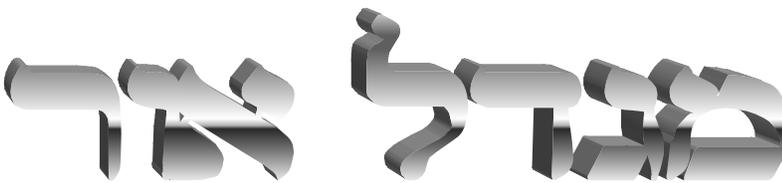


לע"נ בריינדל בת ר' אליהו ע"ה  
**Mrs. Bertha Davids ob"m**  
Who taught Jewish children for over  
thirty years in the Breuer's  
community and elsewhere. Her  
legacy lives on in those whose lives  
she touched.  
יארצייט ט"ז סיון תנצב"ה



Mazel Tov to  
**Moishy and Leah Spilman**  
of Monsey on the occasion of  
**Zevy's Bar Mitzvah.**  
*May you have much Yiddische  
Nachas from him and all your  
children.*

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A publication dedicated to Harbotzas Torah

### Zmanim for שבת

Wesley Hills, NY

- 8:13 - הדלקת נרות
- 8:31 - שקיעה
- 8:34 - זק"ש מ"א
- 9:10 - זק"ש גר"א
- 10:26 - סוף זמן תפילה
- 8:32 - שקיעה
- 9:22 - צאת הכוכבים
- 9:44 - 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.*

#### Yesterday, Today and Tomorrow

*We continue explaining the group who  
"seek collateral from G-d," by saying they  
first need to amass sufficient wealth to  
support themselves and their families in  
this world for the rest of their lives, and  
then they can calmly focus on serving G-d.*

A righteous man asked some people: "Is it possible that G-d will take you to task today for not fulfilling your obligations to Him tomorrow or in the future?"

They answered, "Who knows if we will even be alive in the future and if we'll ever become obligated in those things? We can only do what we need to now, not future items. He can't possibly blame us for not fulfilling them now!"

"Aha," said the saint. "Just as each moment has its purpose, so does G-d grant you a specific livelihood and income for that moment. And, just as G-d would not ask you to fulfill something before its time had come, so should you be embarrassed to ask G-d for parnasa whose time has not come. Yet you ask for income for years that have not arrived, for a wife and children you may not yet have, and not only for necessities but for luxuries, for times that you don't even know you will ever live to see!"

It is not enough that you feel no need to fulfill your future obligations to Him, but it doesn't even dawn on you that you have neglected your past obligations, while He has never defaulted on completely providing your sustenance!"

- To be continued

#### Thought of the week:

**Judaism was not created by Man to define G-d. It was created by G-d to define Man.**

**"ויאמר ה' אל משה לאמר. דבר אל בני ישראל ואמרת אליהם ועשו להם ציצת..."**

**"And HaShem said to Moshe, saying: Speak to the Children of Israel and say unto them, and they shall make for them tzitzis (fringes)."**

The typical verse found throughout the Torah is "Vayedaber HaShem el Moshe," HaShem spoke to Moshe, but here it says, "Vayomer," HaShem "said" to Moshe. The term 'spoke' connotes a firmer tone, while 'saying' is softer and more comforting.

The Ohr HaChaim quotes Chazal who explain that after the Jewish fellow was killed for transgressing the Shabbos by collecting twigs, Moshe defended the Jews saying that during the week they had Tefillin to remind them of the Mitzvos but what would remind them of the Mitzvos on Shabbos? To that HaShem answered that He would give them the mitzvah of Tzitzis which they would always have to remind them of the Mitzvos. Therefore, the more conciliatory phrase of "saying" is used as it is a response to a "searching heart."

Interestingly, however, the next posuk goes back and forth, using both the term "speak" and the term "say." What was the point?

The word 'speak' was used to convey that this was a mitzvah, meaning it is not merely an option but a requirement. That makes sense, but then the words "and say unto them" are used to soften it again. What is the Torah telling us here, and why specifically in a portion which we recite twice daily?

Perhaps we can understand the exchange as follows. Moshe sought some means of protecting the Jewish People. He said they cannot be faulted for erring when they don't have a tangible reminder of HaShem's Mitzvos. To that HaShem provided a solution – Tzitzis! They are to be worn daily and remind us of all the mitzvos of HaShem.

For our benefit, HaShem made this a mitzvah, a requirement. He used the word 'Daber, Speak' to convey just how serious the mitzvah of Tzitzis is and that it must be done. But then, HaShem wanted Moshe to convey something else.

Yes, the Jews are obligated in My mitzvos. But the point is not to force them to do My will. Rather, everything in My world and My Torah is for their benefit. "Say to them" that they should make Tzitzis, softly explain that it is "for them" and their advantage that they do the Mitzvos, even when it is not the most convenient or pleasant action they think they could be taking.

Much as a child who takes unpleasant medicine must be explained that this will help him be healthy and free to run and play, so must Klal Yisrael understand that the Mitzvos are given to us out of love and concern for our well-being.

The Tzitzis remind us of all 613 mitzvos because the numerical value of the word is 600, and each corner has 8 strings and 5 knots, for a total of 613. In life, sometimes things are straightforward like the strings. Sometimes they're challenging, symbolized by the knots. Other times, the meaning is hidden, like the numerical value. Despite this, we know Tzitzis was given to us as a favor, and so it is with all the Mitzvos. If we look at the Tzitzis and see all this in them, we will remember the Mitzvos and be able to do them each day with a joy and happiness borne of knowing that we are loved and that what we do matters to HaShem Yisbarach.

*R' Mordechai Gifter z"l was once learning with his Rebbi, R' Avraham Yitzchak Bloch z"l. "Oy," exclaimed R' Avraham Yitzchak, "How can we ever learn Torah L'shma,' for its own sake, when it is so geshmak (pleasurable) to learn Hashem's Torah?"*

*The student and future Rosh HaYeshiva thought a moment and suggested "Perhaps, Rebbe, learning Torah until you can experience and enjoy its sweetness IS called Torah L'shma."*

*His Rebbi smiled at the insightfulness of this comment and said, "Yes, my son, I believe you are exactly right."*