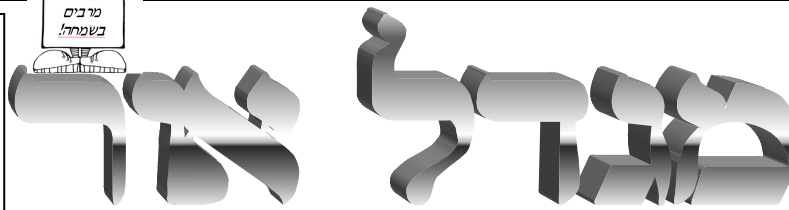




לע"ג ליבא בת ר' ישראל ניסן ע"ה
ויבדלח"ט לזכות רפואה שלימה למרים בת רחל
יצחק אייזק בן לאה ורבקה בריין בת בריינדל

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Mazel Tov to
Drs. Steven and Marianne
Styler of Teaneck, NJ
on the birth of twin boys to their
children **Esther and Joey Davis!**
*May you have much Yiddishe
nachas from your entire family.*

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:29 - הדלקת נרות
- 5:47 - שקיעה
- 8:38 - זק"ש מ"א
- 9:18 - זק"ש גר"א
- 10:15 - סוף זמן תפילה
- 5:49 - שקיעה
- 6:30* - צאת הכוכבים
- 7:01 - צאת ז

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Did You Know?

When we make Kiddush on Friday night, the intent we have (when we DO have intent,) is to remember and testify that HaShem created the world in six days and on the seventh day He rested. This is based on a posuk in our parsha (31:17) which we say in Kiddush, that "[Shabbos] is a sign between G-d and the Jewish People that He created the world and on the seventh day He rested." We attest to the holiness of the day, hence the term, "Kiddush" – which means "making holy."

However, there is an earlier posuk, (31:13) which is often overlooked yet is even more striking.

That verse says, "But, you shall guard my Sabbaths, for it is a sign between Me and you for all generations, that the world should know that I, G-d, have made you holy." The word for "made you holy" can also mean, "designated you for Me."

When we make Kiddush on Friday night, we declare to the world that G-d created all in six days and then ceased. However, G-d, at the same time, declares that we are His chosen people, and that is why He gave us this gift of Shabbos.

The nations of the world are obligated by the Torah to work seven days a week (with some rest in between, of course.) Only the Jewish People are given a day for reflection on the life beyond this physical world, the world that is spiritual and holy.

We have been chosen and we are unique. That is a very comforting, appropriate thought to have as we say Kiddush each week and it will give us a deeper appreciation not only for ourselves but for the precious, under-appreciated gift that is Shabbos.

Thought of the week:

The way you think, becomes the way you feel... becomes who you are. Forever. -TheShmuz.com

"איש אשר יעשה כמוהו להריח בה ונכרתה מעמיו." (שמות:לח)

"Whoever shall make [incense] like it, to smell it, shall be cut off from his nation." (30:38)

The Ketores, the special incense used in the Mishkan and the Bais HaMikdash, had a very specific list of ingredients with precise measurements. Our posuk teaches that if a person, on his own, followed the recipe and made a batch of this incense for the purpose of smelling it, he was liable to kareis, an untimely demise at the hands of Heaven.

Rashi and other commentaries explain that this punishment was reserved only for a person who made the incense for his own purposes, wishing to enjoy its fragrance. However, if he were to mix the batch in order to learn how to do it, to give or sell it to the Mishkan, that would be alright.

The Rambam, in Hilchos Klei HaMikdash 2:9, says that one who mixed these eleven ingredients into ketores in their specific ratios for the purpose of smelling it is guilty even if he doesn't end up smelling it. One who inhales ketores for his own pleasure but did not make it is not guilty of this prohibition, but is like one who benefits from any other item which belongs to Hekdesh (*something consecrated for the Bais HaMikdash.*)

In other words, the sin here is not so much for the action that was done, but for the intent and thought that went along with it. If he intended to smell it but was unable to, he was guilty. If he made it for another purpose, such as to sell it to the community, even if he smelled it, he would not be guilty of this issue.

This is a great lesson in understanding how powerful our thoughts truly are. They can be the difference between a mitzvah and a sin, between good and bad, and between life and death. Truly, it IS the thought that counts!

Immediately after this section, HaShem named Betzalel to be the builder of the Mishkan. One of the key gifts he was imbued with was "lachshov machshavos," to "think thoughts." Chazal say he was able to understand the reasons and methods behind each part of the construction, and identify exactly how everything fit into the Mishkan. Moreover, he even understood the intent and mindset of those who donated. (See story below for more.)

This reinforces the concept that the way we think is very important and can change the face of our actions. Therefore, we must work on ourselves to ensure that our thoughts are pure, our motives honest and noble, and that when we take action it is with forethought and proper intent.

The Volozhiner Yeshiva was the forerunner of modern-day Yeshivos and much of how they operate today came from that first Yeshiva. One of its innovations was having meshulachim, hired fund-raisers, who traveled from city to city to raise money. One of these meshulachim came to R' Chaim Volozhin, star pupil of the Vilna Gaon and head of the Yeshiva, requesting a horse and wagon. It would be more efficient, he argued, than having to hire a wagon driver to take him around, or ride on a specific route in which a driver had many stops. R' Chaim agreed and bought the man a horse and wagon as well as a fine set of clothes.

Shortly after this, R' Chaim was reviewing the list of donations from a certain town and he saw that someone who had previously been a supporter had now given nothing! He went to visit the man to ask about his change of heart.

"In past years," he said, "I would donate because I knew my money was going to help young men learn Torah and provide food and shelter for them. Now, though, I see my money is being used for horses and clothing and I am not interested in such mundane items."

R' Chaim said, "I understand entirely. However, when Betzalel was charged with building the Mishkan, the Torah says he could "think thoughts." He was able to identify the purity of the donor's motives and determine whether their gold should go for holy items such as the Ark or the Menorah, or whether they had ulterior motives and their donations should be used instead for boards or curtains."

"Some people are turned off when they see a poorly-dressed representative of the Yeshiva, and it is for those people we bought the horse and finery. Your donations, however, given with pure and noble intent, go directly to enabling the boys to continue learning."