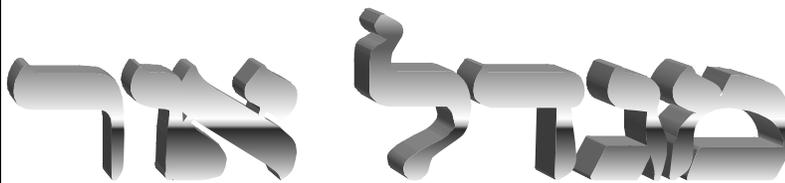


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A publication dedicated to Harbotzas Torah

This issue sponsored in honor of the
marriage of
**Daniella and Michael
Gottesman**
May you build a Bayis Ne'eman
B' Yisrael and remain a source of
nachas to your family, friends, and the
Ribono Shel Olam.

Zmanim for שבת

Wesley Hills, NY

- 8:14 - הדלקת נרות
8:32 - שקיעה
8:35 - זק"ש מ"א
9:11 - זק"ש גר"א
10:27 - סוף זמן תפילה
8:33 - שקיעה
9:24* - צאת הכוכבים
9:45 - צאת 72

*Based on Emergence of 3 stars

מולד תמוז - Friday 2:56:11 AM

Rosh Chodesh is Shabbos and Sunday
Times Courtesy of MyZmanim.com and
EzrasTorah.org

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

It's Not Happening

*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 fourth question on these people is
that when one takes collateral from his
friend, he does so for one of three
reasons: 1. He fears his friend will become
impoverished, and incapable of repaying
him. 2. He fears the borrower will deny the
loan, and he will thereby be unable to
collect it. 3. Perhaps the borrower will die
or the lender will not be able to locate him.
The collateral protects the lender from
suffering these situations that commonly
happen with people.

However, if a person was positive that
none of these three would happen with the
borrower, then it would be disgusting for
him to take collateral.

If so, how much more so is it base and
disgusting to ask for collateral from
HaShem, with Whom none of these are
possible, and of Whom the posuk says
(Chagai 2:8), "Mine is the silver and Mine
is the gold, says the L-rd of Hosts."

- To be continued

Thought of the week:

Behind every argument is
someone's ignorance.

"ויקח קרח בן יצהר בן קהת בן לוי ודתן ואבירים בני אליאב ואון בן פלת בני ראובן" (במדבר טז:א)

"And Korach, son of Yitzhar, son of Kehas, son of Levi, and Dasan and Aviram sons of Eliav, and On son of Peles, sons of Reuven, took [men.]"

There were hundreds of followers of Korach. Why were these men singled out to be named while the rest of them retained anonymity?

Aside from their prominence in the rebellion against Moshe, it can be noted that these men had varying reasons for being involved in the fray, into which Chazal gave us an insight.

Korach was the instigator. He sought power and honor. He is mentioned to teach us that machlokes, strife and discord, is not permitted even to "get ahead." The destructive power of machlokes is so great that it will lead to ultimate devastation, not success.

Dasan and Aviram were not Levi'im. They did not imagine themselves as leaders or serving in the Mishkan. Rather, they were the quintessential fight mongers, looking to get embroiled in a new controversy. They are the men who were fighting in Egypt, and they enjoyed the excitement of machlokes. They are to teach us that we should stay far away from machlokes and not find any pleasure or interest in it.

Finally, there was On ben Peles. He initially joined the cause because he agreed with Korach's stated point of view that all Jews were holy and there should be more equality. For him, it was not a personal matter, but one of principle.

However, his wife, as the Gemara in Sanhedrin (109b) tells us, pointed out a simple fact to him. If Korach won, he would be a student, and if Moshe won, he would be a student. When On's wife laid it out for him in those simple terms, he regretted his decision to join Korach. She found a way to save him, and he was not called to come with Korach's group, but we see something amazing from this exchange.

Though he thought his participation was genuinely altruistic, completely for the betterment of all Jews, when his wife pointed out that he would remain a follower, On lost interest. This teaches us that though we may feel we are indignant and standing up for something important in a fight, defending a principle or ideal, most often there is really some underlying personal gain enticing us to get involved. From these three rationales we learn that we must avoid machlokes at all costs, for there is never a good reason for it.

R' Betzalel Mandel, Director of the Moscow Community Kollel, relates the story of a frum historian who discovered a little-known, but very vicious machlokes that raged between Satmar/Sighet and another big chassidus in the pre-war years. Whatever the machlokes was, it seemed to this historian in hindsight that Satmar was wrong and the other Rebbe was right.

That other chassidus was all but wiped out in the Holocaust. One day this historian was walking in Boro Park and noticed a sign on a small shtiebel with the name of that chassidus. He walked in and discovered that a grandson of the pre-war rebbe had opened this shtiebel in Boro Park. He approached the rav and made the following offer:

"I have documented material about your grandfather and about the large chassidus he had before the war. In fact this material will definitely vindicate your grandfather and his stand against Satmar. Let's put out a book together about your grandfather and about the chassidus. I'm sure it will bring you exposure and be good for your shtiebel and your struggling congregation..."

The Rav looked at the historian and said, "The Holocaust buried 6 million neshamos -- perhaps we can let the Holocaust bury one machlokes as well!"