



This issue sponsored in honor of
the Bar Mitzvah of
Yossi Lieber ז"ל
May you and your siblings bring
much nachas to your parents, your
family, and HaKadosh Boruch Hu.

Sponsor an issue of the Migdal Ohr for only \$36.
E-mail info@JewishSpeechWriter.com

©2008 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

6:48 -	פלא המנחה
8:01 -	הדלקת נרות
8:19 -	שקיעה
8:48 -	זק"ש מ"א
9:24 -	זק"ש גר"א
10:37 -	סוף זמן תפילה
8:19 -	שקיעה
9:06 -	צאת הכוכבים
9:30 -	צאת 72

Shabbos 12:30:11 AM - מולד אב -
(Friday Night) - Times courtesy of
MyZmanim.com and EzrasTorah.org

Did You Know?

During the Nine Days beginning with Rosh Chodesh Av there are further symbols of mourning than those of the Three Weeks regarding haircuts and music.

One aspect which requires advance preparation regards clothing. During the Nine Days, clothing should not be laundered or dry-cleaned even for use after Tisha B'Av. Clothing which was previously laundered or cleaned should not be donned for the first time during this period, except for Shabbos.

One way around this prohibition is to wear the clothing for a short amount of time (e.g. ten minutes) prior to Rosh Chodesh Av. It is then not considered to have the full freshness and cleanliness of a freshly-laundered garment and may be worn. Shopping for clothing, even inexpensive items such as socks, is also prohibited during the Nine Days.

As Rosh Chodesh Av falls out on Shabbos this year, one wishing to follow this practice should put on the clothing during the week, before Shabbos. Putting on weekday clothing on Shabbos for the sole purpose of wearing it after Shabbos would be considered "hachana," preparation for after Shabbos, which is forbidden.

Thought of the week:

What a man sees is only the result of the lens through which he looks.

Get Migdal Ohr via e-mail to share with others by writing to:
info@jewishspeechwriter.com

"וישלח אותם משה... ואת פנחס בן אלעזר הכהן לצבא וכלי הקדש וחצצרות התרועה בידו"

"Moshe sent them... and Pinchas son of Elazar the kohain to the army, and the sacred vessels and the trumpets for sounding under his authority."

When the Jews went out to fight, Moshe did not only send soldiers but also the Sanhedrin, Pinchas, and holy vessels. Let us try to understand the nature of these "military" maneuvers.

Rashi says the Klei Kodesh were the aron, which held the luchos, and the tzitz, the special plate worn on the forehead of the Kohain Gadol on which was inscribed, "Holy to HaShem." He explains that Bilaam used magic to make the kings of Midian fly. When Pinchas displayed the tzitz, they and Bilaam fell to the earth. This explains the purpose of the tzitz, but not the aron.

Targum Yonason says the "holy vessels" refers not to the ark but to the urim v'teumim, the breastplate which lit up various letters, with which to query HaShem. Normally, these were consulted before going to war to determine if it was HaShem's will that they fight, but this time they had a specific command so the urim v'teumim seem almost superfluous.

This difference of opinion can be traced back to a machlokes Tanaim in Sota. One opinion says that Moshe made a special wooden ark for the luchos, and when Betzalel built the golden one, the whole tablets were moved to it, while the broken tablets remained in the wooden ark made by Moshe. It was this ark which accompanied the Jewish People into battle. The other opinion states that there was only one ark, and it remained behind. It appears that the Targum Yonason is following this opinion, which holds that the aron stayed in the camp and the urim v'teumim went with them to war.

It would seem, though, that according to either opinion, a similar message is being conveyed by the fact that these sacred vessels accompanied the Jews to battle. What similarity do the aron and the breastplate with the urim v'teumim have in common?

The Gemara in Sota (43a) states: the "holy vessels" refers to the aron and the tablets which were in it. This is very telling because the ark of battle was the one which contained the shards of the original luchos, which Moshe broke when he came down from Sinai and saw the golden calf. In other words, the significance of this aron lay in the broken tablets.

When the Jews thought Moshe had died, they decided they needed to take action and created the golden calf. This was a wrong decision which resulted in the luchos being shattered. The urim v'teumim were not consulted properly many years later before the battle over the pilegsh b'Giva and a stunning defeat of the majority of tribes ensued. (Shoftim 20:18)

The lesson from these items is that even when we wage physical wars or engage in seemingly mundane activities, our actions must be guided by Heaven. We cannot make decisions on our own, but rather we must seek guidance from the Al-mighty, through the sages and leaders He has given us. This may be why Pinchas was sent and not someone else. Some questioned his previous actions and degraded his lineage. They were taught that things are not always as we perceive them. Rather, we must seek out Divine guidance and act as the Torah directs, not as our intellect dictates.

A woman once came to R' Chaim Brisker with an "important" shaila. He stopped his shiur to listen as she told him of her dilemma. Shavuot was coming and she had no cheese for blintzes. The students were aghast at such a ridiculous question. R' Chaim, however, furrowed his brow, then reached for a sefer from the shelf. He looked into it for a few moments, then reached for another. After perusing it too, he turned to her and said, "Make farfel." Satisfied, she left.

The talmidim couldn't understand why he had treated her ridiculous question with such gravity. He explained, "If I treat her lightly, she will not come to me when she has a real, serious question."

Some weeks later, his words proved prophetic as the woman returned with a question. Her Gentile maid had poured some milk into a meat stew. After questioning her about the details, R' Chaim declared the stew forbidden. "You know," said the woman, "I only came to ask because you were so helpful last time."

"Tell me," asked R' Chaim. "Had you not come to me, what would you have thought the halacha was?" "Why, I would have said it was no problem," replied the woman, "because ta'us akum (the mistake of a gentile) is mutar (permitted!)" [Note: The woman incorrectly took this phrase out of context. It has no application here.]