



לע"נ ליבא בת ר' ישראל ניסן ע"ה ורבקה בריין בת החבר ר' אליעזר ע"ה  
 ויבדלח"ט לזכות רפואה שלימה למרים בת רחל  
 ברכה טובה בת ח' סערל ויצחק אייזק בן לאה

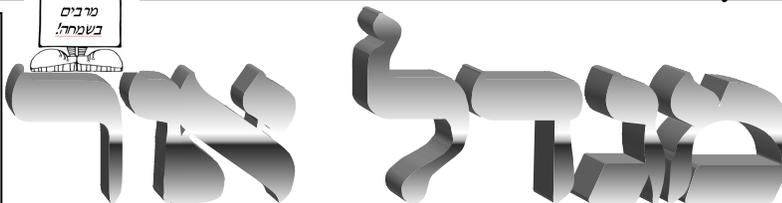
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This week's issue dedicated in memory of my mother Mrs. Blanche Gewirtz a"h רבקה בריין בת הח' ר' אליעזר ע"ה Of Silver Spring, MD Who would have sponsored this week's issue for my birthday on 9 Adar and added how proud she is of my achievements.

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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 5:36 - הדלקת נרות
- 5:54 - שקיעה
- 8:32 - זק"ש מ"א
- 9:13 - זק"ש גר"א
- 10:11 - סוף זמן תפילה
- 5:56 - שקיעה
- 6:36\* - צאת הכוכבים
- 7:08 - 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 dough through leavening or sweetening.

It would appear, then, that we want to keep the original flour and oil mixture as natural and pure as possible, yet we find that every korban was required to have salt on it! Why is this different than yeast or honey?

R' Mordecai Gifter z"l explains that yeast and honey engender external changes 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, as well, we must seek ways of livening up our Torah and Mitzvos, so we taste and enjoy their natural sweetness.

**Thought of the week:**

**It's impossible to follow G-d so long as you think you know better than Him.**

**"כל המנחה... לא תעשה חמץ כי כל שאר וכל דבש לא תקטירו ממנו אשה לה'!"** (ויקרא ב'יא)

**"All meal offerings... do not make them leavened, for all leavening and fruit honey - you shall not offer from them a sacrifice to G-d."** (Exodus 38:27)

Meal offerings consisted mainly of flour and oil, some salt, and sometimes frankincense. The Torah prohibits the addition of yeast or other leavening agents as well as d'vash, which Rashi tells us is not bee honey, but honey from fruit. There are many reasons for this.

The Rambam in Moreh Nevuchim writes that this was a custom among idolaters. When they brought sacrifices, the dough was leavened and they also mixed in sweet fruit juice. Therefore, even though it may originally have been appropriate to use these ingredients, once they were made part of the worship of Avoda Zara, they lost favor in HaShem's eyes.

Others explain that these two items represent the Yetzer Hara that pulls people away from the service of HaShem. Chometz, something which has been puffed up with air, represents ga'ava, arrogance. Just as the haughty person is full of himself but it is all vanity, so too is the leavened bread symbolic of being swelled for no purpose. The honey, on the other hand, is sweet and represents ta'ava, physical urges and desire.

Not only will a person sin because he holds himself to be above the law due to his arrogance, but he will sin even when he knows he is doing wrong simply because the urge is too powerful for him to overcome. Therefore, these two items are forbidden to be added into a meal offering.

The Chinuch offers the insight that one should not be sluggish in his service of HaShem, as represented by the slow leavening process which takes some time to happen, nor drawn after physical desires as symbolized by the sweetness of the honey.

There is an additional aspect to this prohibition that we can infer. Why would someone add these items to the korban? If he adds a leavening agent, it is likely because he feels that a large, tasty, soft dough would be a glorification of the offering. Likewise, he feels that adding sweet juice or fruit would make the loaves tastier and more desirable.

The reason he feels that way is because he is projecting his desires onto HaShem. As human beings we typically enjoy fluffy bread more than a dry cracker, and a sweet dough as opposed to a tasteless one. Surely such enhancements would be appreciated by HaShem just as we appreciate them!

But, no. We are told not to project our desires and wants onto G-d. *"For my thoughts are not your thoughts, nor are your ways My ways, says the L-rd."* (Isaiah 55:8) HaShem wanted us to learn that the mitzvos are to be done as He commanded without regard for our personal opinions. Just because something "feels" right to us doesn't mean it "is" right to G-d. That is the message of the korban mincha: if you want to get close to HaShem through your offering, it must be on HaShem's terms - not your own.

*A teacher handed out an exam and told the class to read all the questions before starting the test. When she looked up ten minutes later, most students were nearly finished writing their answers while a few were sitting in their seats smiling but had not written anything but their names. As the hard-working students reached the final question, they groaned and looked sheepishly around the room.*

*The final "question" read as follows: "Do not fill in any answers to the above questions. Write your name on the paper then put your pencil down." The students who followed the directions and read all the questions saw that and wrote nothing. The ones who didn't comply began writing immediately but were working for nothing.*

*One student approached the teacher asking for at least partial credit since his answers were right. "I'm sorry," she said, "but this test was not about getting the answers. It was about following directions and at that you failed completely."*