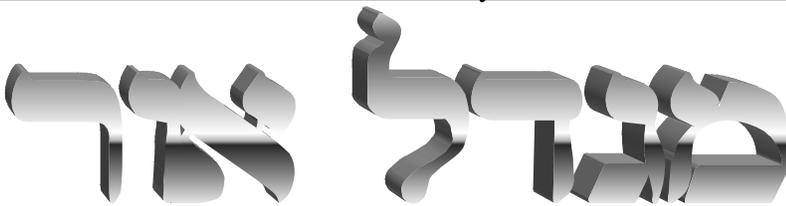


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Refuah Shelaima for
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Musha and Chaim Yisrael
ben Chana Tzirel b' soch shaar
cholei Yisrael.**
*May HaShem heal them speedily,
along with all those in Klal Yisrael*

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:54 - הדלקת נרות
- 7:12 - שקיעה
- 9:21 - זק"ש מ"א
- 9:57 - זק"ש גר"א
- 10:59 - סוף זמן תפילה
- 7:13 - שקיעה
- 7:55* - צאת הכוכבים
- 8:26 - צאת 72

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

Did You Know?

When bringing the korban Mincha, no honey or yeast could be added to the mixture. Simply understood, these two additives change the nature of the flour and oil, causing leavening or sweetening.

It would appear, then, that the prohibition of adding something is so that we might keep the original flour and oil mixture as natural and pure as possible, free of anything extra.

And yet, we find that every korban was required to have salt on it! Why is this and how do we reconcile it with the prohibition to add yeast or honey?

R' Mordecai Gifter z"l explains that the problem with yeast and honey is the external change they engender in the meal. The true taste of the flour and oil are hidden and overtaken.

Not so with salt. Salt preserves and enhances food's natural flavor, and can itself be unnoticeable.

Similarly, in our service of HaShem, we should not seek to merely copy what others do and outwardly change ourselves to be like them.

Rather, we must seek a natural expression of our inner selves, of the person that each of us is, and in that way come closer to the Ribono Shel Olam.

Yet, simply being "natural" may not be sufficient, so we are adjured to use salt, which enhances and magnifies natural flavors on the offerings. In our service of HaShem, too, we must seek ways of living up our Torah and Mitzvos, so we taste and enjoy their natural sweetness.

Thought of the week:
Enthusiasm is contagious.
Be a carrier.

"ונתת עליה שמן ושמת עליה לבנה מנחה היא." (ויקרא ב:טו)

"And you shall put oil on it, and lay frankincense on it; it is a meal-offering."

The words 'mincha hee,' it is a meal-offering, are extra. We are already speaking about this type of korban, and we've already said that they must have oil and levona (frankincense) put on them. The Gemara in Menachos uses these words to identify other sacrifices which do or do not require oil and levona.

Only by the Mincha does the Torah use the word 'nefesh,' spirit, to refer to the person bringing it. The korban mincha was typically brought by a poor person who could not afford an animal sacrifice. The Torah tells us that HaShem values it "as if he had sacrificed his soul," showing an understanding and appreciation of the pauper's limited resources. Nevertheless, the Mincha was brought from wheat, which was not the cheapest grain, because it is still a korban and must be appropriate as an offering, and perhaps require a little effort for the one who offers it.

Interestingly, the Mincha referred to here is brought from grain of the Bikkurim, the first fruits. In order to be obligated in Bikkurim, one must own the land on which they were grown. This would imply that the person is not impoverished, as he is a landowner. However, it is possible that one might make the mistake of thinking that bringing a meal-offering is not as cherished by G-d as an animal sacrifice so it may lose value in his own eyes, and he may come to underestimate it. That is why the Torah reminds him: "You shall put oil and frankincense on it," why? 'For it is a Mincha!' It is an offering to HaShem!

There is a principle that the first time a word appears in the Torah, that is the basic essence of the word no matter where else it is used. The first time the word Mincha appears is when Adam's son, Kayin, had a fruitful crop, and chose to bring some of his fruits as an offering to HaShem. His korban was rejected, though, and his brother's offering of the first lambs was accepted. Kayin was upset and killed his brother.

Chazal tell us that Kayin was the one who first thought to bring the korban, and Hevel only copied him. Why then was Kayin's rejected? Because while Hevel brought from the first of his lambs, Kayin brought only mediocre produce. This might have been because he didn't view the offering as so important because it was 'only' flax. However, what he should have realized was that this was a Mincha, an offering in an attempt to find favor in HaShem's eyes, (just as Yaakov sent a mincha to Eisav to find favor in his) and it had to be done in the best way possible.

That is why we remind the person bringing his Bikkurim: Don't be like Kayin and feel that you have to give something to G-d, but it's not really valued in His eyes. Understand that when you bring from your heart, THAT is what HaShem cherishes, so give it oil and levona to beautify and uplift this offering and make it is the best it can be. So, too, should all Mitzvos be done with joy and enthusiasm, bringing us closer to HaShem.

One cold winter day, the Gaon, R' Nossan Adler, was traveling together with his esteemed talmid, the Chasam Sofer. The horses pulling the wagon were trudging through the heavy snow with great difficulty. Suddenly, one of the horses collapsed and died, and the second horse was not strong enough to pull the wagon alone. The wagon driver, having no other choice, starting walking to the nearest village to obtain an additional horse.

Eventually, the wagon driver returned, leading... a donkey. When R' Nossan saw the donkey, he descended from the wagon, and began to dance happily in the snow. "Rebbi," asked the Chasam Sofer, "Why are you so happy?"

"Don't you see?" asked R' Nossan. "The wagon driver brought a donkey instead of a horse. Who would have ever thought that I would be able to fulfill the mitzva of, "Do not plow with an ox and donkey together"? Now that I merited it, Baruch HaShem, I am filled with joy!"

With that, the passengers instructed the wagon driver to return the donkey, and he brought back a horse in its place.