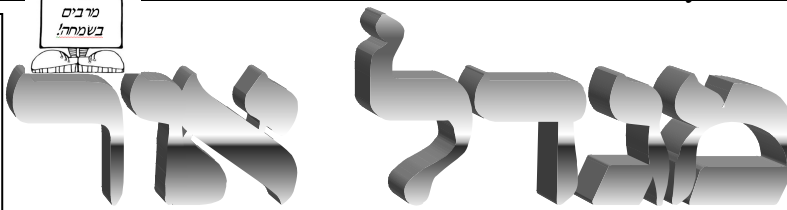




לע"נ ליבא בת ר' ישראל ניסן ע"ה ורבקה בריין בת החבר ר' אליעזר ע"ה  
 ויבדלח"ט לזכות רפואה שלימה למרים בת רחל  
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**Happy Anniversary to my wonderful wife of seventeen years**  
**Esther Toby Gewirtz תחי'.**  
**I would not be the man I am without you.**  
**כולן שוין ל"טוב" כ"ד אדר א'**

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A publication dedicated to Harbotzas Torah

**Zmanim for צבת**

Wesley Hills, NY

- 5:19 - הדלקת נרות
- 5:37 - שקיעה
- 8:44 - זק"ש מ"א
- 9:25 - זק"ש גר"א
- 10:20 - סוף זמן תפילה
- 5:39 - שקיעה
- 6:21\* - צאת הכוכבים
- 6:51 - צאת 72

\* Based on Emergence of 3 Stars  
 Times Courtesy of MyZmanim.com

**Did You Know?**

**"When Adar comes in, we increase our joy."** The Gemara in Taanis (29a) says that when the month of Av comes in we minimize our joy, but when Adar comes in we increase it. Rashi says it's because of the miracles we experienced then, Purim and Pesach.

The fact that in Av we only "minimize" our joy means that we must still have joy. For a person to walk around depressed shows a lack of understanding and appreciation of HaShem's kindness.

When Adar comes in, some have the custom to hang up a sign in the home that says "When Adar comes in we increase our joy." It's so important that we can use a reminder.

Interestingly, there are some who have the custom to hang that sign OVER the unfinished portion of wall called the "zecher l'churban," which is left unfinished as a sign of mourning for the destruction of the Bais HaMikdash.

But how could the joy of Adar totally eclipse the somberness of Av?

The Bais HaMikdash was destroyed because of our sins. On Purim, we repented and returned to HaShem with love. When one does Teshuva from Ahava, his sins become mitzvos.

Therefore, the joy which led to the salvation of Purim transformed the mourning into a holiday, so the sign can cover the zecher l'churban.

**Thought of the week:**

**It is not a lack of love that makes unhappy marriages, but a lack of friendship.**

**"ויצו משה ויעבירו קול במחנה לאמר איש ואשה אל יעשו עוד... ויכלא העם מהביא." (שמות לז:ו)**

**"Moshe commanded and they proclaimed in the camp, saying, "Man and woman shall not do more work... and the nation stopped from bringing." (Exodus 36:6)**

The commentaries note that the phrases here do not mesh. People were bringing donations, or performing skilled craftsmanship in their homes in preparation for donation, and it was realized that no more was needed. An announcement went forth that people should not do any more work. The assumption would be that whatever was already done should be brought in. However, the populace ceased bringing donations entirely.

In truth, Moshe could have said, "Do not bring more," as all the needs of the Mishkan were met. Why then did he phrase it in such an unusual way?

Let us imagine someone had prepared a skillfully woven piece of fabric, (which was very tricky as it had to be spun while still on the goat!) She is about to bring it in when the call goes out, "Sorry, we don't need any more." She would be crestfallen, feeling that her contribution was meaningless. Moshe wanted every Jew to know that he or she is valuable and precious so he said, "By all means, bring in what you have, but don't do more work." In that way, no one would feel unnecessary or superfluous.

However, that isn't what happened. For their part, the Jews understood that there was no more need for the items they had prepared so they desisted from bringing them. They understood that Moshe said it as he did only so no one would feel bad, so they stopped bringing more items. These two points teach us a very key lesson about relationships.

Moshe recognized the need of each person to feel necessary and wanted. Therefore, even if the Mishkan was complete, discouraging someone from bringing a heartfelt donation might hurt their feelings, which would detract from the Mishkan's *shleimus*, or completeness. There would be a hole in it where that person's heart was in pain.

The people, however, were not interested in building the Mishkan for their own glory. They didn't need to bring donations to make themselves feel good. Rather, their sole focus was on making sure the Mishkan had whatever it needed to be fit for HaShem's glory. Therefore, when they heard Moshe say that no more work should be done, they read between the lines and knew that the Mishkan didn't need any more. That was enough to make them happy and they ceased bringing donations.

Both Moshe and the people were concerned not about themselves, but about the other party. When that is the case, a home for the Divine Presence can be made whole, and people need not justify their existence by forcing anything on the other one. And so, the Mishkan was completed.

*A man came to the Satmar Rav with a tale of woe. His wife was sick, he had children to marry off, he had no job, and he desperately needed money. The Rav was moved and gave him a sizable donation.*

*Some time later, the Rebbe's Gabbai found out that the Rebbe had given the fellow a large sum and came running to the Satmar Rav to alert him.*

*"That man is a liar," he said. "He does not have the problems he told the Rav about. Those were simply lies concocted to swindle money out of kind, sensitive people."*

*The Rav was stunned. "You mean his wife is not sick and he doesn't really need the money so desperately? Baruch HaShem! I'm so glad that this Jew does not have such terrible problems."*