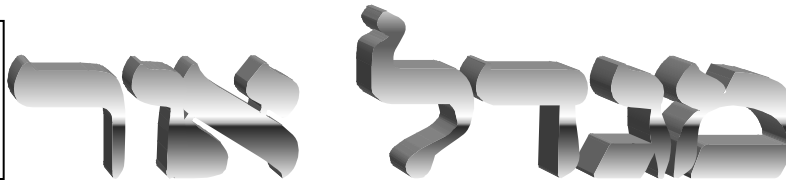


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שבת Zmanim for

Wesley Hills, NY

- 5:33 - הדלקת נרות
- 5:51 - שקיעה
- 8:39 - זק"ש מ"א
- 9:15 - זק"ש גר"א
- 10:12 - סוף זמן תפילה
- 5:53 - שקיעה
- 6:35 - צאת הכוכבים
- 7:05 - צאת 72

Times Courtesy of MyZmanim.com

Bit of Bitachon

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

Continued from last week –

R' Bachya is now outlining ten advantages of the Baal Bitachon over an alchemist who can turn lead into copper and silver into gold.

7. The Alchemist has no guarantee he will be able to buy food with his money, for there may be a famine and food may not be available.

The Baal HaBitachon though will never lack his food all his days, wherever he is. [He will have what G-d deems necessary for him, though it may not be in abundance.]

8. The alchemist's existence must be nomadic. He cannot remain in one location too long, lest people find out what he is doing.

The Baal HaBitachon, however, can set down roots in one spot and remain there happily for as long as he wants.

9. The alchemist cannot take his "skill" with him to the grave. All it gives him is some assurance that he will not lack money in this lifetime.

Meanwhile, the Baal HaBitachon's reward will accompany him in this world AND the next, as it is written, "He who trusts in G-d will be surrounded by kindness," and also, "How great is Your goodness that You have hidden away for those who fear You."

- To be continued

Thought of the week:
Worry does not empty tomorrow of its sorrow; it empties today of its strength.

"וירא אהרן ויבן מזבח לפניו ויקרא אהרן ויאמר חג לה' מחר." (שמות לב:ה)

"Aharon saw (the murder of Chur) and he built an altar before him and Aharon proclaimed and said, 'Tomorrow will be a festival to HaShem.'"

When Moshe did not return at the time the Jews thought he should, some got impatient. Moreover, they became overwrought and "stressed." When Aharon's nephew, Miriam's son Chur, tried to calm the people and refused to make a calf for them, the confused and excited people slaughtered him. Aharon saw this and chose not to follow the same course. He feared they might kill him also and thereby cross a boundary from which there could be no return.

Instead, he built an altar (with the intentions of using it for HaShem) and proclaimed that there would be a festival to HaShem the next day. Why did he say the festival would begin the next day? From the comment of Rashi, it is clear that this was not merely a stalling tactic. Several commentaries explain that his intention was to delay so that perhaps Moshe could return before they sinned, but Rashi uses a very specific phrase.

First, he quotes a Midrash that Aharon saw many things: He saw Chur killed, he recognized that he would rather bear the blame than the Jewish nation, and realized that if they built the mizbe'ach they would work together very quickly and get it done right away. He, on the other hand could build it lazily, and in the meantime Moshe would return.

Then, Rashi comments on the word, "a festival to HaShem," that Aharon's intentions were for Heaven; he was sure that Moshe would come and they would serve HaShem. The word 'batuach' connotes confidence, lack of doubt, and a positive trust. This is key.

Despite all he had seen, Aharon still trusted that HaShem would step in and crisis would be averted. In his love for his fellow man, he recognized that they were upset, that they were acting out of fear. He believed that the morrow would bring a respite when their fears would be proven unfounded. Unfortunately, the Satan pressured them to act immediately, and they succumbed. Had they been calmer, more patient, and more trusting in HaShem, they might have waited until Moshe came down the mountain six hours later and saved themselves much anguish and suffering.

Often, we are faced with challenges. Our fears loom large in our minds and we feel pressured to act or react. We must recognize that the stress we feel is only the Satan, poking and prodding us to act now, because in most situations he knows that if we wait a little longer, HaShem will reveal Himself and the troubles will dissipate. Often, these troubles will be the harbinger of something better than we had before, unless we allow them to dominate our lives.

Chazal say, "*Daya tzara b'sha'ata*, Troubles are bad enough in their time." Why worry about what may happen until it does? This does not mean not taking precautions or acting. Aharon thought that by the next day the trouble would pass, but he still acted to help resolve it. Rather, there's no need to feel stressed or anxious about possible negative events until they happen. Instead, we should follow the example of Aharon and remain composed and calm, secure in our knowledge that we can handle any challenge, and that if troubles arise, we can best deal with them calmly, without letting the Evil Inclination pressure us to make foolish decisions.

R' Yosef Yoizel Horowitz z"l, The Alter of Navardok, was once sitting in a cabin in the woods learning Torah with a single candle almost at its end. Worried that he would be forced to stop learning, the Alter strengthened himself with thoughts of bitachon. He knew HaShem could provide a solution even in his isolated location. He walked to the front of the cabin, opened the door, and was startled to see someone approaching him from the woods. The stranger handed him a candle and disappeared into the woods.

R' Yosef Yoizel, who never discovered the identity of the stranger, saved the candle stub for twenty-five years. He viewed it as proof of the miracle, and as a reminder of what could happen if one places his full faith in HaShem. Eventually, a fire which engulfed Navardok destroyed the candle. R' Yosef Yoizel viewed this as a sign that there was no need for tangible proof of the reality of living with faith in HaShem. He felt that his initial excitement over the miracle of the candle showed a lack of faith. A person with true bitachon should not be fazed by such seemingly unexplainable incidents. Instead, one should be constantly cognizant that nature itself is miraculous, and miracles can be natural.