

Pesach Cleaning?
Make room in your inbox for the Migdal Ohr! E-mail info@jewishspeechwriter.com with SUBSCRIBE in the subject to get it.



Sponsored I'llui nishmas
ר' ישראל בן דוד אריה ע"ה
Israel (Izzy) Kaplan ob"m
of Toronto, Ontario, Canada.
May he be a mailitz yosher for his family and for Eretz Yisrael, which he cared so deeply about.

©2010 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:56 - הדלקת נרות
7:14 - שקיעה
9:19 - זק"ש מ"א
9:55 - זק"ש גר"א
10:57 - סוף זמן תפילה
7:16 - שקיעה
7:58 - צאת הכוכבים
8:28 - צאת 72

Times Courtesy of MyZmanim.com

א Bit of Bitachon

A weekly infusion of security from Chovos HaLevavos, a classic Jewish work written by R' Bachya ibn Pakuda nearly a thousand years ago.

Continued from last week –

Another one of the benefits Bitachon gives one in his service of HaShem is that his wealth does not detract from his trust in HaShem because he doesn't trust in his money, but rather in HaShem. To him, his money is just on loan to him from G-d, with instructions to use it a certain way for a limited amount of time.

If the money stays with him a while, he does not rebel against HaShem or His Torah. Further, such a person does not remind others of the favors he has done them or expect praise and acknowledgment for it. Rather he thanks HaShem that he was chosen to be the emissary to do good for others.

If he loses his money, he is unfazed. Instead, he thanks G-d for taking away the deposit, the same way he thanked Him when it was given to him.

He is happy with his lot, he does not wish to see losses happen to other people, and he is not jealous of the money of anyone else, as Shlomo HaMelech, the Wise one said: "The tzaddik eats and his soul is satisfied [without worry or jealousy.]"

- To be continued

Thought of the week:

The meaning of life is to give life meaning.

”דבר אל בני ישראל לאמר כל חלב שור וכשב ועז לא תאכלו.” (ויקרא ז'בג)

“Speak to the children of Israel saying: Any fat of oxen, sheep or goats – you shall not eat.”

When going through the korbanos, the Torah mentions the korban Shelamim, the Peace offering, and how it is supposed to be eaten in purity. The Torah interrupts the discussion to forbid one from eating the chailev, a specific type of fat, of any type of animal which could be used for a korban, and to prohibit eating blood. For both these sins, the penalty is kares, untimely death on this world and a severing of the spiritual connection to HaShem in the next. Then the Torah goes back to the process of bringing the Shelamim.

Why does the Torah interject these warnings here, and why does it specifically outline the type of animals, namely oxen, sheep and goats, and not just tell us “all animals offered as sacrifices?” These three are notably mentioned together as a phrase in the laining of Yom Tov, the second day Pesach and the first two days of Sukkos, when we begin with the words, “An ox or a sheep or a goat which shall be born, shall remain with its mother for seven days and from the eighth day on it is desirable for a korban to HaShem.”

Perhaps it is intended to refocus our thinking. When thinking of a Peace offering, the donor might imagine his saying to G-d, “Everything is good; You are good to me, let it stay that way.” He eats from the korban, and some is offered on the altar. He might be misled into thinking that his possessions are his, but he has to give HaShem His “piece of the action.”

Therefore, before we talk about what is being offered on the mizbe'ach, the Torah says, “The chailev of any animal, even when it is not a korban, is forbidden to you, because it is the type of animal which might be offered as a sacrifice.” The familiar phrase of “*shor v'kesev v'aiz*” reminds us that from the moment of birth of these animals, we are waiting to see when we can offer them for a korban. Our primary focus is not eating them ourselves, but using them to serve G-d.

Similarly blood, which is called the life or spirit of an animal, is forbidden because we must recognize that life itself was not given to us merely to enjoy ourselves. While we may indeed enjoy life, and we should, we must remember that the purpose of it is to serve HaShem and do what pleases Him. Once we realize these facts, the Torah can continue with its explanation of how to offer a korban Shelamim, assured that we now view it from the proper perspective.

It is also fitting, therefore, that the punishment for one who violates these prohibitions is kareis, spiritual excision. As we said, the placement of the prohibitions reminds us that life and possessions are for a spiritual purpose. One who thinks it is all about him misses the point and may very well jeopardize all the good he is granted, in this world and the next.

A poor man once came to the tzaddik, R' Mendel of Riminov, bemoaning his dire poverty. The Rebbe handed him a generous donation, and before the poor man left, he gave him an additional coin. A family member asked him, “Why did the Rebbe give him tzedaka twice?”

R' Mendel answered, “The first time I gave him because his crying touched my heart. The second time I gave him for the sake of the mitzvah of tzedaka.”

The Rebbe continued, “This is hinted at in the posuk, “You shall surely give him;” – “give” is emphasized twice. Give once for your sake - so your heart should not be hardened and you should accustom yourself to have compassion on others, and through this Hashem will have compassion on you. Then you should give a second time - for the sake of the poor man, for the mitzvah of tzedaka.