

Email "Sign up" to  
[betjournal@gmail.com](mailto:betjournal@gmail.com)  
to receive the  
weekly BET issue.

**BET**  
BRINGING EVERYONE TOGETHER

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI  
SOKAVA REBBE

כִּי לֹא עַל-הַלֶּחֶם לִבְדּוֹ יִחְיֶה  
הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִּי-ה'  
יְתִיָּה הָאָדָם

MAN DOES NOT LIVE BY BREAD  
ALONE, BUT RATHER BY, WHATEVER  
COMES FORTH FROM THE MOUTH  
OF HASHEM DOES MAN LIVE.




**MONSEY**  
URGENT CARE  
77 ROUTE 59, MONSEY, NY 10952  
845-356-CARE



## Eikev

A number of years ago I had the opportunity to spend some time with one of the grand children of Baba Sali, Rav Shlomo Buso. He told me a story of a Tzadik that came to a certain town to give chizuk and of course fundraise. It was late at night and he was studying in the town shul when he fell asleep. He was startled awake in middle of his sleep and sees the Shamash of the shul standing over him with a knife ready to stab him. The Tzadik jumps up and begs for his life pleading that the man to spare his life. The Shamash falls down and starts to cry bitterly and the Tzadik asks him what the matter is. The shamash responds, "I have been serving the community for my whole life, and we built shuls, schools, and all the infrastructure necessary for a community. The only thing we are lacking is the grave of a great Tzadik, I was hoping you would not mind volunteering". They were looking for a human Korban but he declined.

The Baba Sali had an older brother Rav David who due to his greatness was called Ateret Roshainu the crown of our head. He is buried at the southern Sahara of Morocco bordering with Algeria. Over a hundred years ago the two countries were at war and as always the Jews were in the middle. The Jews were constantly being accused that they are spying for the other side. The Algerians wanted to wipe out the entire Jewish community to send a message to all that this is what happens to those who spy for their enemy. Harav David was the Rosh Yeshiva and the spiritual leader and he sent a message to the Algerian authorities saying, if you crush the head of the snake then the body dies. He volunteered to be a Korban on behalf of the Kehila and be killed to spare the rest of the people. The Algerians accepted. They placed him into a Cannon and blew his body across the landscape. The Algerian army prohibited anyone to collect his body parts and bury them. Rav David had requested from two people that if they do him the chesed of burying his body

parts they will have a portion in Olam Habah right next to him. The two men did this chesed shel emes and the Algerian army killed them.

A korban Olah is one in which the entire animal is burnt. The Midrash Tanchuma explains that the Olah is to rectify the sin of improper thoughts. The connection between the two is that a person is obligated to love Hashem with all his heart and when a person has negative or evil thoughts, chances are he is lacking in his connection with Hashem. The Korban is there to reconnect a person totally with Hashem and it is done by putting the entire animal up to be burnt for Hashem.

This is the message of Kriyat Shema with all your life. We should be Zocha to have such Ahavat Yisrael and Ahavat Hashem to be willing to give ourselves over totally for others. May Hashem avenge our enemies.

Shabbat shalom



**NEW MINYANIM ADDED:**

**EARLY MINYAN MINCHA FRIDAY**  
1:39, 2:00, 2:30, 3:00, 3:30, 4:00

## SHABBOS ZMANIM

CANDLE LIGHTING	7:56 <sup>PM</sup>
MINCHA <sup>18 TENT</sup>	7:00 <sup>PM</sup>
MINCHA <sup>TENT ALEPH</sup>	7:30 <sup>PM</sup>
MINCHA <sup>BAIS CHABAD</sup>	8:13 <sup>PM</sup>
SHKIYA	8:14 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	5:12 <sup>AM</sup>
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00 <sup>AM</sup>
BUCHRIM MINYAN <sup>20</sup>	9:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
<b>NEW</b> SHACHRIS <sup>18 MAIN</sup>	<b>NEW</b> 10:15 <sup>AM</sup>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA	6:00 <sup>PM</sup>
SHIUR ON PIRKEI AVOS PERK DALED	7:25 <sup>PM</sup>
MINCHA <sup>SHALOSH SEUDOS</sup>	7:55 <sup>PM</sup>
SHKIYA	8:13 <sup>PM</sup>
MARRIV	8:53 <sup>PM</sup> <sup>18 TENT</sup> , 8:58 <sup>PM</sup>

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:32 M 5:31 T 5:34 W 5:35 T 5:36 F 5:37

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:30 M 6:29 T 6:29 W 6:28 T 6:27

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:00 M 7:59 T 7:58 W 7:57 T 7:55

### AUGUST 01 - AUGUST 06

NEITZ IS 5:52 - 5:57  
PELAG IS 6:42 - 6:39  
SHKIA IS 8:12 - 8:07  
MAGEN AVRAHAM  
8:51 AM - 8:54AM  
GRA- BAAL HATANYA  
9:27AM- 9:30 AM

Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**  
Tzvi Blech : Gabbai Sheini

