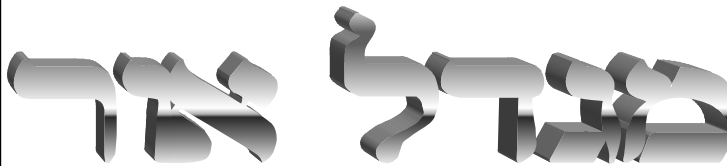


## What's one thing you can do to be inscribed for life?

Print, e-mail, and share Migdal Ohr with others. You'll be glad you did.

E-mail 'Subscribe' to  
info@JewishSpeechWriter.com

©2025 – J. Gewirtz



A publication dedicated to Harbotzas Torah

This issue dedicated I'llui nishmas  
**Feiga bas Efroim a"h**

Yahrtzeit 9 Elul

By the Weissmandl Family

An Aishes Chayil who trusted in  
Hashem, she was always happy with  
whatever He sent her way.

### Zmanim for שבת

Wesley Hills, NY

|         |               |
|---------|---------------|
| 7:28 -  | הדלקת נרות    |
| 7:46 -  | שקיעה         |
| 8:51 -  | זק"ש מ"א      |
| 9:35 -  | זק"ש גר"א     |
| 10:43 - | סוף זמן תפילה |
| 7:44 -  | שקיעה         |
| 8:28* - | צאת הכוכבים   |
| 8:57 -  | צאת 72        |

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com

### Now You Know!

We are now in the month of Elul, when we are told that Hashem is more accessible than all year.

Based on the writings of R' Shneur Zalman of Liadi, known as the Alter Rebbe of Chabad, there is a phrase used for this time of the year: "The King is in the field."

It refers to a parable he shared about a King who was usually ensconced in his palace, surrounded by courtiers, ministers, and guards.

A subject who wished to ask a boon from him would be hard-pressed to speak to him, because of all the layers of separation.

However, once a year, the King went out to view his properties, and when he was "in the field," subjects could come and greet him. He would return their greetings with a smile, and they could ask whatever they wished.

Elul, he said, is a time when Hashem is circulating among His people, and He is infinitely more approachable.

We'd like to suggest an additional thought. The Gemara in Taanis (9b) says that R' Daniel bar Katina had a garden. He would go there daily and say, "This plant needs water; this row is dry," and it would then rain specifically where it was needed.

Perhaps, during Elul, Hashem is in HIS field. Looking at each of us, seeing what we need, and then preparing to send it. Being loved and seen, knowing that we are Hashem's beloved field, should hearten us to return to Him with joy.

### Thought of the week:

**Never take down a fence until you know why it was put up.**

"כי תבנה בית חדש ועשית מעקה לגגך ולא תשים דמים בביתך כי יפל הנפל ממנו." (דברים כב:ח)

**"When you build a new house you shall make a fence for your roof, so you don't place blood in your home, when a faller falls from it."** (Devarim 22:8)

Though it may seem the Torah is giving commonsense advice here, it is not the case. Hashem's mitzvos are beyond our understanding. While we may find some insights and reasons, they are certainly not the only reasons for the mitzva. This is an important caveat, lest one think that if the reason he knows doesn't apply, then the mitzva is no longer relevant. This is simply untrue.

In looking at some of the reasons behind the fence, though, we gain valuable insights into life. First of all, the posuk mentions building a new home. The halacha applies to buying an existing home, as well, but by mentioning a new home, the Torah teaches that when beginning something, the foundation must be built upon mitzvos and serving Hashem.

If you build a new house, take advantage of the opportunity to establish it with fulfilling Hashem's will. Not only will that gate protect you from having someone fall, but it will lead to other mitzvos as well, as one good deed brings along another. If you have a house established properly, you will have a field and possessions, so you can fulfill more mitzvos.

Whatever action you take should be done with Hashem in mind, and considering how you can do more good. When you purchase a car, and consider how it will be suited to giving rides or helping others, you've turned it into an object of mitzva, and established your mindset of chesed.

The gate also reinforces for us Hashem's mastery over the world. The person is referred to as a "faller." Since in the end, he falls, he can be called the faller even before it happens. Rashi, though, quoting the Sifri, takes it a step further. This person was destined to fall. If it didn't happen in your home, it would happen elsewhere. Building a gate doesn't prevent someone falling; it prevents you from having a part in it.

When you contemplate that others could fall, and you're unhappy with that, you emphasize that you don't wish to do harm to them. Because you are careful and caring, Hashem will not visit that calamity upon your doorstep. As Chazal say, "Evil is brought to the evildoer."

We also learn a lesson in Bitachon. We are instructed to build a fence, but not obligated to build a wall. We aren't required to ensure the roof cannot be walked upon. This is because our efforts only work to a point. This fellow was destined to die, and you won't stop that. All you will do is show Hashem that you don't want to be part of his downfall.

This should be a further lesson to us. Often, people become filled with righteous indignation when someone does something wrong, especially if they are arrogant about it. But this isn't coming from a good place. If you seek harm to someone, that's a problem in you. If he is to fall, leave that to Hashem. As far as you are concerned, stand back, don't help take him down, and Hashem will bless you and keep you safe.

*A man met his Rabbi and smiled broadly as he said, "I have two weddings and a Bar Mitzvah to go to this weekend, for people I barely know." Puzzled, the Rabbi asked, "If you don't know them, why are you so excited about it?"*

*"Are you kidding?" replied the fellow. "When I'm home, people come collecting tzedaka all day on Sunday. Even after buying gifts, do you have any idea how much money I'll save?"*

*"I think you're looking at it all wrong," said the Rabbi. "You may be saving a few dollars now, but how much more are you giving up? Not only that, imagine your reward if you would feel good about the great mitzvah of tzedaka that you fulfill when you're home to answer the knock!"*