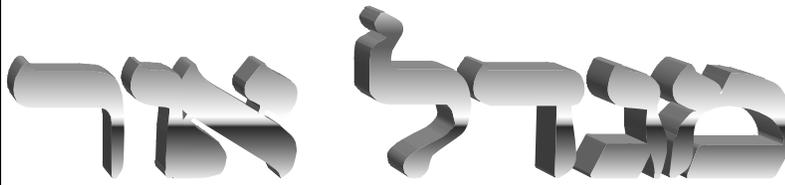


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*A publication dedicated to Harbotzas Torah*

Mazel Tov to

**Yosef and Rachel Rubin**  
of Brooklyn on the occasion of  
**Shimon's Bar Mitzvah.**

*May he grow to be a Talmid  
Chacham and give much nachas to  
you and the Ribono Shel Olam.*

**Zmanim for שבת**

Wesley Hills, NY

- 7:47 - הדלקת נרות
- 8:05 - שקיעה
- 8:40 - זק"ש מ"א
- 9:16 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 8:07 - שקיעה
- 8:54 - צאת הכוכבים
- 9:19 - צאת 72

*\*Based on Emergence of 3 stars*

Times Courtesy of MyZmanim.com

*A Bit of Bitachon - A weekly infusion of  
security from Chovos HaLevavos by R'  
Bachya ibn Pakuda nearly a thousand  
years ago.*

**If Tomorrow Comes**

The seventh and final difference outlined by R' Bachya between one who works with Bitachon and one who does not, is that the one who operates with Bitachon, confidence in HaShem, never frets or feels suffering; not when he is prevented from getting what he wants nor when he is lacking that which he enjoys.

He does not worry about the future, that he may not be able to realize some goal or desire, and he doesn't strive to earn more than he needs. He worries not about tomorrow for he always remembers that he does not know when his time will be up and just as he trusts that HaShem will grant him a long life, he is sure that HaShem will provide for him in that life.

It is for this reason that he doesn't pin his happiness on some event in the future, as it says in Mishlei (27:1) "Do not rejoice in tomorrow for one never knows what each day will bring. Likewise, he worries not about difficulties in the future for his end may come and he will have been fretting over a world that is not his.

What he DOES worry about, is constantly fulfilling his obligations to HaShem and he strives to reach them both externally and internally because he is thinking about the day of his death and his greatest terror is that death will come upon him suddenly. This causes him to be even more diligent in preparing "food for the journey," mitzvos to take with him into Olam HaBa.

- To be continued

**Thought of the week:**  
**Do not judge and you will  
never be mistaken.**

**"ועשיתם את חקתי ואת משפטי תשמרו ועשיתם אתם וישבתם על הארץ לבטח" (ויקרא כה:יח)**

**"You shall do my statutes, and my judgments you shall guard and do them, and you shall dwell securely on the land."**

We are commanded here to follow both statutes and judgments, but we are adjured to guard judgments as well as carry them out. Why was it necessary to add an extra dimension of watchfulness with relation to the judgments of HaShem? If anything, judgments have reasons and are more logical to us, while statutes are mysterious and often without clear reasons, which could easily lead to a laxness in them.

One possible explanation is that when it comes to statutes, we understand that we don't understand. It never comes up for discussion whether to fulfill it or not since no one can make an argument against it. Judgments, however, which give some rationale for their performance, are more open to attack and someone may say, "This no longer applies," or "This case is different." Therefore we are commanded to specifically guard them.

Further, the commentaries explain that the statutes here refers to shmita and yovel, letting the land lie fallow in the Sabbatical and Jubilee years, while the "judgments" refers to establishing the price of land on the years left until yovel, and not overcharging in other business scenarios.

One could say that the statute of leaving the land alone as if it were ownerless is easier to fulfill than being fair in business. I can deal with not having my land, as long as nobody else has it either. If I can't have it, NOBODY can have it. When dealing equitably in business, however, when I give up something, someone else is getting it! Because there is a yetzer hara not to allow that, we are commanded to guard the judgments and do them, an even higher command that the chukim themselves.

In parshas Bechukosai, we are enjoined to study the Torah and know it well, for only through that will we be able to accurately guard the mitzvos and keep them true to HaShem's wishes. Once again, we are warned that human perspective can be flawed and is not an accurate gauge to be used regarding judgments, or anything opened up to human interpretation.

As long as the concept is beyond us, like Shmita or Yovel or Parah Aduma, one would not think about changing them or rationalizing them not to be applicable. We may feel they are difficult or curious, and therefore we are directed to do them without questioning them.

However, when given an opportunity to view something as logical, we forget that HaShem's judgment takes into account much more than our limited human perception can fathom, and that He sees much further into the future than we do. Only HaShem knows what is truly just and beneficial, and we are enjoined to trust His decisions by guarding His judgments, even when our own logic tells us otherwise.

*A man passed away. When he went up for his heavenly judgment, he was deemed a sinner and sent to Gehinnom to be cleansed. As he was being processed, he passed a room wherein a lavish party was taking place. Seated at a candle-lit table for two were a beautiful woman and... he couldn't believe his eyes... a man he knew to have been a miserable, conniving, wretch in his lifetime.*

*"What a rotten deal!" he exclaimed. "This is so unfair! I'm going to burn here, and he's in there having a great time."*

*The angel escorting him prodded him to move along. "Be quiet," he said. "Who are you to question that woman's punishment?!"*