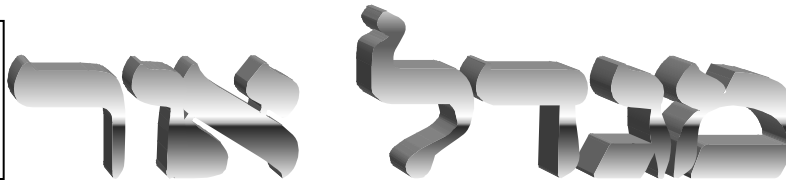


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*Mazel Tov! Mazel Tov! to
Yaakov and Michelle
Steinhart*
on the birth of twin boys. *May you
have much nachas from all your
children and may all of you give
nachas to Avinu ShebaShomayim.*

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A publication dedicated to Harbotzas Torah

שבת Zmanim for

Wesley Hills, NY

- 5:41 - הדלקת נרות
- 5:59 - שקיעה
- 8:32 - זק"ש מ"א
- 9:08 - זק"ש גר"א
- 10:07 - סוף זמן תפילה
- 6:01 - שקיעה
- 6:49 - צאת הכוכבים
- 7:19 - צאת 72

Monday 3:11:13 PM - מולד ניסן

Times Courtesy of MyZmanim.com and
EzrasTorah.org

א Bit of Bitachon

*A weekly infusion of security from Chovos
HaLevavos, a classic Jewish work written
by R' Bachya ibn Pakuda nearly a
thousand years ago.*

Continued from last week –

We now finally arrive at the tenth and final advantage of a Baal haBitachon over an alchemist who can turn lead into copper and silver into gold, the 11th century's dream of success.

10. If it becomes known what the alchemist does for a living, it will bring about his death for what he is involved in is unnatural. It is impossible to transform metals except superficially, so his entire business is fraud and deceit. (Sound unnervingly familiar?)

Ultimately, HaShem will cause his secrets to be revealed and he will fall into the hand of someone who will kill him over it.

It is quite the contrary for the Baal HaBitachon. The more his faith is revealed, the more he will be honored and revered. People will strive to become close to him and to lay eyes upon him. He will be the source of much good to his community and save them from calamities, as the Proverb says, "Tzaddik yesod olam," the righteous are the foundations of the world. Similarly, we find that the city of Tzoar was saved in the merit of Lot.

- To be continued

Thought of the week:

The way to get things done is not to worry about who gets the credit.

"קחו מאתכם תרומה לה' כלנדיב לבו וביאה את תרומת ה' זהב וכסף ונחשת." (שמות לה:ה)

"Take [collect] from among yourselves an offering to HaShem. Every man whose heart impels him to give shall bring HaShem's offering: gold, silver and copper,"

The word "take" used to mean "give" was found earlier, in Parshas Terumah. There, many commentaries note that one who gives to spiritual matters actually gains more than he gives away. There is a difference here, though, in that in Terumah it says, "They shall take for Me," while here it says, "Take from yourselves." What does this subtle change imply?

The Kli Yakar comments that "from yourselves" teaches us that each person should have his own inspiration to give. You may find, he says, a person who will give nothing to a cause until he sees that others around him have given. He gets jealous of them, or perhaps feels embarrassed, and then he gives in order to equate himself with them. Such a donation is not considered, "from you," because in truth he was not the cause for giving the gift. Rather the others, whom he was copying, are the cause of it. This kind of donation was insufficient for the Mishkan, says the Kli Yakar: each person must be driven to donate of his own volition.

The importance, we see, was not that the Mishkan be built, but that it be built by people who saw the necessity and importance of it on their own. Perhaps, this also explains the subtle difference in the text. The word "מאתכם" meaning, "from yourselves," can mean that the inspiration come from within, not without, as the Kli Yakar says, but it can also mean that the donation must be "taken away from yourselves," or rather, separated from "yourselves" entirely.

As we said, one who gives to spiritual things usually gains more than he gives. Also, there is a certain amount of honor that comes from being a big donor, and a certain amount of pride, which is fine. However, the pinnacle of giving is when the focus is entirely off of the giver, and strictly placed on the recipient.

In building the Mishkan, HaShem originally told them to "take for Me." Naturally, one giving to HaShem's glory should be proud of what he's doing and feel good about it. But HaShem wanted more. He wanted us to remove ourselves from the equation so that we were giving because HaShem wanted us to and that was our sole intention.

The end of our posuk says the offering was "gold, silver, and copper." Normally, one giving gold would be more excited than one giving copper. But that's when you look at your own feelings. When you're focused on the needs of another, you give them what they want, not what you think they should want. When you give someone a gift and they don't like it and want to exchange it, are you upset? If so, that's because you were thinking of yourself. If you truly wanted to give a gift for the recipient's sake, you would be happy that they got what they wanted and you would have accomplished your goal.

That is the lesson of Vayakhel – serve HaShem because you want Him to have His way, and in that you will find fulfillment for yourself.

When R' Meir Shapiro z"l built Yeshivas Chachmei Lublin, it was intended to stand as a sign of the glory of Torah. A large regal building which looked like a palace was constructed. 30,000 people attended the laying of its cornerstone and 100,000 attended its inauguration.

His teacher, the Tchorokover Rebbe z"l, asked him, "Why do you make such a spectacle? You know that the first luchos were destroyed because they were not given with modesty." His words seem prophetic as the yeshiva only lasted nine years, and R' Meir only lived four of them.

At the end of his life, as he was very ill, R' Meir was asked why he didn't heed the warning of his rebbe about the luchos. "The Ribono Shel Olam also knew that the ayin hara would affect the luchos, and yet He gave them with much fanfare because it was necessary for the honor of Torah. What I did, I also did for the glory of Torah, even if it would be detrimental to me personally."