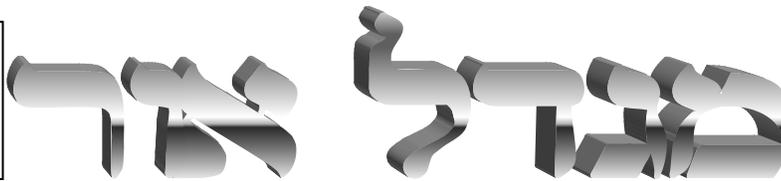


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Dedicated by the **Amsel & Safrin** families  
in honor of the marriage of their children  
**Meir & Shoshana** שיחיו.  
May the young couple be Zoche to build  
a Bayis Ne'eman V'Kadosh B'Yisrael  
and be a source of much Nachas to their  
families, Klal Yisrael, and HaShem.

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*A publication dedicated to Harbotzas Torah*

### Zmanim for שבת

Wesley Hills, NY

- 8:14 - הדלקת נרות
- 8:32 - שקיעה
- 8:38 - זק"ש מ"א
- 9:14 - זק"ש גר"א
- 10:29 - סוף זמן תפילה
- 8:33 - שקיעה
- 9:15 - צאת הכוכבים
- 9:45 - צאת 72

Times Courtesy of MyZmanim.com

*A Bit of Bitachon - A weekly infusion of security from Chovos HaLevavos by R' Bachya ibn Pakuda.*

#### **Cheaters Never Prosper**

The goodness that HaShem sometimes bestows on sinners may be because they once did something good, and HaShem is paying him back in this world, so he may be destroyed completely in the next.

Sometimes, HaShem does not give the sinner wealth for himself, but rather it is on deposit with the sinner until HaShem gives him a righteous son who will be worthy of the money, as the posuk in Iyov says, "He will prepare, but the tzaddik will wear." Also, as it states in Koheles, "G-d implants the idea in the mind of the sinner to amass wealth, in order to give it to he who is goodly in the eyes of G-d."

Other times, the good that an evildoer enjoys is the main cause of his death and suffering. (How many wealthy people have been kidnapped, hounded, or suffered heart attacks and so on?)

Sometimes HaShem allows him to enjoy goodness because G-d knows that he will ultimately repent as did King Menashe.

There may be occasions when a man enjoys wealth because his father did mitzvos and merited that his children should benefit. Though the child doesn't deserve it, HaShem bestows it in the father's merit.

Sometimes, too, the wealth of the wicked will be established as a test of the righteous, to see whether they are truly righteous or will leave the path of HaShem to ingratiate themselves to, or imitate, the sinners who they see prospering.

However, those who remain true to HaKadosh Baruch Hu, despite seeing the sinners prosper, and tolerate the fact that the wicked rule over them, it is clear that they are truly righteous and for this they will be rewarded.

*- To be continued*

**Thought of the week:**  
**Self-mastery comes through denial of the little things.**

**"כי צורים הם לכם... ועל דבר כזבי בת נשיא מדין אחתם המכה ביום המגפה על דבר פעור."**

***"For they antagonized you with their guiles in the matter of Pe'or, and in the matter of Kozbi the daughter of a Midianite prince, their sister, who was killed on the day of the plague, in the matter of Pe'or."***

The Torah seems to be saying two different reasons to harass Midian. The first is because they conspired to get the Jews to worship the idol Baal Pe'or, and the second is because of whatever happened with the Midianite princess Kozbi. However, it is not obvious what that was.

Clearly, she died because of her public lewdness with Zimri, the prince of the tribe of Shimon. However, the Torah words it that she died on the day of the plague, "in the matter of Pe'or." It would seem that the reason for her promiscuity was to lead the Jews into sin, so they might be convinced to worship the foreign deity. In that case, the two items are one and the same – that they enticed the Jews to worship avoda zara. Why, then, does the Torah differentiate?

It may be that the Torah is clarifying that what she did was not for the purpose of pleasure, but entirely for the worship of her idolatry. In other words, lest you think that she was doing something different, know that her complete intent was for the Pe'or.

Again, that only strengthens the question that there is only one reason to persecute Midian, and only one way they wronged the Jews. But that is not the case.

True, the Midianites sought out Bilaam to curse the Jews, and took his advice that the only way to get the Jews to worship idols is to first drag them down with promiscuity. [This is a powerful lesson on its own, and we must be wary of this stumbling block.] However, that was one thing that they did, a physical effort to cause the Jews to sin. Then there was a second attack.

When Kozbi, a Midianite princess, abandoned her dignity by acting as she did, it caused a stir in Heaven. Here was a gentile willing to give up her self-respect and even her life for the worthless god she believed in. What would the Jews be willing to do for their G-d, the true Creator and Master of the World?

Therefore we are warned to harass them and cause them pain for what they did, both physically and spiritually. We understand how to physically attack them, but how can we hurt them spiritually? By countering their spiritual efforts in kind.

They strove to cause us to sin. We can hurt them by remaining pure and refusing to degrade ourselves. They wanted to harm us so badly they were willing to die. We respond by serving HaShem so strongly that we dare to live! We take every moment of life and infuse it with holiness. That is how we don't die for G-d, but live for Him.

The death we must be willing to suffer is the destruction of the lusts of our Yetzer Hara. Whether it is guarding our eyes from what we shouldn't see, our lips from what they shouldn't say, or killing the jealousy and resentment in our hearts and forgiving people, these are the sacrifices G-d wants from us. That is how we will cause the Midianites and their ilk untold pain, and, at the same time, give HaShem Yisbarach incalculable pride in His children.

*In a concentration camp, at the height of the Nazi terror, two young men, R' Yosef Friedensohn and a younger boy named Binyamin, were given the job of cleaning the barracks. One day, as they went about this chore, they found a piece of bread one of the Polish prisoners had hidden under his bed.*

*R' Yosef said, "How should we divide this up? We should split it evenly since we found it together." "What?!" exclaimed Binyamin, "You want to take this bread and eat it? We have a chance to make a huge Kiddush HaShem! (Sanctification of HaShem's name)" Despite being starving, this Jew hungered more for a chance to do a mitzvah and give HaShem pleasure.*

*And so, they approached Yanik, the Polish gentile who had hidden the bread and returned it. The next day, another gentile came over and said, "I saw how you returned that bread to Yanik. You Jews are special. All people should act as you did."*

*- A true story, as heard from R' Paysach Kohn*