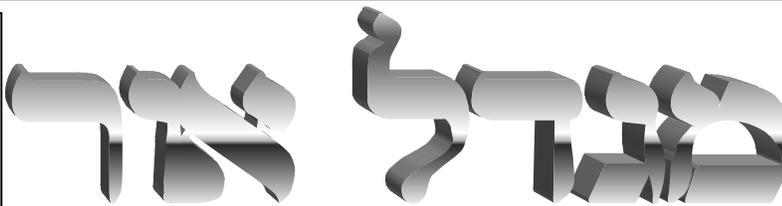


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Mazel Tov to
Tzvi and Alexandra Cohen
of Chicago, IL
on the birth of twin boys.
May you have much Yiddishe nachas from your family.
A special Mazel Tov to grandparents Shim and Debbie Kurtz – SS, MD

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:53 - הדלקת נרות
- 5:11 - שקיעה
- 8:56 - זק"ש מ"א
- 9:38 - זק"ש גר"א
- 10:29 - סוף זמן תפילה
- 5:14 - שקיעה
- 5:57* - צאת הכוכבים
- 6:26 - צאת 72

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

Did You Know? Know Boundaries

The parsha outlines the various vessels of the Mishkan that were to be made and how they were to be fashioned.

Time after time, Moshe is commanded, "Make this," and "Do this." Then comes the courtyard.

The Torah says, "You shall make the Courtyard of the Mishkan," and then proceeds to describe the linen curtains that are to be made and hung to establish its borders.

The use of the term, "You shall make," seems unusual since he was not making the courtyard. The courtyard existed already and it was the curtains that were being made.

We can learn an important lesson from this. Be it a courtyard, a plot of land, or a person, things are defined and "made" by the boundaries you set.

What you're willing to do or NOT willing to do; what you will say and what you will NOT say; do more than just describe you and your personality.

Rather, these lines in the sand which you will not cross, and which you will not allow others to cross in approaching you unless they abide by your rules, actually help define who you are and mold you into the person you decide you want to be.

Good fences make good neighbors, and they also make good people.

Thought of the week:

Building a better you is the first step to building a better world. In fact, it's the only step you can control.

"ונועדתי לך שם ודברתי אתך מעל הכפרת... ועשית שלחן עצי שטים..." (שמות כה:כב-כג)

"I will arrange My audience with you there and speak to you from the lid of the Aron... And you shall make a table of shittim wood..." (Exodus 25:22-23)

Each of the vessels in the Mishkan represented a different way of serving and connecting to HaShem. The Aron held the luchos, the tablets given at Sinai, and it symbolized the communication of G-d to Man through Torah. The Menorah, which was mentioned later, represented the Torah's ability to enlighten us and guide us through life.

Before the Menorah, however, Moshe was commanded to make the Shulchan, a special table upon which the Lechem HaPanim, the "showbread," was placed each Shabbos. When they took it off the following week, and divided it among the Kohanim, it was as fresh and warm as when it had been placed there. The Shulchan represents the King's Table, the fact that all our sustenance is a gift from the beneficent hand of the Al-mighty.

Would it not have made sense for the Torah to first finish with the things that represent Torah: the Aron and the Menorah, before moving on to the Shulchan which represented our daily bread? From the fact that the Shulchan was interposed as it was, "sandwiched" so-to-speak between the Aron and the Menorah, we can glean an insight into how we are supposed to look at the Torah and its relationship to our daily lives.

HaShem told Moshe, "Once you have made an Aron, I will speak to you from there." HaShem wants to communicate with us. The very next thing He says is, "I will support you." If you hear Me from the top of the Aron, you will merit eating at My table. It is by listening to My mitzvos that you will merit parnasa and goodness.

Though the Menorah will shed its light through those who study the Torah, it is more crucial to the existence of the world that when people engage in business, or any activity which humans might call, "mundane," they do so while heeding and clinging to the word of G-d.

The Shulchan, like other vessels, had poles with which to carry it. By the others, though, it says that the poles were for carrying it. Regarding the Shulchan though, it says, "And you shall lift it with them." This teaches us that there was a specific mitzvah to lift it.

When pilgrims would come on the festivals, the Shulchan was hoisted aloft and the Kohanim cried out, "See how beloved you are to HaShem," so the Jews might see it and recognize that HaShem supports them from His table, and their success is a gift from Above. Also, we can infer that our efforts for our livelihood must be lofty and above board.

It is noteworthy, too, that whereas by the other vessels when it says the poles are used for carrying, it says the word, "bahem," with them. The posuk by the Shulchan says, "bam," in them. This is the same word we say in Shema referring to the Torah, "v'dibarta bam," you shall speak in them. Whether on the road or in your home, these words of Torah are the guides you shall live by, and through which you will be uplifted. Then you will be worthy of enjoy the bounty of HaShem's limitless table of good.

R' Yisrael Salanter's wife related that when they got married, they made a deal to divide up the decision-making in their home.

Anything that was related to "ruchnius," spirituality, would be decided by R' Yisrael. Anything that related to the "gashmius," the physicality of their home, would be the decision of the Rebbetzin.

A listener asked her how that arrangement worked out. Smiling, she replied, "I never made any decisions. To R' Yisrael, EVERYTHING was a matter of ruchnius!"