

Bringing the Farbrengen Home

YOUR UNIQUE PURPOSE

Your Portion In The Land

By: Rabbi Shaul Wertheimer

How the land of Israel was divided between the 12 Tribes is discussed exclusively in this week's parsha, Pinchas.

The Torah tells us, as explained in Bava Basra 122a, that this was no usual lottery, and was done with an element of Divine inspiration.

The division of the Land represents the spiritual portion that is given to each person, the unique mission that is incumbent upon each one of us.

Just like each of the 12 Tribes received their own portion in the Land to work and cause to blossom, so too each person has a specific spiritual task to fulfill.

How do we determine what is our portion in life? How am I to know what is my special task?

Seemingly, I should contemplate my surroundings, reflecting on my interests and talents, and whatever I am most drawn to, surely that is my unique portion.

We all have a mitzvah in which we will shine.

It's true, of course, that we must do all the mitzvos, but there is one particular mitzvah in which I will shine.



There is one particular mitzvah which is uniquely connected to my neshama. This special mitzvah is not determined logically, based on what I like or where my talents lie.


So how am I to know what it is?

One approach is that whatever is most difficult for me, that is my special job, that is my portion in the Land.

And that's why it's so difficult for me. The Yetzer Hara knows that it is through this particular mitzvah that my soul will really shine, and he therefore puts up a fight that I should not succeed!

The very fact that it's a challenge is proof of how vital it is!

What mitzvos are hard for you? Are there parts of Torah that you stay away from?

It very well may be the reason why you were placed on this earth. Through these most challenging mitzvos, we just may discover our portion in the Land. 

Torah Q&A for Your Shabbos Table

Q: Why do we lean on our arm when reciting Tachanun?

A: When we would bow down in the Courtyard of the Beis Hamikdash, there would be 4 amos (6 feet) between everyone, in order that you would not be able to hear the sins that another person was confessing, and he would be embarrassed.

To recall this practice, we do something similar when reciting Tachanun nowadays, "hiding" our head, so that no one will know what we are praying about.

Nefilas apayim (in our context AKA tachanun) means falling on the face, and it demonstrates that we depend on Hashem. There is a Torah prohibition of bowing on a stone floor, and it was therefore necessary to either turn your face to the side, or place a barrier between your face and the ground.

It was eventually decided to no longer do *nefilas apayim* in this full manner. However, it remained customary to lower our head, covering our face with a talis or the sleeve of a shirt/jacket (one should not lean directly on one's arm).

משנה ברורה קל"א, ג

א גוט שבת

A City of Refuge

Know What Is Above

by Misha'el Sionov

Chazal teach in Pirkei Avot (2:1):

דע מה למעלה ממך

know what is above you.

calls for a constant awareness of G-d's supervision of the world. On a deeper level, the Ba'al Shem Tov would read the line to portray another powerful message.

דע -

you should know that

מה למעלה -

that which is above

ממך -

is from you

In other words, we can never underestimate or downplay our own conduct. The way we act has a tremendous spiritual effect on the world. Hashem gave us the power to bring down positive energy from Heaven when we perform mitzvot and acts of kindness.

Think about how many mitzvot you perform in your life, even the "simple ones" that may be taken for granted. By you keeping Shabbat or donning tefillin or eating kosher. Even reacting with patience, kindness, and emuna to certain stimuli, can elicit immense Divine mercy.

Our connection with G-d is so deep and He gives us such power. Never forget that there are no limitations for an infinite soul; one "small" deed can go a very long way. ☯



Chassidic Story A Jew From Bukhara

By 1943, around 30,000 Polish refugees had settled in Bukhara as they prayed for the defeat of Nazi Germany. Among the refugees were three men, Zalman, Abba & Itcha.

Employed as government sanctioned photographers, the men made a living and even managed to save a few rubles. At first they davened in the house of the Shochet (who was also the Mohel) but before long it was obvious they needed a larger space. Money was collected for a new house which quickly proved to be too small.

The men decided they needed a large property to build a proper shul and mikvah. Pesach was approaching, and Zalman, Abba & Itcha opened up a matzah bakery to raise funds. The local Jews were thrilled. They bought matzah and even donated extra funds for those who could not afford the expense. The bakery raised 25,000 rubles which is close to half a million dollars in 2025.

Miraculously, permission was granted, and a permit

in the names of the Polish refugees was issued by the Russian government.

Finally the men found a perfect house that was fenced in with a courtyard. The courtyard was crucial for the large crowds on Yomtov. Zalman set off to find the owner of the property and negotiate a deal.

After arriving at the home, Zalman could not locate the owner. Disappointed, he began to leave until suddenly he spotted a man in the area. Unsure if the man was Jewish, Zalman addressed him in Russian: "Do you know where the owner of the property could be?"

"I am the owner," answered the man.

"I heard that your house and courtyard are for sale. How much are you asking?"

"Twenty five thousand rubles and not a *groshen* less."

Zalman knew the price was fair but needed to save some of the funds for renovations. He tried to negotiate a lower price to no avail. Finally he said, "listen, I think you are a Jew and I want to buy your property to secretly build a shul and mikvah..."

"For a mikvah?!", the man responded with great excitement. "Give me your hand and promise that you are not joking." Zalman extended his hand.

"In that case I am ready to present the property to you for free," the man said. The shul was ready the following Tishrei and packed with refugees full of gratitude to Hashem and the incredibly generous and benevolent Bukharian Jew who donated the property. ☯

HAYOM YOM

22 Tammuz

A chassidic aphorism makes the head clear and the heart clean; a chassidic virtuous practice fills the home with light; a chassidic melody fortifies hope and trust, brings joyousness, and places the home and family in a state of "light."

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In honor of our wonderful children and grandchildren - Shaul & Tzipah, Mendel, Shoshi, Sruli, Shmuel and Zalmy."

8:05pm Candle Lighting

8:15pm Mincha

Followed by Kabbalas Shabbos

8:00am Tehillim

9:00am Chassidus

10:00am Davening

7:45pm Mincha

9:10pm Maariv / Shabbos Ends