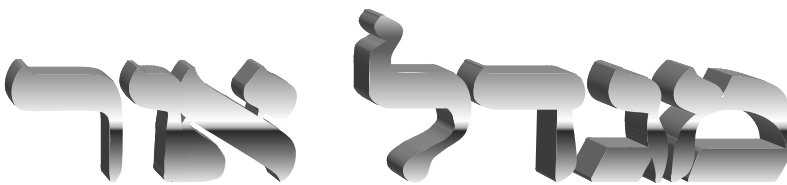


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Please learn the Torah on this sheet
as a zechus for a Refuah Shelaima

for **Shmuel Shmelka**
ben Sara Leah

A man in his 80's who is in critical
condition after being hit by a car.

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 7:32 - הדלקת נרות
- 7:50 - שקיעה
- 8:48 - זק"ש מ"א
- 9:24 - זק"ש גר"א
- 10:34 - סוף זמן תפילה
- 7:52 - שקיעה
- 8:37 - צאת הכוכבים
- 9:03 - צאת 72

*Based on Emergence of 3 stars

Wednesday 1:28:09 AM - מולד אייר -
Rosh Chodesh Iyar is Wednesday and Thursday.
Times Courtesy of MyZmanim.com and
EzrasTorah.org

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

It IS a Popularity Contest

Before Pesach, we were discussing the
differences between one who works and is
Bote'ach in HaShem, and one who works
without trust in HaShem.

The sixth difference is that the one who
trusts HaShem is beloved by all types of
people, and they rely on him, because they
know he will do them no harm. They are
at peace with him and do not fear that he
will take away their wives or their money.

He is similarly confident in them, for he
knows that no man or creation has the
ability to cause him any benefit or harm
(that's G-d's domain) therefore he is
confident that they will not harm him, just
as he doesn't seek any favors from them.

And, as he is confident in others and they
in him that they will not harm each other,
then he loves them and they love him, as
the verse states (Tehillim 32:10) "The one
who trusts in G-d will be surrounded by
kindness."

The one who does NOT trust G-d,
however...

- To be continued

Thought of the week:

**Most people who are brutally
honest get more satisfaction
out of the brutality than out
of the honesty.**

"מאזני צדק אבני צדק... יהיה לכם אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים" (ויקרא יט"ג)

"Just (honest) balances, just weights, a just ephah, and a just hin, shall you have; I am the L-rd your G-d, Who brought you out of the land of Egypt."

Parshas Kedoshim has over fifty mitzvos in it. With regard to many of them, the posuk reminds us, "I am HaShem," or "I am HaShem, your G-d." Only regarding the mitzvah of having honest weights and measures does Hakadosh Baruch Hu add, "Who brought you out of Egypt."

In actuality, the idea of having honest weights and measures is twofold. There is a negative command, a prohibition, against having inaccurate weights and measures, such as one who stores them in salt which affects their accuracy in a surreptitious manner. Then there is our posuk, which is a positive command, a *mitzvas aseh*, to ensure that the weights one uses are fair and balanced.

The Maharam Chagiz in his sefer, Eileh HaMitzvos, says the purpose of this positive command is that we actively seek out honest weights and measures and try to correct inaccurate ones so that there is absolutely no chance of cheating someone or stealing from him, but instead seeking out the truth very well so that we deal honestly with others. The question is what that has to do with Yetzias Mitzrayim.

The Gemara tells us that just as HaShem accurately differentiated between the Egyptian first-born and the Jewish first-born, so should we accurately measure. However, this leaves us with the question of why this verse says, "I am HaShem who took you out of Egypt." It could have said, "I am HaShem who saved you in Egypt," or "Who killed the first-born of Egypt." What is the special connection to taking us out of the land of Egypt?

When the Jews left Egypt, HaShem told Moshe to "ask the Jews to borrow silver and gold vessels." Chazal tell us that G-d had promised Avraham Avinu that his children would be slaves in a foreign land, but would leave with great wealth. Although the great treasure referred to the Torah, HaShem didn't want Avraham to say, "The suffering You fulfilled, but the promise of wealth You didn't." Even though Avraham would not have said it, because he trusted HaShem implicitly, HaShem wanted to preclude that claim even as a possibility so that there would never even be a thought that He did not fulfill His word.

That is how careful we must be with others. We must go so far out of our way to be fair and honest that people can see it and never have even a moment of doubt about our honesty, like when HaShem made the Jews leave Egypt with great wealth so that Avraham would not have even a moment's concern or question that HaShem did not keep His promise.

While other mitzvos end by referencing HaShem, most are things which others cannot see. Therefore we are reminded that HaShem knows our inner thoughts. However, when it comes to others, we must be even more careful. We must not only refrain from doing visibly wrong, but ensure that we actively pursue truth and integrity in a way can be recognized in our actions.

R' Chatzkel Levenstein z"l, the Mashgiach of the Ponevizher Yeshiva had a grandson in America who was critically ill. Over Shabbos, the boy passed away and after Shabbos a telegram was sent to Israel asking another Rav to inform him. When he came, R' Chatzkel said, "I knew he had passed away. On Friday night, I dreamed that my late father and another man were burying a sefer Torah."

The day this took place was the thirtieth day after the passing of R' Isaac Sher z"l, Rosh Yeshiva of the Slabodka Yeshiva. As they were speaking, someone came to ask R' Chatzkel, who was slated as one of the speakers at the Shloshim hesped of R' Sher, when he would like to go.

"I cannot speak there today," said R' Chatzkel. "I know that my words about R' Sher will arouse my own sadness about my grandson and I will cry. Those in attendance will think it was because of the Rosh Yeshiva but some tears will be because of my grandson. I cannot allow myself to shed false and misleading tears."

[Though he would not have said outright that the tears were for R' Sher, and he would not have lied, he still felt it wasn't truthful to fool people into thinking he was crying only about the loss of the Rosh Yeshiva!]