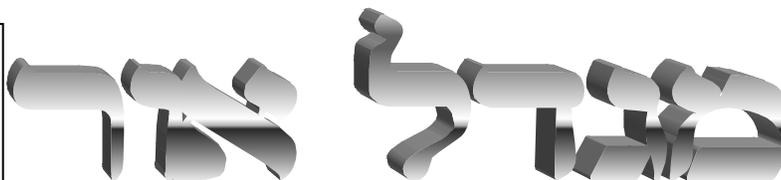


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This issue sponsored in honor of the marriage of
Brocha Devora and Yanky Fligman
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A publication dedicated to Harbotzas Torah

שבת Zmanim for

Wesley Hills, NY

- 5:17 - הדלקת נרות
- 5:35 - שקיעה
- 8:51 - זק"ש מ"א
- 9:27 - זק"ש גר"א
- 10:21 - סוף זמן תפילה
- 5:37 - שקיעה
- 6:19 - צאת הכוכבים
- 6:49 - 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.

Continued from last week –

We all think we wouldn't have anything to worry about if we were rich. R' Bachya is now outlining ten advantages of the Baal Bitachon over an alchemist who can turn lead into copper and silver into gold.

4. By default, the alchemist must do one of two things: either he prepares a lot of gold and silver, so he'll have it when he needs it, or he makes a bit at a time, as he needs it. No matter what he does, he will be in a constant state of worry. If he made a lot he will be afraid of losing it somehow, or that it will be taken away by the king or other people. He will have no rest. If he only makes a little at a time, he will constantly be worried that when he needs to make more he won't have the supplies needed.

The Baal HaBitachon, on the other hand, is calm and confident that he will receive his sustenance from whatever place at whatever time that HaShem wishes, just as He sustains the infant in its mother's womb and the chick within the egg, despite the fact that no nutrients can enter the egg from outside, and just as He sustains all living creatures.

- To be continued

Thought of the week:

When we daven, we are speaking to G-d. When we learn Torah, He is speaking to us.

— R' Mordecai Gifter z"l

”ונועדתי לך שם ודברתי אתך מעל הכפרת מבין שני הכרובים...”
(שמות כה:כא)

“And there I will fix my meeting with you, and I will speak to you from above the cover, from between the two cherubs...”

When Moshe entered the Ohel Moed, HaShem's voice seemed to emanate from between the kruvim on top of the aron. Why was it important that His voice had a discernable source? If it had to have one, why between the kruvim? It could have been from within the aron which housed the luchos as well. Finally, why did HaShem, whose glory fills the entire world, have to confine Himself, as it were, into a small space between these cherubs?

R' Samson Raphael Hirsch discusses at length the duality symbolized by the kruvim. Cherubs, he explains, have two roles. First, they are protectors, as seen here and elsewhere in Tanach, and they are also bearers of HaShem's glory, as He is called 'yoshev hakruvim,' He who sits upon the cherubs. However, the cherubs are not directly protectors of the luchos, but of the ark's cover. At the same time, they are not distinct from the cover but an extension of it, crafted from a single piece of gold. R' Hirsch deduces from this a striking insight:

“By guarding and taking care of G-d's Torah, one becomes a cherub for oneself and for G-d. The protection one gives to G-d's Torah becomes one's own protection, and at the same time makes one become a bearer of the Glory of G-d on earth.” By protecting the Torah, we are guaranteeing our own preservation and furthering our own well-being. In essence, HaShem is willing to “confine” Himself to a small space in order to enable us to “protect” Him, and in turn we enable Him to protect us.

So why were two kruvim needed? Couldn't one serve the purpose? Therein lies the secret to the power of the cherubs. While their glances were down toward the aron, their faces and wings were directed toward each other. Two were needed because one person cannot accomplish this alone. Had G-d's voice come from the ark, that would have been a one-sided conversation, commands coming from HaShem to us. By utilizing the kruvim, He indicated that our relationship can be two-way, that we can communicate to Him as well.

The kruvim teach us a crucial lesson about relationships. The power and almost magical nature of relationships is that the more you worry about the other party, the more they are concerned for you. By protecting them, you assure yourself protection. HaKadosh Baruch Hu demonstrated this for us by choosing to “squeeze” himself between the kruvim. That place symbolized being under protection, which was made possible by HaShem “limiting” Himself.

Whether in our relationships with other people or with HaKadosh Baruch Hu, the more we focus on the other person, the more we give of ourselves, then the more we will get out of that relationship. By ignoring our own needs in favor of the other party's needs, we are more likely to find fulfillment and reciprocal love.

Perhaps this is why repentance from love is so much greater than repentance from fear. When one returns to HaShem because he is afraid of punishment, he has returned to G-d to accept the commands of G-d, but it's a one-sided conversation. However, if he repents out of love, because he feels bad that he did something against the One he loves, the affection is automatically returned, just as the kruvim are protected by the very protection they give.

The late Gerrer Rebbe, R' Pinchos Menachem Alter, z"l, was once insulted by someone who disagreed with him on a public issue. The Rebbe, who was involved in this issue purely for the sake of the Klal, was very hurt. On Erev Rosh Hashana, he pondered his feelings towards this person, and overcame his ill feelings in a thought-provoking way.

The Rebbe said, "I said to myself, HaKadosh Baruch Hu no doubt wishes to bestow good fortune on that person in the coming year. Yet with my complaints, however justified they may be, I'm going to deny HaShem that pleasure. How dare I?!" These thoughts, which reflected his love for HaShem, gave him the necessary motivation for him to erase all bitter thoughts towards that person.