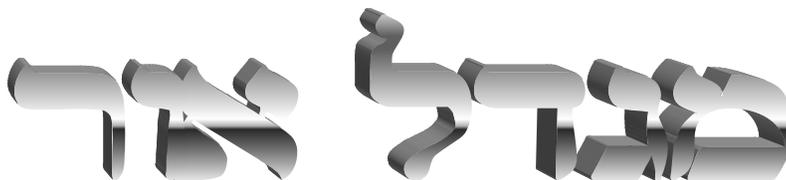


Get Migdal Ohr via e-mail to share with others by e-mailing info@jewishspeechwriter.com with "subscribe" in the subject.



Kollel Ahavas Yehonason will אג"ה once again be running a Bain haZmanim Kollel in Ramat Beit Shemesh to enable worthy Talmidei Chachomim to earn money for Yom Tov with dignity.

To take advantage of this great opportunity, e-mail info@JewishSpeechWriter.com for contribution details.

©2009 - J. Gewirtz

A publication dedicated to Harbotzas Torah

שבת Zmanim

Wesley Hills, NY

- 6:50 - הדלקת נרות
- 7:08 - שקיעה
- 9:24 - זק"ש מ"א
- 10:00 - זק"ש גר"א
- 11:01 - סוף זמן תפילה
- 7:10 - שקיעה
- 7:52 - צאת הכוכבים
- 8:22 - צאת 72

Thursday 6:23:01 AM - מולד ניסן

Times courtesy of MyZmanim.com and EzrasTorah.org

You Should Know

Work on the Mishkan ceased for Shabbos. This is why the Torah places the two topics together in our Parsha, to teach that Shabbos was not overridden by the building. There are 39 categories of activity forbidden as "melachos." Melacha is not "work" by the basic English definition, for while you may not carry a needle out in the street, you can drag furniture around your house with no issue. Rather, these 39 are all creative activities that exercise control over one's environment. The Gemara in Shabbos (49b) learns out that any work done in the Mishkan is prohibited on Shabbos. In the coming weeks, we will use the column to briefly list these melachos as a springboard to increase awareness of Hilchos Shabbos.

1. Zoreah - Sowing (seeding).

The first of the thirty-nine melachos is zoreah, sowing. Zoreah includes planting, sowing, or watering seeds to induce or encourage growth. This melacha is only transgressed in a place where a seed could grow. Therefore, if one drops a seed in the desert or on a well-traveled road where it would be crushed, one has not violated the prohibition of zoreah. It is also not considered zoreah to feed seeds to chickens in a coop where it is very likely that the chickens will eat all of the seeds before they can germinate.

Source: TorahTots.com / The 39 Melachos, by Rabbi David Ribiat.

Thought of the week:

There are some people who live in a dream world, and there are some who face reality; and then there are those who turn one into the other.

”וכל איש אשר נמצא אתו תכלת וארגמן תולעת שני 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.

The Torah has already told us that the people brought the items necessary for the construction of the Mishkan. What is this posuk adding? Rashi comments that the 'vov' connecting each word is not used as "and," implying that a single person had all these items, but rather it signifies "or," as whoever had a single one of these items brought it. Again, why list all the individual items needed?

Additionally, the words "with whom was found" connote a serendipitous nature to the acquisition of these items. What bearing does that have on the fact that they brought these items? All that matters is that they brought them, not how they came to have them.

In truth, this posuk teaches us a great lesson about our contributions to society. The Netziv says that gold was commonly found among the populace so those who donated gold only gave a portion of their gold to the general fund. However, the items listed in this verse were scarcer and more unique. Therefore, one who had them understood that he had to bring all he had, and so they did.

Why was this understood? Was it a given that they had to give up whatever wool or skins or other special items they possessed? To answer, we will note the Meshech Chochma, who explains that the words "with whom was found" were used to imply a past tense, meaning that an item referred to this way had previously been found.

From this we can perhaps explain why it was a foregone conclusion that these items had to be donated. All the Jews who left Egypt acquired great wealth and possessions, both before leaving and from collecting the booty of the dead soldiers at the Reed Sea. Some, however, ended up with unique items for which they had no specific purpose, yet which others did not get. These items were "found" to them earlier on.

When the command was given to bring these specialty items to Moshe and Betzalel for the construction of the Mishkan, these people understood why they had been given this bounty from HaShem. Clearly, it was so they might use it for the glory of HaKadosh Baruch Hu. That is why the Netziv says they gave all of it, because they knew this was the purpose for which it was given to them.

This practice continues today. HaShem Yisbarach blesses each of us with special talents, skills and abilities that others may not have. While some things may be common, (everyone can share their money) these traits are unique to us. When we "find" these abilities in ourselves, we must recognize why they have been given to us – to utilize them for the glory of G-d.

Then, we must step forth and make our contribution to the world with all we have at our disposal; for this is why we received these unique blessings.

When the Chofetz Chaim visited Tchernigov, Russia, he heard about a Jew whose factory was open on Shabbos. He tried to convince the man to close it but the businessman said, "I make a profit of 4,000 rubles every day. Do you want me to lose that kind of money every Shabbos?" The sage retorted, "Would you prefer to lose the entire factory because of your desecration of Shabbos? The Torah says, "On six days work may be done but the seventh shall be holy for you." Why tell us what we can do during the week? Simply forbid working on Shabbos and that will be enough. The answer is that only one who guards the sanctity of Shabbos is given the ability to work on the other six days."

The owner scornfully responded, "Does the Rabbi think a verse in the Torah keeps my factory going?!" The Chofetz Chaim left, disappointed that he had not convinced the man. When the Communist Revolution took place, the Bolsheviks seized the factory leaving the man destitute. He sent a letter to the Chofetz Chaim. "Now I know," he wrote, "that you were right. Indeed, the verse in the Torah decided my factory's fate."