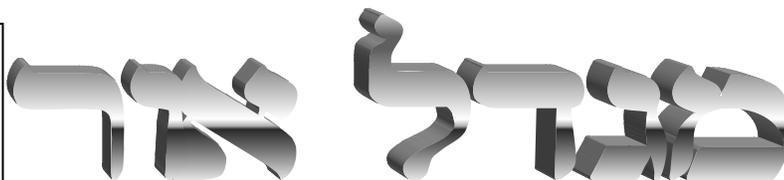


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*Sponsored in honor and
memory of the
innumerable millions of
Jews who died in the
Sanctification of G-d's
Name.*

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:11 - הדלקת נרות
7:29 - שקיעה
9:05 - זק"ש מ"א
9:41 - זק"ש גר"א
10:46 - סוף זמן תפילה
7:31 - שקיעה
8:13 - צאת הכוכבים
8:43 - 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.*

This week the Israeli/Jewish world will commemorate the horrific suffering of the Jews during the Holocaust at the hands of Nazi Germany (may their names and memories be erased.)

On this occasion, we will pause from the sefer of Chovos HaLevavos to quote an uplifting thought of Bitachon from another Rishon.

It is said that the Earth has the last laugh upon Mankind. All our lives, we tread upon the ground, but in the end, the dirt lays on top of us.

The Rambam (Maimonides) says that this is the blessing given to our forefathers. They were told, "Your seed will be like the dust of the Earth." To be sure, it was meant to represent number, but also this very important concept:

Though the nations of the world may trample upon us and grind us into the dust, one day HaShem's glory will be revealed and then the Jewish people will arise and be on top.

It is this Bitachon, pure trust in our Heavenly Father, which sustains us until that time, may it come speedily in our days.

- To be continued

Thought of the week:
**Success in self-mastery is
when your conscience tells
you something and you
don't talk back.**

"ויבא משה ואהרן אל אהל מועד ויצאו ויברכו את העם וירא כבוד ה' אל כל העם."
"And Moshe and Aharon came into the Ohel Moed, and they came out, and they blessed the people and G-d's glory appeared to the entire nation."

At the inauguration of the Mishkan, HaShem's countenance did not appear until after Moshe and Aharon went inside together. What is the significance of this?

To answer, we must understand why they went into the Tent of Meeting together. Rashi quotes two opinions. The first is that they went in for Moshe to show Aharon how to offer the ketores, the fragrant incense. The second is much more striking. It suggests Aharon was hurt that though he had performed the inauguration procedures, the Shechina had not appeared. He was sure G-d was angry at him and cried to Moshe, "Why did you humiliate me in this way by having me perform the rituals to no avail?" Together, they went inside and Moshe pleaded with the Al-mighty to have compassion and appear.

These two greatest of men, called equals in fulfillment of their potential, had very different personalities. Moshe was logical, analytical, and results-oriented. Aharon was sensitive, emotional, and understanding. Aharon merited wearing the Choshen upon his heart because he was able to be truly happy for Moshe at being called by G-d. When he was in mourning for his sons Nadav and Avihu, Aharon perceived that G-d would not be pleased if he partook of the offering because of his state. Upon seeing this, Moshe questioned why HaShem's directive was not followed. When Aharon explained his reasoning, Moshe was able to approve and accede without being embarrassed. His intellectual approach enabled him to negate his ego for the sake of truth and appreciate Aharon's sensitivity.

In order to bring HaShem's Shechina down to Klal Yisrael, both of these admirable qualities were needed. A Jew must possess a "heart of flesh," sensitive to others, able to feel pain, and understand how important it is to avoid hurting another. So, too, must he possess a rational mind, weighing decisions and recognizing when he must concede and learn from another. It is in this way that a husband and wife must also resonate together to build a home in which it is fitting for the Shechina to dwell. This concept goes deeper.

The Ohr HaChaim says that though Aharon had already blessed the Jewish people, the combined blessing of the two brothers was more effective with the influence of the attributes they and their respective tribes of Kehuna and Leviya represented – those of chesed and gevurah, two of the seven levels mentioned kabbalistically relating to the Omer. Both of these are a force; the difference is where that force is directed.

Chesed is energy channeled outward: to help others, to think of them, and have a positive effect on their lives. Gevura is energy channeled inwards. It is no less powerful, but this time the focus is on self-control and not letting one's desires rule him. Together, these midos enable a person to be a conduit for the spiritual energy of Hakadosh Baruch Hu, as he is then able to direct the strength he receives from HaShem wherever it is appropriate. It is then that HaShem's blessing can be fully bestowed, and His countenance can be seen gloriously radiating in that Jew's behavior.

Shortly after World War II, Shulsinger Brothers Publishing Company produced a beautiful Shas of extremely high quality. R' Moshe Feinstein z"l was one of the first to purchase a set, which he cherished greatly. One day, when R' Moshe stepped away for a moment, a student accidentally knocked into a bottle of ink which spilled all over the page.

When R' Moshe returned and realized what had happened, he did not get angry. Instead, he commented characteristically, "Doesn't the Shas look lovely on blue paper!"