

# DATA of Plano

Parshas Devarim | 9 Av, 5781 | August 6, 2022

## Shabbos

Earliest candle lighting: **6:56**

Mincha: **7:10**

Candle lighting: **8:04**

Early minyan: 8:30

Shacharis: **9:15**

Latest time for Shema: **10:08**

Kiddush: **11:35**

*It is appropriate to limit Torah study on Shabbos afternoon to topics relating to Tisha B'Av. If this will preclude your studying of Torah, then you may study other Torah topics as well.*

Mincha: **6:30**

## **Shalosh Seudos at home**

Shkiah (Fast begins): **8:21**

Shabbos ends: **9:07**

*Following Shabbos, full havdala is **not** recited. Instead, we say say “Baruch Hamavdil bein kodesh l'chol” before ending the Shabbos, and then the bracha on the candle. Those that will not be a shul for ma'ariv (including women) should make the bracha over the candle at home. At the conclusion of Shabbos, change into non-leather shoes.*

## Tisha B'Av

Maariv (Followed by Eicha and Kinnos): **9:40**

Shacharis (Without tallis and tefillin): **9:00**

Chatzoz (Midday): **1:32**

Children's video at DATA of Plano: **2:00 p.m.**

Mincha (with tallis and tefillin): **7:50**

Maariv: **8:25**

Fast ends: **9:01**

*Havdala should be said before eating. Wine or grape juice is used. Havdala consists of the bracha on the wine and the bracha of “Hamavdil bein kodesh l'chol...” The bracha on spice and fire are omitted.*

## Prohibitions on Tisha B'Av include:

- Eating and drinking (Expectant or nursing mothers need not fast. For questions, contact Rabbi Zakon.)
- Washing, showering and using body creams or oil
- Marital relations
- Wearing leather shoes
- Studying Torah (except for topics related to the destruction of the Temple)
- Before chatzos (midday), we do not sit on chairs of regular height
- Traditionally, we do not greet each other in the normal manner



# Children Are a Gift

Rabbi Yissocher Frand



The Jewish People, Rashi informs us, were not very happy with the blessing Moshe gave them. “May God, the Lord of your fathers,” he had said, “add a thousandfold more like you and bless you as He spoke to you.”

“Only that and no more?” the people responded. “Is that the full extent of your blessing? Hashem blessed us ([Bereishis 32:13](#)) to be ‘like the dust of the earth that is too numerous to count.’”

“You will surely get the blessing Hashem gave you,” Moshe replied. “This is just my own personal blessing to you.”

What exactly was Moshe’s reply? What additional benefit would the Jewish people derive from his blessing of a thousandfold increase if they were already receiving Hashem’s blessing of virtually limitless increase?

The Chasam Sofer explains that Moshe was testing them. Why did they want children? Was it because children were useful, because they help carry the household burden, provide companionship and are a source of security in old age? Or is it because each child is a spark of the Divine, a priceless gift from Heaven, a piece of the World to Come?

So Moshe gave the Jewish people a test. He blessed them with a “thousandfold” increase in their population. If they had wanted children for their usefulness alone, they would have said, “Thank you, but that’s enough already! A thousandfold will suit our purposes just fine. We have no use for any more right now.” But that was not what they said. They wanted more children. They wanted children “too numerous to count.” Obviously, they were not thinking about their own material and emotional needs, but about the transcendent blessing that each child represents, and so, they proved themselves worthy of Hashem’s blessing.

Hundreds of years earlier, these two conflicting attitudes toward children had already become an issue. Yaakov and Eisav had made a division. Eisav was to take this world, and Yaakov was to take the World to Come. When Yaakov came back from Aram, Eisav welcomed him at the head of an army four hundred men strong. In the tense early minutes of the confrontation, Eisav noticed Yaakov’s many children.

“Who are these children?” Eisav asked.

“These are the children,” Yaakov replied, “that Hashem graciously gave to your servant.”