Summer 2021

**בית מדרש אור חיים**  
BAIS MEGASH OR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD | HONNEY, NEW YORK 10952

**ק"ץ תשפ"א**

## WEEKDAY MINYANIM

<b>שחרית</b>	<b>מנחה ומעריב</b>	<b>מעריב</b>
6:15AM Tent 2	12 MIN Tent 2	As late as * Tent 2
5:30 Tent 1	12 MIN Tent 2	As late as * Tent 2
6:45 Tent 2	AT תשק"ת * Tent 2	10 MIN Tent 2
7:00 Tent 2	10 MIN Tent 2	20 T Tent 2
7:15 Tent 2	20 MIN Tent 2	Tent 2
7:30 Tent 1	30 MIN Tent 2	Tent 2
7:45 Tent 2	40 MIN Tent 2	20 T Tent 2
8:00 Tent 2	50 MIN Tent 2	Tent 2
8:15 Tent 2	60 MIN Tent 2	Tent 2
8:30 Tent 1		
8:45 Tent 2		
9:00 Tent 2		
9:15 Tent 2		
9:30 Tent 1		
9:45 Tent 2		
10:00 Tent 2		
10:15 Tent 2		
10:30 Tent 1		
10:45 Tent 2		
11:00 Tent 2		
11:15 Tent 2		
11:30 Tent 2		
11:45 Tent 2		
12:00 Tent 2		

**מנחה 18 ↓**  
מנחה גדולה (between 1:10-1:30)  
1:45 3:00 4:15 5:30 6:45 8:00  
2:00 3:15 4:30 5:45 7:00  
2:15 3:30 4:45 6:00 7:15  
2:30 3:45 5:00 6:15 7:30  
2:45 4:00 5:15 6:30 7:45

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [Secretary@18forshay.com](mailto:Secretary@18forshay.com)

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA **6:24** PLAG **6:44**



# PARSHAS EIKEV: TWO MOST IMPORTANT WORDS

When learning this week's Parsha I challenged my chavrusa to tell me what he thought I would list as the two most important words in the Torah. He took up the challenge and guessed the right passuk. In the beginning of the fifth Aliyah, Moshe Rabbeinu reminds us of the most important question we must ask ourselves each moment of every day. מה השם שואל מעמך כי אם ליראה. What does Hashem ask of you? (See Ramchal's Mesillat Yesharim and Sefer Eitz Chaim where he develops this point fully and emphasizes that each day we need to spend time contemplating the question.) If we don't constantly examine ourselves as to why we are here in this world then most likely we won't be moving towards the correct goal. Reb Noach used to drill this point to his student by saying, "If you don't know what you're living for than you haven't begun to live." When asked why they are living, most people will stare at you blankly or admit that it's a great question but will be clueless as to how to reply. In truth the answer isn't so noticeable and can easily be missed. Even with the above passuk where the first few words call out for us to wake up and question our existence we tend to gloss over the last few words which in truth point us to the answer. So what is the answer?

The passuk that follows these words ends with the לטוב לך -- for your good. I humbly suggest that these two words might be the most crucial words in the Torah. That's what Judaism is all about; this is what Hashem wants from us--to spend our entire life focused on this goal. As we say in davening, the entire Torah is Toras Chaim, an instruction for living and being alive. This has a greater meaning beyond just our physical breathing. According to Judaism, being alive is living a life of meaning, of reaching the highest forms of pleasure. This has been man's pursuit from the beginning of time.

Unfortunately Torah many times is not presented properly. Instead of illuminating its profound infinite wisdom and deeply mes-

saged instructions, it is taught as a law book seemingly given by some oppressive ruler trying to make our lives miserable.

This is why the words in this week's Parsha לך לטוב are so important. If we are unable to see the good in the world it's not because the Torah hasn't shown us the way. We simply do not appreciate the depth of the words written there and the joy it provides.

There are many wonderful illustrations of this concept. One example can be found in Maseches Tamid daf 32 which is the numerical value of heart. The Gemara is describing a very interesting discussion about Alexander the Great, the ultimate personification of physical might, wealth and beauty. He spends most of his life traveling around the country trying to uncover what each human is searching for. He meets up with the Jewish rabbis and asks them, "Who is mighty? Who is rich? Who is wise?" For each question the rabbis give an answer that describes heartfelt and inner working attributes. Wisdom is seeing the consequences of one's actions. This comes from deep introspection. Might is about taking control of our inclinations and wealth is about focusing on what we have. It's not a coincidence that Alexander has this conversation with the Jewish people. It represents these three perspectives as the real path towards a joyous life.

Alexander also asked the rabbis a strange question: "What should a person do so he can live?" The rabbis answered in an equally strange manner. "He should kill himself." Obviously killing oneself cannot be taken literally. Rather the commentary explains that it means having total humility, no haughtiness. Here again we see that the ultimate truth is that being alive requires much humbling and a continual effort to bettering ourselves so we can move closer to Hashem. This of course cannot be accomplished quickly or easily but it must be a constant lifetime endeavor.

May we merit to live true healthy and happy lives.

**Bais Medrash  
Ohr Chaim is  
looking for a  
Baal Koreh for  
Shabbos**

**Please contact  
betjournal@gmail.com  
or text 718-344-0475**

**Very competitive  
salary**

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY RD. MONSEY NY 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

**יום כיפור קטן - מוקדם**

יום ה' פרשת ראה

**Thursday August 5**

1:30pm – Tent ב

1:45 – 20 ↑ עם קריאת ויחיל

3:00 – Tent ב

5:00 – Tent ב

6:00 – Tent ב

7:25 – Tent ב 40 min. before shkia  
Followed by Maariv

8:00 – Tent א 5 min. before shkia  
Followed by Maariv

Ladies Section by all Minyanim

Shkia 8:07



## THE CHIPS OF YOUR LIFE WILL MAKE YOU RICH

### MOSES' WEALTH

In this week's Torah portion, Eikev, Moses recounts the dramatic tale of how, following the Revelation at Sinai, G-d carved out Two Tablets, engraved them with the Ten Commandments, and presented them to Moses on Mt. Sinai. When Moses descended the mountain, however, he observed that the Israelites had created a Golden Calf as an idol. Moses seized the Tablets and smashed them before their eyes.

