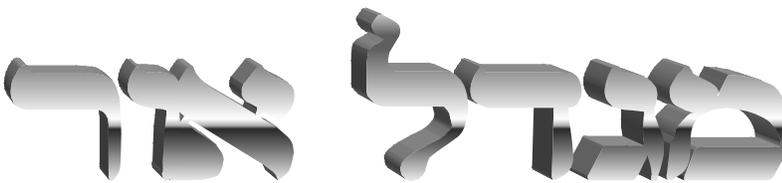


What is the gift that keeps on giving? Torah of course! Now you can share that gift with others by telling them to subscribe to the Migdal Ohr.
Simply e-mail
info@JewishSpeechWriter.com
and put Subscribe in the subject.

©2011 - J. Gewirtz



Did you enjoy this issue?
Think others would too?
Have the same people write your speech for your next Simcha or special occasion.
JewishSpeechWriter.com
Your Thoughts – The Perfect Words

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:03 - הדלקת נרות
- 7:21 - שקיעה
- 9:13 - זק"ש מ"א
- 9:49 - זק"ש גר"א
- 10:52 - סוף זמן תפילה
- 7:23 - שקיעה
- 8:05 - צאת הכוכבים
- 8:35 - צאת 72

מועד ניסן - Sunday 12:44:08 PM

Rosh Chodesh is Tuesday

Times Courtesy of MyZmanim.com and

EzrasTorah.org

A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos.

The World is Not Enough

The fourth difference between one who works with Bitachon and one who works without it, is that the one who has Bitachon, when he has more than he needs for his immediate sustenance, gives generously of his money to causes which will find favor in HaShem's eyes.

On the other hand, for one who works without trust in HaShem, the world and everything in it are not sufficient to meet his needs. He can't part with his money to fulfill his obligations to G-d or Man. Then, without realizing it, his fortune begins slipping away as Shlomo HaMelech said in Mishlei (11:24): There is one who scatters and gets more, and one who holds back from doing right but to his detriment.

The normal way of the world is that one who throws money around will squander it quickly and be left with nothing, while the one who saves his money will see his fortune increase.

However, says Shlomo HaMelech, one who lavishly gives of his money for tzedaka and chesed (and Torah) will be repaid in kind by HaKadosh Baruch Hu and given more money with which to do good. The more he gives the more he will get.

Similarly, one who is tightfisted and does not give to proper causes will find HaShem "stingy" with him, and holding back blessing until the person finds that he has no more fortune because it has silently slipped away. - To be continued

Thought of the week:

Be nice to the people you pass on the way up. You will most likely meet them again on your way down.

"והסגיר הכהן את הנגע שבעת ימים... וראהו הכהן ביום השביעי" (ויקרא יג:ד-ה)

"And the Kohain shall close off the blemish for seven days... and the kohain shall look at it on the seventh day..."

The Torah teaches that the metzora, one afflicted with the skin disease which is caused by sins such as Lashon Hara, evil speech, shall be closed off for one or a series of seven-day periods. Various types of eruptions have different signs of purity or impurity, but the constant seems to be the seven days. What is significant about the number seven? Is it something mystical?

In order to answer that, we must determine whether the seven days is an absolute. The Gemara tells us that the seventh day, upon which the Kohain is viewing the blemish, can count as both the seventh day of the first week and the first day of the second week. This would imply that the seven days is not essential.

This seems to follow the practical explanation of the Daas Zekainim who says that were the Kohain to see the blemish day after day he would not be able to discern the minute differences. Therefore, he waits a week so any changes will be noticeable. The Ibn Ezra says simply, *Most illnesses change by the seventh day.* Both of these suggest that the number seven is merely a euphemism for *long time.* But there may be more to it.

Why would the blemish change during the first week? Since this is a spiritual illness, changes for the better or for the worse would be caused by changes within the person himself, during his time of seclusion. He is supposed to be introspecting about what caused this outbreak.

The Gemara in Erachin (16a) says that Nega'ot (blemishes) come for seven sins: Lashon Hara . speaking badly about another (even if true); murder; needless oaths; sexual impropriety; arrogance; theft; and tzarus ayin - miserliness or looking negatively at things. In most cases, nearly all of these sins are crimes of passion or are based on one's perspective at a particular moment. He may see someone as bad and speak ill of him, but had he known the person better, or seen him in a better light, he might not have done so.

One may be arrogant because he is on top of the world, and he may even see others as so insignificant that he would not care if they were dead, and he squashed them like a bug. He may take something or someone that isn't his, because at this moment it seems like the right thing to do. He may even make an oath just for emphasis to make his point right now.

The common cure for all these things is time. If one thought about what he was about to do before he did it, in most cases he would not carry out his evil plans. If he recognized how the wheel of fortune turns, he would not be so quick to dismiss others. Therefore, we tell the metzora to spend week thinking. Seven days also always includes a Shabbos, which reminds us that HaShem created and runs the world and we do not.

Though we do not have a Kohain examining tzora'as today, we would do well to remember this lesson, and think about our actions, the world, and our place in it. Though the physical manifestations of tzora'as may not be here, the spiritual sickness is rampant in our times. Let us ask HaShem to help us find our flaws and be healed.

A young Kollel fellow in Rechasim was blessed with two sets of twins in addition to his older children. Facing this financial reality, his wife decided to open a gan (playgroup) in their home. They got written permission from all their neighbors and plans were progressing well until one neighbor decided to retract his permission citing two reasons: 1. He was afraid the noise from the children would worsen his wife's high blood-pressure. 2. He had three children who had left Torah and he feared that if they saw how the charedi family were inconsiderate of their mother's condition, they would be angry and never come back.

The young man consulted a Rav who said the man could not retract his permission as it was a binding oath. Then the Rav met with the man and gave him a bottle of wine. "If you allow this gan to open," he said, "you will merit pouring this wine at the weddings of your children, as full, repentant Torah Jews." The man backed down and in time the Rav's words were fulfilled completely.

- Source: Revach.net