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A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 5:40 - הדלקת נרות
- 5:58 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:08 - סוף זמן תפילה
- 5:59 - שקיעה
- 6:41 - צאת הכוכבים
- 7:11 - צאת 72

Times Courtesy of MyZmanim.com

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

**What's the Difference?**

Our next topic will be differentiating between those who are involved in business but trust in HaShem, and those who pursue a livelihood but do not trust in Him. There are seven differences.

The first difference is that the one who trusts in HaShem, the Bote'ach, desires whatever HaShem decrees for him and thanks and praises G-d on good and bad alike, as it says in Iyov, "The L-rd gives, the L-rd takes away, may His name be blessed."

The Gemara in Brachos (54a) states that a person must thank G-d for bad things with the same level as joy that he thanks Him for good things.

However, the one who does not trust in HaShem: when things are good, he is proud of himself and pats himself on the back for his accomplishments and credits his strength and wisdom.

When things are bad, however, he takes no blame, but gets mad and curses G-d.

The second difference is that the Bote'ach is serene in any situation because he knows that G-d always has his best interests at heart and only does what is best for him in this world and the next.

The one who does not trust in HaShem, however, is NEVER happy. When things are good, he longs for increased success and when they are bad he is frustrated that he is not getting his way and he goes about in a foul mood.

- To be continued

**Thought of the week:**  
**It's impossible to follow G-d so long as you think you know better than Him.**

**"וּכְלֵי קֶרֶבֶן מִנְחַתְךָ בַמֶּלַח תִּמְלַח וְלֹא תִשָּׁבֵית מִלַּח בְּרִית אֱלֹקִים מֵעַל מִנְחַתְךָ עַל כָּל קֶרֶבֶן"**

**"You shall salt your every meal-offering with salt; you maynot <sup>(ויקרא ב"ג)</sup> **discontinue the salt of your G-d's covenant from upon your meal-offering – on your every offering shall you offer salt.**"**

Rashi tells us of the complaint of the sea that its watery counterpart was placed in the Heavens, and HaShem's promise to make up for it by placing salt on the altar with sacrifices and water being poured on it during the Simchas Bais HaSho'eva on Sukkos.

While we know it is important to uphold G-d's covenant, why does the Torah tells us this requirement regarding the korban Mincha, the meal-offering? In fact, from the end of the posuk we learn that all offerings, not only ones made of flour were salted. Besides, it makes more sense to put salt on meat than on a flour mixture. Why then specifically mention it here?

The Chasam Sofer says that there are two reasons to salt the meat of a korban. One is because of the covenant G-d made with the sea, and the other is because of a concept called "Please bring it to your Governor." This is a phrase which means that we do not offer to HaShem something we would not offer to a distinguished human being. Therefore, since it is not the way of high-ranking people to eat bland food, it is appropriate to place only salted food on the altar. It is not the normal manner of eating to salt a flour mixture, so it is clear that the only reason we are salting it is due to the covenant.

We may also suggest that HaShem is teaching us an important lesson about the mitzvos. There are two reasons for salting the korbanos. Had the mitzvah been written regarding the meat, we might have assumed it was only logical that a piece of meat is not "done" until it has been salted. It must be "tasty" for HaShem. We would rely on our own perceptions and understandings, which is a very dangerous thing.

Over the years, many have tried to explain the reasoning behind mitzvos and do away with them when they feel the reason no longer applies. This only shows a basic lack of understanding of fundamental Jewish beliefs. One of the thirteen principles of our faith, also phrased as one of the Ani Ma'amins, is that the Torah is immutable and unchanging. One who believes the Torah must change with the times is unfortunately considered a heretic, even if he performs many mitzvos and studies Torah.

The Torah is above time and beyond space. It was not written at the time it was given, but thousands of years before the creation of the world. Therefore, it could not possibly be limited to a specific time in history. Mitzvos do not come and go with whatever is fashionable. Rather, they remain firm despite our own logic or understanding for their need.

To highlight this, HaShem told us to salt a meal-offering, which is counterintuitive, like salting a chocolate cake! The clear message is not to follow our own feelings and instincts, but the word of G-d which has rationales far beyond human comprehension.

*R' Shlomo Zalman Auerbach z"l held that one cannot fulfill the mitzvah of hearing the Megillah through a hearing aid. His mother Tzivya was hard of hearing and wore one. When he became Bar Mitzvah, he learned how to lain the Megillah.*

*Each year, his mother would take out her hearing aid and young Shlomo Zalman would read the Megillah for her at the top of his lungs near her ear while she listened intently. This went on for decades. One year, one of R' Shlomo Zalman's children approached him and mentioned that despite R' Shlomo Zalman's efforts, he didn't think his grandmother really heard every word.*

*Replied R' Shlomo Zalman, "Do you think I actually believe she hears every word and is yotzei hearing Megilla? Not at all.*

*All the efforts I put forth are not because I think she is fulfilling the mitzvah, but rather to make my mother feel good and to honor her!*