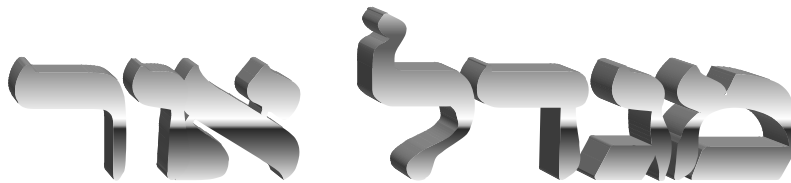


Get Migdal Ohr via e-mail to share with others by e-mailing info@jewishspeechwriter.com with "subscribe" in the subject.



This week's issue sponsored by
**Rabbi and Mrs.
Jonah and Blanche Gewirtz**
Silver Spring, MD
In appreciation of the efforts
expended in publishing these Divrei
Torah week after week.

©2009 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:27 - הדלקת נרות
- 5:45 - שקיעה
- 8:44 - זק"ש מ"א
- 9:20 - זק"ש גר"א
- 10:16 - סוף זמן תפילה
- 5:47 - שקיעה
- 6:29 - צאת הכוכבים
- 6:59 - צאת 72

Times courtesy of MyZmanim.com

Did You Know?

Have you noticed that when you walk through the front door of most synagogues you enter a hallway, not the actual Sanctuary? There's a reason for it. When Shlomo HaMelech built the Bais HaMikdash, he made an ulam, a vestibule, along the width of the Haichal, through which one had to walk before entering. The Ba"Ch writes (O.C. 90) that a Jewish house of worship must also have an entryway, similar to the Bais HaMikdash, so that a Jew always passes through two doors to pray. He continues and explains the reason for this addition to the Bais HaMikdash and our smaller mikdashim, our shuls.

Although when dealing with an earthly king, one never approaches the king directly, rather a message is passed through the king's staff, this is not the case with HaKadosh Baruch Hu. On the contrary, it is forbidden to ask for His help through an intermediary. A Jew speaks directly to the Al-mighty. For this reason, a person must pass through two doors, to remind himself that he is entering the palace of the King Himself. Of course, in the palace, one conducts himself differently and does not speak idly even when he is not having his audience with the king. So too, in shul, even not during davening time, it is forbidden to shmooze. In the Mishkan, however, there was such a clear revelation of the Divine Presence that no reminders were needed, and everyone was keenly aware they were in the presence of HaShem.

Thought of the week:

You can only push yourself when you firmly stand behind whatever it is you're doing.

דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי (כה"ב)

“Speak to the B'nai Yisrael and have them take for Me a terumah-offering. From every man whose heart impels him to generosity shall you take My terumah.”

The posuk seems to vacillate between people giving on their own and donations being demanded of them. Are the elders directed to take this offering as they would levy a tax, or are they merely supposed to accept it from those who choose to give it?

The Sipurno states that the Torah required the elders not to take money and donations by force, but only to collect gifts from those who gave it of their own volition. The Targum Yonason says that we do not force people to give. Even though in some instances we physically force someone to do something until he says, “I want to do it,” in this case we do not. The desire here must not be forced. This follows in line with the understanding that the money had to be given *L'shema*, solely for the sake of Heaven.

If this is the case, that the offerings were not supposed to be forcibly extracted, but only accepted from those who gave willingly, why does the Torah use the word, “take,” and not the word “accept?” Perhaps we may learn from here a deeper understanding of what giving means and what it is supposed to mean. Only from those who desired to give on their own could donations be accepted. However, the wording of the posuk is telling.

It does not say that “whatever is donated shall you accept,” it says, “From whoever wants to give, shall you take.” The focus is not on the donation but the donator. Also, it implies that once you have a donor, it's not enough to accept what he gives. You must actively take from him. He wants to give more, but something holds him back.

If one were only to give whatever he felt like giving at the time, he would never extend himself. Like physical exercise, only through repetition, exertion, and overcoming resistance does one grow stronger in giving. As the Rambam writes, it is better to give one coin a hundred times than to give one hundred coins once, because a person accustoms himself to giving.

The idea of Terumah was to uplift the givers. When the zekainim found someone who wanted to give, they were to nurture that giving ability by demanding more and more. In the case of the Mishkan, however, the people pushed themselves to give because they understood the magnitude of the cause, and their donations were more than sufficient.

Today, too, it is the job of our spiritual leaders, our parents, and our teachers, to constantly demand more of us in all aspects. Whether to study more, do more kindness, aim to emulate HaShem more, or any other spiritual pursuit which takes effort. We truly want to do more, but it's difficult. That is when they must ask, cajole, and demand that we do better.

This is not only the job of our elders, but it is our responsibility as well. We must constantly push ourselves to the limit and then push a little more. In that way, we will constantly grow and become better Jews - a better “us” - every single day.

A well-to-do fellow once complained to his Rebbe, R' Yoel Teitelbaum z"l, the Satmar Rav. “It seems like people come to collect money from me constantly. There is a never-ending stream of meshulachim at my door, asking for donations. It's very difficult; I have my own family to worry about. What should I do?”

The Satmar Rav looked at the man with a soft smile. “You should continue to give. And my bracha to you is that you should always remain on THAT side of the door.”