After a confrontation with G-d, Moses persuades Him, as it were, to forgive the Jewish people for their betrayal. G-d instructs Moses to carve out a second pair of tablets, to replace the first smashed ones.

### IN MOSES' OWN WORDS:

עקב י, א-ב: בַּעַת הַהוּא אָמַר יְהוָה אֵלַי, פָּסַל-לִי שְׁנַי-לְוַחַת אֲבָנִים כְּרֵאשִׁימִים, וְעָלָה אֵלַי הָהָרָה; וְעָשִׂיתָ לִּי אֲרוֹן עֵץ. וְאָכַתְבָּ, עַל-הַלְּחֹת, אֶת-הַדְּבָרִים, אֲשֶׁר הָיוּ עַל-הַלְּחֹת הָרֵאשִׁימִים אֲשֶׁר שִׁבַּרְתָּ; וְשָׂמְתָם, בְּאֲרוֹן.

At that time, the Lord said to me, "Hew for yourself two stone tablets like the first ones and come up to Me onto the mountain..."

The Sages, always sensitive to nuance, focus on the word "for yourself" ("lecha"), which seems superfluous and even misleading, as though these tablets were being carved for Moses himself. The verse could have stated, "Carve two stone Tablets." What does it mean "Carve for yourself?"

The Talmud deduces from this that Moses was permitted to keep the chips of the second Tablets, hewed from sapphire. As Moses hewed the stone into Two Tablets, all the left over chips became his. Indeed, the word in Hebrew for "hew," pesal, also means the leftover chips, the refuse (pesoles). This, says the Talmud, transformed Moses into a very wealthy man.

נדרים לח, א: אמר רבי חמא ברבי חנינא, לא העשיר משה אלא מפסולתן של לווחות, שנאמר: "פסל לך שני לווחות אבנים כראשונים", פסולתן שלך היא.

Talmud Nedarim 38a: Moses became wealthy only from the waste remaining from hewing the Tablets of the Covenant, as it is stated: "Hew for you two tablets of stone like the first" (Exodus 34:1). "Hew for you" means that their waste shall be yours. (As the tablets were crafted from valuable gems, their remnants were similarly valuable.)

רש"י תשא לד, א: פסל לך: הראהו מחצב סנפיריטון מתוך אהלו, ואמר לו הפסולת יהיה שלך, ומשם נתעשר משה הרבה.

Rashi: G-d showed Moses a sapphire mine from within his tent, and He said to him, "The [sapphire] chips shall be yours," and from there Moses became very wealthy.

This is a strange commentary. What is this, a business deal? Moses, you carve out the second Tablets, and you get a cut! It seems distasteful that Moses is making money from the sacred Tablets containing the Ten Commandments! If G-d wanted Moses to be wealthy, He could have found many a way.

Besides, why did Moses need the money anyway? Living in the desert for his entire life, receiving all of his needs directly from G-d, did he really need savings for a rainy day?

I will present two insights, from two great spiritual masters. (The first comes from the third Rebbe of Chabad, the Tzemach Tzedek, Rabbi Menachem Mendel Schneerson of Lubavitch (1789-1866); the second—from his grandson, the fifth Lubavitcher Rebbe, Rabbi Sholom Dov Ber Schneerson (1860-1920), known as the Rebbe Rashab.)

### THE REFUSE, NOT THE ESSENCE

Torah confers upon a human being a richness and royalty. Some 3,400 years ago, at the foot of a lone mountain, the Jewish people received a gift that transformed their life and destiny for eternity. The Torah imbued Jewish life with the dignity of purpose and the grandeur of the infinite. The Torah saturates every moment with ultimate meaning; it grants the Jewish heart, the Jewish home, and the Jewish community – rich and poor alike – a taste of heaven.

Yet the richness of Torah, the wealth that comes along with a Torah life, is merely the "pesoles," the "refuse" of Torah, the leftover "chips." It does not capture the essence of Torah. What is the essence of Torah and its Mitzvos? They are the expression of the Divine, the voice of ultimate truth, transcending all material and spiritual benefits of this world or next world, for G-d transcends and precedes all benefits. Torah is our opportunity to touch the Divine in His essence, to reach beyond all our limitations and unite with G-d. What value is there to the richness that Torah confers upon my life—stability, meaning, purpose, consistency, focus, inspiration, discipline, depth, passion, family, faith, conviction, love, etc.—to the truth that Torah allows me to go beyond all of existence and touch the Creator Himself?

The richness of Torah pales in comparison to the core truth of Torah itself. The richness of Torah is how it benefits me, in this world, or in the next. But what value does that have relative to Torah itself—the ultimate truth which transcends even the highest actualization and fulfillment of "I."

### THE CHIPS OF YOUR LIFE

We now come to the powerful insight by the Rebbe Rashab.

The second Tablets differed drastically from the first. As the Torah relates, the first Tablets were created by G-d himself, while the second were hewed by a human being—Moses. He is the one who carved out the stone into Tablets; only then did G-d inscribe on them the Ten Commandments.

This reflected the difference within the Jewish people before and after the creation and worship of the Golden Calf: Initially, the Israelites were heavenly, pristine, and sacred, hence they were capable of receiving Heavenly Tablets, crafted in Heaven. After they tasted sin and endured spiritual failure, they could only receive the second set of Tablets which were man-made, and were inferior to the first. In the process of failure and rehabilitation, we confront our darkness, weakness and vulnerability. We are not any longer a clean slate of heaven; instead, we have much "pesoles," refuse, sediments, and filth to deal with.

