

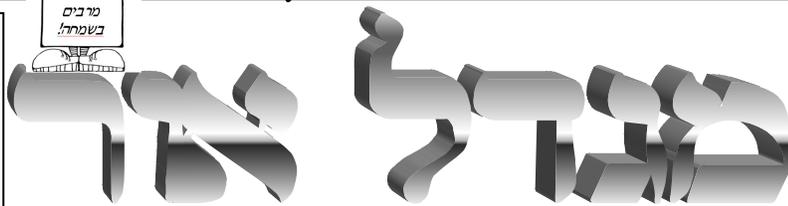


לע"ל ליבא בת ר' ישראל ניסן ע"ה
 ויבדלח"ט לכות רפואה שלימה למרים בת רחל
 יצחק אייזק בן לאה ורבקה בריין בת בריינדל

פ' ויקהל-פקודי פר' החדש כ' אדר תשע"ג 5773 Parshas Vayakhel-Pekudei-HaChodesh

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This week's issue sponsored
 in honor of the birth of
Avraham Shmuel ben Reuven Aryeh
 son of Ari & Sari Weber,
 Jerusalem, Israel.
 Mazel Tov to proud grandparents
Lisa & Harold Weber - Pomona, NY
*May you have much nachas d'kedusha from
 your entire family!*

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:37 - הדלקת נרות
- 5:47 - שקיעה
- 8:31 - זק"ש מ"א
- 9:12 - זק"ש גר"א
- 10:10 - סוף זמן תפילה
- 5:37 - שקיעה
- 6:38* - צאת הכוכבים
- 7:09 - צאת 72

Tues. 6:21:14 AM - מולד ניסן - Rosh Chodesh is Tuesday

Rosh Chodesh is Tuesday

* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com and

EzrasTorah.org

Did You Know?

This week we read Parshas HaChodesh, when HaShem showed Moshe and Aharon the form of the new moon, and explained how to sanctify the new month. It goes on to discuss that Nissan should be the first month of our year, and that on the fourteenth day of that first month we are to celebrate Pesach.

This is the first Mitzva of the Jewish People, to be in control of time, and designate it according to our schedules, not the other way around. It is only after this that we are commanded to observe Pesach, the symbol and celebration of Freedom.

If we put these ideas together, we understand that time is not supposed to rule us, forcing us into last-minute decisions and deadline-induced choices. Rather, we must control our time, make decisions with forethought and peace of mind, and that will enable us to be free.

Just as the Jews who left Egypt were finally able to make their own decisions about what to do with their time, no longer subject to their taskmasters and Pharaoh, so are all Jews commanded to be in control of their time and choose to use it constructively and for the glory of Heaven.

That was not only our first Mitzvah, for that time, but one that we are to continually fulfill, every day of our lives.

Thought of the week:
When you have an ability,
you must respond to it.
That's called responsibility.

"וכל איש אשר נמצא אתו תכלת וארגמן ושני ושש ועזים... וערת תחשים הביאו." (שמות לה:כג)

Every man with whom was found greenish-blue wool, dark red wool, crimson wool, fine linen, goat's hair, red-dyed rams' skins, or tachash skins brought them. (35:23)

No one person brought all of these things. Rather, whoever had one of these items brought it and it was put together with the other donations until all the material needs of the Mishkan's construction were met. Rashi specifically points out that the posuk does not mean all of these things were brought together, but rather that whoever found this OR that OR the other item in his possession brought that item to Moshe.

The Sifsei Chachomim points out that Rashi omits certain items which could be used on their own. He says it was obvious that just because one did not have all the items in his possession it would not stop him from bringing what he did have. However, regarding certain of these fibers which had to be woven together, I might have thought that they had to be brought as a unit. Therefore, Rashi specifies that even in such a case, one could bring whatever he found in his possession regardless of whether he had its complementary component.

The words "with whom was found" are very important to the underlying message of the Parsha. When the items needed were mentioned, people realized that they had some of the things needed even though they may not have had a particular use for them before. They may not have had a reason for acquiring the item, but somehow it landed in their possession. For example, why did one have goat's hair that was specifically dyed red? Yet, it was in his possession. When that happened, he understood that HaShem had given him this item in order to participate in the building of the Mishkan, so he followed through and brought the item.

In Parshas Pekudei, Moshe will give a reckoning of every specific item and amount that was donated and identify where it was used in the Mishkan. This underscored the necessity of each of them to bring what he had been blessed with for the completion of G-d's home.

The work of the Mishkan is a microcosm of the work of the world. Just as different people had different materials to offer for the Mishkan, so do different people have different experiences, abilities, and talents to share with the world. If you find yourself blessed with a talent, do not be proud of yourself, because this was a gift from G-d. Recognize that just as He gave people items to be used in the Mishkan, so does He give us abilities to use for society and Mankind, and we are to step forward and share these gifts with others.

Like the reckoning of the construction donations and expenditures, each of us fits into the master blueprint and is necessary to make the world complete. We must never underestimate our own value, but at the same time we must remember that our value lies not in simply having the ability, but in putting it to work for good.

A class was learning the story of Yosef and his brothers. When they appeared before the Viceroy of Egypt, Yaakov's sons did not realize it was Yosef, their flesh and blood. When he revealed himself, he said, "I am Yosef, is my father still alive?"

"Why," asked the Rabbi of the class, "did he ask if Yaakov was still alive? He clearly knew from their previous discussions that Yaakov was alive in Canaan. They had even said they feared he would die should Binyamin not return home." One boy in the class, a quiet somber child who never opened his mouth, raised his hand. The surprised Rabbi looked at the boy, whose father had passed away some time before, and asked if he had a suggestion.

"Yosef knew that Yaakov was still alive," said the boy, obviously very emotional. "But what he wanted to know was 'Ha'od AVI chai,' is MY father still alive? Does he still think of ME, even though I have been separated from him for so many years?!"

The teacher was touched by this incisive answer, and realized it was born of the singular experiences of this child. It was an answer that only he, who shared Yosef's pain of separation from his father, could have come up with. This was his contribution - and no one else could make it.