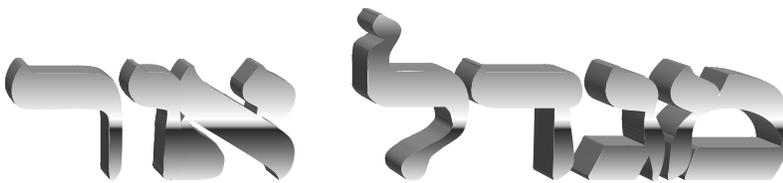


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Zmanim for שבת

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- 7:54 - הדלקת נרות
- 8:12 - שקיעה
- 8:37 - זק"ש מ"א
- 9:13 - זק"ש גר"א
- 10:26 - סוף זמן תפילה
- 8:13 - שקיעה
- 9:02 - צאת הכוכבים
- 9:26 - 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 by R' Bachya ibn Pakuda nearly a thousand years ago.

If Tomorrow Comes

In contrast, one who trust not in HaShem, suffers exceedingly from everything that befalls him in the world and from constantly being bombarded by troubles, and the fact that he has none who love him, and he can never achieve his desires. He amasses wealth in this world's currency, as if he is sure that he will never leave this world, and he doesn't fear death, as if his days will never run out. (A genetic throwback, perhaps, to Adam HaRishon, who was originally intended to live forever.)

He doesn't think about what his end will be and focuses on this life. He doesn't look at his spiritual level, His fulfillment of Torah, or what mitzvos he will have for the next world. Nor does he think about what form his afterlife will take [it is shaped based on what we do in this lifetime.]

His trust that he will live a long time causes him constant desire for material things and takes away his desire for eternal ones. When cornered about this, he responds:

"First I must make sure I have enough money to support myself and my family for the rest of our lives. Then I will have the freedom to pay G-d what I owe Him, and then I'll worry about Olam HaBa."

Such people form a group who "ask G-d for collateral" which will be discussed in future lessons.

- To be continued

Thought of the week:
You have to believe in G-d to see Him.

"ונתתי משכני בתוכם ולא תגעל נפשי אתכם" (ויקרא כ"א)

"I will place my Sanctuary in your midst and My spirit will not reject you."

If G-d were to place His Sanctuary in our midst, why would we have reason to believe that His Spirit would reject us? Wouldn't His proximity indicate a deep affection and love for Klal Yisrael?

R' Yosef Karo explains by way of a parable. When a king travels throughout his kingdom, he will often stay in the home of one of his officers. That officer and his family must vacate the premises because it is not seemly for the king and the officer's family to be together.

However, if the king stays at his son's manor house, or at the palace of another royal, they may all stay there together. This posuk tells us that if we keep the Torah, we will be worthy of sharing space with the King of kings, and need not be forced out.

This explains the posuk as if the placement of the Sanctuary might be a cause for being rejected. However, we can also explain this verse to mean that *because* HaShem places His sanctuary in our midst, he will therefore not reject us.

When one is in the presence of greatness, he will act differently than when he believes he is alone. There are many things that people would not do if they thought even one other person was able to see them. The fact that HaShem sees them doesn't deter them because at that moment, they are oblivious to His presence. All they see is the desire in front of them and the feeling that they are alone and can do as they please.

By placing His Sanctuary in our midst, HaShem reminds us that He is ever-present in our lives. With that knowledge, our daily lives will change, and our behaviors will improve. We will truly envision ourselves as living with HaShem and in the presence of the King we will be reverent and live as model citizens.

This is borne out by the next verse, which says, "I will walk amongst you and be your L-rd, and you will be a nation for Me." The word Elokim used here for "L-rd" connotes awe and reverence. It is the respect and acknowledgment for G-d, Who walks amongst us, which will cause us to be a nation "for Me," dedicated to HaShem. We will become a nation which is G-dly by seeing Him in our midst.

Therefore, placing His Sanctuary in our midst is not a possible cause for HaShem rejecting us, but on the contrary, it is a means of ensuring that we will behave in a way which will never necessitate that happening.

One final note is that the word "b'sosechem," in your midst, literally means, "inside you." HaShem knows even our thoughts and if we remember that, we will be more able to stop improper thoughts and focus our minds on holiness, kindness and goodness.

If we live our lives remembering that HaShem is a part of not only our daily activities but a part of our minds, bodies, and souls, we will be transformed into His nation, and He will once again rest His presence in our midst with the rebuilding of the Bais HaMikdash, may it be speedily and in our days.

The Chofetz Chaim was once riding in a wagon and as they passed an apple orchard, the driver stopped. He told the shocked R' Yisrael Meir to be the "lookout," as he climbed over the fence and began picking apples.

Suddenly, the Chofetz Chaim cried out, "He sees you! He sees you!"

Thinking the orchard's owner would pursue and harm him, the would-be apple thief dropped the fruit, clambered over the fence, and jumped into the wagon, urging the horses to a fast gallop.

Looking behind him, he saw no one giving chase. Puzzled, he asked the Chofetz Chaim, "I don't see anyone back there. Who saw me?"

Answered the humble sage, "Why, the Ribono Shel Olam of course!"