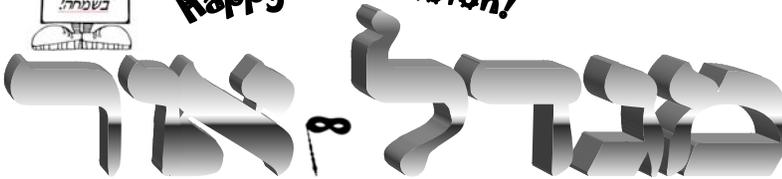




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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 5:15 - הדלקת נרות
- 5:33 - שקיעה
- 8:52 - זק"ש מ"א
- 9:28 - זק"ש גר"א
- 10:22 - סוף זמן תפילה
- 5:36 - שקיעה
- 6:17* - צאת הכוכבים
- 6:48 - צאת 72

* Based on the 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, written nearly a thousand years ago.

Right Where You Stand

The trust in HaShem that He will grant the reward in this world and the next that He has promised to the righteous people, for those who serve Him and deserve it, is an obligation of all believers, and this belief is one of the basic tenets of belief in G-d.

It is wrong for believers to rely on their good deeds, however, and to trust that based on their actions they will be rewarded both in this world and the next.

Rather, one should do his utmost to praise HaShem for the goodness that He showers upon us constantly, not in hopes of ultimately reaping reward for his good deeds. Instead, after one has done his best fulfill his obligation to thank and praise G-d for His beneficence, he should trust that HaShem will grant his reward as a further act of kindness on His part, as the Mishna in Avos says, "Do not be like servants who serve the Master in order to receive reward but like those who serve without thought of reward, and may the fear of Heaven be upon you."

Were one to make a precise calculation of how much he owes G-d for the kindnesses He has given him, he would realize that no one would "earn" Olam HaBa, if not for the chesed of the Al-mighty. Therefore, do not trust in your actions, but in His kindness.

- To be continued

Thought of the week:
 The truly great man is the one who makes every man realize his own greatness.

"ויכל משה מדבר אתם ויתן על פניו מסוה." (שמות לד:לג)

"And Moshe finished speaking with [the Jews] and he put a mask on his face."

When Moshe came down from Sinai the second time, his face was aglow. So much so, in fact, that the Jews were frightened of his holy aura. He called them to approach and relayed what HaShem had told him. When he finished, he put a mask on his face to hide the radiance.

The commentaries offer different explanations for this. Rashi tells us that he did it out of respect for the holy light, lest it be utilized by those who were unworthy. The Kli Yakar says that he was so humble that he was embarrassed by this distinction and sought to cover it up. Others say he didn't want to make the Jews feel bad that they had sinned and were not close enough to HaShem to have this light for themselves.

However, Moshe did not wear the mask when he spoke to HaShem. Even if it was due to his own humility, when it comes to learning Torah one may not be bashful. Moshe also did not wear it when he spoke to the Jewish People, as there could not be anything standing between them and HaShem's word. So when did he wear it?

It would appear that he wore it when he was alone. If so, how does that fit in with any of the explanations we've previously given? Not only that, a few pesukim later, it says that the Jews saw the light on his face, and then he would return the mask to it. From here we learn that there was no prohibition for them to look at it! So what was the purpose of this mask if the Jews would see the light anyway, know that he had it, and not be around when Moshe was masked?

A key concept to help answer this is knowing from whence the light came. When Moshe interceded on behalf of Klal Yisrael, begging and demanding that HaShem forgive us for the sin of the Golden Calf, he asked for a sign that G-d's favor was with the Jews. He wished to see HaShem's glory. HaShem placed Moshe in a crevice in a rock and passed His glory before him, but shaded Moshe with His hand (whatever that means.) It was from that act, says the Be'er Moshe of Ozharov, that Moshe received the glorious light, which shows how much HaShem loves those who speak well of His children.

Knowing this, we can explain that all these reasons for wearing the mask still applied. Yes, Moshe was embarrassed by the honor he received and felt himself unworthy of being singled out to have the rays of light emanating from his face. However, when he spoke to Klal Yisrael, they would not feel bad in seeing this light, for it was in their merit that he received it, and by the same token, Moshe did not need to be embarrassed because it was THEIR greatness, not his, which this light symbolized.

When he left, though, Moshe wanted to remind himself not to let this honor get to him. The mask prevented him from basking in the light of glory and *chas v'shalom* becoming haughty. When the Jews saw the glow and then saw Moshe put on a mask, it reminded them, too, to remain humble. It was precisely the fact that he put on the mask when he was about to be alone that was the greatest lesson Klal Yisrael would learn from it. Greatness is not a personal attribute, but a communal one, which one earns by putting others before himself.

The Manchester Rosh Yeshiva, R' Yehuda Zev Segal z"l, shunned the limelight. However, when he was called upon to teach Torah or speak publicly, he agreed, citing his obligations to Klal Yisrael.

Before these events, R' Segal could often be seen pacing back and forth, muttering to himself. Once, someone summoned the courage to ask the Rosh Yeshiva what he was doing.

"I am going to walk into this auditorium and everyone will stand for me," he explained. "I am afraid it will go to my head and I will believe that it is me they are standing for, not HaShem's holy Torah. Therefore, I am repeating to myself, 'Soneh HaShem kol geva'a lev,' G-d hates a haughty heart, in order to prevent myself from falling into this trap."