Comes the Torah and teaches us a powerful lesson in life: It is from the "chips" of the second Tablets that Moses acquired his greatest wealth. The first Tablets had no "chips," no refuse and waste. Heaven knows not the pain of failure, filth of promiscuity, the abyss of addiction. The Second Tablets, in contrast, had many a chip. They represented our confrontation with addiction, shame and deception.

Moses was a "wealthy" man. But his true wealth came only from the second Tablets—from the light and truth that is generated when we confront our darkness and we transform it into light. When we gaze at our "chips" and we turn them into Divine Tablets. It is from the confrontation with our inner gravel and trauma, that we discover our profoundest richness and our deepest truths. It is when we can look at our proclivity to depression, despair, and capitulation, and use it as a springboard for awareness, that we grow to discover an inner wealth not available in the heavenly, pure and holy first Tablets given by G-d himself to pure and innocent people.

Despite the unparalleled richness of Moses' soul, his deepest richness came from dealing with the "pesoles," with the refuse, sediments and gravel of his people. This is the wisdom and depth that emerges from life's "dirt" and grime, from amid struggle and inner strife.

As growing human beings, we must never run from our inner refuse, and from the refuse we see in others. Like Moses, our truest wealth will come when we discover and extract the sparks hidden in the "chips" of the human



## BRACHOS

In Devarim 10:12 the posuk tells us, "Now, what (ma) does Hashem want from you? Just to have yiras sho-mayim." The Gemara Menachos 43a learns from this pokuk that we should not read the word as it is written, ma, but rather me'ah. A person must recite 100 brachos a day.

If someone makes a bracha levatala, it would not be counted toward the total of 100 brachos for the day. The question is whether or not a bracha she'eino tzricha has the same status of not. According to the Magen Avraham 47:5, a person cannot count a bracha she'eino tzricha as part of his 100 brachos.

What would happen if someone already heard kiddush himself but makes kiddush for family members who were not yotze kiddush yet? The bracha on kiddush is definitely counted as part of the 100 Brachos for those being yotze. What about for the person making kiddush? The same question applies regarding a shaliach tzibbur that already davened his own Shmoneh Esrei. The differentiation can be made that the shaliach tzibbur must repeat the Shmoneh Esrei even if there is no one being yotzei, but kiddush may not be repeated if nobody else is being yotze. What is the status of a bracha that was said when someone forgot Yaaleh Veyavo and davened again? Does that bracha count toward the total of 100 brachos? Does the first tefillah count and he just needs to repeat his davening to say Ya'aleh Veyavo, or does the first one not even count? The nafka mina would be whether he forgot Ya'aleh Veyavo on Shabbos Rosh Chodesh, but did not forget Retzei, and upon repeating his bentsching he forgot Retzei but not Ya'aleh Veyavo. Does he need to bentsch a third time or not? If we say that he needs to bentsch a third time, the brachos said the first two times would be considered a bracha she'eino tzricha and not a bracha levatala.

The Shelah and Magen Avraham argue whether or not one is allowed to make a bracha that is not needed in order to reach the total of 100 brachos. The Shelah says it is permissible to say a bracha she'eino tzricha

to complete your me'ah brachos. What about if someone else has not completed their me'ah brachos? Is it permissible to say a bracha she'eino tzricha for someone else?

The Magen Avraham 655 says the fact that we allow a shvus d'shvus bemakom mitzva is only when you need this done for yourself, but not for someone else. There is a halacha in Shulchan Aruch that states that one is not permitted to commit an aveira to save someone else from committing a worse aveira. The Shaarei Tzion 5 argues with this position and says there is no difference between shvus d'shvus bemakom mitzva for yourself or for your friend. It would seem this argument can satisfy our question concerning whether or not someone can make a bracha she'eino tzricha for someone else. The Shulchan Aruch 354:5 tells us that if someone does not have what to eat on Shabbos, the chachamim were mattir him to be oiver on the shvus of rediyashapas and take enough bread out of the oven for three meals. The Biur Halacha says that only applies to feed himself, and not for his friend. We could reconcile between the two Mishna Berurasthat regarding rediyas hapas we don't find any hetter to do it for someone else. However, when it comes to amira le'Akum, we do find that one may say the instructions on behalf of his friend. It would seem from this that one would not be able to make a bracha she'eino tzricha for a friend.

The Magen Avraham brings a raya from the Gemara in Yoma 70a that discusses the leining on Yom Kippur. The leining from Parshas Pinchas is done ba'al peh so as not to mish the Torah because of tircha detzibura. We don't bring out another sefer because then they would be required to make another bracha, which is not needed. This took place on Yom Kippur, when we have a shortage of the me'ah brachos, yet we did not allow other brachos to be said unnecessarily. The Elya Rabba writes that this is true for the hamon am who did not have 100 brachos, but the Kohen Gadol did. He therefore could not make brachos on behalf of the hamon am.

May we all be zocheh to say and receive all the brachos!

## ואכלת ושבעת וברכת

And you ate and are satisfied and you should thank Hashem.

Bentsching should be read from a bentcher or siddur as is evidenced in the following amazing story told at the shiva of Reb Meir Zakovitch ז"ל.

Reb Meir had been very careful to read Birchas Hamazion from a siddur from the time he was 16 years old. He would not wash on bread unless he was sure that he had a bentcher to bentsch with. While everyone was washing their hands to eat, he would be busy looking for a bentcher. If he could not find one he would not wash. At the shiva, people who came were asked to accept upon themselves to only bentsch from inside a bentcher.

