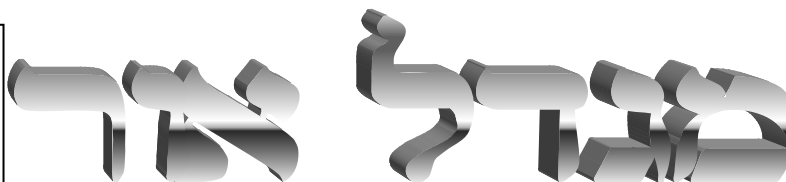


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לע"נ
ליבא בת ר' ישראל ניסן ע"ה
Mrs. Leeba (Lila) Kizelnik
ob"m
יארצייט י"א מנחם אב
From her loving family, who still
think of her constantly.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 8:08 - הדלקת נרות
8:26 - שקיעה
8:44 - זק"ש מ"א
9:20 - זק"ש גר"א
10:34 - סוף זמן תפילה
8:26 - שקיעה
9:15* - צאת הכוכבים
9:38 - 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 by R' Bachya ibn Pakuda.

Finding Your Dream Job

Last week we said that certain animals are suited for hunting prey while others are suited for catching fish or for eating grasses and herbs. Just as animals are created in such a way as to facilitate their existence through their place in the food chain, so is each man distinguished from other men in his talents, abilities, and interests.

Therefore, if a person is drawn to a certain occupation, and his body can tolerate the stresses thereof, and his mind is engaged by it and he is interested in it, he should pursue that occupation because HaShem created him with these attributes as this parnasa suits him.

That said, a person should not be discouraged if he does not find success in his work. Rather, he should go about his business feeling that he is fulfilling G-d's will by toiling, as we find that HaShem put Man into the Garden of Eden "to work it and to guard it." He doesn't need to produce anything, just work and try.

So too, says Rabbeinu Bachya, Man is to utilize all the animals that exist in the world to meet his needs for food and work and to build cities and countries. He is to marry and father children, and if he does not merit doing so, he is rewarded anyway for his proper intentions and devotion to HaShem's service. As the posuk says, "When you eat of the fruit of your labors, you are fortunate and it will be good for you," and Chazal say, "Let all your actions be for the sake of Heaven.

- To be continued

Thought of the week:
Children have more need of models than of critics.

"ויהי בארבעים שנה בעשתי עשר חדש באחד לחדש דבר משה אל בני ישראל... (דברים א:ג)

"And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke unto the children of Israel, according to all that the L-rd had given him in commandment unto them."

Rashi tells us that Moshe waited until the end of his life to rebuke the Children of Israel. It was only 36 days before he died that he began to chastise them. He learned this, says Rashi, from Yaakov Avinu, who also did not criticize his sons for their sins until the time of his death. There are several reasons for waiting, including the fact that the chastised person might wish to run away rather than face the critic again.

This makes sense at first glance, until we think about what Moshe was saying. He recounted the story of the spies, how Klal Yisrael sinned through them, and how, when they realized their error, the people wished to enter the land against G-d's word and many died. Those sins were terrible, and would be a harsh reality to face, but it was not to the culprits that he was speaking!

All those who had been involved in the sin of the spies, the Jewish men from twenty to sixty, perished in the desert. These were their children and grandchildren, who had not participated in the sin of the meraglim. Why then should they be embarrassed by the story and cause Moshe to withhold his rebuke for so many years?

Perhaps, though Moshe recognized that it was a decree of the Al-mighty that the Jews wander in the desert for forty years, he knew that the people themselves still had some work to do. Though not directly involved in the sin of the meraglim, they carried similar shortcomings to those who were. Therefore, this mussar would hit close to home, perhaps too close for comfort, and would cause uneasiness. He therefore chose to wait until the end of his life to mention these sins.

The Yerushalmi in Yoma (1:1) says: "Any generation in which the Bais HaMikdash is not rebuilt is considered as if they had destroyed it." While it does not mean that they physically destroyed it, it means that they are guilty of the same shortcomings of the generation in which the Bais HaMikdash was destroyed, and had they been alive at that time, it would have been destroyed because of them.

The tragedies of Tisha B'Av – the destruction of the Batei HaMikdash, exile, pogroms, suffering, and the other tragedies we lament on Tisha B'Av – can all trace their roots to the original sin of this day – the crying of the Jews upon hearing the spies' report, wondering why G-d hated them so, and why He brought them to the land of Canaan to meet their deaths.

Throughout the time in the desert, the Jews frequently found themselves questioning G-d's mercy and kindness. They wondered if they were worthy of His Divine Beneficence. They also questioned their leader, Moshe. Often they sat back paralyzed with fear. All these were the mistakes made by the Jews when the spies came back, and their children carried these fears and foibles with them.

Perhaps that is why in this parsha, when Moshe finally points out our flaws, the Torah addresses some of these concerns. It discusses the inheritances of Eisav and Lot. Clearly they were not righteous, yet HaShem gave them their own land. Should we question then that HaShem's kindness can gift us with a land even if we falter? Also, in this parsha the Torah tells us numerous times: "I have set this land before you, go inherit it," or similar statements. Unlike the Jews who cried helplessly when they heard the evil report of the spies, we cannot sit back and wait for victory, but instead we must be an active part of it. Similarly, we cannot sit back and wait for the Redemption, but we must actively work to bring it about, speedily, and in our days.

A well-known Chassidic Rebbe went to visit another Rebbe. While they met, they discussed words of Torah and drank a l'chaim together. Afterwards, one of his Chasidim approached the Rebbe who had made the visit and said, "Rebbe, your father had such a disagreement with the other Rebbe! They didn't speak to each other, yet you sit down and drink a l'chaim with him?!"

"You know," smiled the Rebbe. "I don't have my saintly father's Torah. I don't have his Tefila or his righteousness. Should I then have his machlokes?"