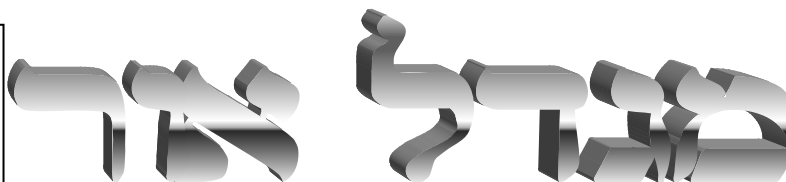


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This issue sponsored as a zechus for a Refuah Shelaima for
Chaim Yaakov ben Chasya Miriam
R' Chaim Stein Shlit"א, Rosh Yeshiva of Telshe Yeshiva in Cleveland.
Please have him in mind in your prayers.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:48 - הדלקת נרות
- 8:06 - שקיעה
- 8:39 - זק"ש מ"א
- 9:15 - זק"ש גר"א
- 10:28 - סוף זמן תפילה
- 8:08 - שקיעה
- 8:50 - צאת הכוכבים
- 9:20 - צאת 72

Times Courtesy of MyZmanim.com

A Bit of Bitachon

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

First Things First

There are five prerequisites to having Bitachon. The first is recognizing that the seven factors we mentioned last week exist in the Ribono Shel Olam, Who created us, cares for us, and knows what's best for us. Further, He alone can create. Everything which happens is caused by Him.

The second is that a person realize that everything is revealed before HaShem. HaShem knows what lies in a man's heart, even whether his bitachon is genuine or merely lip-service.

Third, one must trust solely on HaShem, and not on HaShem plus one of his creations. As we know, King Asa, with all his righteousness, depended on HaShem and his doctors to cure him and he was severely punished. Just as one who appoints two people to do the same task cannot truly rely on either of them to get it done, so it is if one relies on HaShem and a fellow human being to take care of him. He will then not have true trust in G-d.

The fourth prerequisite is that one must make every effort to fulfill the will of the Almighty by following the Torah and Mitzvos. One would not be foolish enough to seek benefit from another and at the same time defy his wishes. That would be ludicrous. So it is with one who hopes to see good from HaShem, he must do His will.

The final prerequisite is that one know that all events are either a decree of HaShem, or a medium HaShem made to cause His decreed event to come about.

- To be continued

Thought of the week:

The highest goal in life is to plant trees under whose shade you do not expect to sit.

"והחנים עליו מטה יששכר... מטה זבולן ונשיא לבני זבולן אליאב בן חלון" (במדבר ב"ח)

"And those who camped adjacent to [Yehudah] were the Tribe of Yissachar... the Tribe of Zevulun, and the leader of the people of Zevulun was Eliav son of Chailon."

The shvatim were divided into four sections for travel in the desert. The first was the camp of the Tribe of Yehudah. As the tribe of kingship, Yehudah was always in the lead. With him went the two tribes of Yissachar and Zevulun.

Yissachar, as we know, was the tribe that spent its time learning Torah as a primary occupation. Our Torah scholars are our leaders so it is fitting that this tribe be paired with the tribe of malchus. What then is the merit of Zevulun to be placed with these two tribes in their camp?

The Baal HaTurim points out that unlike by the other tribes, where the posuk says, "And the Tribe of..." regarding Zevulun the letter 'vov' does not appear, so the conjunction 'and' is not mentioned. Rather, it is as if the Torah said that with Yehudah went the tribe of Yissachar-Zevulun. He explains:

The Midrash in Beraishis Rabba says that the 'vov' was not written here because Zevulun supported Yissachar financially. In other words, because Zevulun enable Yissachar to learn, he gets treated as if he had been learning himself. The Baal HaTurim continues: "I have seen in the [Midrash] Tanchuma that the reason the Torah does not say, "And the Tribe of Zevulun" as it does by all the other tribes is because Zevulun engaged in commerce and put food into the mouths of Yissachar, therefore the Torah did not want to make Zevulun secondary to Yissachar, as it states, 'It is a tree of life to those who strengthen it, and its supporters are fortunate.'"

What does the Midrash Tanchuma he quotes add to what the Baal HaTurim already said? He already explained that Zevulun was on par with Yissachar because he supported him, why quote the second Midrash?

Perhaps it was not simply the fact that Zevulun supported Yissachar and enabled him to learn. The Midrash says that Zevulun worked and put food into Yissachar's mouth. When he went to work, it was not to earn money, some of which would go to support Torah. Rather, he went to work IN ORDER THAT he be able to feed and sustain Torah Scholars.

The members of the Tribe of Zevulun, while they of course learned Torah on their own, recognized that Torah's goals were best met by them putting their efforts into supporting the members of Yissachar, who were uniquely suited to excel in Torah study. This became their spiritual pursuit, to make sure the Yissachars of the world had what they needed in order to learn. That is why they were not merely an adjunct to Yissachar's learning, because their focused work was toil of a spiritual nature, no less necessary or important than the learning which it made possible.

We learn from this the importance of being facilitators, helping others to reach great heights even as we make our own climbs. We see that supporting Torah can and should be a primary reason to work, not merely an afterthought. We also see that even our day-to-day pursuits can be infused with holiness of the highest order if we attend to them with that in mind.

When R' Elyashiv Shlit"א's Rebbetzin (she was the daughter of R' Aryeh Levin z"l, the "Tzaddik of Yerushalaim,") was on her deathbed, she was asked if her husband should be called to her side.

She recoiled and said, "I am about to meet my Maker. What do I have in the World of Truth but the merit of my husband's learning? And now you want to take him away from that?! No, I'd rather he learned another half-hour instead of sitting here with me."

And so it was. R' Elyashiv continued learning and was called only in her final moments. He came in, said Shema with her, and she was gone. To the end, she understood where her greatness and purpose was to be found.