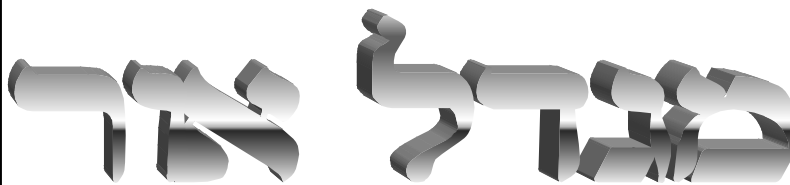


**Distributors Wanted**

Weekly Torah publication looking for people to receive e-mail, print and share Migdal Ohr with friends and family.

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A publication dedicated to Harbotzas Torah

It is with great sorrow that we dedicate this issue to the memory of

**HaRav Chaim Stein z"l**

Rosh Yeshiva of Telshe Yeshiva in Cleveland, OH who left the world earlier this week on the 27<sup>th</sup> of Sivan, 5771.

His lessons will live on in the thousands of students whose lives he touched, guided, and molded. Yehi Zichro Baruch.

**Zmanim for שבת**

Wesley Hills, NY

- 8:14 - הדלקת נרות
- 8:32 - שקיעה
- 8:38 - זק"ש מ"א
- 9:14 - זק"ש גר"א
- 10:29 - סוף זמן תפילה
- 8:33 - שקיעה
- 9:24\* - צאת הכוכבים
- 9:45 - 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 written by R' Bachya ibn Pakuda over a thousand years ago.*

**Mo' Money, Mo' Problems**

We continue explaining the group who "seek collateral from G-d," by saying they first need to amass sufficient wealth to support themselves and their families in this world for the rest of their lives, and then they can calmly focus on serving G-d.

The fifth problem with this behavior is that one who takes collateral from a borrower is secure in the knowledge that through it he will be repaid either by keeping the actual item or trading it for money.

However, those who claim that if G-d gives them enough money for the rest of their lives they will then serve Him, this is a fraudulent claim! In truth, they will never feel secure because they will never be confident that the money will remain with them. Money is something that moves around constantly and there are numerous things that may part him from his money. He may well lose it, as the posuk says, (regarding one who hungers for money,) "...in half his days it will abandon him."

Another reason this is a fraudulent claim shows that these people have no idea what they're asking for. Even if they are successful in amassing the wealth they seek, this money is more likely to be the source of even more pain and agitation as Chazal say in Pirkei Avos, "Marbeh Nechasim, Marbeh Da'aga," the more assets, the more worries.

- To be continued

**Thought of the week:**

**Forgiveness doesn't change the past, but it makes possible a future.**

**"זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליך פרה אדמה תמימה..."**

**"This is the statute of the Torah that HaShem commanded, saying, 'Speak to the Children of Israel and take for you a perfectly red cow...'"**

Much discussion is given to the Parah Aduma, the red cow, which was burnt and its ashes mixed with water to purify those who had come in contact with corpses. The fact that it is referred to as "THE statute of the Torah" is very telling. Rashi tells us that the Satan and the nations of the world taunt us asking, "What is this mitzvah and what is the reason for it?" Therefore HaShem says, "This is My decree and you cannot question it."

The red cow is the quintessential example of a 'chok,' a statute which has no stated reason, obvious or otherwise. We are told to accept it because HaShem tells us it is what He wants. This is not to say that there aren't reasons and rationales for it, only that Moshe was commanded not to convey those reasons. The fact that we don't understand something is not a reason not to fulfill it, and that is an essential part of Torah observance.

Chazal also tell us that the red cow was to atone for the sin of the Golden Calf. The phrase used is, "Let the mother come and clean up the mess of the child," meaning that by using the ashes of the red cow we can be purified from spiritual grime -- the sin of the Golden Calf.

It is noteworthy that this mitzvah was given not only to Moshe, but to Aharon. It was, in fact, Aharon who had helped create the Golden Calf in his attempts to delay the people from rebelling against HaShem when they thought Moshe had died on Mount Sinai.

One might imagine that since Aharon had 'sinned' with the Golden Calf, he would not have been worthy of being included in the mention of how to atone for that sin. On the contrary, however, he was given equal billing with Moshe in this mitzvah, and this may be key to understanding why this mitzvah is so important.

The Jewish People sinned greatly by serving the Golden Calf, perhaps most of all by doubting our constant connection to HaShem. The Mitzvah of Parah Aduma was given to us as a means of rectifying that mistake.

A calf is young; a Parah Aduma must be older. With age comes wisdom and maturity that help us change who we are so that we aren't drawn into sin by hasty conclusions and drastic reactions. Just because one sinned in their youth doesn't mean they can't change. This is THE statute of the Torah, because it gives people a second chance (or a third, or more.) It was given to Aharon who rightfully could have been castigated for his role in the earlier debacle. Yet, HaShem teaches us here that His people always deserve a chance to redeem themselves.

While human nature might say that people are wicked and we should lock them up throw away the key, that's not the Torah's viewpoint. For example, a Jewish thief was not thrown in jail to punish him, but he was instead sold into service in the home of a righteous Jew where he could learn to recognize his own greatness.

This, then, is the statute we must learn from Parah Aduma. Give people a chance to redeem themselves and you will be emulating G-d who seeks not the death of the wicked, but their repentance and life as righteous people.

*The melamed was surprised to be called into the Rov's study for a meeting with the prestigious traveling Maggid, but not overly so. As the only Rebbi of the small Russian village's children for almost 30 years he could understand that he had some measure of importance.*

*When he arrived at the Rov's home, he was left alone with the Maggid. "Do you remember," asked the preacher "when you had a boy, Leib, in your class many years ago?" "Of course," replied the melamed, somewhat unsure of where this was going, "he was a wild child. A terror in the classroom. He constantly disturbed the other boys. I had no choice but to throw him out."*

*"You had a choice" the sage replied, "but you chose wrong. Had you only sought to help him, love him and teach him right from wrong, he would not have grown up to be Communist leader Leon Trotsky!"*