

SUBSCRIBE YET?
If you didn't get this in your e-mail, you're missing out!
E-mail
info@jewishspeechwriter.com
to get it.



Mazel Tov to
Sruly and Penina Landa
(and big sister Chana)
of Boca Raton, FL on the birth of
Ahuva Bracha תחיל!
May you and the Ribono Shel Olam
have much Yiddische Nachas from
your family.

©2010 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 8:06 - הדלקת נרות
- 8:24 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:26 - שקיעה
- 9:08 - צאת הכוכבים
- 9:38 - צאת 72

Shabbos 5:23:16 AM - מולד תמוז

Times Courses of MyZmanim.com and
EzrasTorah.org

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

What's the Use?

As everything is decreed by HaShem, why is it necessary for people to work for a living, or to put in effort to get their sustenance?

There are two reasons HaShem decreed that people should work:

First - In His wisdom, HaShem determined that people should be clearly tested, whether or not they will heed HaShem's wishes or rebel against Him. Therefore, He created people with external needs, such as food, drink, clothing, shelter, and a spouse, then commanded that Man seek out these needs and acquire them according to specific behavioral guidelines.

Those things which G-d decreed he would attain he will attain; those things which G-d decreed he shall not attain shall remain out of Man's reach.

However, the test will clearly show how the person went about achieving those ends and based on his intentions and efforts will he be rewarded or punished, even if his efforts bore no fruit.

The second reason Man must work is that if he had nothing to do, his mind would turn towards sin and improper thoughts and Man will not spend time thinking of how much he owes the Creator for all the good he showers upon us.

- To be continued

Thought of the week:

A real leader faces the music, even when he doesn't like the tune.

"למטה יהודה כלב בן יפנה. למטה יששכר יגאל בן יוסף. למטה אפרים הושע בן נון" (במדבר יג-ח)

"For the Tribe of Yehuda, Calev ben Yefuneh. For the tribe of Yissachar, Yigal ben Yosef. For the Tribe of Ephraim, Hoshea bin Nun."

In reading the list of names, something jumps out at us. They are not listed in order! They are not listed by age order, nor are they listed according to their encampments in the desert. In fact, it seems to be rather random and unlike any other place that the leaders of tribes are mentioned.

The Ramban addresses this question and comments that in this case, the Torah chose to list them in order of greatness of the individual messengers. They were all leaders of their tribes and great men, but they were not equal. There were some who were wiser or older than the others and they were listed in this order.

While this explains the order used here, it doesn't tell us why this was the order used in referring to those sent to spy out Eretz Yisrael. The only other time such an order was used was later when leaders were appointed from each tribe to divide up Eretz Canaan.

Of all the situations which required the naming of leaders, this one was the most tragic. The spies spoke ill of the Holy Land and led to much suffering and death. It cannot be coincidental that they were listed in an unusual order.

Chazal tell us that these men were leaders of fifty, of the groupings established at the suggestion of Yisro. The Zohar tells us they were afraid to lose this standing when they entered Eretz Yisrael, therefore, they chose to slander the land so they might maintain these positions. Note, they were not leaders of thousands, but only of fifty, and yet they fought to maintain their status.

Such people were not thinking about their tribes, nor were they thinking about Klal Yisrael. They were thinking solely of themselves. Perhaps the Torah alluded to this fact by listing them not in Tribal order, but in the order of their own personal achievements and merits.

Because they were concerned with their own honor, not with that of others or even HaShem, they became blind to the truth. They were bribed by their own desires and this led to the downfall not only of these men, but of the entire generation, which was subsequently condemned to death in the desert by the Al-mighty. It also became the source of all the tragedies, calamities, and travails that would later befall the Jewish people over the millennia on and around Tisha B'Av,

When it came time to divide the land, HaShem chose to utilize this order again, perhaps to prevent a recurrence of this horrible story. By reminding people what happens when we look out solely for ourselves, HaShem ensured that it would not happen again upon the division of Eretz Yisrael.

We must learn the lesson of the meraglim that when we seek the benefit of others we will find truth, beauty, and success. If, however, we see only ourselves, we will find nothing but sorrow, pain and unhappiness.

A king once held a banquet and invited his subjects. They sat at long, narrow, tables filled with the most delightful dishes the people had ever seen. The smells were heavenly and the food was in abundance. But there was a problem.

The spoons and forks the king provided were exceptionally long. It was impossible for any of them to hold the cutlery and bring the food to their mouths. They sat in hunger and frustration for a long while until they saw two people at one table enjoying the meal to the fullest. Sitting across from each other, they held the long spoons, and each fed his friend.