The *Pirkei d’Rabbi Eliezer* expands the dialogue between Yaakov and Eisav and reveals the underlying argument.

“What are you doing with all these children?” Eisav asked. “I thought we made a division, that I would take this world and you would take the World to Come. So why do you have so many children? What do children have to do with the World to Come? Children are a boon in this world!”

“Not so,” Yaakov responded. “Children are sparks of the Divine. The opportunity to raise a child, to develop a Divine soul to the point where it can enter the World to Come, is a privilege of the highest spiritual worth. That is why I have children.”

Yaakov wants children for their own sake, but Eisav views them as an asset in this world. Children are an extra pair of hands on the farm. They can milk the cows and help with many other chores that need to be done in agrarian societies.

Modern man has progressed beyond agrarian life. He has moved off the farm and does not have such a need for children anymore. In fact, he has made a startling discovery. Children are a tremendous burden. They are expensive, time consuming and exasperating. Who needs children?

But what about companionship? Loneliness? No problem. Modern man can get a dog. Dogs are wonderful. Instead of coming home to a house full of clamoring, demanding, frustrating children, he can come home to an adoring, tail-wagging dog who will run to bring him his slippers and newspaper. So why does he need children? This is the attitude of Eisav adapted to modern times. Yaakov, on the other hand, understands that the purpose of children is not for enjoying this world or for making our lives easier. Each child represents a spiritual mission, a spark of the Divine entrusted to our care and our guidance, an opportunity to fulfill Hashem’s desire to have this soul brought to the World to Come.

# The Final Week of Camp Oraysa. See y'all next year!



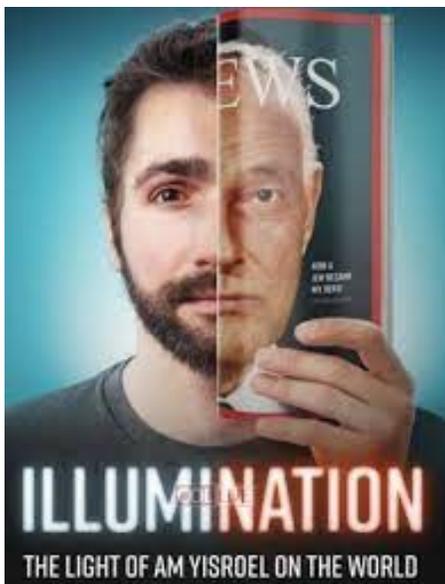
## Kiddush this week is sponsored by the Kabins family, in honor of the community.

We wish the Kabins family all the best, as they continue their life's journey in Houston. Adam and Dani have added immensely to the DATA of Plano community during their time here. The Kabins' commitment to Torah study, growth in middos and warm personalities serve as real models for our community, and we know that our loss is Houston's gain!

Welcome to the SEED boys from Yeshiva Shaar Hatorah in Queens, NY. The yeshiva bochorim will be with us for two weeks, in addition to three more boys joining next week. They are available for learning, dinners, and fun!

To schedule a learning session, speak to one of the boys or Rabbi Nissel. To schedule a dinner with them, speak to Rabbi Nissel.

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| <input checked="" type="checkbox"/> Azi Greenberg | <input checked="" type="checkbox"/> Yisrael Wolf       |
| <input checked="" type="checkbox"/> Dovid Thumim  | <input checked="" type="checkbox"/> Menachem Garfunkel |



## Tisha B'av Film Showings

Illuminations is a Yoel Gold film featuring dramatic stories highlighting the Jewish people's impact on the world

The Yarok effect is a children's film with a lesson, presented by the Chofetz Chaim Heritage Foundation.

- Motzaei Shabbos @ 10:00 p.m. - Illuminations (\$8 suggested donation), with NCSY
- Sunday @ 2:00 p.m. - he Yarok Effect (\$5 suggested donation)
- Sunday @ 3:45 p.m. - Illuminations (\$8 suggested donation)

