

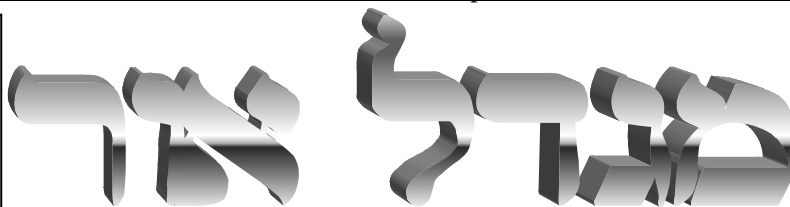
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A publication dedicated to Harbotzas Torah

This issue sponsored
l'zechus Refuah Shelaima for
Ariella Sara bat
Elisheva Malka (Berman),
born 5 weeks prematurely who has
undergone and needs more surgery.
*Please include her in your tefilos
amongst all cholim of Klal Yisrael.*

Zmanim for שבת

Wesley Hills, NY

- 5:14 - הדלקת נרות
5:32 - שקיעה
8:53 - זק"ש מ"א
9:29 - זק"ש גר"א
10:22 - סוף זמן תפילה
5:34 - שקיעה
6:16* - צאת הכוכבים
6:46 - צאת 72

* Based on Emergence of 3 Stars

Wed. 8:49:01 AM - מולד אדר -

Rosh Chodesh is Thurs. & Fri.

Times courtesy of MyZmanim.com and
EsrasTorah.org

Did You Know?

Parshas Shekalim is always read the
Shabbos before Adar begins.

The next Parsha, Zachor, relating to
remembering to wipe out Amalek is not
read until the Shabbos before Purim.

Why is the parsha of Shekalim read
before the parsha of Amalek if the
mitzvah to wipe out Amalek was
incumbent on Klal Yisroel before the
bringing of the half-Shekel?

It is so that the merit of bringing the
half-shekel will help us merit to beat
Amalek.

Also, the gemara in Megilla says that
HaShem instituted the giving of the
shekalim to precede the offer of Haman
to give 10,000 shekalim to
Achasveirosh, thus nullifying the power
of this evil man's plan before it ever got
started.

There are numerous reasons given why
we do not give an entire shekel. The
most basic is that we are to realize that
we need each other and only through
working together and treating each
other properly can we atone for our
sins. Haman's claim was that we are a
spread-out nation. This lets us prove
that we are united.

Thought(s) of the week:

As human beings, our
greatness lies not so much in
being able to remake the
world, as in being able to
remake ourselves.

”ואלה המשפטים אשר תשים לפניהם. כי תקנה עבד עברי...” (שמות כא:א)

“And these are the judgments that you shall place before them: When you acquire a Hebrew servant...”

The parsha begins with a ‘vov,’ which means ‘and.’ This, says Rashi, is to teach us that this is a continuation of the previous parsha, adding to it. Just as the Ten Commandments were spoken at Sinai, so too, were these Mitzvos given at Sinai. Parshas Yisro ended off discussing the laws of the altar, and our parsha begins discussing judgments. From this juxtaposition we learn that the Sanhedrin, the main Rabbinical Court, should be located near the Bais HaMikdash.

If we look at the last Rashi in Parshas Yisro, this message takes on even more meaning. The last posuk in Yisro tells us that we must not have steps going up to the altar, lest one’s ‘nakedness’ be visible upon it. Rashi explains that steps would require the Kohain to stretch his legs apart, and even though the Kohanim wore pants, it would be close, or reminiscent of, revealing his body to the stones.

This would be wrong because he is behaving in a degrading manner towards the stones.(!) The Torah is teaching us: if we are commanded to be concerned about the honor of a stone, which has no intellect or care about being degraded, but you may not disrespect it because you need it, how much more so must you be careful of the honor of your fellow man, who is created in the image of G-d, and cares very much that he not be demeaned?

This message can now be carried forward into Parshas Mishpatim. The first mitzvah deals with the fair treatment of a Hebrew slave and that you must set him free at the proper time. When a person took in such a servant, he was required to support him and his families, give him the best available accommodations, even giving up his own pillow for the Jewish servant, and not give him demeaning work, thereby showing him honor.

But who are we talking about? The Eved Ivri is a Jew who stole and could not afford to pay back what he took. Therefore, he was sold into servitude. Perhaps such a person, who took advantage of others, may be treated as he treated others. Maybe he could be degraded so he “learns his lesson”?

No. “And these are the judgments.” This is a continuation of what we said before. You may not demean the stones that don’t care about their honor, and most assuredly, you may not demean someone who cares for his honor, because he is created in HaShem’s image.

Even such a person who demeans his own honor by being dishonest and stealing must be treated by others as a ‘tzelem Elokim,’ a physical representation of G-dliness. That is who he really is, not what he has lowered himself to become.

That is why he is treated so graciously by his master. The thief becomes rehabilitated by seeing how well he is treated because of the greatness inherent in him. He is judged not by his choices, but by his potential. Through this, he becomes remorseful for his past ways and seeks to make amends. The same applies to all Mitzvos. When judging a case, or even forming an opinion, we must always keep in mind that the person we are looking at is a child of G-d, who resembles his Father.

R' Levi Yitzchok of Berditchev was known for his love of fellow Jews and his ability to always see the best in them. Once, he saw a man standing outside the shul greasing the wheels of his wagon while wearing his talis and tefillin!

Instead of becoming angry at this sacrilege, he raised his eyes towards Heaven and said, “Ribono Shel Olam, see how holy Your people are! Even when he is busy greasing his wheels, this fine Jew remembers to pray to you!”