



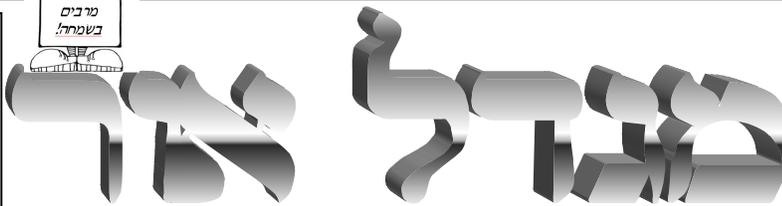
לע"נ ליבא בת ר' ישראל ניסן ע"ה ורבקה בריין בת החבר ר' אלעזר ע"ה
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פ' פקודי שקלים כ"ט אדר א' תשע"ד 5774 Parshas Pekudei-Shekalim

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Mazel Tov to R' Dovid and Blymie Gewirtz of Brooklyn, NY upon the wedding of **Yonah to Rikki (Bodner.)**
May the new couple build a Bayis Ne'eman B'Yisrael and may you have much Yiddishe nachas from all your children.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

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

מועד אדר ב' - 3:10:08 pm Shabbos

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

Did You Know?

Building the Mishkan was intended to bring HaShem's Shechina, His Divine Presence, down to earth, but also to lift us up so we could come closer to Him by providing a way to interact with G-d.

In Devarim, (Deuteronomy 10:20) the Torah tells us to "cling" to God but it doesn't tell us how.

The Gemara (Kesubos 111b) understands this to mean that we should get close to Talmidei Chachomim. One should endeavor to marry the daughter of a Torah scholar, marry his own daughter to a Torah scholar, do business with them, and so on.

The reason for this mitzvah is that it is highly desirable for us to get close to HaShem and we can do this by learning about His ways.

The best way to learn about Him is by spending time with people who know more about Him than we do. In other words, hanging out and interacting with scholarly people, well-versed in G-d's ways is a way to get closer to Him.

By cleaving to and supporting Talmidei Chachomim, we are in effect cleaving to HaShem Himself, and fulfilling the purpose of building the Mishkan on an even higher level.

Thought of the week:

Don't invest money just to make more money. That's a waste. Invest it to make a better life for yourself and a better world for Mankind.

ויהי מאת ככר הכסף לצקת את אדני הקדש... מאת אדנים למאת הככר ככר לאדן. (שמות לח:כז)

"And the hundred talents of silver were for casting the sockets of the sanctuary... a hundred sockets for the hundred talents, a talent for a socket." (Exodus 38:27)

The Torah gives an exact accounting of what the donations were used for in the Mishkan (Tabernacle) down to the penny. Though Moshe and his emissaries could have been trusted, they wanted to make sure they were above reproach so they opened the books.

In this case, the Torah tells us that the silver which came from the Machtzis HaShekel, the half-shekel each person gave to be counted and as an atonement, was used to make sockets to hold the pillars of the Mishkan, and hooks and overlays for them as well. The Torah here doesn't make mention of any other silver donations.

There is a difference of opinion amongst the commentaries whether this was all the silver used in the Mishkan, or whether there were other donations of silver that were used for various utensils and vessels, but they were not mentioned here. Regardless of the opinions, the Torah only discussed how the silver brought from the half-shekels was used and from this we can learn an important lesson about how we are to use our money.

Not everyone would be a Kohain, and most people would not be a Levite. The average Jew would not spend his days in the Mishkan and yet it was important for them to have a share in it. The half-shekel they gave to be counted represented their person, so the way it was used in the Mishkan is very telling.

The silver they gave was used to support the pillars. It was used to adorn them and help them be more useful in creating the structure of the Mishkan by providing the support for the walls. Like the pillars of the Mishkan, our Rabbis and Torah scholars who dedicate themselves to Torah are the underlying strength in the structure of Klal Yisrael. They provide protection for us even when we may not realize it.

If one has money, the best use he can put it to is the support of these pillars of our nation, (assuming it's not a case of life-and-death) just as the silver sockets were made to hold the pillars in place in the Mishkan. By supporting them, we are in turn supporting and protecting our entire nation so our money is indeed well-spent.

Further to this point, the Ohr HaChaim points out that no silver was wasted. There were one hundred sockets made of 100 talents of silver and each weighed a full talent. This alludes to the fact that when one gives money to support Torah study and scholars, there is no waste. His money is completely a mitzvah item, and he gets reward for all of it.

May it be HaShem's will that we will all soon once again donate the half-shekel, this time under the guidance of the Melech HaMoshach, speedily and in our days.

R' Eliezer Gordon, the Telzer Rov, was supported by his father-in-law for many years as he concentrated exclusively on Torah. At one point, his father-in-law's financial situation took a turn for the worse. Nonetheless, whenever R' Leizer was offered a rabbinic position, his father-in-law was against the idea. His wife protested, "How long can we support him?" He replied, "Who knows who is supporting whom? Are we supporting him with our money or is he supporting us with his Torah learning?"

Finally, his wife won and R' Leizer accepted a position. On the day the Gordons were scheduled to leave, R' Avraham Yitzchak Neviazer, the father-in-law, suddenly collapsed and died.

His wife, a true tzadekes, eulogized him, "Woe is to me. I killed him. He said to me, 'Who knows who is sustaining whom?' Now I know that it was our son-in-law who supported us. We were living in the merit of his Torah."