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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 7:26 - הדלקת נרות
- 7:44 - שקיעה
- 8:53 - זק"ש מ"א
- 9:29 - זק"ש גר"א
- 10:37 - סוף זמן תפילה
- 7:46 - שקיעה
- 8:28 - צאת הכוכבים
- 8:58 - צאת 72

Times Courtesy of MyZmanim.com

### **⚡ Bit of Bitachon**

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

**Hard Work Never Killed Anyone...  
But Why Take Chances?**

Another benefit of Bitachon is peace of mind and of body from difficult actions or arduous labor.

It removes from him the burdens of doing unpleasant tasks. Instead, the Baal Bitachon seeks out means of livelihood which are pleasant and dignified. They bring him a good name and serenity. Most importantly, they allow him to remain a dedicated Jew and fulfill all his obligations to HaShem with a clear mind.

The means of his livelihood really won't affect his income positively or negatively as it comes from HaShem anyway, as the verse in Tehillim (75:7) says: "For neither from sunrise or sunset or wilderness comes greatness."

[Greatness does not come from early starts, long hours, distant travels or any other human exertion. It is bestowed by G-d alone - *From Tehillim Simchas Yehoshua by Artscroll-Mesorah*]

### **The Grass Is Always Greener...**

And also it is written, "In green pastures He lies me down." In other words, the grass isn't greener over there - it's greenest right here, where HaShem put each and every one of us.

- To be continued

**Thought of the week:**  
**Wealthier than he who can have all he desires, is the man who can choose what it is he desires.**

ויאמר ה' אל משה דבר אל אהרן אחיך ואל יבא בכל עת הקדש... ולא ימות... (ויקרא טו:ב)

**"And HaShem said to Moshe, 'Speak to Aharon, your brother, and he shall not come at all times to the Holy [sanctuary]... and he shall not die.'"**

This message was given to Aharon after his children, Nadav and Avihu, were struck down by G-d when they offered the incense unbidden. Rashi famously quotes R' Elazar ben Azaria who compares this to a sick man who is told by a doctor not to eat cold foods or sleep in a cold, damp place. A second doctor comes to him and says, "Do not eat cold foods or sleep in a cold, damp place, lest you die like so-and-so did." Clearly, the warning from the second doctor is more powerful. Therefore, HaShem timed the warning immediately after Aharon's sons died for the same transgression he was warned about.

We must ask, however, that we are dealing with Aharon the Kohain, who was praised so highly for remaining silent and not questioning G-d when his sons died. This is Aharon who had to be coaxed by Moshe to perform the service in the Mishkan. Does he really need to be threatened?

Further, HaShem spoke to Aharon directly when warning him not to drink wine or intoxicating beverages prior to performing the avoda, why could this warning not be given at that time? Why did Moshe have to be an intermeddler for this command?

The Ohr HaChaim HaKadosh says that when HaShem said, "B'krovai Akadesh," with my close ones I become exalted, he was telling Moshe that Nadav and Avihu were the closest people to him; closer, in fact, than Moshe Rabbeinu himself, or else he would have been the one to set the example. The warning for Aharon was that no matter how close he was, he could not enter G-d's presence whenever he wished.

In fact, according to the Ohr HaChaim, even Moshe was not allowed to enter the Mishkan whenever he wished. He says that this was why the message came through Moshe, because it applied to him as well. Even according to those commentaries, like the Ramban, who say that it did not apply to Moshe, the reason for Moshe giving this message over may have been to strengthen the lesson. Even though HaShem had spoken to Aharon before, that didn't give him the right to break boundaries and do as he pleased.

Throughout the parshiyos of Achrei Mos and Kedoshim, we find many boundaries drawn; many lines which may not be crossed. The greater the person, the more he is able to rein himself in and understand how much greater HaKadosh Baruch Hu is.

Boundaries are less about what you may not do, than about what you are capable of choosing not to do. As the Ramban famously says, "Sanctify yourself with that which is permitted." Though something may technically be permitted, if it is distasteful, or even if refraining can elevate you, you have the opportunity to use it as a tool. Ultimately, we must always remember that we serve ourselves best when we serve the Al-mighty properly.

*R' Eliyahu Chaim Meisel, z"l was the Rav of Lodz and one of the Gedolei Hador in the second half of the nineteenth century. In addition to his gadlus in Torah, he was a gadol in chesed. He spent much effort easing the plight of those who were less fortunate. At the time, poor Jewish children were commonly kidnapped and conscripted into the Russian army, but this never happened under his jurisdiction.*

*Once, Rav Meisel met with R' Chaim Ozer Grodzenski, z"l, and R' Meisel praised the Sefer Achiezer which R' Chaim Ozer had recently published. R' Chaim Ozer asked R' Meisel, "When we will see a sefer from you?" R' Meisel responded by emptying his pockets of little folded pieces of paper. They were promissory notes from loans he had signed to enable him to aid widows and orphans. He said, "This is my sefer. I am so busy with problems of this nature that I don't the time to complete a sefer." Responded R' Chaim Ozer, "My sefer pales in comparison to yours."*