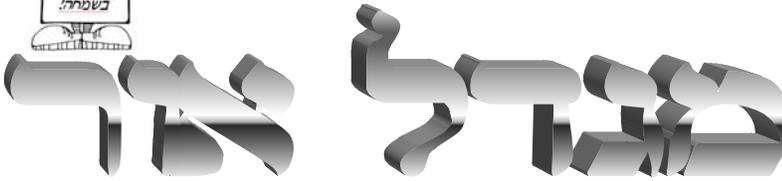


When the fast falls on Shabbos, Taanis Esther is made earlier but Tisha B'Av is pushed later. Taanis Esther is about connecting to HaShem and His hearing our prayers. We hurry that up. Tisha B'Av is a sorrow, and those shouldn't be dealt with any sooner than necessary. Daya l'tzara b'sha'ata, things are bad enough when they happen, no sense getting upset ahead of time.

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לע"ז ליבא בת ר' ישראל ניסן ע"ה
ויבדלח"ט לזכות רפואה שלימה למרים בת רחל
ודומה עליזה שרה חנה בת אסתר ליבא



A publication dedicated to Harbotzas Torah

This week's issue sponsored in honor of the 25th Yahrzeit of R' Moshe Feinstein z"l
Words cannot do justice to his praises but, like Mordechai, he taught Torah to his entire nation and actively sought tolerance and peace for all.
May his memory inspire us to be as great as we truly can be. Yehi Zichro Baruch.

Zmanim for שבת

Wesley Hills, NY

- 6:48 - הדלקת נרות
- 7:06 - שקיעה
- 9:27 - זק"ש מ"א
- 10:03 - זק"ש גר"א
- 11:03 - סוף זמן תפילה
- 7:07 - שקיעה
- 7:49 - צאת הכוכבים
- 8:19 - צאת 72

Times Courtesy of MyZmanim.com

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

One Way or Another

The third difference between those who work with Bitachon and those who work without it is that the Bote'ach, despite being involved in business, doesn't place his hopes in his efforts nor does he expect them to be the source of his success. He also is unworried that they will cause him harm if HaShem doesn't want that to happen. He is involved in a livelihood with the sole intention that he is fulfilling G-d's commandment that Man be productive.

If these means bring him success, he attributes it to G-d alone and does not grow affection for them as the "source" of his good fortune. If not, he is not despondent for he knows that it will come from HaShem when He is ready and desirous to send it. The Bote'ach does not despise nor cease his efforts because his intention is solely to serve G-d by doing his share in society.

Mordechai told Esther to hurry to Achashveirosh without delay. She said that she had not been summoned for some time, so it was likely that she would be summoned soon.

Mordechai said, "Who knows if this is why you were placed in the palace?" Isn't it obvious? Clearly she was the queen so she could save the Jews! But no.

Mordechai knew that if Esther did not save the Jews, HaShem would send a different messenger to do it as He saw fit. Esther had no power of her own; she was merely a pawn in the King's master plan.

- To be continued

Thought of the week:
When you sacrifice for others you are not giving anything up; you are saving it for later.

"דבר אל אהרן... לאמר זאת תורת החטאת במקום אשר תשחט העלה תשחט החטאת" (ויקרא יח)

"Speak to Aharon and his sons saying, "This is the law of the sin-offering, in the place where the olah was slaughtered shall you slaughter the sin-offering."

What is so significant about the fact that the korban chatas was brought in the same place as the korban olah? The commentaries explain that HaShem wanted to spare the sinner embarrassment by making it indistinguishable to the onlooker whether the fellow had sinned or not. This seems to reflect the merciful, loving side of HaKadosh Baruch Hu.

A few paragraphs later, however, regarding the Shelamim, which is brought in appreciation for a salvation HaShem has granted one, or to simply show the strength of the relationship (Shelamim from the root "Shalem" meaning whole or in consonance with something,) we see a different side of the Al-mighty. The Shelamim must be brought for G-d, accompanied by an array of breads and eaten within a finite time. Any leftovers must be burned. One who eats the korban Shelamim in a state of impurity, will be spiritually cut off from G-d, and may die young.

For a korban of peace, this certainly has numerous restrictions. It would seem that these are the requirements of a demanding G-d, One more concerned about His rules than how the person bringing the sacrifice feels. This is quite different than the message of the korban chatas being brought in the same place as the olah.

There is a tremendous difference. The one bringing the sin-offering realizes he has damaged his relationship with HaShem and wishes to rectify this. He is willing to do whatever it takes, even if that means embarrassing himself. For such a person, G-d meets him halfway and doesn't wish for him to be embarrassed more than necessary.

However, the one who brings a Shelamim yet does not follow the guidelines, shows that he believes he does not need to work on his relationship with HaShem and that he feels he is "good enough." For such a person, the record must be set straight that it's not enough to feel close to HaShem, but rather, one must actually *be* close to Him, and the only way to do that is to follow His laws.

The Manos HaLevi quotes a dispute among the Rishonim whether there was music at Achashveirosh's party. Some say there was not, because the Bais HaMikdash had been destroyed just fifty-odd years earlier and the Jews did not listen to music out of mourning. Had there been music, they would not have attended, and yet, despite this great devotion to HaShem, they attended against the express directive of the Gadol HaDor, Mordechai!

Now we can understand why the Torah is so exacting when it comes to the korban Shelamim. When one feels comfortable, it is likely that he will let his guard down, and do things he would not do were he objective about the appropriateness of his actions. The lesson is that the korban Shelamim is for G-d, not for us, and we must be focused on making HaShem happy. Then He will, in turn, make us joyous and happy.

The same applies to our relationships with others. We cannot assume that all is fine and dandy. We must actively seek out their benefit and well-being. On Purim, we internalize this by giving gifts of friendship and taking care of the needy. We strengthen our relationship with Man, and through this, with G-d Himself.

A woman who had recently recovered from a severe depression found out she was expecting. Fearing this might bring on a relapse, the couple approached R' Moshe Feinstein z"l for guidance. The woman's therapist received a call from R' Moshe asking if her health were indeed in danger, to which the doctor replied in the affirmative.

"If the family were millionaires," asked R' Moshe, "and they could hire people to offload her responsibilities allowing her adequate rest, would she still be at risk?" The doctor agreed that her stress would be lessened and the likelihood of depression would be greatly diminished.

"In that case," said R' Moshe, "it is not the pregnancy that is causing harm, but the lack of money. That places the burden on us to raise funds to assist her." He and the doctor did just that.

R' Moshe's clear vision saved the day as the woman received the help she needed, gave birth to a healthy baby, and did not suffer from a relapse of depression.