



Dedicated in loving memory of

Jack Fogel ob"m

יעקב זאב בן יהודה אריה ז"ל

by his children & family.

ארציט'א אב

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:52 - פלג המנחה
- 8:06 - הדלקת נרות
- 8:24 - שקיעה
- 8:45 - זק"ש מ"א
- 9:21 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:24 - שקיעה
- 9:06 - צאת הכוכבים
- 9:36 - צאת 72

אגוטען שבת!

Did You Know?

The Shabbos before Tisha B'Av is called Shabbos Chazon, after the opening words of the Haftora, Chazon Yeshayahu. It describes the sin of rebelliousness and how HaShem will cleanse such sins. All or part of the Haftora is customarily read with the same tune that Aicha is read with on Tisha B'Av.

During the nine days from Rosh Chodesh Av until Tisha B'Av, bathing for pleasure is prohibited. This restriction is not lifted on Friday in honor of Shabbos. The bathing rules of the Nine Days still apply. Friday afternoon, close to Shabbos, children who normally eat at that time may be fed the normal meaty Shabbos foods. A woman who must taste the Shabbos food she is cooking to know how to spice it may do so only after Mid-day on Friday.

On Shabbos itself, there is no prohibition of eating meat or drinking grape juice or wine, but one may not eat Shabbos leftovers for Melave Malka on Motzai Shabbos.

There are different customs regarding havdala this week. Some say one should use beer or some other non-wine beverage due to the restrictions of the Nine Days. Others say that one should make havdala on grape juice or wine and give it to a koton (preferably between 6 and 10 years old) to drink. If he does not have a koton, the Mavdil may drink it himself.

Thought of the week:

Parents who don't care to discipline their children, just don't care.

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"וטפכם אשר אמרתם לבזי יהיה ובניכם אשר לא ידעו היום טוב ורע המה יבאו שמה ולהם אתננה"

"As to your infants, about whom you said,

והם יירשוהו" (דברים א:לט)

'They will become spoils,' and your children who cannot distinguish today good from evil, they will arrive there; and to them will I give it and they will inherit it."

While Moshe is conveying HaShem's promise that the children of the present generation will inherit Eretz Yisrael, the wording seems almost redundant. We are given two descriptions of the children, and multiple promises relating to their taking possession of the land. Why are so many similar expressions necessary?

The Netziv in Haamek Davar says this repetition is not empty, but served a very specific purpose. He explains that there were two groups of Jews at the time the spies returned with their troublesome report. One group said, "We will fall by the sword and our women and children will be spoils." The other group said, "Let us appoint a leader and return to Egypt."

The first group felt that G-d's plan was that the first generation of people to enter Israel would die at the hands of the inhabitants, though the second and future generations would ultimately acquire the land. This group had a wrong impression.

The second group, explains the Haamek Davar, did not want to go to Israel and thereby be subject to the burdens of the korbanos and other mitzvos, which would apply in Eretz Yisrael. This group was fighting against G-d. HaShem's answer here addressed both groups.

To the first group, who thought their families would be captives, were told, "The children you said would be spoils (the first-generation) will come to Israel, and it will be given to them." It is not as you thought, says HaKadosh Boruch Hu, that My plan is to destroy them, but rather they will achieve what you did not think possible and will receive the land. **In other words: I LOVE YOU.**

To the second group, who felt that they did not want to accept the burden of serving HaShem in Eretz Yisrael, HaShem responded by saying, "your children who do not know the difference between good and evil (and naively followed your heresy) they too will come to Israel, and they shall inherit it.

The inheritance refers to understanding the special nature of Eretz Yisrael and appreciating that it is bound to the Jewish people because they share the same characteristics. The Netziv writes that when HaShem told Avraham his children would inherit the land, He informed him that Eretz Yisrael was unique from the time of Creation and was connected to Klal Yisrael who share its special quality that their existence, too, depends on Divine Providence and living according to the Torah and proper service of HaShem.

That is why it has the nature of an inheritance, rather than a gift. Just as an inheritance is not a gift, based on the desire of the giver, but rather the recipient obtains it with the power of inheritance, so is the nature of the Holy Land to go to the Jews. This was the message to the second group: Even if you don't understand the holiness and distinctiveness of Israel, your children will. **In other words: YOU LOVE ME TOO.**

Moshe and Dovid were best friends at summer camp. Moshe told Dovid everything – including tall tales designed to make Dovid like him, envy him, and feel sorry for him. Dovid's trusting nature made him believe every word. One day, Moshe ridiculed Dovid in front of a group of campers. "What a fool you were to believe those lies! You're so stupid," he taunted. Moshe now had a new group of friends and Dovid was left to his personal shame and misery.

Years passed and Dovid got over the pain. But Moshe never did. Year after year he would lament the foolish actions of his youth but he was not able to track down Dovid to beg forgiveness.

Over twenty years passed. Through a series of unlikely circumstances they met at shul one Shabbos and Dovid recognized his old friend. In tears, Moshe related how he had longed for the opportunity to beg forgiveness but had resigned himself to the fact that he would never have that chance.

They hugged and cried, and renewed their vows of friendship. In the aftermath of destruction sprung up a new hope. And it happened on Shabbos Chazon, the Shabbos preceding Tisha B'Av, when G-d reminds us that we too have a relationship to restore -- the one with Him.