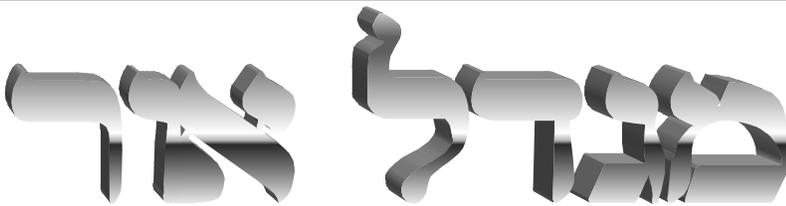


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May you give much Yiddishe
nachas to your family and the
Ribono Shel Olam.

Zmanim for שבת

Wesley Hills, NY

- 6:58 - הדלקת נרות
- 7:16 - שקיעה
- 9:06 - זק"ש מ"א
- 9:42 - זק"ש גר"א
- 10:45 - סוף זמן תפילה
- 7:15 - שקיעה
- 7:57 - צאת הכוכבים
- 8:27 - צאת 72

Times Courtesy of MyZmanim.com

A Bit of Bitachon - A weekly infusion of security from Chovos HaLeavos written by R' Bachya ibn Pakuda close to a thousand years ago.

The Bottom Line

These are the ten levels of Bitachon that by definition each Baal Bitachon must be on one of them. We find that these ten levels are referred to in Lashon HaKodesh by ten different expressions, in order to enlighten us to the existence of these ten distinct levels.

May G-d in His mercy help us to be from those who trust in Him, who give themselves over to His judgment in public and private – Amen.

This brings us to the end of Shaar HaBitachon, the Gate of Trust, in the sefer Chovos HaLeavos, Duties of the heart.

Over the past lessons, R' Bachya has discussed the benefits of Bitachon – most notably the ability to go through life in happiness and without worry – as well as ways of building and maintaining Bitachon, through logic and exercises involving the recognition of all that HaShem does for us constantly.

One who reflects on the miraculous fact that he is alive, and all the complicated functions his own bodies does, as well as all the marvelous workings of nature will clearly see the hand of the Creator.

Further, by repetition of this acknowledgement of G-d, one's faith will be strengthened and he will fear no man, and will be satisfied with his lot in life, no matter what the circumstance.

May we merit living happy, confident lives.

Thought of the week:

We are quick to hand folks over to G-d's mercy, and show none ourselves.

"השב תשיב לו... ושכב בשלמתו וברכך ולך תהיה צדקה לפני ה' אלקיך." (דברים כד:ג)

"Return [his cloak] to him... and he will sleep with his garment and bless you, and for you it will be righteousness before HaShem, your G-d."

The Torah discusses one who lent money and took an article of clothing for collateral. As Jews, we are commanded to be sensitive to others, and if it is an article he needs for the evening, such as a blanket or pajamas, one must return it to the borrower in the evening, and claim it again in the morning, lest the borrower be left without the item he needs.

Despite the fact that one has been charitable and lent money in the first place, he must now be bothered to return the collateral each night, and give up the security he has taken, so the borrower should not suffer. This requires more character and patience of a person, and HaShem assures us we are up to the task.

The posuk tells us that the borrower will appreciate our kindness and bless us. He will praise us for being so kind and generous, and even G-d will view us as righteous, charitable individuals.

But what happens if he doesn't appreciate it? What happens if we loan someone money, make sure he doesn't suffer an additional sense of loss by returning his garment each evening, and then the guy acts like nothing happened? What if he totally disregards the great lengths to which we are going to make him happy, comfortable, and secure? He might even be obnoxious to us. By all rights, according to the posuk, we should be absolved of our obligations to help him because he doesn't appreciate it anyway!

"No," says Rashi. Yes, he should bless you for you are doing a worthwhile thing. "And if he does not, at least you still have charity in the eyes of G-d."

The great lesson here is that when we do things for others, we are really doing them for ourselves. Not because we will get praise or appreciation, for that may not, in fact, materialize. Rather, when we do good to others, we improve ourselves and find favor with HaShem.

If the world were perfect, people would be generous and recipients would be grateful. But the world is not perfect (yet) because people don't always do what they should. However, the fact that the recipient of a favor doesn't do his share by appreciating it is no reason for us not to do that favor. In fact, when we continue to give and care, we are emulating HaShem who constantly gives to us though no human can accurately appreciate all that G-d has done and continues to do for him. And that's precisely the point.

HaShem responds *mida k'neged mida*, measure for measure, to our actions. If we are charitable even when others don't "deserve" it, He will be even more charitable to us. One of the three things that can remove a bad decree on Rosh HaShana is tzedaka, and this is a great lesson in how to do it. By acting as HaShem wants us to, giving without expectations and forgiving others, we will ensure ourselves a sweet new year.

The Jewish "Bund" had played a large role in the 1905 laborers' revolt against the Czar's government. Its members were hunted down and sentenced to be shot. One Bundist lived in Brisk, and made his disdain for Judaism known. He would even walk up to the Rav, R' Chaim Soleveitchik z"l, and light a cigarette in front of his face on Shabbos out of spite.

One Erev Yom Kippur this young hooligan was arrested. The authorities would free him for 5,000 rubles. While many thought he got what he deserved, R' Chaim was adamant that the community would not start Kol Nidrei until the entire amount was raised and the boy freed.

Despite the young man's atheism and heretical views, and even his disrespect of R' Chaim, he was still a Jew and it was incumbent on his town to rescue him. R' Chaim was so involved in freeing this fellow who had scorned him that he did not even eat before Yom Kippur, showing deep compassion and concern for one who most would have thought "did not deserve it."