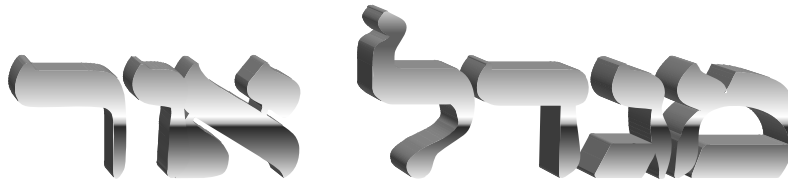


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:53 - פלג המנחה
8:08 - הדלקת נרות
8:26 - שקיעה
8:44 - זק"ש מ"א
9:20 - זק"ש גר"א
10:34 - סוף זמן תפילה
8:26 - שקיעה
9:08 - צאת הכוכבים
9:38 - צאת 72
8:23 - שקיעה ערב ר"ח אב

(Beginning of Nine Days' prohibitions.)
Wednesday 9:19:05 AM - מולד אב -
Times courtesy of MyZmanim.com and
EzrasTorah.org

During the "Nine Days," commencing from the eve of Rosh Chodesh Av (this Tuesday night) until chatzos on 10th of Av, in addition to the limitations of the Three Weeks – i.e., refraining from haircuts and shaving, celebrations and music - the following restrictions apply on week days (i.e., days other than Shabbos):

1. No meat (including poultry) may be eaten, and no wine may be drunk.
 2. Clothing should not be laundered or dry-cleaned even for use after Tisha B'Av.
 3. Clothing which was previously laundered or cleaned should not be donned for the first time during this period, except for Shabbos.
 4. One should refrain from bathing for pleasure during this period. (Washing or showering in cool water to remove dirt or perspiration is permitted, as is washing or showering for Shabbos.)
- If anyone has special circumstances regarding his personal hygiene and discomfort as a result of these laws, he should consult his Rabbi.

Next week we will IY"Y continue the study of hilchos Shabbos, with Menafetz - Disentangling, Combing Raw Materials

Thought of the week:

One who takes the time to help another climb a mountain will suddenly find he has scaled it himself.

"אם יעברו בני גד ובני ראובן... ונכבשה הארץ לפניכם ונתתם להם את ארץ הגלעד..." (במדבר לב:כט)

"If the children of Gad and Reuven will cross the Jordan with you – everyone armed for battle before HaShem - and the land is conquered before you, you shall give them the land of Gilead as a heritage. "

At the very end of Parshas Matos, we find the story of two and a half tribes who wanted to take possession of a piece of land not originally intended as their inheritance. Moshe questioned their motives, saying that they would cause the other Jews to hesitate about conquering the land, much as the spies did forty years before, causing so much strife.

They responded that they would fight with their brethren and only then return to their families in their chosen land. Thereupon Moshe commanded Elazar and Yehoshua that if these tribes fought, they would be given the lands they requested. The tribes spoke up and said, "As HaShem spoke, so we shall do." The Torah then says that Moshe gave them the land they wanted, the lands of Sichon and Og who had already been defeated.

It seems that at first Moshe told Elazar and Yehoshua to give the land to these tribes at a later date, and then that Moshe gave it to them now. The Ramban explains that Moshe gave them only a small portion of the lands of Sichon and Og, but if they would fight, they would be given the rest of the area. If they did not, they would lose even the small area they already had, and would be given a portion within Eretz Yisrael which they would have to conquer later.

The Ohr HaChaim comments that the word 'v'sitnu' meaning you shall give, could have been used instead of 'u'nesatem.' The slight variation, he says, hints to the larger fact that the success of Klal Yisrael depended on the participation of the outlying tribes. Therefore it says, "If they cross with you... the land will be conquered," there will be success for everyone, "and you shall give"...then those tribes will be successful as well and have their land.

This valuable lesson teaches us the power of a united Jewish People. When we give of ourselves for others, we all benefit, much as the tribes of Reuven, Gad, and Menashe did.

The Ohr HaChaim further comments that initially, Moshe intended to have them receive this land only later. However, when they spoke up, and said that they would go and fight alongside their brothers, Moshe saw their determination to do this good thing and gave it to them immediately. When one makes a firm commitment to help others, and makes his intentions known, he receives reward right away.

At this time of mourning, as we approach the month of Av, let us stand up and say, "We will fight for our brothers and sisters; we will put their needs before our own," and may HaShem see our resolve and give us our portion in the rebuilt Eretz Yisrael - now and forever.

The Bluzhover Rebbe, the Tzvi LaTzaddik, used to show much interest in a particular chosid, R' Yossel Weiner. He was not the most learned fellow, nor the greatest philanthropist. When asked why this chosid was accorded such honor, the Rebbe explained: "I honor him not only for who he is, but for how he was born." He explained:

R' Moshe Rotesdorfer had a chosid who had no children. Year after year the Rebbe would bless him but to no avail. Once, the chosid met the Rebbe's brother, author of the Imrei Noam. The Imrei Noam said to him, "Spend Rosh HaShana with me and I guarantee you will have a child."

Torn, the chosid spoke to his Rebbe, R' Moshe. "If my brother says he can help you, by all means you should go to him." But Rosh HaShana came, and R' Moshe Rotesdorfer saw the chosid in his usual spot in shul. "Why didn't you go to my brother?!" wondered the Rebbe.

"Rebbe," said the man. "If I had gone, and had a child, people would say that you are not as great as your brother. I can not have my dream fulfilled at your expense." R' Moshe exclaimed, "For that sensitivity alone, you are deserving of having a child!" And that year he did.

"That boy was Yossel Weiner, and that," said the Tzvi LaTzaddik, "is why I honor him so."