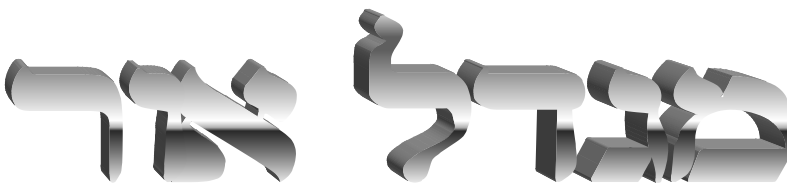


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B'Yisrael and remain a source of
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the Ribono Shel Olam.

Zmanim for שבת

Wesley Hills, NY

- 7:10 - הדלקת נרות
- 7:28 - שקיעה
- 9:06 - זק"ש מ"א
- 9:42 - זק"ש גר"א
- 10:47 - סוף זמן תפילה
- 7:30 - שקיעה
- 8:12 - צאת הכוכבים
- 8:42 - 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 almost a thousand years ago.

It's a Dirty Job – I don't Gotta Do It

The fifth difference between one who works with Bitachon and one who works without it, is that the one who has Bitachon works with physical things in order to prepare food for his spiritual journey that his soul will need after his death, and commodities that he will be able to utilize in the eternal life.

Therefore, he only engages in those avenues which he is sure will not prevent him from fulfilling the Torah completely and with perfection, and will enable him to reach Olam HaBa.

However, those means which might in any way impinge, even slightly, on his fulfillment of the Torah, or through which he might possibly go against the wishes of the Creator, he will avoid at all costs, lest he bring upon himself a disease instead of a cure.

The one who does not rely on HaShem, though, and relies on his own efforts and the things which he feels can bring him success, will take whatever comes his way without regard for whether it is appropriate or revolting, and he does not think about what will happen after his death.

On these two, King Solomon said, "A wise man is fearful, and steers clear of sin; while a fool continually transgresses G-d's Will and is confident that he will come to no harm.

- To be continued

Thought of the week:
Opportunity's favorite disguise is trouble.

”...וראה הכהן והנה נרפא נגע הצרעת מן הצרוע” (ויקרא י"ד:ג)

“...and the Kohain shall look and behold, if the tzora’as blemish has healed from the ‘tzarua’(the one afflicted with tzora’as.)”

When the Kohain sees that the skin has healed, he begins the purification procedure. The wording of the posuk, however, seems to contain extra words. While we know the Torah does not use a single word for no reason, the words “from the ‘tzarua’” seem superfluous.

Clearly, the one who had the tzora’as is the one being examined, and whose blemish has cleared up. Why does this need to be mentioned?

The Kli Yakar offers an insight that the person is referred to as a ‘tzarua,’ one who has tzora’as, and not as a ‘negua,’ meaning one who has a blemish. The point made is that the person was not an innocent bystander who merely happened to be the recipient of this skin irritation, but rather, it was because of something he himself had done and the cure can only be effected by correcting the internal failings which led to the tzora’as.

We may ask, however, why we would call him a tzarua after the blemish has healed. The Mishna in Bava Metzia says that we do not remind a repentant sinner of his former deeds and the Gemara there (58b) says that embarrassing someone is like spilling their blood. If he has already repented, why make the point that he was afflicted because of his failings?

To this, the Kli Yakar answers that we realize the tzora’as was caused by his sins. Despite this, and the fact that he only repents because he was forced to by the tzora’as, HaShem accepts his Teshuva and heals him. This idea is so important that he is called a ‘tzarua’ even after the fact. We are to learn from this that G-d is compassionate and will accept repentance even from one who has sullied his own soul and circumstances force him to repent. No one should ever give up and feel that it is too late to right the wrongs he has committed.

There is another possible explanation as well. When the man became afflicted with tzora’as, he was shut out, ostracized from his community, and forced to loudly proclaim his impurity. It seemed like the biggest tragedy to befall him.

Yet, during his time of separation he introspects, he meditates on what HaShem wants from him, and becomes closer to G-d. He has a transformation that is not only physical, in the clearing up of the outbreak, but spiritual, and he gains a stronger relationship with HaShem through it and becomes a better person. In effect, the tzora’as was not a curse, but a blessing.

When Moshe came to Pharaoh, the Jews were oppressed even more, and Moshe questioned HaShem about this. The commentaries say this increase in the work was actually an acceleration of the decreed servitude and enabled them to leave Egypt sooner.

Sometimes the things that seem the most difficult and horrible to us are merely HaShem’s way of preparing us for better things and taking us to the next level. Therefore, the person is now happy to be called a tzarua, for he sees it as a turning point for the better in his life.

A good-looking fellow had a great job, phenomenal sporting accomplishments and hobbies, and an absolutely miserable personal life. He could never get past a first date. Then tragedy struck.

His mother developed cancer and had no one else to care for her. To his credit, he quit his job and moved several hours away to her small town in the middle of nowhere. He got a mediocre job there, and with no nightlife for the next two years, until she succumbed to her illness and passed away, he spent all his time taking care of her.

He moved back to the big city and in a short time he was married and starting a family. Looking back, he saw that before he had been so self-centered nobody was interested in him. However, the years focused on giving and caring for another changed him and he was able to now have a loving relationship. Those two years of torture turned out to be training, and turned his life around. Far from a punishment from G-d, it was a gift.