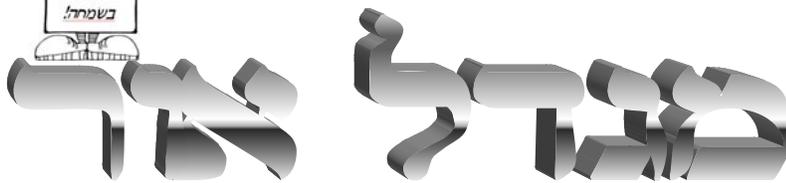




לע"ל ליבא בת ר' ישראל ניסן ע"ה
ויבדלח"ט לזכות רפואה שלימה למרים בת רחל
ורוחמה עליזה שרה חנה בת אסתר ליבא

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:58 - הדלקת נרות
- 5:16 - שקיעה
- 9:00 - זק"ש מ"א
- 9:36 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 5:18 - שקיעה
- 6:01* - צאת הכוכבים
- 6:30 - צאת 72

* Based on the emergence of 3 stars
Times Courtesy of MyZmanim.com

A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos by R' Bachya ibn Pakuda.

The Eye of the Beholder

One reason the Torah does not elaborate on the reward people will receive in Olam Haba is because there are two types of mitzvos. Some are clearly visible, like Tefillin, Lulav, Sukkah, and similar ones. For these, the Creator rewards people with tangible rewards in this world.

There are other mitzvos which are not readily apparent, such as faith and belief in G-d and similar Duties of the Heart. Only G-d Himself knows what a person has achieved in these areas and so the reward for these 'hidden' mitzvos is set aside for the next world, which consists of hidden rewards, as Dovid HaMelech said in Tehillim, (31:20) "How great is the goodness which you have hidden away for those who fear You."

Sins are punished the same way. Noticeable sins are repaid in this world, while hidden sins are repaid in the Next World.

Proof that this is so is that HaShem has already promised us reward in this world for following the commandments of the Torah and punishment for failure to do so.

That was in Parshas Bechukosai, when He spoke to the entire nation, so that they could watch each other to ensure compliance with His will, which is only possible regarding visible mitzvos, not hidden inner beliefs and feelings.

- To be continued

**Thought of the week:
Money is a terrible master
but an excellent servant.**

After reading this issue, think about this: Adar was when a half-shekel was collected from each Jew to buy communal korbanos. Was this the message of the Shulchan??

"ועשית שלחן עצי שטים אמתים ארכו ואמה רחבו ואמה וחצי קמתו" (שמות כה:כג)

"And you shall make a table of shittim-wood; two amos in length, an amah in width and an amah and a half in height."

While the measurements of the vessels of the Mishkan were to be followed precisely for their construction, hence they appear to be merely practical numbers, much commentary has been written about them.

The Aron, the Holy Ark which housed the luchos, had dimensions which were each "broken." That is to say, they were not simply full units, but rather each had some partial dimension, being two and a half, or one and a half, cubits depending on the dimension.

The lesson, say numerous sources, including the Kli Yakar, is that when it comes to Torah, symbolized by the Aron, one must always feel incomplete, and strive for more. He must seek guidance and assistance from others, also alluded to by the half-measures.

In contrast, the Shulchan, the table which represents material success and Heavenly blessing in the physical world, had complete measurements. It was two cubits by one cubit. This is to teach us, says the Kli Yakar, that in financial matters, one must always feel like he is complete, as Yaakov told Esav, "I have everything."

However, one measurement of the table is incomplete - its height. Height represents striving and reaching for more. Regarding this, says the Kli Yakar, one should satisfy himself with less. Even if he can afford something, he should try to do without it so as to not completely satisfy his desires. In this way, he shows mastery over the baser instincts.

There is another way of looking at this juxtaposition, as the Kli Yakar himself begins by saying that each person will see his own insights in the makeup of the sacred vessels.

The Shulchan had one dimension longer than the other, yet both were complete cubits. This teaches us that one should feel complete and satisfied whether his material blessings are great or few, because they are directly showered upon us by HaShem Himself.

As to the "broken" measure in the height of the table, this teaches us the one time a person should not be satisfied with his financial status. Height represents moving upward, or in this case, money used for spiritual purposes. When it comes to using his money for tzedaka, supporting Torah, and doing mitzvos, most of us are prone to feel satisfied with what we've already spent. In this case, the Torah teaches that we must still feel incomplete. We must continually seek to use our material wealth for spiritual purposes.

The Chofetz Chaim comments that the Aron had broken measurements to show that everyone has a share in Torah, some by learning it and some by supporting it (though they must, of course, learn on their own as well.) That may be why in this aspect, the Aron and Shulchan are equal. They are the same height to symbolize that spending our money properly can be as sacred an act as the study of Torah, uplifting us greatly in the process.

A poor, but pious, Jew in Jerusalem named R' Yudel Holtzman would insist that charity collectors come to his home. He could not bear to see another Jew suffer. Once, he was approached about a poor tailor who needed an operation that would cost sixty British pounds. He apologized to the gabbai tzedaka who approached him and explained, "I truly wish him a refuah shelaima, but I have a policy that I don't give more than one year ahead of my anticipated Ma'aser money and I have already reached that limit."

The collector understood completely and left. He had gone only a short way when R' Yudel came running after him. "I had a great idea!" he shouted. "I spend half a shilling a week on wine for Kiddush. The halacha is that one may make Kiddush on challah. Go to the local Free Loan society and take out twenty pounds which I will repay from money I save on wine."

For FIFTEEN YEARS, R' Yudel made Kiddush on challah week after week, so he could give his money to help a fellow Jew. Once, when the story was told by R' Sholom Schwadron z"l, a man approached. "I am R' Yudel's nephew. Many times I saw him make Kiddush on challah but never knew why – until now."

Based on a story in The Maagid Speaks by R' Paysach Krohn