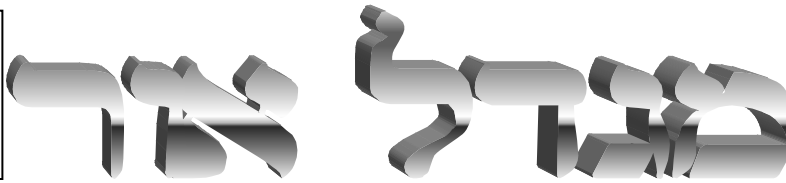


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This issue sponsored as a zechus for a Refuah Shelaima for **Shmuel Shmelka ben Sara Leah**
A beloved father, grandfather, and great-grandfather who suffered a stroke this week.
 May HaShem grant him, and all Jews who are ill, a speedy recovery.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:21 - פלג המנחה
- 7:27 - הדלקת נרות
- 7:45 - שקיעה
- 8:59 - זק"ש מ"א
- 9:35 - זק"ש גר"א
- 10:43 - סוף זמן תפילה
- 7:45 - שקיעה
- 8:27 - צאת הכוכבים
- 8:57 - צאת 72

Times Courtesy of MyZmanim.com

During the month of Elul, one should increase his acts of tzedaka and chesed. This is hinted at by the posuk in Megilas Esther "Ish Li'rayaihu U'matanos L'evyonim." The first letters of these words comprise "Elul." – *Sefer Amarkel cited by Piskei Tshuvos 581:1*

Source: DailyHalacha – Subscribe by e-mailing dailyhalacha@aol.com

The next melacha on the list of 39 is number **18. - Oseh Beis Batai Neirin - Setting two heddles (preparing to weave) - Threading two threads**

This melacha is one of the five steps in making cloth. Technically, it involves threading two threads through the (heddle eyes) rings in each of the two harnesses of the loom. Practically, this prohibition would apply to setting up a loom with at least two strings or threads in one direction, as one might do to make a potholder. The next is:

19. Oraig - Weaving

The melacha of Oraig involves completing the creation of a fabric by passing the "transverse weft" thread under and over the "warp" threads. The reason these terms might sound unfamiliar is that they apply to thread mounted on a loom, a device that most of us have probably never seen. On a more practical level, on Shabbos it sometimes happens that a thread in one's clothes becomes snagged on a hook or nail, causing the fabric around it to bunch up. Pulling and smoothing the bunched-up fabric is a direct violation of this melacha. On a less practical level, braiding shaitel (wig) hair is also prohibited because of Oraig.

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

Thought of the week:

Try not to become a man of success but rather try to become a man of value.

"לבלתי רום לבבו... למען יאריך ימים על ממלכתו הוא ובניו בקרב ישראל" (דברים י"ז)

"So that [the King's] heart does not become haughty over his brothers and not turn from the commandment right or left, so that he will prolong years over his kingdom, he and his sons amid Israel."

The Torah tells us what a King must do to maintain his kingdom. It is a very narrow path that he must follow, and he cannot veer from it. If he does, the glory and grandeur of his position will quickly be taken away from him. If he follows it, however, and does not get too full of himself, he and his sons will have a longer rule in the company of the Jewish People.

This section is juxtaposed next to the portion of the kohanim, the priestly tribe, where a similar language is employed. There it says that the kohain was chosen by HaShem from all tribes, to stand and serve G-d 'he and his sons for all days.'

When mentioning the king and his sons, the Torah says, "longer days." Regarding the kohain and his sons, it says, "all the days." What is the difference and what can we learn from this?

On Pesach we read an excerpt from the famous mishna in Brachos (12b) that one is to recall the exodus from Egypt "all the days of your life." The Chachamim say this means not only now, but even when Moshiach comes. They explain: though the Final Redemption will be primary, the exodus from Egypt will also be recalled for all time. While the word "all" is used in reference to the kohanim, it is not used regarding the king, and for good reason.

When one is a king, he enjoys wealth, power, prestige and honor. This grandeur is necessary for him to have the respect of the populace so he may rule them according to HaShem's Torah. However, wealth never stays anywhere for very long, as Chazal tell us that the ancient coin, the "zuz" was so called because "zuz" means "to move," and money and wealth move from person to person constantly.

Therefore, only if the king is very careful, and realizes that he is not rich because he is so wonderful, but rather that his position was given to him to act appropriately in HaShem's eyes and accomplish things for the sake of Heaven, may he merit holding onto his wealth a little longer. The applicability of this message to each of us is quite clear.

In contrast, this transient nature is not said about the person who, like the Kohain, chooses to serve HaShem. His good deeds remain forever, never to be eradicated. Even when other, more magnificent, mitzvos are placed next to them, they remain, much as the memory of the exodus remains despite its juxtaposition to the Final Redemption. Such a person maintains his fortune forever and it is this goal that one would be wiser to pursue.

About a hundred years ago, a mother in a small European village finished doling out the meager bowls of soup which were all her family could afford. Just then, there was a knock on the door. A poor(er) man entered and asked for something to eat.

Before she could reply that they had nothing, one of the children escorted the man to the table and gave him his own portion. The man gratefully ate and left with blessings for the family for their kindness. When he had gone, the mother asked her son, "You know I have no more soup to give you. Why would you give it away?"

"If I had eaten the soup," replied the boy, "what memory would there be of it in two hours? I'd be hungry again anyway and the soup would be gone forever. Now, the mitzvah I did with that soup will live on forever and never be forgotten."

Postscript: Not only did that mitzvah live on in Heaven, but this man's grandson is deeply involved with a charity organization which feeds thousands of Jewish people each Shabbos. This mitzvah truly stood by "him and his sons for all the days."