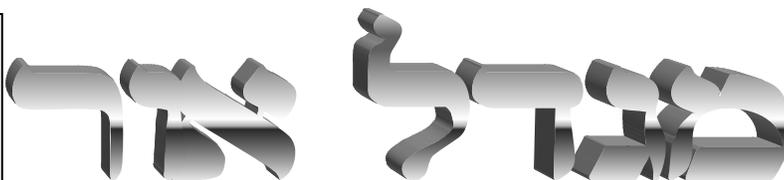


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*A publication dedicated to Harbotzas Torah*

**Zmanim for שבת**

Wesley Hills, NY

- 6:12 - פלג המנחה
- 7:17 - הדלקת נרות
- 7:35 - שקיעה
- 9:02 - זק"ש מ"א
- 9:38 - זק"ש גר"א
- 10:44 - סוף זמן תפילה
- 7:34 - שקיעה
- 8:16 - צאת הכוכבים
- 8:46 - צאת 72

Times Courtesy of MyZmanim.com

**You Should Know**

There is a Rashi in this parsha which we would do well to remember, especially as we approach Rosh HaShana, when our income for next year is decided.

The Torah tells us (25:13-14): You shall not have in your bag two stones (for weighing merchandise) – meaning one must deal honestly in dealings with others, and then You shall not have in your home two measures (for things such as flour), again, a reiteration to deal honestly.

Why did the Torah not make one statement, "You shall not have two different stones or measures"? Rashi says that the second "You shall not have," is a Divine promise. If you cheat others, ultimately "you shall not have." Not only will you not have two measures, but you will have absolutely nothing.

Everything comes from HaShem. If we remember that, we will be quick to appreciate others, and never feel that we must take advantage of them. Doing so is just harmful to ourselves.

The next halacha, and the end of the list relating to making the curtains of the Mishkan is: **20. Potzai'ah** - Separating (removing) threads (Unweaving or removing weaves)

The Melacha of Potzai'ah is removing woven threads from a loom. Excess threads eliminated from areas that are too densely packed is also Potzai'ah.

Relevance? Remember making potholders on the little square looms. The weaving would be Oreig, which is prohibited on Shabbos. Removing the finished product from the "loom" is the Melacha of Potzai'ah.

Source: TorahTots.com / The 39 Melachos, by Rabbi David Ribiat

**Thought of the week:**  
**Success has made failures of many men.**

**"והיה הבכור אשר תלד יקום על שם אחיו המת ולא ימחה שמו מישראל"** (דברים כה:ו)

**"It shall be that the firstborn, who can bear children, shall be established in place of his deceased brother, so that his name may not be lost from Israel."**

At first glance, this posuk would give one the impression that the first-born child is to be called the name of the deceased brother in order to perpetuate his memory. Rashi says that is not the case. The first-born referred to here is the eldest brother, who has first right to marry his brother's widow. The deceased's memory is established when the eldest brother takes over the portion which his brother received from their father's estate.

The Ramban says that contrary to popular belief, the child would not be given the name of the deceased uncle, as we find that Boaz did not name his son 'Machlon' after Rus's dead husband. Further, these interpretations of Chazal (as found in Rashi) are based on the posuk, but are not the simple meaning thereof. Rather, the posuk is telling us a fact that HaShem promises that the deceased's name will live on.

The Sipurno comments that HaShem considers the child born of the second union to be a fulfillment of the mitzvah of the dead brother to have children. The reason is that it was brought about through his Kiddushin since one who does *yibum* does not need to betroth the woman; rather she is already connected to him through his brother's act. He adds that this was the sin of Onan, son of Yehudah, that he despised this connection because of his hatred of his brother and for this he suffered HaShem's wrath.

If we look back to Parshas Vayeishev, Onan did not wish to bear children with Tamar "for he knew that the children would not be his." What does this mean? Of course the child would be his, but somehow, in Heaven, G-d would consider it like his brother Er had conceived. What was bothering Onan? The answer lies in why HaShem would consider the child an offspring of the dead brother.

As the Sipurno explains, it was because he initiated the action which enabled his brother to continue and bear a child. Onan knew that if he and Tamar bore a child, people would say that this child was born to him and the wife of his dead brother. He would have to acknowledge that without his brother he could not have had this baby. That was too much for Onan. He wanted a child that would be his alone, without any "help" from anyone. This also fits with Rashi's comment that the deceased's name would live on when his brother took over his financial portion. Then hopefully the brother would say "this wealth is not mine alone, but a portion came to me from my brother." However, people do not like to acknowledge that they had to come on to anyone else for help. Instead, they like to feel that they did everything themselves.

Because of this, they do not thank people, or appreciate the favors done for them. In some way, they feel it will diminish them if they admit that their success is due to others, or even G-d. This is wrong and hateful. Rather, one should remember that everything he has comes from HaShem, and that the other person is merely a worthy agent from Above. Then it will be his highest honor to go out of his way to thank others for their role in delivering his Divine portion.

*A young man spent years trying to "be mekarev" an older man, and bring him back to repentance. The fellow had been raised religious in Russia but then became a communist and threw off all previous ties to Judaism. He constantly rebuffed the young man's gentle overtures and would not repent of his past ways.*

*In his final weeks, as the old man was dying of a terminal disease, the young fellow tried again. The old man was adamant, but his reason shocked the youngster. "I know that you're trying to get me to become 'frum,' and that if you succeed, you will get credit in Heaven for doing so," said the old man. "But I'm not letting anyone go to Gan Eden on my plaitzes (shoulders.)"*

*Because of his selfishness, this man died without repenting, sealing his own fate in the process.*