Among the people who accepted this upon himself was a sofer from Bnei Brak. He had just finished a commissioned sefer torah and was looking for another commission. With a new commission he would be able to support his family for many months.

He went to the agent

and asked that a commission be found for him. The agent told him that while he was a very excellent sofer his work lacked the oomf that would distinguish him from other excellent sofrim.

He was a bit depressed by this and returned to his rented room to eat, before he washed his hands he remembered his commitment to only bentsch from inside a bentcher. He looked around the room and upon opening a closet he saw a bentcher that was written in Ksav Ashuris on a parchemt identical to the way a sefer torah would be written. The handwriting and style was magnificent and knowing that he needed to improve his writing he sat down and rewrote the page copying the handwriting of the bentcher.

Just as he was finished a friend called and asked if he had a sample of his writing to show to someone. He grabbed the sheet he had spent the last 3 hours writing and received a new commission.

Chazal have told us that the benefit of reading Birchas Hamazon with proper concentration and from inside a bentcher will lead to prosperity and blessing.



# EVERY MILLISECOND MATTERS

There are many lessons to draw from the Olympics currently taking place in Tokyo. The tenacity, resolve, grit, discipline, drive, and sense of teamwork of each athlete, is simply inspiring and can serve to motivate each one of us to pursue our dreams relentlessly. Olympians serve as examples of being extraordinarily focused and determined to realize the goals they have set for themselves. They are not satisfied with anything less than putting forth their very best effort and achieving the best results. Watching them obligates each one of us to identify at least one dream or goal for ourselves and to pursue it with everything that we have.

But there is another lesson that strikes me during this Olympic season and it too is applicable to our lives. Most of us tend to devalue time. Young people think that they will live forever and have endless amounts of time before them. Older people sometimes feel that the prime of their lives is over and spend the days trying to pass the time. Contemporary society has even developed an idiom "killing time." Technology has made this task easier as we can pass the hours mindlessly surfing the web, playing on our smart phones or flipping the channels.

From a Jewish perspective killing time is a crime tantamount to murder, only when you do it, you are both the perpetrator and the victim simultaneously. Time is among the most precious commodities that we have. Once it has passed, it cannot be recovered. If it is wasted, it cannot be made up. There is a limited amount of it allocated to each one of us and with every passing second we come closer

to emptying our account. As badly as we would like to slow it down sometimes, or speed it up at others, we cannot control time as it moves along at a steady pace entirely beyond our controller manipulation.

Each moment of our lives is precious and pregnant with possibility. We have the choice to fill our time with noble pursuits like helping others, improving ourselves, challenging our minds, developing our souls, caring for our bodies, or connecting with family and friends. Or, God forbid, we can allow time to pass without anything meaningful, squandered, wasted and unused.

As endless and limitless as time may seem in our lives, in truth every single moment counts. There is no place that we see the value of every second more poignantly than the Olympics. Athletes train their entire lives building up to this moment. Whether diving into a pool or pushing off the starting line of the track, everything they have worked for comes down to this. Races are often decided in the fraction of a second. The difference between qualifying or staying home, winning a medal or simply showing, being celebrated or a forgotten can be a millisecond.

Not only must we make every day in our lives count, every hour, every minute and as the Olympics teaches us, every millisecond matters, and can make or break us. If we combine all those milliseconds that we waste, we can find the time we think we don't have, to pursue noble endeavors and to achieve our goals, aspirations and dreams.

A Jew once asked Rav Yisroel Salanter "if I only have fifteen minutes a day to learn, what should I learn, Chumash, Gemara, Navi or Halacha?" Rav Yisroel answered – "Learn Musar, character development, and you will realize that you have much more than fifteen minutes a day to learn."



# EVERY MOMENT IS PRECIOUS

(Author Anonymous)

To realize the value of ONE YEAR  
Ask a student who has failed his exam.

To realize the value of ONE MONTH  
Ask a mother who has given birth to a premature baby.

To realize the value of ONE WEEK  
Ask an editor of a weekly newspaper.

To realize the value of ONE DAY  
Ask a daily wage laborer who has ten kids to feed.

To realize the value of ONE HOUR  
Ask those waiting for a loved one in surgery

To realize the value of ONE MINUTE  
Ask the person who missed the train.

To realize the value of ONE SECOND  
Ask a person who has survived an accident.

To realize the value of ONE MILLISECOND  
Ask the person who won a "silver" medal in the Olympics.

Take advantage of every moment and be a champion at whatever you aspire to do.

THE ENTIRE KEHILA OF BAIS  
MEDRASH OHR CHAIM WISHES

*Mazal Tov to Our Dear Friends*

*Shimon and Dassy Ganz*

&

*Avi and Chanie Weinberg*

*(Dr. Simcha)*

*upon the engagement of their  
children*

*Ahuva & Mordy.*

יהי רצון שתזכו לגדלה לתורה לחופה ולמעשים  
טובים מתוך רוב נחת והרחבת הדעת



*Let's Rise*

MONSEY CHALLAH BAKE

*Come Join*

40 WOMEN IN  
HAFRASHAS CHALLAH

*Thursday, August 5th*

7 NEVA COURT • 8:00 PM

PLEASE RSVP

917-721-0855

MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT  
917-750-5523 IF YOU WOULD LIKE TO PURCHASE  
DOUGH FOR \$20

HOSTED BY:

ETI WEINBERG, HENNY KLIPPER & GITTEL FOLLMAN

## סעודת פרידה

שבת קודש פרשת עקב הבא עלינו לטובה

The entire Kehila of Bais Medrash Ohr Chaim is invited to a Seudas Prida  
(Kiddush Rabah) this Shabbos after davening for our dear friends

## Moishe & Esther Deutch.

They will be making Aliyah and we wish them incredible success starting a  
new life in ארצנו הקדושה.

