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A publication dedicated to Harbotzas Torah

## Zmanim for שבת

Wesley Hills, NY

- 6:45 - הדלקת נרות
- 7:03 - שקיעה
- 9:29 - זק"ש מ"א
- 10:05 - זק"ש גר"א
- 11:05 - סוף זמן תפילה
- 7:05 - שקיעה
- 7:47 - צאת הכוכבים
- 8:17 - צאת 72

Monday 12:01:12 AM - מולד ניסן

### אוטען שבת!

#### Did You Know?

There is an old custom followed by many Jewish families to make eggs and onions (ayer mit tzibel) at the table. Though many may not know why, the reason for this custom is to teach the children watching about all the halachos of Shabbos that apply. First the oil was put in and then the other ingredients to avoid the melacha of losh, mixing. The eggs and onions were peeled just before eating to demonstrate borer, separating good from bad. Often they were peeled over a garbage can because the shells are muktzeh and may not be moved. Or else, they might have been put into a plate with challa on it, so the plate would not become muktzeh and could be removed. The onions were cut slightly larger than normal to avoid the prohibition of tochein, grinding, while the eggs which do not grow from the ground and are not subject to the same rule were chopped small. This was not done with a grinder, however, but with the back of a fork. It was mixed with a shinui (unusual method) such as a criss-cross fashion, teaching the children the laws of losh, mixing. Finally, it was not shaped with a mold which some opinions say would be boneh, building. What may have seemed like a quaint custom of preparing food at the table was actually a life lesson for generations.

**Thought of the week:**  
Many people think they are teaching when they are actually just giving orders.

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”ולהורות נתן בלבן” (שמות לה:ד)

### “And the ability to instruct, He instilled in his heart.”

HaKadosh Boruch Hu endowed Betzalel and Ohaliav with the knowledge to do every type of work necessary for the building of the Mishkan: planning, masonry, carpentry, handling precious metals and more. They didn't learn it anywhere, but rather they just knew how to do it. As the parsha continues, we find that they were assisted by other people in whom HaShem had similarly instilled a knowledge of the various crafts and skills necessary for the building of the structure and vessels of the Mishkan.

If HaShem gave people the wisdom and knowledge, just as he did for Betzalel and Ohaliav, then they didn't need to learn it from anyone. What then is the point of HaShem's putting the ability to teach into Betzalel's heart?

The Ohr HaChaim offers two explanations. The first is that just because a person has knowledge, does not mean he can share that knowledge with others. Being a teacher is an art, and also a gift. Not all who think they can impart wisdom know the right way to do it, but Betzalel had that ability. Perhaps there might be workers who needed guidance; Betzalel would be able to do it properly.

Then the Ohr HaChaim teaches us a second, beautiful lesson. The Gemara in Yoma (38a) teaches that there were families and individuals in the time of the Bais HaMikdash who knew certain skills, such as making the *ketores* or the *lechem hapanim*. They would not share their skills with others, and the Mishna says that because of this, the posuk in Mishlei (10:7) “the names of the wicked shall rot,” applies to them.

To Betzalel, however, who was unafraid to teach others, the first words of that posuk, “The memory of a tzaddik is a blessing” applies. This, says the Ohr HaChaim, is what the posuk is teaching us; that Betzalel was willing to share and impart his wisdom to whomever wished it for the glory of HaKadosh Boruch Hu.

One might ask that the reasons given by the groups in the Gemara in Yoma was that they feared lest this knowledge fall into the hands of someone unworthy who would use it for his own purposes. Was this not a noble intention? If so, why are they remembered in a bad way and why are they cursed?

Perhaps the lesson is that it is not for us to worry that the knowledge we have will ultimately be given to someone else. We do not own it. Just as HaShem gave it to us, He can give it to anyone else. However, if we do choose to share our knowledge to help others, then we are following in the path of Betzalel who was Divinely blessed with this nature and deserve credit for doing so.

Even more so, when it comes to Torah or k'vod Shomayim, we should be ready to share with others without fear that we will be left without an advantage over others. Torah and wisdom are not weapons or tools, but rather riches, which should be freely shared with all.

*A printer had a long-time business in a town in Eretz Yisrael. One day, a young fellow opened up a new printing business not too far away. The printer's family was outraged. “How dare he come in and try to take away the business?!” They tried to force the new printer out.*

*The old printer, however, did not do so. Instead, he invited the new competitor over and taught him the tricks of the trade. The older man's family was dumbfounded.*

*“Why should I not teach him the business?” he asked. “My livelihood doesn't come from my work, but from HaShem. If this fellow takes half my work, I will still make my destined portion, but with less effort. Should I not then gladly teach him what I know?”*