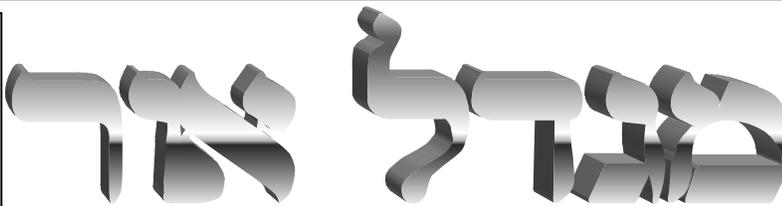


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A publication dedicated to Harbotzas Torah

Dedicated לע"נ  
בריינדל בת ר' אליהו ע"ה  
**Mrs. Bertha Davids ob"m**  
Who taught Jewish children for over thirty years in the Breuer's community and elsewhere. Her legacy lives on in those whose lives she touched.  
תנצב"ה יארצייט ט"ז סיון

**Zmanim for שבת**

Wesley Hills, NY

- 8:11 - הדלקת נרות
- 8:29 - שקיעה
- 8:14 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:31 - שקיעה
- 9:21\* - צאת הכוכבים
- 9:43 - צאת 72

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

**Did You Know?**

The word, "meraglim," spies, comes from the root of 'regel,' meaning legs.

The spies traveled on foot and went where their legs carried them.

Legs connote support of a person. They are his independence because they allow him to move on his own without the help of others. When someone has a valid interest in a court case we say he has, "standing."

Chazal say, "Sheker ain la raglayim," falsehood has no legs. This means that there is no true basis to lies, and if shaken enough they will topple on their own. They have no true foundation so they are easily disproven.

However, there is another way of applying this concept which is much more telling.

As we said, legs reference freedom of movement, the ability to walk away. One way to identify falsehood is by recognizing that it often takes away this ability and refuses to be ignored.

It often comes with such "irrefutable proofs" that you have no choice but to accept it as truth. In other words, you no longer have "legs" with which to walk away from it.

Truth is much more subtle. It can be proved only to one looking for the truth. One who needs to be convinced will almost never be convinced because truth always offers people a way out. Unlike falsehood, it retains its "legs."

**Thought of the week:**

Truth can only exist in a free state. If you force it into a form of your own choosing, it is no longer truth.

"ויהושע בן נון וכלב בן יפנה מן התרים את הארץ קרעו בגדיהם." (במדבר יד:ז)

**"And Joshua son of Nun and Calev son of Yefuneh, of those who spied the land, rent their garments." (Num. 14:6)**

When the ten spies gave their negative report, the Jews believed the cynical words and seemingly forgot how HaShem did miracles and wonders in Egypt to bring the mighty nation to its knees. Perhaps they figured that in Canaan G-d would only work "naturally" and thus they had no chance to conquer the giants who lived there, but regardless, they were swayed by the evil words of the spies and began railing against Moshe and Aharon.

At this point, two of the spies had not finished fighting for the land of Israel. Yehoshua and Calev were countering the words of the other spies and protesting that this land was exceedingly good and if HaShem was on their side, they could take it. However, before they made their case they did something unusual. They rent their garments in mourning.

The Ohr HaChaim explains that because they themselves had seen the land they were more acutely disturbed by the reaction of the people to the negative report their companions had brought back. They were shocked at how this wonderful land was disdained by the Jewish People. (Perhaps this is why Yehoshua is listed first here, as he was the more openly emotional of the two.)

What's interesting is that they tore their clothing before they finished the fight. One would expect that when they were beaten and could no longer argue their point they might tear their clothes in bitterness, but why tear them when they were still trying to tell people the truth about the Promised Land?

Some explain that it was the shock value. Seeing such a violent reaction would cause people to pause a moment, and in that pause, they would be able to more objectively think about what was occurring and how they had seen G-d's hand at work so many times.

Perhaps, though, there is something even more subtle here. The tearing was not to drive home their point, but rather to lay bare that they were simply two men revealing what they saw. They had no ulterior motives, no hidden agendas, and no reason to push their point.

Just as Moshe's speech impediment went away when he spoke words of Torah, for their own truth shone forth, Yehoshua and Calev did not need to be dressed imposingly to prove the value of their words. On the contrary, by showing that they were not trying to impress the people, the truth could stand out on its own.

There is always a hint of doubt to Truth. G-d does that to give people free will to choose. However, when something seems so perfect, so iron-clad that it cannot be argued with, it is most often a falsehood. This was the challenge of the spies. They made a case that was very convincing and they backed it up with proof. The only problem was – it was a lie.

*Harry Houdini is best known for being an escape artist, able to get out of shackles and straight jackets. In his time, though, he was a fierce opponent of "spiritualists," mediums who performed séances to "contact" the dead relatives of those who paid them. They were often tied up to show they could not move as bells rang, tables floated, and other "paranormal activity" took place. Houdini would show up to reveal them as charlatans.*

*Once, a spiritualist was placed in a box from which only her head and hands protruded. Nevertheless, things happened across the room. Houdini opened the box and pulled out a folding six-foot ruler, holding it high for all to see and indicating that the medium likely used it to reach objects at a distance. She vehemently denied it.*

*Years later, one of Houdini's assistants revealed that it was he who had put the ruler in the box earlier, on Houdini's orders. As it turned out, Houdini's great truth was just as false as the mediums.*