Moishe and Esther have been Stalwart supporters of our Bais Medrash for  
many years and have been involved and committed to almost every one of  
our plethora of programs.

We will miss their enthusiasm, dedication and their friendship.

Most of all, we will miss them

ה' ישמר צאתכם ובוֹאכם, מעֲתָהּ וְעַד עוֹלָם



# The Silent Witness

Rabbi Yissocher Frand

And you shall write them on the doorposts of your homes and your gates. (Devarim 11:20)

The Mezuzah stands like a sentinel at the door, we pass it whenever we enter or leave the room. What are we to think as we look upon the mezuzah? What are we to contemplate when we see the letter shin on the case and are reminded of the holy scrolls within?

The Rambam, at the end of his presentation of the laws of mezuzah, tells us to think about the eternal nature of the Almighty. This will inspire us to awaken from our slumber and come to the realization that nothing in this world is permanent other than the Almighty, His Torah.

Why does the mezuzah remind us of these concepts?

Perhaps it is because the mezuzah is a silent witness to the ebb and flow of history and human events. Think about the mezuzah of an old shul or some other venerable edifice. It has been hanging there for decades if not centuries. It has seen infants brought into the shul to be circumcised, and it has seen these same people grown old brought into the shul to be eulogized and buried. It has seen generations come and go. It has seen empires rise and fall. It has seen the birth of ideologies and their demise.

In the last century alone, our hypothetical mezuzah would have seen humanism, capitalism, materialism, existentialism, each embraced as life philosophies and then discredited. It would have seen the rise of the Soviet Union and Communism and their ignominious collapse.

It would have seen the creation of the Third Reich, the Thousand-Year Reich, its perpetration of the Holocaust against the Jewish people and its ultimate defeat and destruction. It would have seen the birth of Israel and its growth to maturity.

When the railroads were introduced in the 19th century, people thought the new technology was so perfect that it would never change. The railroad companies sold corporate bonds for centuries in advance. And where are they all today? On the scrap heap, along with their rusting trains.

Human beings are always seeking immortality. This invention, this idea, this building, this book, this one will capture that elusive immortality, this one will stand the test of time, this is one for the ages, this one will make me immortal. But it doesn't work.

The Torah tells us (Bamidbar 32:42), "And Novach went and captured Kenas and its suburbs, and he named it (lah) Novach in his name." According to the rules of Hebrew grammar, the word lah should end with a mappik heh, a mark of emphasis, but it doesn't. It ends with a weak heh. The Midrash tells us that the weak heh lets us know that the city did not last. It was eventually destroyed.

Why does the Torah consider it important to let us know this information? It is meant to teach us the futility of immortalization. Novach wanted to immortalize himself by creating something permanent – an entire city, no less! – and crowning it with his own name. But he failed. The city was destroyed, and his name would be forgotten if it were not mentioned in the Torah.

Everything constantly changes. Nothing is permanent. Only the Almighty and His Torah are permanent. The mezuzah can bear witness.



Rabbi Reisman

## A THOUGHT ON HOW PARNASSA WORKS

The Netziv has a theme in many places in Chumash but there is no cross referencing so you really have to learn the Netziv on Chumash to notice it. In Parshas Chukas (5778 Ayin Sham), I spoke out a Yesod-osdika Netziv. He talks about how Korbanos and Tefilla which is in the place of Korban is the Mashpia of Parnasa. It is what brings Parnasa to happen.

In an earlier Parsha he had said that that is why Jews could not be separated from Bamos during the generations of Nach, Rak Habamos Lo Saru. They knew Bamos were a Segula for Parnasa. Korbanos were a Segula. Davening too, is really a Segula for Parnasa.

In Parshas Chukas the Netziv explained that Moshe Rabbeinu was supposed to speak to the stone and not hit the stone. It seems to be a small minor difference and the miracle is the same. It was to teach Klal Yisrael that you don't speak to the stone, you have to Daven. Once you leave the Midbar and are going into Eretz Yisrael, in the Midbar everything came to you miraculously. Once you are going into Eretz Yisrael you have to Daven, you have to request, you have to speak out your needs. Therefore, Moshe Rabbeinu was supposed to speak to the stone to teach Klal Yisrael the idea of Tefilla.

Zagt the Netziv in this week's Parsha, that is why Bentching, Birchas Hamazon first is brought to Klal Yisrael now after the 40 years in the Midbar. Because Birchas Hamazon and even a Beracha Rishona, all Berachos are a Segula for Parnasa, it is something that is a source for Parnasa, it is a Beracha for Parnasa. When a person thanks HKB"H for what Hashem has given him, it makes that HKB"H will give him again, and therefore, Birchas Hamazon comes at this point.

With that, the Netziv answers why a major part of Bentching is Birchas Ha'aretz. Al Ha'aretz V'al Hamazon. Thanking Hashem for Eretz Yisrael because going into Eretz Yisrael, now there would need to be an

appreciation of Parnasa that comes from the Aretz. Says the Netziv, that is why Yehoshua Tikun Lahem Birchas Ha'aretz. Why didn't Moshe Rabbeinu here teaching about Bentching make a Takana about the Beracha on the land? The answer is that it has to do with entering Eretz Yisrael.

