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A publication dedicated to Harbotzas Torah

שבט Zmanim

Wesley Hills, NY

- 8:03 - הדלקת נרות
8:21 - שקיעה
8:47 - זק"ש מ"א
9:23 - זק"ש גר"א
10:36 - סוף זמן תפילה
8:21 - שקיעה
9:09* - צאת הכוכבים
9:33 - 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.

Lucky Sevens

The things for which a person must have Bitachon in HaShem fall into seven categories:

1. Things which relate to his own body and bodily needs.
2. Things that affect his wealth and possessions.
3. Things that apply to the people in his life - his wife, family, friends, loved ones and enemies.
4. The mitzvah requirements incumbent upon him which affect him alone. (e.g. Tefillin, emuna, eating matza.)
5. The mitzvah requirements incumbent upon him which affect or include others (e.g. giving tzedaka, doing chesed, or dealing honestly in business.)
6. The reward a person will receive in the World to Come, corresponding to his actions in this world.
7. The reward a person will receive in the World to Come which HaShem gives His chosen ones as a gift, as it says in tehilim, "How abundant is the goodness which You have hidden away for those who fear You!"

Now, since I have delineated these seven factors as the basis of Bitachon in HaShem, it is incumbent upon me to explain the manner in which Bitachon should be used in them and what a person must do to fulfill his obligations from his side, in order to achieve these seven things.

- To be continued

Thought of the week:

If G-d is your co-pilot,
switch seats!

"ויתעבר ה' בי למענכם ולא שמע אלי..." (דברים ג' כה)

"And HaShem was annoyed with me because of you and didn't heed my [prayers...]"

Rashi teaches us that Moshe understood that he was not allowed to enter the land of Israel because of the Jewish People and the incident with the waters of Meriva. It seems that in this posuk, Moshe is placing the blame on them very squarely.

However, the Sifsei Chachomim elucidates that phrase "because of you," used here does not mean it was the Jews' fault, but rather it was for their sakes, and in their honor. He explains that when Moshe used the words, "Hear me now, you rebels," his fate was sealed. It was inappropriate to use such terminology, even if the Jews were in the wrong.

[On a similar note, although Bar Kamtza was wicked, and defamed the Jews to the Government, his embarrassment was able to help bring about the destruction of the Bais HaMikdash because HaShem was worried about even the honor of such a Jew. See Gitin 55b-56a]

The phrasing of these words, in light of their actual meaning, can teach us an important lesson. Often, we find ourselves casting blame on others for our own failures and shortcomings. It is the fault of our parents, our teachers, our spouses, our bosses, our kids, and so on. It is because of everyone else that we cannot achieve our goals.

In truth, though, like when these words were uttered by Moshe, it is clear that the underlying fault is our own. It is because of what we have done or not done that things happen, and this is something we must understand if we are to merit true redemption.

The Sipurno makes a different comment which can enlighten us further along these same lines. He explains that Moshe told the Jews that he had beseeched G-d to allow him into Eretz Yisrael because then he would establish the Jews there eternally, and they would never be able to be exiled. HaShem did not permit this, however, because He had already "raised His hand" in a sort of vow that He would scatter the Jews amongst the nations.

This seems rather difficult to understand, especially when the word *l'maanchem* is translated as "for your sakes." Why wouldn't HaShem let Moshe do what he wanted, since it would have brought eternal bliss and peace upon the Jews?

The answer, of course, is that despite the fact that Moshe, the most enlightened and spiritually-infused man in Jewish history, thought this would be good for Klal Yisrael, HaKadosh Baruch Hu knew differently. Had Moshe built a Bais HaMikdash which could never be destroyed, HaShem would have been unable, as it were, to take out His wrath on sticks and stones, and would instead have had to wipe out the people. (It is suggested that this is also why Dovid HaMelech could not build the Bais HaMikdash.)

The message from both these lessons is that we often blame others or else we blame G-d when things don't go our way. What we need to remember is that we don't have the whole picture, and that our judgment is therefore impaired. The only true judge there can be is the one who knows all and sees all – HaShem Yisbarach Himself.

A man visited an insane asylum and when he entered one room, he found an inmate staring blankly at the wall and moaning, "Nechama'le, Nechama'le, how could you do this to me Nechama'le?!" The guest asked the nurse for an explanation. "At one time," she said, "This fellow dated a woman named Nechama'le. He really wanted to marry her but she left him and married someone else. He lost it, and has been doing this ever since."

A bit down the hall, they came to another room. Here too, the man was moaning, "Nechama'le, Nechama'le, how could you do this to me Nechama'le?!" Taken aback at this woman's obvious impact, the visitor asked, "What happened, did she dump him too?"

"No," replied the nurse. "That's the guy she married."