophets. We know this from Tamar (who was Yehuda's daughter-in-law yet he didn't recognize her when her face was not veiled.)" It then uses this phrase to prove it.

At the time, the union of Yehuda and Tamar appeared unseemly, yet it was the beginning of the house of David and ultimately Moshiach.

Similarly, the Haftorah which discusses the destruction of Jerusalem and the Bais HaMikdash by HaShem's decree seems to signal the end of the Jews, yet it is only another step in the entire process leading up to Moshiach and HaShem's rule over all the inhabitants of the world.

That is why the very first thing Rashi tells us is to look beneath the surface, and use insight and vision to see the good hiding behind the face of evil.

### Thought of the week:

"Helping" G-d is somewhat akin to a toddler sitting on his parent's lap, "helping" to drive the car.

### "לא תכירו פנים במשפט כקטן כגדל תשמעון... כי המשפט לאלקים הוא..."

**"Do not show favoritism in judgment; small and big alike shall you hear, for judgment belongs to the L-rd..."** (Deut. 1:17)

Moshe here exhorts Rabbinical judges to follow the guidelines laid out for them in the Torah. Though they might feel that their own input would enhance the case, they are wrong. It is not for us to manipulate the laws and jurisprudence to force a particular outcome because, as the Torah tells us, judgment belongs to HaShem.

What this means on a simplistic level is that the judges are supposed to realize that what they see may not be all the pertinent evidence. While a judge cannot take into account anything but that which his eyes see – the evidence which has been presented – G-d has the ability to take into account every aspect of the truth: guilt, innocence, intent, benefit, loss, cause, effect, and more, and come out with the proper verdict.

HaShem built the mechanism for reaching that truth into the Torah. The basic message is that we should follow the Torah and through doing so we will come to the absolute truth, even when that truth is beyond our human ken. Judgment is HaShem's and we should not believe we can improve upon it by incorporating our feelings or perceptions into a modified version of the Halacha. All that would do is pervert justice, not improve it, just as when the spies declared that we would not, in their opinion, be able to capture Canaan.

There is another message here as well. The Ramban writes that the judges are the messengers of G-d to convey His judgment to the people. When judges "follow their hearts" and try to help the poor man or honor the wealthy pillar of the community, they are violating their authority and abandoning their mission. They miss the truth that they are merely agents of HaShem and thus ruin the opportunity to be loyal representatives of G-d. Their job is to carry out G-d's justice, not their own.

Rashi comments that, "judgment belongs to the L-rd," means that if judges pervert the ruling, HaShem, Himself will have to straighten things out and, for example, return the money to its rightful owner. By judging not in accordance with the Torah, these judges are giving G-d more work, and He doesn't appreciate it.

Thinking we can make justice more just, or truth "truthier," is a dangerous misconception. What HaShem wants from us is to carry out His will and have a share in the implementation thereof. If we fail, He will do it on His own so we gain nothing by changing the law. If we give money to one person today, G-d will find ways to take it away from him tomorrow and return it to the first fellow.

This realization that the only power our actions have is to reflect how devoted we are to HaShem should help keep us on the straight and narrow. By recognizing that there is no gain in defying HaShem, we will focus on working loyally for Him and becoming partners in His acts, thereby fulfilling our obligations and earning our proper reward.

*"I have a surprise for you," said the man's wife. "I made your mother's chocolate nut cake for dessert!" The man looked forward to the treat but after one bite he pushed away the plate.*

*"Well, if you don't like it, don't blame me," said the woman testily. "It's **your** mother's recipe."*

*"Um... This doesn't taste like hers," he replied. "Are you sure you didn't change anything?"*

*"Well," she answered, "I didn't have four egg whites, so I just used two whole eggs. And I don't like slivered almonds so I used peanuts. Instead of applesauce, I substituted stewed prunes which I think are healthier. Otherwise it's exactly your mother's recipe!"*

Is it any wonder that with those changes it was a recipe for disaster?