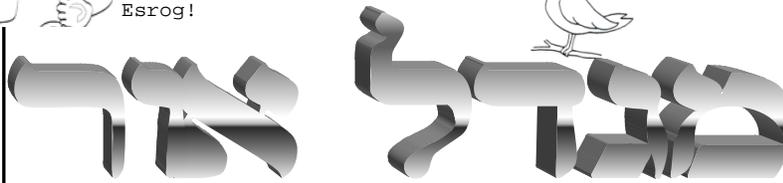




לע"נ ליבא בת ר' ישראל ניסון ע"ה  
 ויבדלח'ט לזכות רפואה שלימה למרים בת רחל  
 ודוחמה עליה שרה חנה בת אסתר ליבא

Happy Tu B'Shvat!  
 Daven for a good  
 Esrog!

לע"נ And sponsored by  
**אסתר לאה בת  
 ר' מאיר דוד ע"ה**  
 יארצייט י"ד שבט  
 By her children, grandchildren,  
 and great-grandchildren.



This week's issue sponsored by  
**The Glatter Family**  
 לע"נ  
**ר' משה בן ר' גרשון הכהן ע"ה**  
 יארצייט - כ"א שבט

©2010 - J. Gewirtz

A publication dedicated to Harbotzas Torah

**Zmanim for שבת**

Wesley Hills, NY

- 4:51 - הדלקת נרות
- 5:09 - שקיעה
- 9:03 - זק"ש מ"א
- 9:39 - זק"ש גר"א
- 10:29 - סוף זמן תפילה
- 5:11 - שקיעה
- 5:53 - צאת הכוכבים
- 6:23 - צאת 72

Times Courtesy of MyZmanim.com

**⚡ Bit of Bitachon**

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

Continued from last week -

If one relies on his wealth, and feels secure in it, [know that] it will be taken away from him and passed on to others. As the verse states, the wealthy man goes to sleep and when he opens his eyes his fortune is gone.

One who amasses wealth dishonestly, in half his days it will abandon him. Even if the wealth stays with him, he will not live to enjoy it. Rather, he is merely a guard, watching it for the righteous man who will get it next.

In fact, money can be the source of much aggravation and stress, ultimately causing his destruction.

Therefore, concludes R' Bachya, it is impossible to be free of worry unless one relies solely on HaShem.

One of the other benefits of Bitachon is that through his trust in HaShem a person will not come to serve others, seeking to find favor in their eyes or flattering them in hopes of gaining some reward from them. He will not need their favors, and will not be afraid to criticize their behavior when warranted.

Rather, one will be confident, secure, and able to be fearless in the face of those who act dishonestly.

- To be continued

**Thought of the week:**

**Faith is superior to reason because it enables us to accept even that which we cannot understand.**

"ויעשו כן בני ישראל וילקטו המרבה והממעט (שמות טז:יז)"

**"And the Children of Israel did so, and they collected – the ones who did more and the ones who did less."**

This miracle begs clarification. The Jews were commanded to collect a certain amount of Mon per person in their household, and when they measured afterwards, they consistently found exactly that amount no matter how much they had collected. This verse says they followed Moshe's directive and collected – some more some less.

Rashi says some did a lot of collecting, and some a little, yet all ended up with the prescribed amount, which was a great miracle. On this, the Sifsei Chachomim comments that the Jews did not intentionally defy Moshe's command by taking more or less than the 'omer' per head.

The Ibn Ezra remarks that simply understood, this verse means some collected more because they had a larger family and some collected less because they had a smaller family. Yet, says the Ibn Ezra, the sages said this occurrence was a matter of wonder. What was the hidden miracle of which Rashi and the Ibn Ezra speak, and why was it necessary?

If they were trying to fulfill Moshe's order, then it should not have been surprising that they came out with the proper amount per person. However, the next posuk tells us they used a measure to check their collections, and to their shock, they were exactly right, despite only having estimated what they were gathering. Additionally, doing it over and over, it was quite amazing that they had collected exactly the right amount. But there was more.

It wasn't just a parlor trick, finding that the amount was the exact measure. There was a point. Some who collected looked with a "tzar ayin," a disparaging eye. To them, when they collected an *omer*, they thought it looked like too little, so they gathered more. Others saw the world with an 'ayin tov,' a good eye, and though they hadn't yet collected an *omer* they felt they had gotten enough and stopped. Both of these people, the one who collected more, and the one who collected less, wound up with an *omer* per head, as HaShem directed.

The phenomenal message here was that the amount of effort one put in was largely irrelevant. His own estimation didn't matter either. What mattered was that HaShem ensured that each person got what he was destined to no matter what effort he expended or how he viewed it. Those with more people in the family didn't have to work any harder than those with fewer, because everything comes from HaShem. This is something that indeed seems hard to swallow. That is why they experienced this phenomenon over and over for forty years, to ingrain it in Klal Yisrael and enable them to trust in HaShem's oversight of the world.

It is a 'davar peleh,' an issue of wonder, as the Ibn Ezra says, that how hard I work doesn't determine what I will earn. It is unbelievable that someone else's good fortune doesn't detract from mine. Yet, that is the case because HaShem is not limited in His resources. Just as Chazal tell us that every leaf and blade of grass have their own angel directing them to, "Grow, grow," so too does the Ribono Shel Olam direct His bounty with a unique flow to each of us.

*When the Shach was a young man, he sat in the Bais Midrash learning, and was supported by his father-in-law. One day, his father-in-law informed him that it was market day in the town, and he should try to earn some money. The Shach obeyed his father-in-law and went to the marketplace where he bought merchandise for a low price, sold it for a higher price, and succeeded in earning a hefty profit. He then promptly returned to his beloved sefarim.*

*When the next market day rolled around, his father-in-law tried to convince him to try his hand once again. This time, the Shach refused. He quoted and explained the passuk in Az Yashir – "Amar oyev - 'The enemy says' – this is a reference to the Satan." "Erdof asig achalek shallal - 'I will chase, I accomplish, will split the loot.' – this means that the Satan will cause a man to earn a large profit until he gets so involved with his profit that he will forget his learning. Then, "Torishaimo - 'I will inherit him,' – I will also take the money which profited, and he will be left with nothing at all!"*