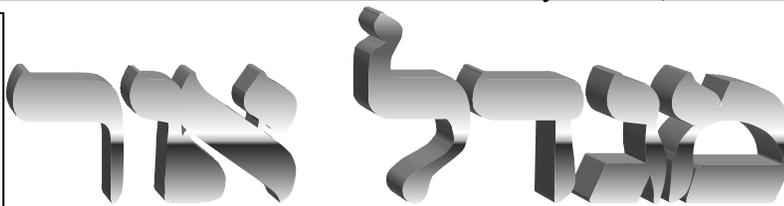


**G-d wants you to!**  
Print, e-mail, and share  
Migdal Ohr with friends  
and family.  
You'll be glad you did.  
E-mail Subscribe to  
info@JewishSpeechWriter.com



Klal Yisrael mourns the passing of  
the Posek HaDor  
HaRav Yosef Shalom Elyashiv ז"ל.  
May his passing be an atonement for all  
of us, and his life, a lesson.  
*Yehi Zichro Baruch –  
May his memory be blessed.*

©2012 – J. Gewirtz

A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 8:05 - הדלקת נרות
- 8:23 - שקיעה
- 8:46 - זק"ש מ"א
- 9:22 - זק"ש גר"א
- 10:35 - סוף זמן תפילה
- 8:23 - שקיעה
- 9:11\* - צאת הכוכבים
- 9:35 - צאת 72

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Did You Know?

The Midrash in the beginning of Parshas Masay relates the famous story of HaShem taking Moshe to view the land of Israel.

Not just a physical viewing, HaShem showed Moshe the past and future of Canaan/Eretz Yisrael and of the Jewish People. He showed Moshe each generation and its leaders, its Torah disseminators, and its supporters.

He showed him which leaders would arise from which tribes and what the people would be like.

What is NOT as famous is that HaShem also showed Moshe the sinners of the generation.

HaShem wanted to teach us that Eretz Yisrael is not a static place. Rather, it rises and falls with the holiness of those who dwell upon it. By being righteous, people elevate the land and everyone else in it. Sinners do the opposite.

By grouping "its sinners" with "its leaders" we can infer that just as leaders affect those around them, when people sin it has an effect on others and the entire world.

Therefore, we must be cognizant of our impact and of the impact of all our actions and seek to be included in the category of "dor dor u'manbigav, each generation and its leaders," those who guide others on the proper path, even if it's only by traveling on it ourselves.

### Thoughts of the week:

1. Be the change you wish to see in the world.
2. The wisest of all men is the one who realizes how much he has yet to learn.

"...זאת הארץ אשר תפל לכם בנחלה ארץ כנען לגבלתיה." (במדבר כ"ג)

**"...This is the land that shall fall to you as an inheritance, the land of Canaan according to its borders." (Numbers 34:2)"**

It was important to identify the borders of Eretz Yisrael so we know where we may fulfill the mitzvos which are dependent on the land. This posuk introduces the borders of Israel by stating that we are receiving the land of Canaan, "according to its borders." It would appear that whatever was the land of Canaan would be ours, yet the Torah then proceeds to delineate exactly what the borders are, and where they lie in relation to established cities and landmarks.

If the Torah was going to tell us the borders anyway, why mention that we would inherit Canaan "according to its borders"? It could simply have said, "You will inherit the land of Canaan," and the next verses could have the description thereof. Why the seemingly superfluous phrase?

The Meshech Chochma states that since the Tribes of Reuven and Gad had promised to fight for the capture of the land before returning to their families on the eastern side of the Jordan River, the Torah needed to identify what constituted a fulfillment of their promise. However, our question remains as this identification could have been carried out by the subsequent pesukim.

Perhaps we can explain that the Torah was teaching us a very important fundamental of living as a Jew, whether in Eretz Yisrael or outside of it. The Tribes of Reuven and Gad had promised to fight until the conquest of Canaan was complete. The Torah mentions the borders of Canaan, then details what they are.

Conceivably, there might have been some disagreement, even at that time, what exactly constituted the borders of Canaan. Did this city belong within the boundary or not? Was that area part of what had to be conquered? Some people might have had different opinions as to what exactly was the land of Canaan, so HaShem had to be precise. If so, why mention "according to its borders"?

Perhaps it is to teach us that it is not what we think that matters, but what G-d thinks. Despite what we might have considered "Canaan," HaShem said, "I will tell you what Canaan is and what its borders really are." The lesson, then, is that we must always consider what HaShem's position is on any matter, and then act accordingly. When we defer to Daas Torah, it is because we recognize that it is not the person giving us direction, but HaShem Himself, through His Torah and those who uphold it.

In the early 1900's, dirt roads and dusty courtyards made laundry a challenging and arduous task. The determined Jewish women of the time would not give in to the dust, though, and would spend hours dutifully scrubbing their linens, shirts, and other Shabbos items to a pristine white.

One day, a woman we'll call Chaya had completed her washing and hung it up to dry in the courtyard, then went upstairs to her apartment from where she witnessed a frightening scene. A neighbor came into the courtyard and for some reason was upset or annoyed by the line of sheets blowing in the wind. She went to get a scissor and angrily cut both ends of the line, sending the poor woman's wet laundry into the dust, creating a muddy mess. Chaya broke down and cried. Then she went outside, wordlessly got her laundry and began the process again.

One evening, someone urgently knocked on Chaya's door. It was the neighbor who had cut the laundry and her child was very ill. His unexplained fever would not respond to treatments and the Rav had asked the parents if they had done anything to deserve punishment. When she ashamedly revealed this story, the Rav had advised her to come ask forgiveness. Chaya's husband was shocked as she had said nothing about the events! In this merit, the Rav blessed her to have a child. About a year later, the childless wife of seventeen years gave birth to her only child. It was a boy – Yosef Shalom Elyashiv.

While most people would consider it "reasonable" to be angry with the woman who cut the lines, or at least to vent to her husband, Chaya Musha Elyashiv chose to remain silent, avoiding the dangerous issurim of fighting and lashon hara, as HaShem commanded. In this merit she bore a son who would be the leader of his generation, paskening shailos and letting tens of thousands know what HaShem wanted of them.