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שבת Zmanim for

Wesley Hills, NY

- 5:21 - הדלקת נרות
5:39 - שקיעה
8:48 - זק"ש מ"א
9:24 - זק"ש גר"א
10:19 - סוף זמן תפילה
5:41 - שקיעה
6:23 - צאת הכוכבים
6:53 - צאת 72ת

אונטען שבת!

Did you קעגן?

The Jewish home is called a "Mikdash Me'at," a smaller version of the Holy Temple. While this means that the home must be a place of holiness, it must also be a place where the love between different parties is grown and nurtured. In the Kesuba, a man promises to 'work, hold dear, provide for, and feed his wife.' R' Pam said that these days, when many women work and even support their husbands too, the requirement to hold one's wife dear is even more pronounced. While the Rambam says that the requirement to honor each other applies to both husbands and wives, only men sign a contract stating that they will do so. Perhaps the reason is as we have explained. When one is devoted to making his wife happy, and doing what he can to taking care of her needs, he will arouse a love in her heart and she will reciprocate. Women are compared to the moon. When the man is beneficent and giving like the sun, the wife will in turn reflect back those feelings, and honor and hold him dear.

Thought of the week:
Rings and jewels are not gifts, but apologies for gifts. The only true gift is a portion of yourself.

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וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם (שמות כה:ח)

"They shall make a Sanctuary for Me, and I will [then] dwell in their midst."

In Avos D'Rav Nosson (Ch.11) it states: "R' Tarfon says, 'Work is great, for even HaKadosh Boruch Hu did not cause His presence to rest upon Yisrael until they did work, as it states, 'They shall make a Sanctuary for Me, and I will [then] dwell in their midst.'"

The Torah Temima says that the posuk should have stated, "when they build Me a sanctuary, I will dwell in 'it.'" However, since no physical structure can contain G-d, Whose throne is the Heavens and Whose footrest is the Earth, it must be referring to something else. Rather, the Al-mighty commanded Klal Yisrael to build a sanctuary and their "work in His service" would arouse HaShem's love and He would rest his presence upon "them."

Why is this "work" so important? Shouldn't building a dwelling place for HaShem have been an act of love, not of toil? Furthermore, the previous pesukim constantly speak of "taking" Terumah; "taking" from them, whose hearts drive them to give. Shouldn't it have said, "They shall give" Me Terumah?

The answer is clearly as the Torah Temima explains. HaShem doesn't need the results of our work. He doesn't need our offerings, as everything is His. He doesn't need our buildings, as the Universe is His home. Rather, it is the effort we put in that is important.

There are two words for work in Hebrew: melacha, and avoda. The word R' Tarfon used is melacha, which is commonly distinguished from avoda by the fact that avoda is simply carrying out an action, while melacha denotes action that was motivated by thought.

HaShem didn't need us to physically build Him a dwelling place. What He wanted was for us to think about how to serve Him, and serve Him by heeding His instructions. Our efforts to correctly do what G-d wants are more important than whether those efforts bear fruit physically or not.

Once we showed our love and devotion to HaShem by trying to serve Him, our efforts found favor with Him and He caused His presence to rest upon us directly, not in some finite structure. Not only that, the more difficult it was for us, and the more we sacrificed, the greater our love for Him became, as Chazal explain the reason for giving one's bride gifts is "to increase his love for her." By giving to another, we grow to love them more.

That is why the Torah repeats the word "take" so many times; to teach us that HaShem does not look for the corporeal things we can give, but for the willingness to have things taken from us, if that would please HaShem. The proper way to experience, develop and express true love, and earn it in return, is by focusing on what will please HaShem, not on what will please us.

A poor man once came to R' Shmelke of Nikolsburg z"l. R' Shmelke had nothing in the house but his wife's ring, so he gave it to the man. By the time his wife came home and figured out what happened, the man was gone.

"What did you do?" she asked, "That ring was worth 25 gold coins!"

"Really?!" exclaimed R' Shmelke, and he rushed down the road after the man. Seeing the Rebbe coming after him, the man began running, figuring he would have to return the ring. R' Shmelke kept running, determined to catch him.

Eventually the man slowed and R' Shmelke caught up to him. "Listen," said R' Shmelke lovingly, "That ring is worth 25 gold coins. When you sell it, make sure you don't get a kopek less!"