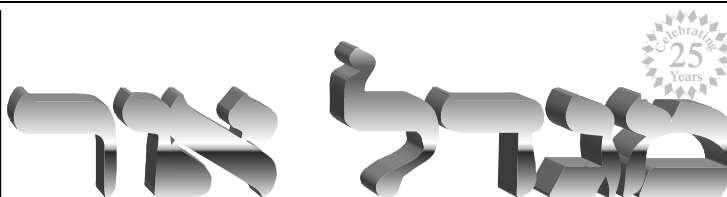


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A publication dedicated to Harbotzas Torah

L'llui nishmas
ליבא בת"ר ישראל ניסן ע"ה
Mrs. Lila Kizelnik ob"m
(Babbie Leeba)
Yahrtzeit 11 Menachem Av
May her tefilos for her family reach the
kisei hakavod and bring refuos and
yeshuos to Klal Yisrael.

שבת Zmanim for

Wesley Hills, NY

7:54 - הדלקת נרות
8:12 - שקיעה
8:39 - זק"ש מ"א
9:27 - זק"ש גר"א
10:39 - סוף זמן תפילה
8:11 - **FAST BEGINS/שקיעה**
8:58* - צאת הכוכבים
9:24 - צאת 72

ט' באב

1:02 - חצות היום
8:57* - צאת הכוכבים

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

Now You Know!

Because Tisha B'Av is Sunday, after mid-day Shabbos, one may not take a pleasure stroll or visit friends, and should try to learn only Torah topics related to Tisha B'Av or the Sedrah.

Tzidkoscha is not said at Mincha, nor is Pirkei Avos learned. There is no special seudah hamafsekes, but the prohibitions of Tisha B'Av (e.g., eating, washing) begin at sundown. The two exceptions to this are sitting on a chair and wearing shoes, which may be done until nightfall. Customs vary regarding whether clothes are changed before or after Maariv, but one must remove his shoes after Borchu of Maariv even if he will not change until later.

Havdala is not recited until Sunday night, unless one must break his fast (e.g., due to illness.) In that case, he should make it just before he breaks his fast, and it is preferable to use grape juice rather than wine. However, on Motsai Shabbos a candle is lit (some say two, but not a braided one) and Borei Me'orei Ha'aish is recited.

In some kehillas, this is done by one person in shul, and the tzibbur should be sitting for it. Women and girls who do not go to shul should make the brocha Borei Me'orei Ha'aish on their own, if a man is not moitzi them.

After the fast, one may drink water but may not eat until he hears Havdala. Motsai Tisha B'Av, one should make Havdala on wine or grape juice and drink as one normally would. Otherwise, eating meat, drinking wine or grape juice, haircuts, laundry, bathing, etc. should all be avoided until mid-Monday.

Thought of the week:

Don't tell G-d how big your problems are. Tell your problems how big G-d is.

"לא תיראום כי ה' אלקיכם הוא הנלחם לכם." (דברים גכב)

"Do not fear them, for Hashem, your G-d, He will fight for you." (Devarim 3:22)

Each year, Parshas Devarim is read the week before Tisha B'Av. In this parsha is recounted one of the most seminal events in Jewish history – the sin of the spies. The spies Moshe sent to scout out the Land of Canaan came back with a negative report, and the Jewish People cried that night. Because of this, Hashem decreed that the generation which did so would not live to enter the land. The Mishna in Taanis tells us that this tragedy took place on Tisha B'Av.

Why did the Jews cry? Because the spies recounted the might of the inhabitants of the land and said the Jews would never be able to conquer them. Though Yehoshua and Kalev argued that the Jews could easily win, the Jews were not swayed by them, and listened instead to the words of the spies who were so negative. Herein lies the tragedy.

What was the difference between the arguments of the spies and the arguments of Yehoshua and Kalev? The spies presented the facts on the ground as they were. The inhabitants were mighty, and they did have fortified cities. Under normal circumstances, the Jews could not defeat them. But we, as Jews, do not live under normal circumstances.

The final posuk of our Parsha is Moshe telling the Jewish People that Yehoshua has been imbued with the greatness to lead them to the Promised Land, and that they need not fear its inhabitants as they don't have to fight them, Hashem will do it. This doesn't mean they will not go into battle, it just means the success of their actions will be dependent on Hashem's involvement.

When the Jews initially declined to go into the land, and the decree was made, some contrite Jews decided to go up to Canaan the next day. Moshe told them not to because they would not succeed. They didn't listen and were killed. As the spies had said, they were no match for the mighty giants of the land. The only way they could have won, was if Hashem was approving of their mission, and fighting for them.

Perhaps this is why this Parsha is read at this time every year. We enter a period of mourning because the Bais HaMikdash has not been rebuilt; because we have not rebuilt it. It is because we doubt whether Hashem is in our midst, and this pushes Him away. We become especially vulnerable to our enemies then, because He isn't fighting for us.

We should reflect on the lessons of this parsha, learning from our mistakes, and focus not on our enemies, but on making sure we are living the way Hashem wants us to, doing the things He asks of us. If we do that, we will have nothing to fear from our enemies because Hashem will be on our side, fighting for us, and then we will once again return to the Land of Israel with no one standing in our way. Then Tisha B'Av will be turned into a holiday, celebrating that we finally got the message.

A man's wife fell ill and the doctors abandoned hope. Desperate, he went to the Chofetz Chaim in Radin who promised to pray on condition that the man not reveal that he had asked the Chofetz Chaim for help. The woman had a miraculous recovery.

Years later, someone else fell ill with the disease. Seeing their distress, the man broke his promise and revealed that when he faced this issue, he'd gone to Radin. Shortly thereafter, his wife's illness returned. Immediately, he ran back to the Chofetz Chaim.

"I am sorry but I cannot help you," said the sage. "But last time you davened and my wife was healed!" responded the distraught man. "When you came to me last time," said the Chofetz Chaim, "I was a younger man. I fasted FORTY days for your wife to be healed. I am sorry, but I don't have the strength anymore."