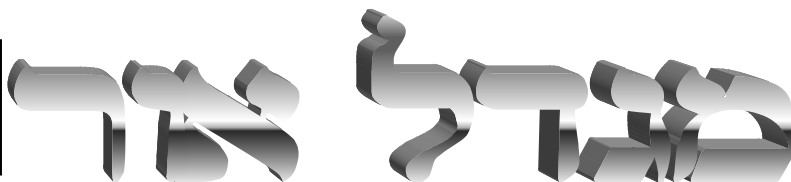


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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 4:22 - הדלקת נרות
- 4:40 - שקיעה
- 8:34 - זק"ש מ"א
- 9:10 - זק"ש גר"א
- 10:00 - סוף זמן תפילה
- 4:40 - שקיעה
- 5:22 - צאת הכוכבים
- 5:42 - צאת 72

Times Courtesy of MyZmanim.com

*A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos by R' Bachya ibn Pakuda.*

**A Little Help From My Friends**

If HaShem fulfills his request through the person to whom one turned, then he should acknowledge HaShem for fulfilling his request, and he should also acknowledge and thank the one who did him the favor for his goodness of heart towards him, and for which HaShem helped him through this person as the emissary.

It is a known thing that HaShem only brings goodness about through tzaddikim, and only very rarely does He bring harm through them, as Chazal say, "Megalgin zechus al yedei zakai, v'chova al yedei chayiv," Good things are brought about through good people, and bad things through bad people.

If HaShem does NOT give him what he wants, he should thank HaShem for answering "No" to his request, and thank the person he asked for his efforts, even though he did not manage to carry it out as he might have wished. This is how he should act to his loved ones, acquaintances, employees, and so on.

Similarly, if someone asks him for a favor, whether they are more important or less so than he, he should do his utmost to fulfill their request if it is proper, then trust in HaShem to help him complete the mission. If he is successful he should thank HaShem for that opportunity. If he is not able to do it, he should let the requestor know that he did his best and was not derelict in trying to assist him.

- To be continued

**Thought of the week:**

The work of the individual still remains the spark that moves mankind forward.

"ויפגע במקום וילן שם כי בא השמש... וישכב במקום ההוא." (ויצא כתיב)

**"And [Yaakov] encountered the place and spent the night there because the sun had set... and lay down in that place."**

When Yaakov came to this spot, he was totally unprepared for it. He intended to enter the city while it was still light, but HaShem miraculously made the sun set two hours early and Yaakov was forced to make camp for the night.

The actual place he reached was Har HaMoriyah, site of the *akeidas Yitzchak* years before and future home of the Bais HaMikdash. Yaakov experienced another miracle in the fact that the ground folded under his feet, allowing him to travel a great distance in a short time. Others say that the mountain itself came to Yaakov.

The word "vayifga," meaning "and he encountered," connotes that it was unexpected and that he simply bumped into this place. It also can be interpreted as "and he prayed," as a form of the word is used to describe pleading entreaties in prayer. It is from here that Chazal deduce that Yaakov established Ma'ariv, the evening prayer.

It is curious that Yaakov would come to an unknown and unexpected place, and before he even got his bearings or prepared a place to stay for the night, protected from wild animals, he would pray there. Could he not have first taken the rocks which would be used for his protection and perhaps lit a small fire for warmth and light? Then he could have properly prepared himself for tefila and begun his prayers without fear of being disturbed.

Yaakov's actions teach us an important lesson. When one finds himself in a hostile environment, Divine protection is more important than physical protection. Yaakov came to a place which he thought was devoid of holiness. Even if he knew it to be the future site of the holy Temple, at this point it seemed to be desolate. The first thing he had to do was instill some kedusha in the place by worshiping there. It is dangerous, spiritually even more so than physically, for a Jew to be in a place without holiness. Therefore, immediately upon his arrival he began to pray. To tarry for even a few moments, just long enough to get settled for the night, in a place with no kedusha, would be detrimental. Only after he prayed and elevated the location did he get down to the task of preparing a place to sleep and actually lie down.

Further proof of this motivation comes when Yaakov awakens from the dream in which G-d appeared to him. He exclaims, "There is G-dliness in this place, and I didn't know!" Had he known, he would have taken the time to prepare himself first and daven appropriately, perhaps after he had set up camp. Because he didn't know, however, he could not take the chance of remaining in a spiritual vacuum. He therefore did what he could to bring kedusha to the place.

It was he who changed the name of the city from *Luz*, referring to the bone of the spine which remains intact after the rest of the body decays, to *Bais Kail*, meaning House of the Al-mighty. He elevated the physical to the spiritual with his actions.

This should drive us to action too. We must never allow ourselves to dwell in a spiritual wasteland, even of our own design. We must constantly grow and do what we can to bring spirituality to whatever place we find ourselves in. Then we will follow the example of Yaakov, and be able to lie down in peace and tranquility, knowing we are safe from harm.

*The young man approached his Rosh Yeshiva. It had been several years since he had married and moved away and he was excited about the visit. "How is everything?" inquired the Dean.*

*"Baruch HaShem, my job is good and my home is comfortable. But there is something that bothers me. I don't feel the "kedusha," the spirituality in my neighborhood to be the best. It's not like Yeshiva and I think people could be more spiritually sensitive." He assumed the sage would tell him to find a new place to live. He was not ready for what his rebbi DID tell him:*

*"So, YOU add kedusha to your neighborhood." -- It was up to him. Why hadn't he thought of that?*