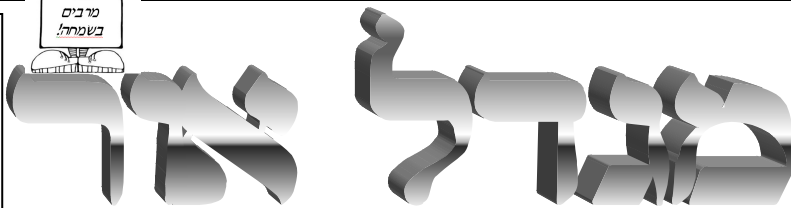




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*A publication dedicated to Harbotzas Torah*

**Zmanim for שבת**

Wesley Hills, NY

- 5:02 - הדלקת נרות
- 5:20 - שקיעה
- 8:53 - זק"ש מ"א
- 9:35 - זק"ש גר"א
- 10:27 - סוף זמן תפילה
- 5:22 - שקיעה
- 6:05\* - צאת הכוכבים
- 6:34 - צאת 72

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

**Did You Know?**

**The Man Makes the Clothes**

Though Moshe was commanded to have the various craftsmen make the clothing for the Kohanim, the Malbim points out that they didn't make everything.

The clothing that they made were the external garments previously described, but these verses also make references to other, INTERNAL clothing, which could only be made by the Kohanim themselves.

These internal garments are those which each Kohain would have to establish for himself, in order to dress his neshama in knowledge, proper attributes, and good behavior which are the clothing of the soul.

These vestments could not be made for them by other craftsmen, and HaShem commanded Moshe that he alone must be the one responsible for making these holy clothes for the Kohanim by teaching them how to refine their souls and behaviors in such a manner that they could enrobe their souls in glory honor.

The Malbim's point is particularly well-taken in this age when people are quicker to don the outer trappings which make one look like a spiritual person than they are to accept the hard work and effort required to change one's inner self and become that spiritual person HaShem is looking for.

**Thought of the week:**

**When you have an ability,  
 you must respond to it (by  
 putting it to good use.)  
 That's respons-ability.**

**"ואתה תדבר אל כל חכמי לב אשר מלאתיו רוח חחמה ועשו את בגדי אהרן לקדשו לכהנו לי"**

**"And you shall speak to all those wise of heart, whom he filled with the spirit of wisdom, and they shall make the clothes of Aaron for holiness to serve Me."** (Exodus 28: 3)

We are taught that HaShem inspired many people with the insight of crafting the various items needed for the construction and furnishing of the Mishkan. Some knew how to build, some to weave, and others were smiths or artisans. If they had this insight, what direction was Moshe supposed to give them as indicated by this posuk?

The Sipurno comments that Moshe was to direct them to make all the items that had been discussed previously. This implies a very striking message: If Moshe had not commanded them to put their knowledge into practical application they might very well have sat back and done nothing!

Being wise is not an end unto itself. Rather, the purpose of gaining knowledge is to use it. As the Mishna in Pirkei Avos (1:17) says, "Lo ha'midrash ha'ikar, elah ha'maaseh, It is not the study of Torah which has primacy, but the action." If one studies Torah but does not put it into practice, at the very least in the act of transforming himself into a better person, then it would have been better for him to be silent and not expounded on Torah.

The fact that people were Divinely-inspired to understand how to construct the Mishkan would be meaningless if they did not follow through on that inspiration and do something about it. There is no benefit to being a critic after the fact so such knowledge would have been wasted. That is why HaShem specifically instructed Moshe that the people must be told to come forward and contribute their skills.

The Kli Yakar points out that the posuk does not say "they were filled" with a spirit of wisdom, but that "he was filled" with that spirit. He explains that this refers to Moshe Rabbeinu who acted as the conduit for the Divine inspiration. Just as a fountain has a source of water at the top which flows and trickles down to the other parts of it, so did the knowledge from HaShem go into Moshe and only from there did it pass to the others.

Building on the lesson from the Sipurno, we can also understand another crucial aspect of wisdom. When one has insight and understanding he must assuredly put it to use. However, his knowledge can only be considered viable and useful if it follows the flow from G-d through the sages.

If one comes up with a perspective that he feels has merit, but is at odds with the Torah's guidance, he must understand that this insight is not the kind to be acted upon. Rather, one must seek knowledge and wisdom at its source, the Torah scholars and leaders HaShem gave us, and we can then put it into practical application in all aspects of our lives.

The Torah does not stop at the door to the study hall but rather it is from there that it casts forth its surge of insight, wisdom, and understanding of the world, and cascades down upon the rest of the globe. That is where it is to be followed and carried out.

At hearings investigating the space shuttle Challenger explosion in 1986, the rubber O-rings were considered as possible culprits. It was opined that the cold weather prevented them from being as resilient as necessary to ensure a tight seal between rocket booster sections.

One of the scientists studying the incident was Dr. Richard Feynman. A theoretical physicist, his methods of determining whether the material was defective were anything but theoretical. He took a piece of the rubber gasket and submerged it in a cup of ice water.

The rubber ring became stiff and did not return to its proper shape for a number of seconds. By putting his knowledge into action, he put an end to the conjecture and proved his point.