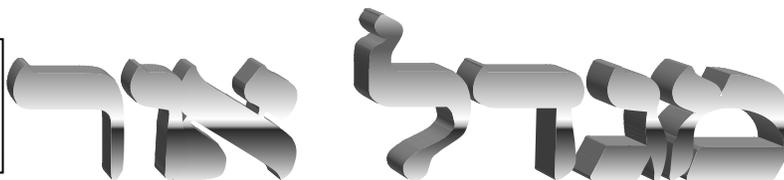


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I know in my heart
 All the feelings and thanks;
 But when it comes to the words
 I'm drawing a blank!
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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:37 - הדלקת נרות
- 5:55 - שקיעה
- 9:26 - זק"ש מ"א
- 10:02 - זק"ש גר"א
- 10:54 - סוף זמן תפילה
- 5:55 - שקיעה
- 6:37 - צאת הכוכבים
- 7:07 - צאת 72

Times Courtesy of MyZmanim.com

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

Family Guy

If, on the other hand, one has a wife and family, friends and loved ones, he should trust in HaShem that He will save him from the stress and toil that they cause him, and strive to fulfill his obligations to them and fulfill their desires with a full heart.

He should not place the weight of his yoke upon them, and he should think about their welfare. They should be able to rely on him and he should teach them to go in the proper ways both in spiritual matters and earthly ones, which will help them in their service of the Al-mighty, as it says, "You shall love your fellow as yourself," and as it says, "Do not hate your brother in your heart."

All this good one should do to others not in hopes that they will help him when he needs it, nor because he enjoys the honor and praise they give him for it, nor to lord over them and have them "need" him. Rather, he should do it to fulfill the will of his Creator and to meet the Torah's requirements for his treatment of others.

It is key to act this way for one who cares for others for selfish reasons will not achieve his desires in this world, and his toil will be for naught as he will have no reward from it in the next world.

However, if he does it for the right reasons, he will reap great reward in this world, honor and appreciation from others, as well as their help, and he will merit great reward in Olam HaBa. This is as HaShem said to Shlomo HaMelech, "Also that which you did not ask shall I give you, both wealth and honor." - *To be continued*

Thought of the week:

A Pessimist thinks everything will be bad. An Optimist thinks it will be good. A Baal Bitachon KNOWS it already is!

"...ויקח האישה נזם זהב בקע משקלו ושני צמידים על ידיה עשרה זהב משקלם." (חיי שרה כד:כב)

"...And the man took a golden ring of a half-shekel's weight, and two bracelets for her hands, the weight of ten shekels of gold."

Rashi says the ring was symbolic of the *machtzis hashekel*, the half-shekel coin given by each Jew; the two bracelets represented the two luchos, the tablets Moshe brought down from Har Sinai; and the ten-shekel weight corresponds to the Ten Commandments written in the luchos.

Are we to suppose that Eliezer had the spiritual insight to give gifts which would represent these key elements of Jewish life? Should we assume that Avraham guided him to these gifts, though the Torah gives us no reason to believe he did? Whose idea was it?

The Kli Yakar explains the connection between the half-shekel and the luchos. He says "he" [Avraham? Eliezer?] saw with Ruach HaKodesh that the first luchos would be broken because of *ayin hara*, the evil eye, in that they were given amid noise and thunder and public fanfare. Therefore, the half-shekel that fights *ayin hara* was given to her to protect her from that danger.

Because Eliezer checked out Rivka and determined that she had an *ayin tov*, a good and generous perspective, he gave her the symbol of something which atones for an evil and stingy eye, for one who has a good eye is protected from the evil eye, as we see from Yosef HaTzaddik, who had a good eye, and his children were protected from *ayin hara*.

Rivka also merited something symbolic of the two luchos, and as the paytan says in the liturgy of Shavuot, all the commandments are summed up in *Lo Sachmod*, do not covet, and one who has a good eye and gives generously to others will surely not look at the belongings of others. The Kli Yakar comments that *Lo Sachmod* sums up all the commandments on its tablet, then continues and explains that only when the two luchos are together does *Lo Sachmod* then become the final summation of all ten commandments on them, hence the two bracelets.

Perhaps, however, we can suggest a way for us to understand that Eliezer didn't necessarily know the symbolism behind the gifts, and it was HaShem whose Divine Spirit orchestrated the symbolism. The way *ayin tova* counteracts *ayin hara* is the same way *Lo Sachmod*, not coveting someone else's things, sums up all Ten Commandments.

One who has a good eye recognizes that everything comes from HaShem and it is He who arranges everything in our lives. He does not want what others have, and he appreciates what others do for him. He recognizes that HaShem is the lone deity in the world and he will not trade Him for anything. He also knows that HaShem has a plan even if we don't see it.

This is why Eliezer davened that HaShem make his journey successful and when it was, he immediately praised HaShem. In Avraham's house he learned that a Jew lives his life under the protective shade of the Al-mighty, and he doesn't run the show.

This is alluded to by the gifts of Eliezer. Even if he didn't know the complete symbolism - why he chose those specific gifts - he knew that HaShem had a reason for putting those gifts into his mind and hand to give Rivka. In hindsight we can see, as Rashi points out, that these gifts were highly symbolic and perfectly suited for the girl who would be a mother of Klal Yisrael. Her attribute of looking for the good in all and confidence in HaShem's goodness enabled her to be selfless in her chesed and know that she would never be injured or lose out by doing for others.

One day, a friend of R' Shlomo Freifeld z"l, Rosh Yeshiva of Sh'or Yashuv, received a call that R' Freifeld's car had shut down in the middle of traffic and he needed help. A few men went to help him push the car out of traffic, but at the side of the road R' Shlomo floored the gas pedal, then re-entered traffic, explaining, "I need to get to Williamsburg."

When his friend asked him how expected to get there if his car had died, R' Freifeld cheerfully responded, "It didn't die, it just fainted." This sunny outlook, that there was always hope, helped him inspire people and change many lives.