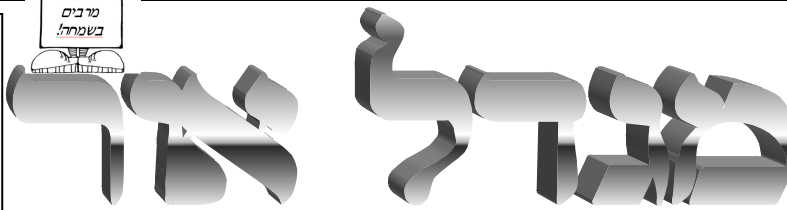




לע"נ ליבא בת ר' ישראל ניסן ע"ה ורבקה בריין בת החבר ר' אלעזר ע"ה
 ויבדלח"ט לכות רפואה שלימה למרים בת רחל
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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:11 - הדלקת נרות
- 5:29 - שקיעה
- 8:49 - זק"ש מ"א
- 9:30 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 5:31 - שקיעה
- 6:13* - צאת הכוכבים
- 6:43 - צאת 72

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

Did You Know?

In this week's Parsha, the Torah juxtaposes the observance of Shabbos and the building of the Mishkan. From here we learn that although the Jews were to be eager and enthusiastic in the building of the place where HaShem's presence would dwell, it did not supersede the observance of Shabbos.

Rashi explains that though the Mishkan would be a place where HaShem would rest His Divine Presence, the Shabbos stands out because it identifies that HaShem chose us as His special people. By giving us HIS day of rest for OUR rest, it shows the world that HaShem sanctifies us and makes us special. We do not disturb Shabbos, therefore, even to build the Mishkan.

From this juxtaposition we also learn that whatever was done in the construction of the Mishkan is forbidden to be done on Shabbos. Though it may seem more work to walk two miles than drive a car, or to prepare candles ahead of time rather than strike a match when we need it, the concept of work in regards to Shabbos is not about effort, rest, or relaxation.

The Mishkan was a place to bring HaShem's presence near. On Shabbos we specifically cease any activities involved in building it because Shabbos testifies that HaShem already chose us and wants to be close to us.

Doing things reminiscent of creating the Mishkan would diminish the esteem of Shabbos and prevent it from declaring that we are the Chosen People.

Thought of the week:

I cannot believe that G-d put us on Earth to be ordinary.

"ועשית כiyor נחשת וכנו נחשת לרחצה ונתת אתו בין אהל מועד ובין המזב ונתת שמה מים."

"And you shall make a laver of copper and its base of copper for washing, and place it between the Ohel Moed and the altar, and place water there." (Exodus 30:18)

The previous two parshiyos listed all the different vessels and items to be made for the Mishkan. The Torah then moves on to the half-Shekel contribution that each Jew made from which the sacrifices would be purchased each year. Suddenly, the Torah jumps back into construction mode and HaShem tells Moshe to make a special vessel for the Kohanim to wash and purify their hands and feet before they perform the service in the Mishkan.

Why is the Kiyor, the laver, singled out to be mentioned in our parsha, and not mentioned when all the other vessels were listed? The Sipurno answers this question by simply stating that while the other vessels were made to bring HaShem's presence down into the building called the Mishkan, the Kiyor did not do that. Instead, its purpose was to prepare the Kohanim to serve.

Perhaps, though, by understanding the nature of the Kiyor, we can offer a further explanation. The Kohanim would use this laver to wash their hands and feet at the same time before they began to perform the Avoda. The Ramban points out that the hands and feet are extremities of a person. The hands are the highest point on the body when held over the head, while the feet are the lowest point. He continues to go into esoteric meanings but we can already learn a great lesson from the comments of these Rishonim.

Were the Kiyor included in the list of vessels necessary for the Mishkan, one might assume that when there is no Mishkan, when there is no Bais HaMikdash, or even when one exists but he is far from it, there is no need for a sanctification of the Man. It is only when he enters G-d's presence in the Temple. Therefore, it was specifically mentioned after the half-Shekel which was an obligation on every individual, to teach us that purifying ourselves to serve HaShem is something that continues at all times in all places.

The feet which are on the ground represent where a person is now, and the upraised hands represent the place he wishes to go. A person must always strive for greater levels, for a closer relationship to HaShem, and ways to improve himself. The Kiyor was filled with water which represents Torah because Torah can not only improve someone's stature now, but it greatly enhances his future spiritual successes as well.

It was placed midway between the altar and the Ohel Moed, the Tent of Meeting. This, too, is enlightening. The mizbei'ach was where the korbanos, sacrifices, were brought. The root word of korban is karov, close, and the altar symbolizes one who wishes to come closer to HaShem. The Ohel Moed represents the actual encounter with HaShem, in other words, the successful completion of that goal of closeness. In between, on the way, one must constantly purify himself and rid himself of any filth that might pose an obstacle to that intimacy. This is why the Kiyor stands alone, because its message is timely and eternal.

On May 29, 1953, Sir Edmund Hillary became the first man to climb Mount Everest. It wasn't easy, and in his book, High Adventure, we learn that Hillary had to grow into this success.

In 1952, he attempted to climb Mount Everest but failed. A few weeks later a group in England asked him to address its members. Hillary walked on stage to a thunderous applause. The audience recognized an attempt at greatness, but Edmund Hillary only saw his failure. At one point, he walked to the edge of the speaker's platform.

He made a fist and pointed at a picture of the mountain. He then said in a loud voice, "Mount Everest, you beat me the first time, but I'll beat you the next time because you've grown all you are going to grow... but I'm still growing!"