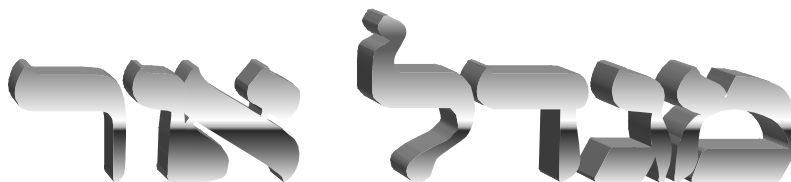


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Dedicated l'zechus Refuah Shelaima for **Nemetsky** חיים דוד בן לאה
A young husband and father in critical condition with a mysterious disease.
May the Healer of All Flesh grant him a speedy and complete recovery
בתוך שאר חולי ישראל.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:57 - פלג המנחה
- 8:13 - הדלקת נרות
- 8:31 - שקיעה
- 8:34 - זק"ש מ"א
- 9:10 - זק"ש גר"א
- 10:26 - סוף זמן תפילה
- 8:33 - שקיעה
- 9:15 - צאת הכוכבים
- 9:45 - צאת 72

Monday 8:35:04 PM - מולד תמוז - זמנים

Times courtesy of MyZmanim.com and EzrasTorah.org

You Should Know

During the second maka, the posuk tells us the "frog" went up on the land of Egypt. The Midrash famously tells us that there was one giant frog, and every time they hit it it multiplied. The Steipler asks, so why didn't they stop hitting it? He explains: they became furious when they saw the large frog spewing more frogs. They couldn't control their anger and frustration so they hit it again. It spewed more frogs. They got even angrier and hit it again... and again. When we're angry, we act in a counterproductive and self-destructive manner. If someone acts aggressively toward us our automatic response is to respond with anger. Stop! Think. If we stay silent, the other person will gradually cool down. Our angry response will simply fuel the fire further. Apropos to the topic of burning up, the next melacha is:

11- Ofeh / Bishul - Baking / Cooking

The prohibition of Ofeh / Bishul is generally understood to be the causing of a change in the properties of a food or substance by use of heat. This includes cooking raw food until it becomes edible and causing change in nonfoods as well, such as the baking of bricks. If one were to place raw food on a flame, he is required, to remove the pot before it cooks. Generally, bishul does not occur in solid foods until part of it becomes minimally edible. Liquids, however, which are dramatically improved when heated, need only to be warmed and not physically changed by heat to be considered a violation of bishul. The minimum amount of heat needed to make substantial change is known as "Yad Soledes," (hand draws back) and is the degree of heat from which a person, upon contact, reflexively removes his hand ("hot to the touch").

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

Thought of the week:

It is easy to figure out who is wrong in any disagreement.

He is the one yelling loudest.

"ועתה יגדל נא כחה' כאשר דברת לאמר: ה' ארך אפים..."
(במדבר יד:ז-יח)

"Now, please, let my Master's power be enhanced as You spoke, saying; HaShem, slow to anger..."

As Moshe Rabbeinu pleads for the Jewish People, he describes the terrible Chillul HaShem, the desecration of and detriment to HaShem's holy name, in the eyes of the world nations. "They will say," says Moshe, "that despite all the miracles you performed in Egypt and at the Reed Sea, You did not have the power to bring this nation to the land You promised, so You slaughtered them in the desert."

Rashi explains that they would say the kings of Canaan were mightier than Pharaoh and that's why HaShem was unable to bring them into the land. This is the simple understanding of their claim that G-d lacked ability, chas v'shalom.

The Ohr HaChaim asks why Moshe said HaShem's power would be "enhanced" when we don't find He did any greater show of force at this time than previously. He answers that since the spies went into Eretz Yisrael and brought back a report of the mightiness of its inhabitants, yet HaShem still declared that He would bring us into the promised land, this shows a greater strength. This explanation meshes neatly with that of Rashi.

Many other commentaries explain, however, that HaShem's power was enhanced not by an action per se, but by "inaction." By showing restraint and not destroying us, HaShem exhibited even more power, as the posuk in Mishlei (16:32) says: "Tov erech apayim mi'gibor"- 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.'

This concept fits in with the pleas of Moshe as well for he doesn't claim that the nations will say G-d was unable to conquer the nations of Canaan, but that He was unable to bring "this nation," a nation of malcontents and complainers, into the land. Yes, G-d was mighty and wrathful, but did He have the strength to withstand the rebellion and sins of his chosen people? He could lash out at the Egyptians and destroy them, and by slaughtering the Jews He would exhibit more of the same. However, if HaKadosh Baruch Hu could extend His anger, and NOT pour out His wrath, THAT would show an even greater strength.

Kabbalistic writings teach that while Chesed, kindness, is power turned outward, its counterpart Gevura, strength, is power turned inward, controlling the anger and natural reactions of the human being. As it says in Pirkei Avos, "Who is strong? He that conquers his inclinations."

This is the lesson of how we must behave. True strength is not about being able to do something, but rather it consists of being able to hold oneself back from doing it. When we encounter people who are insufferable, we must make the supreme effort not to react out of hasty emotion. Instead of acting with brute force, we should pause, reflect, and respond with Divine strength.

R' Shalom Schwadron, the Maggid of Yerushalayim, and R' Moshe Tudrus Hirshler were once learning together in the Bais Midrash on a Shabbos afternoon. Some children playing outside became rowdy and the noise was disturbing their learning. R' Moshe Tudrus asked R' Shalom to ask the children to quiet down, explaining that he would rather not do himself as he had a temper and was afraid of becoming angry. This seemed very strange to R' Schwadron because R' Hirshler was known as a very even-tempered person.

R' Schwadron later commented to his brother-in-law, R' Shlomo Zalman Auerbach, about the incongruity of R' Hirshler's comment. R' Shlomo Zalman responded that R' Hirshler was in fact quick-tempered in his youth, but had worked on this middah to such an extent that it was impossible to detect that he had even had to work on it. R' Shlomo Zalman added how impressed he was that even after R' Hirshler had conquered the middah completely, he was still aware of the need remain vigilant in it. (Peninim Al ha'Parshah)

- Source: Revach.net