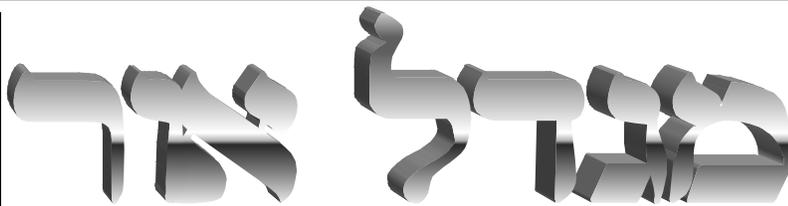


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A publication dedicated to Harbotzas Torah

This issue sponsored in honor of the marriage of **Alexandra and Tzvi Cohen**
May you build a Bayis Ne'eman B'Yisrael and remain a source of nachas to your family, friends, and the Ribono Shel Olam.

Zmanim for שבת

Wesley Hills, NY

- 7:20 - הדלקת נרות
- 7:38 - שקיעה
- 8:53 - זק"ש מ"א
- 9:37 - זק"ש גר"א
- 10:44 - סוף זמן תפילה
- 7:38 - שקיעה
- 8:21* - צאת הכוכבים
- 8:50 - צאת 72

*Based on Emergence of 3 stars

Monday 4:24:13 AM - מולד אלול

Rosh Chodesh is Tuesday and Wednesday.

Times Courtesy of

MyZmanim.com and EzrasTorah.org

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

That's my job!

When Man's cognition grows even more, he trust in HaShem fully in all matters of parnasa, both easy and difficult, and he works with the intention of fulfilling G-d's will that he work.

Now, once this person's understanding expands, and he grasps the mercy of the Creator upon His creations even more, he becomes desirous of all that G-d decrees for him, both in his heart and he verbalizes it, inside and outside, and he is happy with whatever HaShem does to him, in death or in life, poverty or wealth, health or sickness, and he does NOT want what HaShem has not chosen for him.

He wants only what G-d wants for him, and he gives himself over completely to G-d's guidance and he accepts his lot with love, in body and spirit.

He does not place one means of livelihood above another means, thinking that it is more effective than its counterpart, and he only chooses the financial situation in which he finds himself, as one Baal Bitachon said, "Never in my life did it happen that I woke up in the morning in a particular situation and I wished to find myself in a different situation."

- To be continued

Thought of the week:

Maybe the atheist cannot find G-d for the same reason a thief cannot find a policeman.

ואכלת לפני ה' אלקיך במקום אשר יבחר... למען תלמד ליראה את ה' אלקיך כל הימים. (דברים יד:כג)

"And you shall eat [your Maaser Shaini] in the place HaShem, your G-d, has chosen that His Name shall dwell there... so that you shall learn to fear G-d all the days."

Coming right after one of the most famous verses regarding giving, *Aser Ta'aser*, which the Gemara (Taanis 9a) says means, 'Give tithes so that you become rich,' this posuk tells us that when you have that tithe, you must take it to Jerusalem, site of the Bais HaMikdash, and eat it there so that you learn to fear HaShem at all times.

The question is why going to the Bais HaMikdash and environs to eat your produce would cause you to revere G-d. If the point were to simply make a pilgrimage, it might cause more reverence, but the posuk clearly states that the eating of it in that place will bring to fear of HaShem. Further, the posuk states that the point is to learn this somehow, not merely to fear G-d. Where is the lesson?

First of all, since Maaser Shaini (the second tithe) could only be eaten in Jerusalem, the city became a Torah center with many scholars living there. This is because people who could not remain there long enough to finish eating their produce gave it to the city's residents, and who better to give it to than someone doing HaShem's will and learning Torah with a willingness to do it in poverty? One could take a lesson from those people by comparing his eating with theirs, and recognize that they ate whatever they had with appreciation to HaShem and for the purpose of strengthening themselves to serve G-d.

One could also take a lesson from the Bais HaMikdash itself. The windows of the Bais HaMikdash were wider on the inside than on the outside. This is the opposite of what one normally does to bring light into a building. The message was that the Bais HaMikdash didn't need the light from outside. Rather, it illuminated the world around it.

The person eating the bounty of his labors on the land might be apt to think that he is the master of his own destiny, as it says, "My own strength brought me this wealth." When he eats, we tell him to do it in Yerushlayim, where the Bais HaMikdash shows us that the source of all good is HaShem, not the outside world. He can take a lesson from the Bais HaMikdash that he could not have, were he to eat his maaser somewhere else.

But what about this fear of which we speak? How is that brought about by understanding that our abundance comes from HaShem? Perhaps we can translate 'yirah' differently. *Yiras HaShem* can mean fear of G-d, but it can also mean 'to see G-d,' as in an awareness of HaShem's presence. One who is aware of G-d's presence is afraid to sin.

When one tithes properly, the following year he will be able to tithe as much as his entire crop the previous year (see *Kli Yakar at length*.) Such miraculous results from doing the same agricultural actions, and only changing a spiritual action, clearly show that HaShem is behind Man's destiny and it is He who makes everything grow. By eating in the presence of HaShem's Shechina in Jerusalem, precisely when we are enjoying the fruits of our own labors, we are training ourselves to see G-d's hand in all of it - every day of our lives.

This week's Parsha is called, "R'eh, See." It is written in command form. Though we may all have the power of sight, many of us don't see. A SCUD missile hit an American barracks during the first Gulf War and killed scores of Americans. Thirty-nine SCUDs landed in Israel and miraculously only three people were killed. We all saw the miracle, but did we see G-d, Who was behind the miracle?

R' Elya Lopian z"l says that faith can be gauged not by prayers when things are difficult (there are no atheists in foxholes) but by the intensity of one's prayers when things are going well.

With dramatic world events unfolding inexplicably, and "natural" disasters and threats happening all around us, will we make the effort to "see" what is behind it all? That would be a true miracle!

- Based on "Rabbi Frand on the Parsha," Parshas Vayikra.