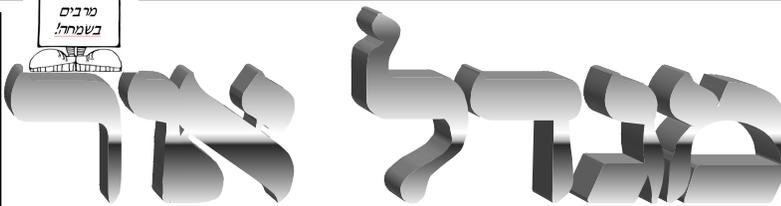




לע"נ ליבא בת ר' ישראל ניסן ע"ה
ויבדלח"ט לזכות רפואה שלימה למרים בת רחל
יצחק אייזק בן לאה ורבקה בריין בת בריינדל

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A publication dedicated to Harbotzas Torah

This issue sponsored in honor and appreciation of my parents,
Rabbi Jonah and Blanche Gewirtz
of Silver Spring, MD
who usually sponsor this week in honor of my birthday. (I beat them to it.)
Their continual support encourages me to continue producing and spreading Torah. I hope to give them nachas for many years.

Zmanim for שבת

Wesley Hills, NY

- 5:12 - הדלקת נרות
- 5:30 - שקיעה
- 8:48 - זק"ש מ"א
- 9:29 - זק"ש גר"א
- 10:23 - סוף זמן תפילה
- 5:33 - שקיעה
- 6:14* - צאת הכוכבים
- 6:45 - צאת 72

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

Did You Know?

The very last line of the parsha discusses the copper pegs of the Mishkan which were used to hold down the sides of the covering.

At first, Rashi states that he is unsure whether the pegs were staked into the ground, or whether they were merely tied to the flaps of the Mishkan's fabric and held them down against the wind by virtue of their own weight.

From this question, R' Moshe Feinstein z"l learns an important lesson about life and how to prepare ourselves to be proper Jews.

A person, he says, must be strong enough in his own Torah, faith, and knowledge to withstand the wild winds of popular opinion and trends which threaten to push people away from where they should be. This is represented by the thought that the pegs would simply hold down the flaps by their sheer weight.

On the other hand, the idea that the pegs might have been staked into the ground teaches us that at the beginning, when a person is not that strong yet, he must endeavor to surround himself with teachers and friends who will be a support system for him and reinforce the ideals and principles for which he stands.

This will enable him to remain strong in the face of the fiercest winds until he has reached the point where he can stand on his own.

Thought of the week:

One is not born into the world to do everything, but to do something.

"וידבר ה' אל משה לאמר: דבר בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו" (שמות כה:א-ב)
"And G-d spoke to Moshe saying: Speak to the Children of Israel and they shall take for Me a tribute, from each man whose heart is generous for him..." (Exodus 25:1-2)

This parsha discusses the building of the Mishkan in the desert and begins by identifying the source of all the materials necessary for its construction. The money and materials did not come from a tax, but rather these items came from donations from people who chose to give of their own volition. Additionally, the Targum Yonason ben Uziel comments that this was not a case where we force someone until he says, "I am willing."

It seems strange then, that the psuk should use the language that it does. We know that there are different ways to say similar things in Lashon Kodesh (Hebrew) as well as other languages. The nuances of the words chosen make striking differences in the message. The root word "amar" in Hebrew means to say. The root word "daber" means to speak. They seem like the same word, but "amar" is saying something calmly and softly, while "daber" is harsher and more demanding.

If HaShem was asking people to dig into their hearts and pockets to give generously to construct His home in our midst, why would He use the language that was harsh instead of being cordial and friendly?

The answer can be found in the answer to another question. Why are the Jews instructed to "take for Me," instead of to "give to me?" The answer is that the spiritual (and often physical) rewards of contributing to the support of holy endeavors far surpass any monetary loss sustained by the giver. Coming close to HaShem is also rewarding in and of itself, so one who gave to the Mishkan was actually taking.

Now we can explain why HaShem had to be so forceful in "recommending" that people give the donations to the Mishkan. At first, they might simply think donating would be a "nice thing." Then they might feel they needed to save their money for a rainy day, or some other idea might occur to them about why they couldn't give and they would desist.

Therefore, much like a doctor who insists on a course of treatment for the benefit of the patient, HaShem insisted that the Jews contribute to the building of the Mishkan so that they might benefit. Similarly, we are adjured to spend money to honor the Shabbos (many of whose laws are learned from the building of the Mishkan) because by honoring Shabbos we merit blessing and success throughout the week.

Levying a tax, however, would not have earned people the reward that HaShem so greatly wished to give them. If they were forced to do it, it would not create the close connection and care in the givers that it would if they were able to decide to give themselves. Therefore, G-d, in His infinite wisdom and kindness, insisted on a "voluntary" donation, so His children could realize and actualize the potential for growth and greatness engendered in making a home for G-d's presence in our midst not for His sake, but for ours.

The story is told of a wealthy man who gave generously when approached by a certain Rav but, when approached by another Rav, gave much less. Confused, he asked the man to explain.

"What can I tell you?" he replied. "When that Rav comes to me, he barges in, pushes me down in my chair and starts berating me for my lack of Torah; for my lack of Mitzvos. He yells at me, "How will you get into Heaven?? With your filthy money?!" I'm so disgusted by the money that I throw it at him just to distance it from myself."

"But when you come in, speaking softly and ingratiating yourself to me, I know the only reason is because I have money. I figure it must be something worth holding onto, so I don't wish to part with so much of it."