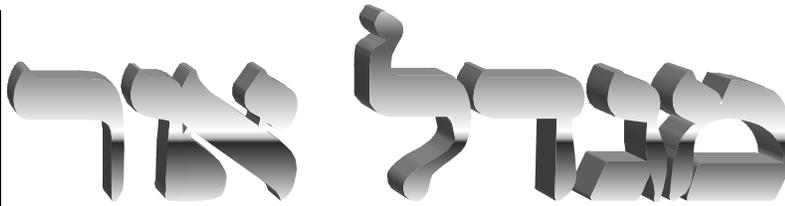


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A publication dedicated to Harbotzas Torah

Roses are red,
 Violets are blue,
 I wish I could think of something
 witty and intelligent to say here...
 Come on, just hire a professional,
 and let that be one less thing you
 have to worry about for your simcha.
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 (You know you want to.)

Zmanim for שבת

Wesley Hills, NY

- 7:31 - הדלקת נרות
- 7:49 - שקיעה
- 8:49 - זק"ש מ"א
- 9:34 - זק"ש גר"א
- 10:43 - סוף זמן תפילה
- 7:49 - שקיעה
- 8:32* - צאת הכוכבים
- 9:01 - צאת 72

*Based on Emergence of 3 stars

Times Courtesy of MyZmanim.com

A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos written by R' Bachya ibn Pakuda.

You're in Good Hands

Such a person, who relies on his own abilities to earn a livelihood, like the calligrapher who attributed his success to his steady hand, if his livelihood comes about through others, he will, at this stage, rely and depend on them, instead of depending on HaShem.

As he gets a bit wiser, and recognizes their total lack of ability to control anything in regards to his parnasa (or anything else for that matter,) and that they are subject to G-d's control, he turns his faith to HaShem and places his trust, his Bitachon, in G-d.

However, at this point he only relies on HaShem for things which he cannot control or do anything about, and for which he has no choice but to rely on G-d, such as rain falling on what he has planted or that he will travel safely across ocean or desert, or when a plague threatens mankind, or similar situations in which man cannot help himself in any manner, as the verse says in Yirmiyah, "At the time of their difficulty, they say, 'arise and save us!'"

As his understanding grows, he relies on HaShem even in things that he has some control over, such as if an opportunity arises for him to make some money through a dangerous occupation, or one that is very physically demanding, he may opt not to take it, and he relies on HaShem to give him his livelihood from some other means.

- To be continued

Thought of the week:

The sign of a true relationship is when you realize you **NEED** the other party – and you're **OK** with that.

"כי הארץ... לא כארץ מצרים אשר יצאתם משם אשר תזרע את זרעך והשקית ברגלך..." (דברים יא:י)

"For the land which you will arrive in to inherit it is not like the land you left, Egypt, where you planted your seeds and watered it by foot, like a garden of vegetables."

In this verse, Moshe tells the Jewish People that Eretz Yisrael, to which they were traveling, is unlike Egypt. While crops in Egypt had to be watered manually, using buckets or ditches, and carrying water up mountains, in Eretz Yisrael, crops are watered by rain and one can be asleep while G-d tends to his crops, even in high elevations.

Both Rashi and the Ramban quote Chazal and go to great lengths to say that it is a praise of Eretz Yisrael that it relies on rain water, and not on rivers like the Nile, and does not require Man to toil to irrigate it.

We find that Egypt is compared to Chevron, one of the rockiest and most inhospitable areas of Eretz Yisrael in terms of agriculture, yet Chevron is described as being many times better than the verdant land of Egypt.

While the fact that it relies on rainwater can, indeed, be a praise of the land, and a reason it is good, because one need not labor to bring water everywhere, it can also be a disadvantage. In Egypt, if one wished to water his crops, he had the ability to do so with a little manual labor. In the land of Israel, no such option was available. Couldn't this phrase imply the move was not entirely good?

No. Eretz Yisrael was indeed better than Egypt in every way. If so, what about the fact that in Egypt there was a water source and a chance to bring water where it was needed even if it didn't rain? Doesn't that give Egypt an edge in that respect?

The answer is that having the ability to water crops on their own was worse than not having it. Why? Whether it's clearly visible or not, everything comes from HaShem. Being able to see G-d's hand in the world enables us to love Him more and to relate to Him more closely.

While in Egypt we had some ability to irrigate "on our own," in Israel, the heightened holiness required that one not have that impediment to recognizing our dependence on the Al-mighty. Being dependent on rainwater meant living constantly in a way that made us deserving of G-d's blessing. Yes, this may have been more difficult, and we may have been "forced" to follow the Torah or face drought, but this was for our own good.

The dependence on rain and on HaShem force us to cultivate a relationship with the Master of the World. Though more challenging than living as our whims and desires might tell us, it is a "better" life for us, one that will lead to greater satisfaction and success.

Therefore, the fact that Egypt afforded one the option to act "on his own" was not a benefit, but an impediment to relating to and seeing G-d in our lives. This is why our verse can tell us proudly that Israel is not like Egypt, because it has the added benefit of giving us the incentive to do what is best for us – trusting in HaShem and living as He directs us.

Once, a decree of equality was passed, giving Jews many more rights than they had before. While most Jews celebrated, the Chasam Sofer began to cry. The community leaders asked him why he was not happy about the new laws. He explained with a parable:

"A king was once angry with his son and sent him off to live in a ramshackle hut in far off land. One day, carpenters and workmen arrived to build the prince a palace there. His staff was thrilled, but he was inconsolable.

When asked why, he explained, 'So long as I lived in poverty, I knew my father would bring me home one day. Now that he has sent people to make me comfortable in my exile, I understand that it will be a long while before I can come home to him.'"