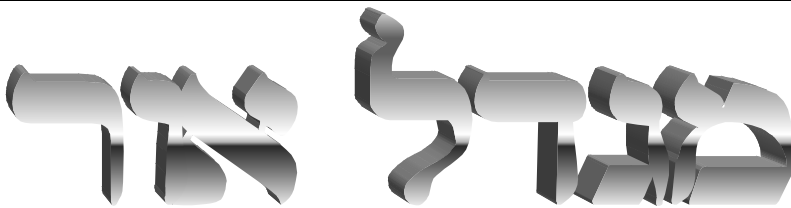


**The Gift that Keeps
on Giving.**

Print and share Migdal Ohr
with friends and family.
Free weekly e-mail with a
convenient PDF.

info@JewishSpeechWriter.com

©2011 – J. Gewirtz



A publication dedicated to Harbotzas Torah

Sponsored in honor of the
Bar Mitzvah of
Yehudah Rephen י"ג
of Wesley Hills, NY.
May you give much Yiddishe
nachas to your family and the
Ribono Shel Olam.

Zmanim for שבת

Wesley Hills, NY

- 7:09 - הדלקת נרות
- 7:27 - שקיעה
- 9:03 - זק"ש מ"א
- 9:39 - זק"ש גר"א
- 10:45 - סוף זמן תפילה
- 7:27 - שקיעה
- 8:09* - צאת הכוכבים
- 8:39 - צאת 72

*Based on Emergence of 3 stars

Times Courtesy of MyZmanim.com

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

What Makes Us Happy

As Man increases his recognition of G-d even more, and he begins to understand why he was created and for what purpose his soul came to this temporary world, and he realizes the advantages of the next world, which is eternal, he begins to be disgusted by this world and by all the means through which pleasures are pursued, and instead he escapes towards the L-rd in his thoughts, with body and soul.

When he is alone, he dwells on what he knows of Him, may He be blessed, and he is pained when he does not think of G-d's greatness.

When he finds himself in the company of other people, he desires only to find favor before G-d, and yearns to connect solely to Him.

He finds more joy in his love of G-d than people find happiness in the pleasures of this world, and even more than Tzadikkim are happy with the pleasures of Olam HaBa.

This is the highest level in the levels of those who have trust in HaShem; of the prophets, pious ones, and holy chosen ones of G-d. As King David said, "My soul thirsts for the L-rd, for the living G-d."

- To be continued

Thought of the week:

Don't tell me what your priorities are. Show me where you spend your money and I'll tell you what they are.

"ולא ירבה לו נשים ולא יסור לבבו וכסף וזהב לא ירבה לו מאד." (דברים י"ז)

"And he shall not have too many wives, and his heart shall not turn astray; and he shall not greatly increase gold and silver for himself."

Being the king in Klal Yisrael is quite different than being a king in other nations. The job of the Jewish king is to lead his people in the ways of G-d and ensure that the Torah's laws are upheld. To that end, his personal life is limited by three specific commands.

He may not acquire an abundance of horses, lest he take the nation back to Egypt for more. He may not take many wives, lest his heart be turned astray by them, and he may not accumulate too much gold and silver. But why not, and how much is too much?

The answer may be found in the wording of the posuk. Unlike the reference to horses or wives, it doesn't say that the king shall not accumulate a lot of money. Instead, it says that a lot of money shall not be collected *for him*. Rashi says that he can amass whatever he needs for the government or the army. That may be a great amount, but it is not "too much" since it is meeting the needs of the people.

The Rambam in Hilchos Melachim (3:4) says that a king is precluded from amassing money for his own storehouse, to gloat over his wealth or use for his own pleasure. He is permitted, however, to use it for his army, and his servants and ministers. Additionally, anything collected in the Temple treasury, which is available for the needs of the nation and its wars, is actually a mitzvah to amass. The only issur is for the king to take wealth for his own personal fortune.

Amassing horses or wives may be detrimental on their own, because they cause issues to arise. Amassing wealth, however, can be done almost limitlessly, if done the right way.

Rashi says that the king may amass wealth to fund his armies or support the government. This is in line with what Rambam writes that he may not use wealth for his personal benefit. When one recognizes that money is given to him to benefit others, and he is grateful to G-d that he is the messenger of this Divine beneficence, it is not considered that he has acquired money for himself. Even though a king may have numerous servants working for him, the money he supports them with is not considered personally his, because he sees this only as a means to provide sustenance to others.

When a man is wealthy and has many employees, the Chovos HaLevavos directs him to thank G-d for the opportunity to distribute G-d's money and for the merit of supporting others. He should not feel any personal pride in the actual giving, because he has not given his own money, but rather it is the money HaShem gave him for this purpose.

This is the measure of when money is, "too much." So long as one looks at wealth as a means of being good to others, and he is merely the agent for distributing it, he has not acquired too much. Once it begins to change him, and leads his heart astray, he has gone too far and is no longer deserving of it.

As we enter Elul and the Days of Awe, we should examine our spending habits and our view of money. Do we see it as a means of distributing HaShem's goodness, or as a vehicle for personal pleasure? We must realize that money IS a vehicle, which can take us very high, so long as we take others along for the ride.

The Chofetz Chaim had a student who became so wealthy that he was the only Jew allowed to live within the city of St. Petersburg. Once, the Chofetz Chaim came to visit him at his opulent mansion, which was filled with fine art and priceless treasures.

As they sat in the study, the man began to cry. "Rebbi," he sobbed, "before I had money, I used to dream of all the tzedaka I would give and how much I would help people. But now it's like my fist is cemented closed! I CAN'T give even though I know I should."

"What do you think?" replied the sage. "That it comes for free? This is the test of wealth. Either you control it, or it controls you."