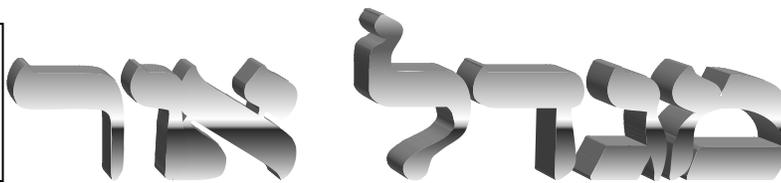


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May you grow to be a source of
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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:49 - הדלקת נרות
- 7:07 - שקיעה
- 9:25 - זק"ש מ"א
- 10:01 - זק"ש גר"א
- 10:07 - סוף זמן תפילה
- 7:09 - שקיעה
- 7:51 - צאת הכוכבים
- 8:21 - צאת 72

Times Courtesy of MyZmanim.com

A 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 –

For the past number of weeks, R' Bachya has proven that Bitachon is about much more than having money.

Another great benefit that Bitachon gives one in his service of HaShem is that if he has wealth, he is careful to use his wealth to fulfill his obligations to Man and G-d with generosity and beneficence. If he does not have wealth, he appreciates it as one of the kindnesses that HaShem has done for him because he is free of the obligations that riches bring with them.

His mind is not occupied or bothered with watching his fortune or dealing with it, as it is said about one of the holy people who said, "May G-d save me from a scattered soul." When he was asked what this prayer meant, he explained: "I ask G-d that I not have a "diversified portfolio" with business dealings in various cities and ventures, so my thoughts should not be scattered to all those places."

This is what Chazal meant in Pirkei Avos when they said, "Marbeh nechasim, marbeh daaga," One who increases his possessions increases his worries."

A Baal Bitachon gets the true purpose of money, which is to sustain himself, without the hassles money can bring.

- To be continued

Thought of the week:

**The best way to find
yourself is to lose yourself
in the service of others.**

"אשר נשיא יחטא ועשה אחת מכל מצות ה' אלקיו אשר לא תעשינה בשגגה ואשם." (ויקרא ד:כב)

"When a prince sins, and does one of the mitzvos of HaShem, his G-d, that shall not be done, unintentionally, and he shall become guilty."

This posuk is part of a series of pesukim which refer to korbanos brought by people who sinned unintentionally. The sacrifice is intended to help cleanse them of the sin. Regarding the other cases, however, the posuk begins with the word, "If," while here, regarding a prince or leader, it says, "When he sins." This nuance is not lost on the commentaries. The Ibn Ezra says simply that this is a continuation of the previous subject that one who sins must bring a korban, and when that person be the Nasi, then this is the procedure.

The Sipurno says that this reflects a situation where it is more likely for one to sin, for when one has wealth he often rebels against HaShem, as the verse says, "and Yeshurun grew fat and kicked (rebelled.)" Rashi doesn't address why the Nasi is more likely to sin, but rather offers a homiletic approach that the word "asher," used for 'when,' is similar to the word "ashrei," meaning fortunate. He says: "Fortunate is the generation whose leader focuses on being cleansed of his unintentional sins, and surely he regrets the intentional ones."

It is noteworthy that this posuk also has another word unique to the prince. It says that he has sinned to HaShem "his G-d," which is not mentioned elsewhere. There must be significance to this, and perhaps it meshes with the previous comments.

At the beginning of this series of korbanos, the Torah says, "If a soul sins unintentionally." The Daas Zekainim mi'Baalei HaTosfos asks, "Why does it say a 'soul' sinned, and not a man?" He answers that it is a person's soul which is most responsible for sinning, and he explains with a parable. Two people sinned against the king. One was a stranger, and one was a member of the palace staff. The king acquitted the stranger, but sentenced the palace worker to be punished severely.

He explained: "The other fellow is a stranger and does not know my goodness. You, however, have benefited many times from my kindnesses, and yet you still sinned against me. That is unforgivable." So too, explains the Daas Zekainim, the body is created from mundane physicality and is not as culpable as the holy soul of mankind which knows the greatness of HaShem intimately, yet participated in transgressing His will.

This would explain why a Nasi who sins is singled out. He has enjoyed HaShem's goodness much more than other people. He has wealth, he has honor, and he still did not take enough precautions to avoid an accidental sin. Like the palace staffer, he is more culpable.

At the same time, however, the Nasi is a person who has more reason to excuse his mistakes in light of all the good he has done for his community. Surely for such a person G-d can overlook unintentional sins? The same rationale applies to a rich man, who feels he is obviously special since he is one of few who have achieved such success, and again, his shortcomings may be overlooked. In truth, though, it is quite the contrary.

The rich man, the Nasi, must recognize that all he has comes from G-d and there is a purpose to it being given to him. He must therefore work all the harder to serve HaShem and recognize that he is not deserving of favoritism. A leader who does this will set an example for his nation, and they are fortunate indeed if he does. That is 'when' he can truly be called a leader.

R' Moshe Feinstein, z"l, was once ill and his family members encouraged him to rest. That evening they had a simcha and asked a young man to stay with R' Moshe and attend to his needs. At one point the young man answered the phone. R' Moshe asked who had called and the bochur related that it was a talmid chacham who was caught in a difficult predicament with several people who were harassing him, and had requested that R' Moshe try to influence these people.

R' Moshe immediately arose and began dealing with the situation with great energy. Soon after, his family members returned from the simcha, and expressed dismay that R' Moshe was not resting.

R' Moshe stood up, and like a faithful soldier to his Father in Shomayim, said with great vigor, "What did we come to this world for, if not to extend a little chesed to a downtrodden Jew?"