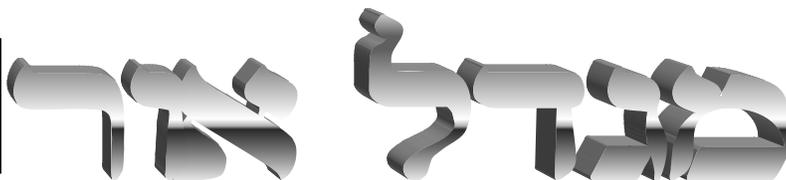


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Refuah Shelaima for
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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 4:16 - הדלקת נרות
- 4:34 - שקיעה
- 8:39 - זק"ש מ"א
- 9:15 - זק"ש גר"א
- 10:04 - סוף זמן תפילה
- 4:34 - שקיעה
- 5:16 - צאת הכוכבים
- 5:46 - צאת 72

Times Courtesy of MyZmanim.com

NOTE: With Zman Krias Shema so early these days, one should take care, especially on Shabbos when many daven later, to be aware of, and recite Krias Shema before the end of its time, even if it is before he goes to daven in shul.

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

With Friends Like Those, Who Needs Enemies?

The proper way to deal with one's enemies, who seek to harm him, is to feel confident that the Creator will take care of him and he should stay strong and tolerate the abuses they heap upon him.

He should not repay them in kind, by doing harmful things to them. Rather, he should respond with kindness and chesed and do favors for them to the best of his ability, remembering that the ability to benefit or harm someone is given over by the hand of HaShem Yisbarach alone.

Therefore, if HaShem uses that enemy as the medium to bring damage upon him, one should judge the other person favorably and instead suspect himself and his own actions; that he committed some evil against G-d, and he should pray and plead before HaShem to forgive him and heal him from his sins.

When one acts this way, his enemies will be turned around and become people who love and admire him, as wise King Shlomo said in Mishlei – "When the ways of a man are pleasing to G-d, even his enemies will be whole with him."

- To be continued

Thought of the week:

The best way to ensure you remember something is to never let yourself forget it.

"ויקרא יעקב שם המקום פניאל כי ראיתי אלקים פנים אל פנים ותנצל נפשי." (וישלח לב:לא)

"And Yaakov called the name of the place Peniel: 'for I have seen G-d face to face, and my life was preserved.'"

Time after time, we find Yaakov naming places. He renames Luz to Bais Kail, he calls the wall he built Gal-eid, and now he calls the place where he met the angel of Esav, Peniel. What is so significant that the Torah constantly tells us what he named the places?

In truth, he is not the first to do so. Yitzchak named the various wells he dug after the events that surrounded them. The well which there was fighting over he called "aisek," meaning quarrel. The second one he called "sitna," from the word for opposition or hatred, and the final one, over which they didn't fight, he called "rechovos," roomy and spacious.

The angel of Esav, too, told Yaakov that his name would be changed to Yisrael to signify that he had grappled with Man and G-d and been victorious. However, these other two cases were different. The name change referenced something that had happened in the past. Yaakov's names had more significance.

When Leah gave birth to her fourth son, she realized that she had been given more than her share. If there were twelve tribes and four wives, each should have given birth to three sons. When she had a fourth son, she felt the need to acknowledge and praise HaShem for His kindness in giving her a son beyond what she could normally expect. For that reason, she called him Yehuda, which comes from the language of acknowledging or admitting, and also implies appreciation for a kindness done to you.

Chazal tells us that no one had ever thanked HaShem before Leah. Is that true? Can it be that Adam, Noach, Avraham, Yitzchak, Yaakov, or any of the other tzaddikim in history simply took for granted what HaKadosh Baruch Hu gave them and didn't thank Him? Clearly not.

Yes, these tzaddikim acknowledged and thanked HaShem for what He bestowed upon them. Avraham's whole campaign of providing food to travelers in the desert was geared towards teaching them to end the meal by thank G-d from Whose bounty they had eaten. But Leah's acknowledgement was different.

What made it special was that she didn't just praise HaShem one time. Instead, she established for herself a constant reminder of HaShem's kindness. Every time she called her son, "Yehuda!" she would remember anew the feeling of appreciation and gratitude for all that came from HaShem. No one before had set up a means by which they would not forget to continue thanking HaShem, or get to the point of thinking, "What have You done for me lately?"

This is why it's so key that the posuk which tells us how he renamed the city ends with the justification, "and my life was spared." He renamed it not simply because an event took place there in the past, like the wells which were named after the fights over them. Rather, he renamed it to continually remind himself that his life was spared, and every time he heard that name, he would remember and appreciate anew all that HaShem had done for him.

R' Yisrael Zev Gustman z"l spent the last thirty years of his life in Eretz Yisrael. An acknowledged sage and gadol, his students were curious that he tended a small garden and was careful to water it himself. When they offered to do it, he refused, and explained:

R' Gustman was a young man when he came to know the Gadol HaDor, R' Chaim Ozer Grodzensky z"l. At only 21, he was appointed to the Vilna Bais Din and he and R' Chaim Ozer spent many hours together walking through the forests outside Vilna discussing Torah concepts. Occasionally, R' Chaim Ozer would pause, and point out certain plants that were edible or could sustain a person who needed water. R' Gustman didn't know why he did so.

During the war, R' Gustman was hiding from the Nazis ys"v and for a time lived off these plants in the forest. "You cannot care for these plants," he told his students. "I must maintain my hakaras hatov for how they saved my life. I do that by tending to them, and reminding myself how I was spared."