A third point the Netziv makes, which is an incredible point. He says that as the Jewish people traveled through the Galus, the countries that we have been in in our Galus have become wealthy because of the Beracha of the Jewish minority. The small number of Jews in the country who make Berachos, who Bentch, that brings Parnasa to a land. If you think about it, after WWII, Jews came to America and an equal number of Jews were stuck in Russia. In America which is a land that Jews made Berachos and Birchas Hamazon, not all the Jews unfortunately, but a Tzibbur of Yidden were making Berachos and became wealthy and the country became wealthy. In Russia where they were not permitted to make Berachos, Kiyum Mitzvos was squashed, it became a very poor country.

In Eretz Yisrael Boruch Hashem we have come back and the wealth in Eretz Yisrael comes from the Birchas Hamazon. Jews in Spain, when Jews were there it was a wealthy country, it was the center of the world. After the Yidden left, Spain and then Portugal, slowly the place became almost a third world country. The continents, in which Jews were not represented such as Africa, or India, are not countries of great wealth. But where Klal Yisrael traveled in the Galus there was wealth. The point here, is that Birchas Hamazon, Berachos, Tefilla are the source of all Beracha.

I repeat as I mentioned another time, the Sefer Ha'ikrim writes, that even if on Rosh Hashana there is a Takana in Heaven that you will make a certain amount of Parnasa that year, and you don't ask for it in Davening, you may not get it. A person has to ask for it.

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*



It seemed too unlikely a shidduch to succeed. He'd grown up in Denver, Colorado, and I'm from the Bronx. True, there's more to a good marriage than having a geographical location in common, but lifestyle and attitudes are definitely shaped by where a person grows up.

Allow me to explain. My husband grew up loving the great outdoors. He had grass and trees and a backyard. He could see the Rockies in the distance. He loved all animals, large and small. I, on the other hand, was afraid of the outdoors. Going outdoors was dangerous, especially after dark. I didn't see mountains from my window, only other apartment buildings. Jogging was unheard of in my neck of the woods. The only fish I ever saw were in the store where my grandmother ordered whitefish and pike from the fishmonger to make gefilte fish. I never owned any pets except for a parakeet that went by the original name of Pretty Bird.

But Hashem had His plan, and the girl from the urban jungle married the Denver Boy Scout. I clearly did not share my husband's love for animals when we first got married. I discovered early on that we diverged in approach even when it came to bugs. In my husband's worldview, you captured any bugs that got into the house and put them outside. Why kill them? I, on the other hand, strongly believed in squishing them as quickly as possible. When we had children, my husband's love of

the natural world was passed on to them. On road trips he would point out every animal and bird along the way like a tour guide. To him, each



creature was as exciting as the Grand Canyon or the Palace at Versailles. "Oh, look!" he'd say with unbridled enthusiasm. "There are cows (or horses or sheep)." He never tired of spotting animals in the fields.

He loved pointing out red cardinals and blue jays or explaining how hawks hover in the air looking for prey. When we went on trips to the zoo I couldn't tell who enjoyed it more, the kids or my Denver-born husband. We took hikes in the woods, and he would point out the various animal footprints hidden to the untrained eye. I always hoped that we wouldn't encounter the creatures they belonged to! Nowadays, with all of our children out of the house, I am his sole audience. I just smile.

Truthfully, cows don't do anything for me, if you know what I mean. With

time, though, I guess something must have rubbed off on me because when our kids asked for a pet I relented. However, I drew the line at a dog or any other fourlegged creature, bunnies included, that needed to be walked or taken to a vet. Thus began a steady parade of small living things over the years. There were the two hamsters, Sammy and Farfel (We thought they looked Jewish). Then we had turtles that just kept on growing. Every time we increased the size of the tank they grew right along with it, so we always had to buy bigger and bigger tanks. When I finally wanted to get rid of them, I wound up paying—yes, paying—a pet store to take them off my hands. The tree frogs lived in a terrarium with some lizards that could only eat live crickets. The male members of the family would get them from the pet store and feed them to the little reptiles. Sometimes the crickets would get loose. When that happened I was not happy. One morning I noticed a lizard tail sticking out of the mouth of one of the tree frogs! It reminded me of "Chad Gadya." That time I was really not happy! Our next pets were birds. Someone who knew we were the neighborhood animal lovers gave us a pair of parakeets (or budgies, as they are also known) that they didn't want anymore.

We were told that they were a male and female. The kids hoped we would have a budgie family one day but, alas, that did not happen. In time, both birds passed on to the next world. After the second one died my husband dutifully buried her (I think it was the "her") in our backyard. That day when I came home from work I found four-year-old Naftoli (now a father of three) digging with his little shovel. When I asked him what he was doing, he told me he was looking for "Shira," the budgie. It broke my heart but I was determined not to get a replacement. By then I'd had more than my fill of pets. Naftoli was also the one who found a snake and wanted to keep it at home. This was not even in the realm of consideration. My kindly neighbor told him he could keep it in her garage. Naftoli visited "his" snake until we insisted that he let it go back to its mother in the grass.

So it came as no surprise that my husband was thrilled when we moved to Monsey. He could see the Catskill Mountains from our street, and while not as majestic as the Rockies, it was better than no mountains at all. He was elated when a deer walked onto our property. When the deer enjoyed our

newly-planted hostas for lunch, he just bought deer repellent to keep it away from the plants. When the deer's buddies chewed on our bushes, he put up a fence. Wild turkeys made their appearance, as did rabbits and groundhogs. Nothing could make him happier; he was in his element. One spring, a mother robin built her nest on top of a column supporting the overhang in front of our house. We watched in wonder as she painstakingly gathered twigs, bits and pieces of discarded newspaper, tissues and other materials to weave her nest. Then we waited. One day we saw one little bird head pop up, then another and another. Three little robins. Robins are not terribly pretty as

babies. They have oversized googly eyes, spindly necks and no feathers. But we watched in fascination as the mom repeatedly flew off and came back to drop worms into their little open mouths. Around the same time we happened to have a family simchah. My married daughters were with us for Shabbos. Since they had inherited their father's love of nature, we excitedly showed them and the grandchildren the robin's nest.

