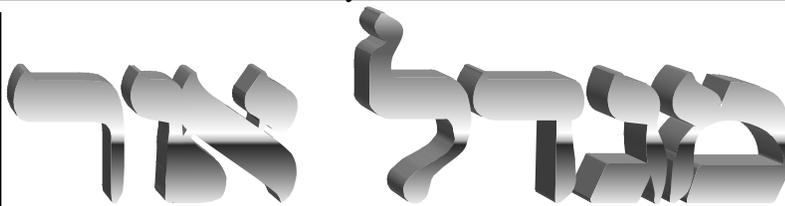


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b'soch shaar cholei Yisrael.  
*May HaShem heal him speedily,  
along with all those in Klal Yisrael  
who are ill.*

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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 6:46 - הדלקת נרות
- 7:04 - שקיעה
- 9:28 - זק"ש מ"א
- 10:04 - זק"ש גר"א
- 11:04 - סוף זמן תפילה
- 7:06 - שקיעה
- 7:48\* - צאת הכוכבים
- 8:18 - צאת 72

\* Based on Emergence of 3 Stars

Thursday 9:33:02 PM - ניו יורק

Rosh Chodesh is next Shabbos  
Times courtesy of MyZmanim.com and EzrasTorah.org

### Did You Know?

In listing the various items to be prepared for the Mishkan, some are connected with a letter 'vov', and some are not. Instead, they are introduced with the word 'es,' and not 'ves.'

The Ohr HaChaim says that when the words are connected with the vov, they are equal in importance. The Mishkan, which consisted of the inner curtains, was on a higher spiritual level than the skins on the outside which did not face the Holy, so they are not connected with a vov as they are not equal.

When the Aron, the holy Ark, is mentioned, there is a vov connecting it to the staves of the Aron which were used to carry it. It is for this reason, says the Ohr HaChaim, that there is a specific commandment not to remove the staves from the Aron. The cover, though, which held the keruvim and topped the ark, was not connected with a vov because the cover is not as holy as the ark itself.

Comparing the Aron to those who learn Torah, and the Badim, the staves, to those who support Torah, we can infer that both are equal. This is, in fact, true, but on one condition: they must be connected.

One who supports Torah must appreciate that this is his life and cling to Talmidei Chachomim, and through them, to HaShem himself. The way to do this is by doing business with Torah scholars, spending time with them, and marrying into their families. Then one has fulfilled his role in the overall scheme, and can be on par with the man who is dedicated completely to Torah study.

### Thought of the week:

It's easy to see if you've completed your mission in life. If you're breathing, you haven't.

”וכל חכם לב בכם יבאו ויעשו את כל אשר צוה ה'.” (שמות לה:י)

**“All who are wise of heart amongst you shall come and do all that G-d commanded.”**

As we reach the end of Sefer Shemos, the Torah recaps the building of the Mishkan and in this posuk Moshe says that the people inspired with wisdom will come to build it and do everything that HaShem said, meaning all the components of the Mishkan and its vessels.

The next posuk, though, begins listing a string of items which they were to build. More than forty items are listed by name. Why was this necessary when the initial posuk said they should come to build everything? Clearly whatever had to be done would be done by the people inspired with wisdom. Why mention it as a group and then break it down to its components?

The answer is that human nature was likely to kick in. A person would be proud to work on the aron or the menorah, which are central features of the Mishkan. Some people would feel that the altar was befitting their honor. However, for someone to make tent pegs or hooks would be a seemingly menial task and they might not want to do it.

For this reason, Moshe pointed out that in order to make a Mishkan, the place where HaShem's presence will rest, you need all these parts. Any one that is missing will cause the Mishkan to be incomplete, so whoever works on any part is working on “the most important” part.

The wisdom in people's hearts was given to them by HaShem. They were Divinely-inspired to understand the nuances of certain items, and that's what HaShem wanted them to focus on. They should not feel that if they don't get the biggest part they are worse off than someone else. On the contrary, the work they were doing could not be done by another.

Moshe wanted the people to realize that whatever they did for the Mishkan was special and important and worthy of being proud. (Even Mordechai, who was Prime Minister of the Empire of Persia, eventually gave it up to become the keeper of birds(!) for sacrifices in the Bais HaMikdash.) Each item was enumerated because HaShem inspired a different person to be able to make or work on that item. And Moshe's plan worked.

Just two pesukim later, the Torah tells us that ‘every man whose heart lifted him up came [to donate to the Mishkan.] Before the Torah said it would be those who were wise of heart, why the change to those whose hearts uplifted them?

It is precisely because Moshe made his point. The Jews who might otherwise have felt bashful or humbled because they were only able to make ‘minor’ items for the Mishkan now felt uplifted and proud to serve in whatever capacity they were able.

We, too, have roles to fill and inspirations that move us to act, and we should never be apologetic if our area of expertise is seemingly minor or simple. What we may consider small is actually very great, or else G-d would not have put it in Creation. It is G-d who sets our paths before us and our job is simply to travel down those paths and get somewhere in life.

*Dear Rabbi Online: Why is Judaism so nitpicky? Does G-d really care if I drink milk with a hamburger or if I take off my right shoe first? Aren't there more important things for Him to worry about? P.S. I e-mailed you this question last week. Could it be that I stumped you? – CasualJew*

*Dear CasualJew: I don't have all the answers all the time, but I did respond last week and the fact that you never got it is your answer. You see, I left out the dot in your e-mail address. Should it make a difference if I send it to gmailcom or gmail.com? It's just a dot; what's the big deal? Who cares?*

*The e-mail systems care - because that dot has meaning to them, even if I don't understand it. The same goes for Jewish practices. They contain tremendous meaning and symbolism and have great effect on the world and the universe even if we don't know how or why they work.*

*If you want to understand the significance of the dot, study I.T.*

*If you want to understand the significance of Judaism, study it.*

Based on an article by R' Aron Moss of Sydney, Australia. Produced by and for www.chabad.org