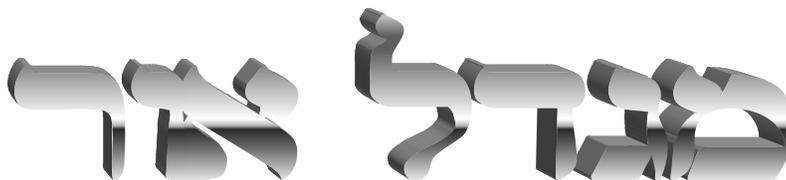


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Mazal Tov to Devorah Kizelnik and Nachum Parnes on their engagement. May you build a bayis ne'eman b'Yisrael l'sheim u'l'tiferes.

A "hartzige" thank you to an anonymous donor for expressing his appreciation of the Migdal Ohr by sponsoring this issue. May HaShem bless you with much hatzlacha.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:58 - הדלקת נרות
- 7:15 - שקיעה
- 9:17 - זק"ש מ"א
- 9:53 - זק"ש גר"א
- 10:56 - סוף זמן תפילה
- 7:18 - שקיעה
- 8:00 - צאת הכוכבים
- 8:30 - צאת 72

Times courtesy of MyZmanim.com

You Should Know

Last week we began a listing of the 39 Melachos of Shabbos, which were used in building the Mishkan. The first was Zoreah - Sowing (seeding). **We now continue:**

2. Choresh – Plowing

Choresh, or plowing, is the second of the thirty-nine prohibited *melachos*. It is prohibited to plow the ground - to level it off or make holes in it - such as the holes used for planting seeds. Dragging a (very) heavy lawn chair in one's backyard is considered plowing if it makes holes in the ground, and is prohibited on *Shabbos*. However, a distinction may be made between making holes in the ground and making mere compressions in the ground. The latter, which is what wheels of a wheelchair or a baby carriage might do to the ground, is permissible on *Shabbos*. Compacting earth is halachically different than puncturing the surface of the ground so baby carriages on dirt roads are OK.

3 - Kotzair - Reaping (cutting) Harvesting

Kotzair is the uprooting or severing of any living plant or vegetation from its source of growth. One may not uproot plants, branches, or even a single leaf. Plucking a flower, picking fruit from a tree, vegetables from a garden, or mushrooms from the forest floor are actions all prohibited under the category of *kotzair* because these actions involve severing all or part of a living plant from its source of growth.

Picking grapes from their stems, however, is allowed, provided that grape bunches have already been detached from the vine on which they grew.

Mowing a lawn is *kotzair*. We also may not handle any growing flowers or plants (even potted ones). It is also forbidden to climb a tree or smell an attached fruit, but it is permitted to smell a growing flower.

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

Thought of the week:

Troubles are often the tools by which G-d fashions us for better things.

"וכל קרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנחתך על כל קרבנד

"You shall salt your every meal-offering with salt; you may not ^(ויקרא ב"ג) discontinue the salt of your G-d's covenant from upon your meal-offering – on your every offering shall you offer salt."

There is a requirement that every korban be salted. The Torah not only gives us this directive as a positive commandment, but gives a negative commandment that we not discontinue this practice. Obviously there is some deep reason behind this requirement.

Rashi quotes the famous Midrash that when HaShem split the waters of the world into upper and lower placements, the lower waters were promised that because they were given a low place, they would be uplifted by being incorporated into the korbanos. This posuk, says Rashi, is the covenant referred to in our posuk.

Other meforshim, including the Ramban, Kli Yakar and Haamek Davar, point to the unique nature of salt as the source for its prominence. The covenant of salt is representative of HaShem because of the seemingly contradictory nature of salt. It can be damaging; burning things and causing the earth to cease being productive, yet it can also improve the taste of food. As the Ramban points out, seawater contains both life-giving water which helps crops grow, and salt which prevents the land from producing them. Additionally, salt is a preservative, and makes things last a long time.

This is why, for example, the eternal kingship of the House of David is called "a covenant of salt," (Divrei HaYamim II, Perek 13) because it is a covenant that will be maintained and preserved for all time. Our posuk, however, does not say it is a covenant of salt, but rather the "covenant of your L-rd."

That is because the salt teaches us about HaShem and how He will deal with us as our G-d. He is the Master of everything, and, like salt, his hashgacha causes both good and bad things to happen. It is in this way that He provides the balance necessary to give each person what he deserves in reward and punishment, and to establish the tools he needs to complete his life's mission. By giving good, then giving more or easing up, or giving difficulty and then lessening or increasing it as necessary, HaShem keeps the world on an even keel.

The Kli Yakar points out that this agreement with HaShem is based on salt, with its two-fold nature, to show that HaShem is master over all the opposites in life, lest someone be led astray to say that from one source cannot come to such diverse things [as good and evil.] Interestingly, the Rambam in Moreh Nevuchim states that korbanos were instituted to wean us away from the idolatry that so enveloped the world. The way to repair the damage of an aveira, he says, is by using it for the exact opposite purpose. Perhaps, that is precisely the point driven home by the salt required on each offering. It reminds us that HaShem is the source of everything, good or bad, bitter or sweet. There are not two different gods, one of good and one of evil, but rather there is but One Ribono Shel Olam – Who preserves us and keeps us going.

Have you ever heard the expression, "Salt your money away?" Usually, it implies that you should save and hide your money instead of spending it. In that way, you "preserve it." Ironically, this English-language idiom conveys the opposite intent of the original phrase spoken in Jerusalem (Kesubos 66b) that the "salt of money is [giving it] away."

The daughter of one of Yerushalayim's wealthiest men became so impoverished that she was reduced to picking grain from animal dung for food. All his money was lost because he didn't give tzedaka with it. The Gemara asks, "But we know that he did give generously?!" It answers that either he did it only for his own honor, or else he did not do as much as he could have.

If you want to preserve your wealth, don't hide it in your mattress, give tzedaka with it. It is the only investment which is recession-proof and will help you maintain your means for the long-term.