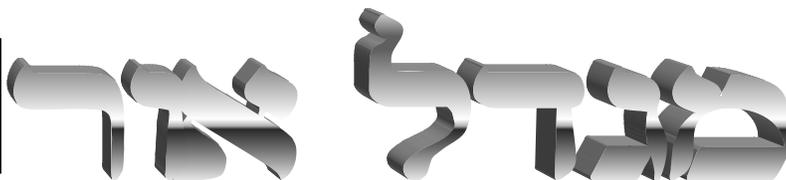


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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:19 - הדלקת נרות
- 4:37 - שקיעה
- 9:04 - זק"ש מ"א
- 9:40 - זק"ש גר"א
- 10:27 - סוף זמן תפילה
- 4:38 - שקיעה
- 5:24* - צאת הכוכבים
- 5:50 - צאת 72

מועד שבת - 10:32:05 PM

* Based on the emergence of 3 stars

Times Courtesy of MyZmanim.com

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

That's a Mitzva?

When it comes to mitzvos that involve others, such as tzedaka, honoring one's parents, kiruv rechokim u'krovim, teaching Torah to others, paying back debts and speaking well of others, Bitachon plays a role as well.

One must make up his own mind to do them, and his intention should be solely to come closer to G-d. He should not do mitzvos to gain a reputation or honor for himself, or to lord his achievements over other people. At that point, he must rely on HaShem to enable him to bring these acts to fruition.

Then, he must trust that HaShem will enable him to accomplish what he sets out to do, as long as it achieves what HaShem Yisbarach wants to have happen.

A person must be very careful not to let others find out about his good deeds unnecessarily for his reward is much greater for hidden mitzvos than those which are well known.

If people must find out about the good he has done, and he fears this may lead him to do mitzvos for ulterior motives, he should remind himself that no person can bring him harm or benefit if HaShem doesn't will it so, so their opinions do not matter. Instead, a person should view mitzvah opportunities as a gift from Heaven, and find no joy in the fact that others may praise or honor him for them.

- To be continued

Thought of the week:

Be like a duck. Calm on the surface, and always paddling like the dickens underneath.

”וידבר משה כן אל בני ישראל ולא שמעו אל משה מקצר רוח ומעבודה קשה.” (שמות ו:ט)

“And Moshe spoke so to the Children of Israel and they didn't listen to Moshe from shortness of spirit and hard labor.”

The fact that the Jewish People did not even listen to Moshe's words is questioned by Chazal. How could it be that someone is in a difficult situation and he is not gladdened by news of his release from it? The typical answer given is that the extreme situation they were in didn't give them the expansiveness of mind and heart to even imagine it was true. Whether they were afraid of the labor becoming even more intensified, or because they were entrenched in Avoda Zara, they were unable to listen to Moshe. The wording of the posuk, however, may clue us in to another reason they didn't listen.

The posuk does not say that Moshe told them they would be freed 'but' they didn't listen to him. Instead, it says, 'and' they didn't listen to him because of the hard work. It implies that something about what Moshe said was also a reason for them not to listen.

The word 'Kain,' meaning thusly, or so, is used often regarding Moshe Rabbeinu. It frequently says, "va'yaas kain," he did so, "kain asah es ha'menorah," so did he make the menorah, and similar phrases. What does this word teach us?

In Devarim, Parshas R'eh, (12:3) we are adjured to destroy the places of idol worship and erase the names of foreign gods. However, we are warned, "lo sa'asoon kain laShem Elokecha," do not do so to HaShem. The Kotzker Rebbe famously comments that one may not serve HaShem in a manner of, 'so,' just because, *stam*, and without feeling. One must be enthusiastic in his service of HaShem.

We do not find that Moshe really ever got excited about things. Yes, he davened, and he fell on his face, and he took appropriate action, but Moshe doesn't seem to run or get riled about things. Even with Pharaoh and Korach, he kept his equilibrium. His service of HaShem was not by rote, chas v'shalom, but was methodical and rational. While the rest of us need the enthusiasm to make us act, Moshe was able to do so simply because it was appropriate.

Therefore, when he spoke to the Jewish People, he didn't approach it as a salesman, promising miracles and building up wondrous ideas of how good it will be to leave Mitzrayim. Rather, he spoke simply about the facts, that HaShem is in control of the world and while until now He had decided they should be enslaved, now He had decided the time came for them to be free.

A person who is calm can be rational and hear the intelligence of Moshe's argument. However, if he is a calm person under a lot of stress (avoda kasha), or a nervous person under even a little stress (kotzer ruach), he will be unable to hear it. Moshe spoke 'kain,' matter-of-factly to the Jews, and they were not able to hear that. Perhaps, had he spoken differently, they would have in fact rejoiced at the news of their freedom. But that was what set Moshe apart – he was always able to maintain his composure, no matter what was happening around him.

A king once offered a prize to the artist who would paint the best picture of peace. Many artists tried but the judging came down to two final entries. One picture was of a calm lake, a perfect mirror for peaceful towering mountains all around it. Overhead was a blue sky with fluffy white clouds. All who saw this painting thought it was a perfect picture of peace.

The other submission had mountains, too. But these were rugged and bare. Above was an angry sky, from which rain fell and in which lightning played. Down the side of the mountain tumbled a foaming waterfall. This did not look peaceful at all. However, when the king looked closely, he saw, behind the waterfall, a tiny bush growing in a crack in the rock. In the bush a mother bird had built her nest. There, in the midst of the rush of angry water, sat the mother bird on her nest - in perfect peace.

The king chose the second picture. "Because," he explained, "peace does not mean to be in a place where there is no noise, trouble, or hard work. Peace means to be in the midst of all those things and still be calm in your heart. That is the real meaning of peace."