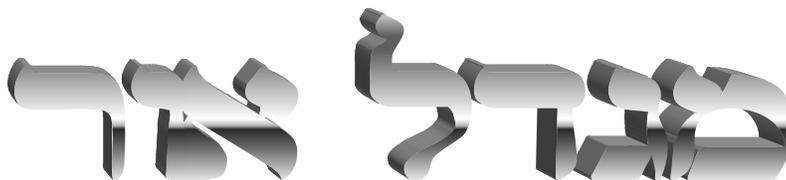


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Zmanim for שבת

Wesley Hills, NY

7:05 -	הדלקת נרות
7:23 -	שקיעה
9:10 -	זק"ש מ"א
9:46 -	זק"ש גר"א
10:51 -	סוף זמן תפילה
7:25 -	שקיעה
8:07 -	צאת הכוכבים
8:37 -	צאת 72

Times courtesy of MyZmanim.com

You Should Know

We were in the middle of the melachos related to agriculture but in light of the "inyanei d'yoma" of tying the sheep to the beds in Egypt, we will jump to:

Koshair - Tying a knot

In building the Mishkan, nets had to be made to catch the chilazon for the production of techeiles dye. The fishermen would both tie and untie their nets. Knots were also used for sewing and stitching.

There are two types of prohibited knots:

A *keshes uman*, a craftsman's knot, refers to a tight knot that will never loosen and become undone on its own. A *keshes shel kayama*, is a knot that is meant to remain permanently, even if it is a type of knot that may sometimes come undone over time. In practice, any knot that is either durable (and made without any specific intention to undo it later) or one that is meant to last permanently (even if not tight or durable) is forbidden to make.

Thus, a bow used for tying shoes or decorative lace is not considered a knot, and making this knot for only a day, i.e. 24 hours or less, is therefore permitted. On the other hand, if one intends to leave it indefinitely in its knotted state then it is considered a *keshes shel kayama* even though it is not very firm.

- One may not seal a plastic bag by tying a single, tight overhand knot in it.

- One may not tie string in a double knot around a box of cake or on his shoes even if he intends to untie the string the same day. (Many people have loafers for Shabbos to avoid *melechah koshair*.) The next melacha is:

Matir - Untying a knot

It is forbidden to untie any knot that would be forbidden to tie. If the knot is such that tying it was a violation of a Torah law, then untying that knot is also a Torah violation; similarly, if the knot is a violation of a Rabbinical law, so too untying it is in violation of a Rabbinical law.

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

Thought of the week:

Success is not the result of spontaneous combustion.

You must first work hard to set yourself afire.

צו את אהרן ואת בניו לאמר זאת תורת העלה על מוקדה על המזבח כל הלילה עד הבקר ואש

המבזח תוקד בו. (ויקרא:ב)

"Command Aharon and his sons, saying: This is the law of the olah-offering; It is the olah-offering [that stays] on the flame, on the altar, all night until the morning, and the fire of the altar shall be kept aflame on it.

The word "tzav," – command - is used to convey that the kohanim were urged to be careful in the performance of the daily tamid offering. The Toras Kohanim says the word "command" implies for the immediate moment and for future generations. R' Shimon then says that the Torah must especially urge alacrity in a situation where a loss of money is involved.

There is much discussion amongst the commentaries as to the nature of the monetary loss referred to here. Some say that there was no loss, but this mitzvah required similar urging to keep them focused and alert. Others say a loss was involved and offer various possibilities. The olah was completely burned so Jewish money was lost as it might otherwise have been eaten. The Kohain performing this service was only entitled to the skin of the animal while other korbanos gave him meat as well. This too, could be considered a loss.

Some suggest that the kohanim's obligation to keep the fire burning continuously, day and night, precluded any other means of livelihood, resulting in a loss. The Ohr HaChaim even suggests that the loss incurred was the "wasted" wood, burned in the third portion of the night when nothing was being burned but the wood itself.

It is clear, therefore, that this mitzvah had certain vagaries about it, yet it was precisely this korban about which the kohanim were spurred on. In fact, the posuk doesn't even prescribe a specific action to be done initially, rather that they be commanded "that this is the olah-offering."

When one understands clearly what he is doing and what benefit there is in his actions, it is easy to remain "fired-up" about it. When he's not sure why he's doing it, though, it is easy to become blasé and jaded. The olah tamid, this eternal daily sacrifice, left many questions up in the air. It may have seemed that parts of it were superfluous, causing the kohanim to lose interest and focus.

Therefore, the Torah tells us that this korban above all others requires special enthusiasm and care. The message of the olah tamid is that one must always keep the flame of enthusiasm for following HaShem's word burning "within him." If we are looking for purpose, we need look no further than that it is G-d's will that it be done in this fashion.

This constant dedication, like the fire of the mizbe'ach, should burn within the kohanim, the vanguards of the Jewish faith and teachers of Torah, and keep them constantly ready to act when called upon. If this preoccupation should cause them to lose out on other opportunities, so be it.

This message is echoed in the Korban Pesach which was tied to the beds on this Shabbos millennia ago. The Jews were commanded to eat it in haste, with their shoes on and their sticks in their hands, ready to leave. The Korban Pesach was eaten at midnight, yet HaShem stated that He would not take the Jews out at night lest they appear to be afraid of being seen. Why then could they not enjoy a leisurely meal and prepare themselves before the dawn? Because in order to serve HaShem, one must always be ready to act, to do His bidding, never allowing the flame of his enthusiasm to fade.

R' Izel "Charif" (the Sharp One) once became ill. The doctor who examined him declared, "There is nothing to be done for this patient, he is going to die." When R' Izel recovered, the physician was sheepish about seeing him, for obvious reasons.

"There is no need to be embarrassed," said R' Izel, "you were right. I expired on my bed and went up to Heaven, where I did you a tremendous favor!" Intrigued, the doctor wondered what favor was done for him.

"Well," said the sharp sage, "when I was in Heaven, I saw a long line of people. An angel told me, 'These are doctors, waiting to be brought to purgatory, as the phrase says, 'Tov she'b'rofim l'Gehinnom,' [even] the best of doctors will go to purgatory.'"

"Then I saw you in the line," he said to the doctor, "and I called to the angel. 'Wait! Take this man out of the line! A doctor is one who heals people, not one who gives up on them. This man is no doctor.'"