

מגדל אדר

This issue sponsored by
Rabbi and Mrs. Jonah and
Blanche Gewirtz,
In honor of the anniversary
of their children
Jonathan and Esther Toby.
כ"ד אדר א'

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A publication dedicated to Harbotzas Torah

שבת Zmanim for

Wesley Hills, NY

- 5:28 - הדלקת נרות
5:46 - שקיעה
8:43 - זק"ש מ"א
9:19 - זק"ש גר"א
10:15 - סוף זמן תפילה
5:48 - שקיעה
6:30 - צאת הכוכבים
7:00 - צאת 72

מולד אדר ב' - Friday 8:50:06 AM

Times courtesy of MyZmanim.com and
EzrasTorah.org

אוטען שבת!

Did You Know?

The Borei Nefashos, the blessing recited after eating foods that do not require Al Hamichya or Birkas HaMazon, thanks HaShem for creating a multitude of different life forms "and their lackings," for the purposes of sustaining all life.

The Chofetz Chaim explains the necessity of not being perfect; of have something lacking.

If we were perfect, and able to do anything we needed to, we would have no need for anyone else. This is not the world the Al-mighty envisioned. Rather, He wants us to work together. Therefore, He gave us things we cannot do, so as to support each other.

The farmer needs the shoemaker, the shoemaker needs the doctor, the doctor needs the teacher, the teacher needs the builder, and the builder needs the farmer.

We all need each other and in that way we help support and sustain all life, as each person offers their contribution and, in turn, receives the benefit of the talents and abilities of others.

Thought of the week:

Not everybody on a championship team gets publicity, but every one is a champion.

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וְכָל אִישׁ אֲשֶׁר נִמְצָא אֹתוֹ תְּכֵלֶת וְתוֹלַעַת שָׁנִי... וְעֵרַת תַּחְשִׁים הֵבִיאוּ (שמות לה:כג)

"And any man with whom there was found turquoise wool or purple wool or scarlet wool, or linen, or goats' hair or red-dyed ram skins or tachash skins brought them."

Rashi explains that the 'vov' means "or" in this case, so if one found himself with any of these items, he brought it. The Sifsei Chchomim explains that since several of these items were used together, as for example, in weaving the curtains, we might think that if a person had only one of these items he should not bring it. Rashi punctuates it as turquoise OR purple OR scarlet wool, to teach us that each person brought whatever he had, even if it could not be used alone.

The Ramban comments that the posuk said, "any man by whom was found techeiles or argaman," because it was not in the possession of everyone, but only a portion of the people. Again, we find that not everyone brought the same donations to the Mishkan. In fact, the Nesi'im, the princes who said they would wait to see what everyone else brought and would then fill in the gaps, were criticized for not coming forward right away. (They corrected this error by generously bringing their offerings for the dedication of the Mishkan.)

Just as the Mishkan was made up of various donations, so is the world established to run on the different and unique contributions of every individual. No two people have the same talents or gifts, and no two people think alike. By offering what we find in our possession, we can reach completeness when we join with others.

Notably, we don't find mention of people complaining that they didn't get to bring something that G-d didn't give them. One who only had Techeiles brought it, instead of being upset that he did not have argaman as well. The person who brought dyed-red goat skins didn't whine that it was unfair that he could not bring deep red wool. A person who had none of these brought money, and some used their skills to contribute. They understood that they each had their own roles.

A gentile who keeps the seven Noachide laws can go to Gan Eden, yet if he keeps Shabbos, which is much more holy, it is punishable by death. A man is commanded not to dress as a woman, nor a woman to carry weapons of war. Chazal teach that one who is commanded a mitzvah and keeps it is greater than one who keeps it without being commanded. The reasoning is the same. Each person is put on earth with his or her own specific role. Perfection can only be reached by playing THAT part, not trying to play the part of another.

A water bearer had two large pots hung on the ends of a pole which he carried across his neck. One had a crack in it while the other pot was perfect and always delivered a full portion of water. At the end of the long walk from the stream to the house, the cracked pot arrived only half full. This went on daily, with the bearer delivering only one and a half pots full of water to his house.

The perfect pot was proud of its accomplishments, perfect for which it was made. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do.

After two years of what it perceived to be a bitter failure, it spoke to the water bearer one day by the stream. "I am ashamed of myself and want to apologize. I have been able to deliver only half my load because this crack in my side causes water to leak out all the way back to your house. Because of my flaws, you have to do all of this work, and you don't get full value from your efforts," the pot said.

The bearer said to the pot, "Did you notice that there were flowers only on your side of the path, but not on the other pot's side? That's because I have always known about your flaw, and I planted flower seeds on your side of the path. Every day while we walk back, you water them. For two years I have been able to pick these beautiful flowers to decorate the table. Without you being just the way you are, there would not be this beauty to grace the house."