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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 5:32 - הדלקת נרות
- 5:50 - שקיעה
- 8:40 - זק"ש מ"א
- 9:16 - זק"ש גר"א
- 10:13 - סוף זמן תפילה
- 5:52 - שקיעה
- 6:34 - צאת הכוכבים
- 7:04 - צאת 72

מולד אדר ב - 12:00:07 AM שבת  
(Fri. night) - Rosh Chodesh Sunday/Monday  
Times Courtesy of MyZmanim.com and  
EzrasTorah.org

*A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos by R' Bachya ibn Pakuda, written nearly a thousand years ago.*

**Now THAT'S a Chosid!**

The ways to identify those who have reached the level of piety called "chasid" are as follows:

They teach others how to serve G-d, and they endure and stand firm in their faith when HaShem brings upon them tests or difficulties.

Nothing is too difficult for them when it comes to mitzvos, as we see from the story of the Akeida, when Avraham was ready to lift his son Yitzchak upon the altar as a korban, and as we see from the occurrence with Chanania, Mishael and Azaria who preferred being burnt in a furnace than serving idols, and from the story of Daniel who was cast into a den of lions for going against the king's command and praying to HaShem, and from the ten sages who were killed by the government and gave up their lives in sanctification of HaShem's name in order to stand firm in their faith.

One who stands firm and prefers death to life if it means going against G-d's will, or poverty over wealth, sickness over health, and trouble over tranquility, so long as he can live according to HaShem's will, and he acknowledges that G-d's judgment is just, he is worthy of HaShem's kindness and the pleasantness of Olam Haba.

- To be continued

**Thought of the week:**  
The high destiny of the individual is to serve rather than to rule.

"ואתו אהליאב ... למטה דן חרש וחשב ורקם בתכלת ובארגמן ובתולעת השני ובשש" (שמות לז:כג)

**"And with him was Oholiav, son of Achisamach, of the tribe of Dan, a craftsman, and a skilful workman, and a weaver in colors, in blue, and in purple, and in scarlet, and fine linen."**

The previous posuk told us that Betzalel did all the work that HaShem commanded Moshe. As the commentaries point out, though he may not have done all the actual work himself, he was responsible and did, in fact, ensure that it was done. He guided the workmen and instructed them on the proper ways to do things.

Oholiav, too, did all the things Betzalel did, ensuring that construction went according to plan, and he, too, was divinely inspired with the wisdom and knowledge necessary. If that is so, why does the Torah reiterate that he knew all the crafts, and even list them individually? Why not just say that Betzalel and Oholiav did all that HaShem commanded?

Perhaps the reason is that if the Torah only listed it in that fashion, saying they did all that HaShem told Moshe, we would interpret it as the meforshim do, indeed, interpret it, that the act of doing was not literal, but figurative, and referred to the responsibility that fell upon Betzalel to have the building of the Mishkan done, which he carried out faithfully.

Now, however, we see that Betzalel and Oholiav did not merely tell others what to do, but they themselves were weavers and craftsmen. The colors are delineated to highlight that they did not merely do some to show others how to do it, but were actively involved in each aspect of the construction.

When it comes to serving HaShem, it is not sufficient for one to have knowledge inside, or even to tell others what to do. It is not about making sure that mitzvos are done or Torah is learned, but rather about living a life of Torah and mitzvos and experiencing them on a daily basis. One cannot decide that he will only do certain mitzvos and leave some mitzvos for others because they are too difficult or *chas v'shalom* "beneath" his dignity.

It is especially telling that the acts are spelled out regarding Oholiav of the Tribe of Dan. As we said last week, the tribe of Dan was considered from the lower echelons of the Shevatim. Oholiav, who rose to prominence equal to Betzalel whose lineage was impeccable, nevertheless did not feel anything was beneath him. He was ready to roll up his sleeves and do whatever it took to get the job done.

This is how a Jew should look at the mitzvos of HaShem. Each one is precious and each one is a glory to the one who does it. We are privileged to be given the mitzvos and we must treasure each opportunity we have to fulfill them. Let us not leave them to others but grab at each chance we get to fulfill HaShem's will.

*The Gemara in Nedarim (40a) relates that R' Akiva visited a sick student. While there, he swept and cleaned the floor. The student recovered and lived because of this. After that, R' Akiva said, whoever does not visit the sick is as if he sheds blood.*

*So how does R' Akiva define "bikur cholim," visiting the sick? Rashi tells us, "Those who visit the sick attend to all their needs." Yes, even mopping the floor. It's not beneath you. It is a mitzvah, high above you, but well within your reach.*

*As a bochur, when R' Zalman Sorotzkin visited the Chofetz Chaim, he could not bear to see the elderly sage making his bed and insisted on doing it himself. The next morning, the Chofetz Chaim said to him, "Zalman, may I put on Tefillin on your behalf?" The point was clear, each mitzvah is precious and to be carried out on one's own. No mitzvah is beneath one's dignity.*