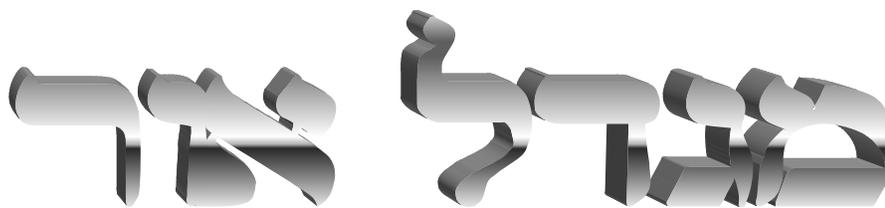




משנכנס אדר  
מרבין בשמחה!

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A publication dedicated to Harbotzas Torah

לע"ז הבחור  
אליהו בן יבדל"ח חיים עמרם יהושע  
Eli Steinberger z"l  
Who laughed at physical  
disabilities and excelled at  
living life with joy and  
purpose.

### שבת Zmanim for

Wesley Hills, NY

- 5:36 - הדלקת נרות
- 5:54 - שקיעה
- 8:36 - זק"ש מ"א
- 9:12 - זק"ש גר"א
- 10:11 - סוף זמן תפילה
- 5:56 - שקיעה
- 6:38 - צאת הכוכבים
- 7:08 - צאת 72

Times courtesy of MyZmanim.com

Daylight savings time begins  
Motsai Shabbos. Set your clocks  
ahead one hour.

אגוטען שבת!

### Did You Know?

Each plank in the walls of the Mishkan had two pegs on the bottom. These pegs fit into the *adanim*, a pair of silver sockets for each plank. The Chasam Sofer says that these planks are symbolic of a man, who stands on two legs. Beneath him are two silver sockets representing his two inclinations, his "good" yetzer tov and his "evil" yetzer hara. Man's goal is to be a master over both of these forces, using them both to serve HaShem.

These sockets were made of the silver given in the form of the *machtzis ha-shekel*, the half-shekel each person gave when the Jews were counted. It is quite fitting that this was the purpose for which this donation was used. As we explained in the main section, money can be a tool for extreme good or extreme evil. It is up to a person to ensure he does what is right with his money and be a master over it, rather than the other way around.

### Thought of the week:

Don't just count your  
blessings — Make your  
blessings count!

Spread the word! Distribute  
Migdal Ohr in YOUR shul!  
Get it in PDF, just e-mail  
info@jewishspeechwriter.com

”כל הזהב העשוי למלאכה בכל מלאכת הקדש... וכסף פקודי העדה מאת ככר” (שמות לח:כד-כה)

**“All the gold that was used for the work in all the work of the Sanctuary... The silver (collected) by the community census (amounted to) one hundred kikar...”**

At first glance, this reckoning is superfluous. No one would suspect Moshe of misappropriating funds, and yet, because a tzaddik must be above reproach, Moshe gave the people an accounting of where their money went, even though they didn't ask for it.

The Ohr HaChaim deduces an astounding fact from the wording of the posuk and its also seemingly redundant language in conveying the accounting of the donations' uses. Not only was nothing lost or stolen, but all of the gold and silver was actually used in making the vessels of the Mishkan. Normally, when crafting or casting items such as the Menorah which was to be made from a single block of gold, or the silver sockets made from the silver of the half-shekel head tax, there are shavings or cut off bits of the material which are wasted.

However, in building the Mishkan, a miracle occurred and every bit of the material was used. When a talent of silver was poured into the mold for the sockets, none was lost and the finished product weighed the full measure of silver. Perhaps in this reckoning, Moshe taught us a lesson we didn't even know we needed to learn.

It is possible that when people donated to the Mishkan, they felt it was an expense like any other. You need to buy food, you need to pay someone to work your land, and you need to build a place of worship. Moshe showed them that there is a difference.

Money used for physical things entails loss. When you eat, some of the matter is excreted as waste. When you grind wheat, a certain amount is lost in the mill. However, when you spend for holiness and mitzvos not a cent is wasted. It is entirely considered used for the mitzvah and you will get reward for all of it.

Most of the world believes that love of money causes evil. Yet, the Torah teaches that righteous people love their money more than their own bodies. How do we understand this? The answer is that it depends on how you view money.

If you see it as a means to physical gratification, then it can lead you astray and indeed be a source of misery. Some people deny themselves sleep, relationships, and peace to earn it. If you only love money, you will miss everything else. However, tzaddikim view money as a medium for spiritual gratification. They know what the money can do to support Torah, perform mitzvos and chesed, and the eternal value of it. Its results can live on far beyond a physical entity's, and even when a person's body can no longer do mitzvos, the money they spent in their lifetimes can continue to produce.

Parshas Shekalim was always read before Rosh Chodesh Adar to remind people to bring their annual half-shekel contribution towards the korbanos and the Temple service (and now it prepares us to give for Purim and Maos Chitim.) The parsha we read speaks of the half-shekel as an "atonement for the spirit." Why? Perhaps because we now understand that money is not important for what it can do for the body, but rather for what it can do for the soul.

R' Eliezer Gordon, the Telzer Rov, was supported by his father-in-law for many years as he concentrated exclusively on Torah. At one point, his father-in-law's financial situation took a turn for the worse. Nonetheless, whenever R' Eliezer was offered a rabbinic position, his father-in-law was against the idea. His wife protested, "How long can we support him?" He replied, "Who knows who is supporting whom? Are we supporting him with our money or is he supporting us with his Torah learning?" Finally, the mother-in-law won and R' Leizer accepted a position. On the day the Gordons were scheduled to leave, R' Avraham Yitzchak Neviazer, the father-in-law, suddenly collapsed and died.

His wife, a true tzadekes, eulogized him, "Woe is to me. I killed him. He said to me, 'Who knows who is sustaining whom?' Now I know that our son-in-law supported us. We were living in the merit of his Torah."