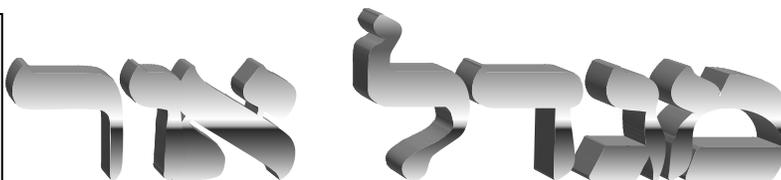


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This issue sponsored in honor of the marriage of
Deena and Josh Weisfeld
May you build a Bayis Ne'eman B'Yisrael and remain a source of nachas to your family, friends, and the Ribono Shel Olam.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:29 - פלג המנחה
- 7:38 - הדלקת נרות
- 7:56 - שקיעה
- 8:57 - זק"ש מ"א
- 9:33 - זק"ש גר"א
- 10:42 - סוף זמן תפילה
- 7:55 - שקיעה
- 8:37 - צאת הכוכבים
- 9:07 - צאת 72

Thursday 10:03:06 PM - מולד אלול

Every Shabbos morning, we say, "Yismichu B'malchuscha, Shomrei Shabbos v'Kor'ei Oneg," They shall rejoice in your Kingship, those who keep the Shabbos and call it a joy. This teaches us a valuable lesson about Torah and mitzvos. Many people keep the laws of the Torah because they "have to." It's either dictated by societal convention, fear of retribution, or other outside causes. But that's not what Judaism is about.

True Torah Judaism is about recognizing the abundant joy and pleasure to be found in fulfilling the mitzvos. This comes from realizing how much love G-d has for us, and the learning to appreciate how the mitzvos improve our lives.

Some offer us peace and tranquility like Shabbos, with the break from constant activity, phone calls, business concerns, and more. Others offer the satisfaction of controlling our inner desires and conquering them. Still others offer benefits we don't really understand. Yet, if we realize that it all comes from HaShem Yisbarach, Who is the ultimate Benefactor, we will find the joy in following His words, because we know that it is there.

17. *Maisach* - Mounting the warp (stretching threads onto loom)

The next melacha we will discuss, warping, is the first step in the creation of woven fabric. The longitudinal threads are called warp and the transverse threads are called weft. Warping entails aligning and setting warp threads firmly in position in order to allow the weft threads to pass over and under them in perfect sequence. This is an important preliminary step of all types of weaving, including lattice-work, making a simple pot holder, and basket making.

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

Thought of the week:

People want riches; they need fulfillment.

"ראה אנכי נתן לפניכם היום ברכה וקללה. את הברכה אשר תשמעו אל מצות ה'..." (דברים י"א:כו)

"See, I present before you today a blessing and a curse. The blessing; that you listen to the commandments of HaShem, your G-d, that I command you today."

In this verse, we are instructed to both look and listen. We are commanded to see that we are given two distinct possibilities. Then, we are commanded to listen to the commandments. What is the difference between the two senses and how we are commanded to use them?

Vision has the special capacity to impart huge amounts of knowledge and information in a brief time. Hearing, on the other hand, is limited and our brains can process only one item at a time. Too many sounds just become senseless noise. A parallel can be found in the fact that light travels at 186,000 miles per second, while sound travels just 1125 feet in the same time.

However, while a picture may be worth a thousand words, whose words are they? What we see is interpreted by our own minds, based on whatever knowledge we have already acquired. Words of explanation, however, can instruct us and add depth to our understanding of what we see. A parallel to this is the fact that we can only see in one direction, but we can hear from all around. In the Talmud, one who is deaf is often not considered completely rational, because he has lost the ability to be taught. *Hearing is understanding.*

So when is vision important, and when do we focus more on listening? When Moshe heard from HaShem that Klal Yisrael had worshiped the golden calf, he believed it. However, it wasn't until he saw it with his own eyes that he was moved to throw the luchos down and shatter them.

Vision is useful for a superficial grasp of things, and it can evoke deep emotional responses. When Iyov's friends heard about his plight they sought to console him. When they saw it for themselves, they began to cry. But we must understand that vision is only a first step.

We were commanded to "see" the blessing and the curse. We witnessed thousands of people saying, "Blessed is the man who..." and "cursed is the man who..." and hundreds of thousands more crying "Amen!" We clearly felt the importance of being on the side of bracha rather than, chas v'shalom, the other side. But that fleeting glimpse of the truth wasn't enough to last.

To actualize the bracha, one must take more time, and stop to listen. By slowly digesting one piece of information at a time we can develop an appreciation for the Torah. If we focus and think into the mitzvos, and are ready to learn from others, we can come to a deeper understanding of what HaShem has given us. Instead of the Torah being a book of "Thou shalt nots," we find it is a guide to a happy, satisfying life. At first glance one only sees the restrictions. Upon deep reflection and study one finds and can appreciate the true beauty.

When we entered Eretz Yisrael, we could instantaneously see with clarity the truth of HaShem's words. That was what we were to see on that day. To be truly blessed though, we must continually seek to *hear* the word of HaShem, because listening leads to understanding, understanding leads to love, and love of HaShem is the greatest bracha of all.

A young boy went into the clothing store to buy his mother a gift. The sales clerk asked what size the boy's mother was. Unsure, the boy imagined his mother in his mind, and then replied, "I'd say she is perfect." The clerk gave the boy a size 6 blouse, figuring it a pretty decent guess.

A few days later, the woman came in to exchange the item. She went home with a size 24W. To the son she loved, and who loved her dearly, she was indeed "perfect."

Next week, we will IY"H begin blowing Shofar each day as we start Elul. Elul is an acronym for "Ani L'dodi V'dodi Li, I am devoted to my beloved and my beloved is devoted to me." On Rosh HaShana we will make the bracha, "I'shmo'a kol shofar," to hear the sound of the Shofar. Why? Because the purpose is not to blow, or just to hear the sound, but to think about what it means, to "hear" the message, and arouse ourselves to repent. This is our "wake-up call" from HaShem, our "dodi," our beloved.