That Shabbos, though, something strange happened. The mother robin disappeared and was nowhere to be seen. The baby birds were literally crying to be fed. Even I, the hardened, Bronx-bred parent, felt sorry for those baby birds. Where was their mother? Why didn't she come and feed them? The hours ticked by and still no sight of her. My oldest daughter couldn't bear the tension anymore. She climbed up and gave the birds a few drops of water from an eye dropper. We later found out that was the wrong thing to do but she was frantic. On Motzai Shabbos my second daughter started to make phone calls to the ASPCA, wildlife services or any other agency she could think of.

She finally reached an animal hospital that said they would take the baby birds. She was instructed to make a batch of scrambled eggs and drop bits of that into their sad little beaks from a tweezer. Water, she was informed, was not good for them. Who knew? The girls gently took down the nest and placed it in a cardboard box covered by a towel.

One daughter sat in the backseat holding the box carefully on her lap while her sister drove. Every time a baby bird peeped, it received a tiny omelet. The birds were deposited with some tree-hugger types who promised to nurse them until they were ready to fly off on their own. With this mission accomplished and the birds in good hands we breathed a sigh of relief. My husband could rightfully take credit for my girls' sensitivity to tzaar baalei chayim. I was just glad that there weren't any more motherless birds around. It was really painful to watch.

A few springs have passed since then. My husband still takes the bugs outside while I still kill them. Robins and other birds, including honking Canadian geese, often fly overhead. The deer and the groundhogs share our property. I must admit that over the years I have developed a deeper appreciation for Hashem's creatures than when I lived back in the Bronx.

Every year, when the robins make their reappearance on our lawn, I wonder what ever happened to that mother bird. Why did she suddenly abandon the nest? Was she killed? While we will never know, I am left with a sense of awe at how Mother Robin knew on exactly whose doorstep to leave her babies!

# THE JANITOR AND THE ROSH YESHIVA

## BE PART OF HASHEM'S PLAN

By David Bibi

There was a man named Larry living somewhere in Queens. Now Larry was one of those guys for whom nothing ever went right. He considered himself one of the losers in the game of life. He lived alone in a basement apartment struggling just to make ends meet. But as hard as he tried, nothing seemed to go right. Every job he took never lasted more than a month. Something always happened and he found himself laid off or fired and back on line at the neighborhood unemployment office. Rejection after rejection leads to despondency. Larry just wanted to give up. He sat around for weeks doing nothing. It was only when the eviction notice came that Larry realized he had to do something, anything to make some money and pay the rent. He pulled out the paper and his eye was drawn to a notice in the center of the help wanted section. Janitorial position available - good pay. He thought to himself, 'who wants to be a janitor? But it says good pay. And I need a job. And maybe no one will bother me there? And who wants to be homeless?' So he called the number and made an appointment to be interviewed the next day.

He woke up, looked in the mirror and decided to place his long hair in a ponytail. He thought about shaving, but decided to skip it. After all he was going to be interviewed to become a janitor. He took the subway down to Far Rockaway to the Shaar Yashuv Yeshiva. When he arrived, he was supposed to meet with the building super, but the man was called out on an emergency and instead he was brought to the office of the Rosh Yeshiva.

The Rosh Yeshiva [Rabbi Shlomo Freifeld] invites Larry in for an interview. 'Have you any experience as a janitor?' he asks. Larry lists his myriad job titles and extensive experience and assures the Rabbi that he is up to the task if given the chance. The Rabbi asks Larry if he knows anything about a yeshiva. Larry tells the Rabbi that in fact he does. He tells the Rabbi that he is Jewish and attended a Yeshiva as a young man, but because of problems at home, he ran away, fell in with a bad crowd and basically fell off the path, not just of Judaism, but of life itself.

The Rabbi asked Larry what he remembered from his studies. Larry fondly recalled the last Gemara he learned about, 'two people holding a garment'. They spoke for a while and Larry poured his heart out. He told of his childhood all the way to the previous day's eviction notice. He closed by saying that he would really appreciate the job and would give it everything in his power. The Rosh Yeshiva reaches across the table and puts out his hand. 'Larry - you're hired - but not as a janitor. Larry you're hired as a rabbi

to teach in the yeshiva.' 'How can I be a Rabbi here?' he asked. 'Just look at me. Hair past my shoulders, a ponytail, beads. Not to mention that I have not put on a kippah, tzizis or tefilin in years.'

'Don't worry about that', the Rosh Yeshiva suggested. 'Three boys came to the Yeshiva a few days ago. They have hair longer than yours. No one here can relate to them. You said you would do anything in your power. Well I want to hire you as a Rabbi to teach these boys the Gemara that you remember and if you need any help, we're all here for you. Larry agrees to give it a try. After all he really needed the job.'



He dresses the next day in his boots, leather jacket and finds an old baseball hat. He arrives in the Bet Midrash early and tries to re-familiarize himself with that last passage of Talmud he recalled. He meets with his students and studies earnestly with them under the supervision of the Rosh Yeshiva. A few days later he tells the Rosh Yeshiva that he feels funny being a rabbi here but not having a kippah or tzizis like the others. The Rosh Yeshiva provides Larry with both and only a few more days pass before the Rosh Yeshiva must provide not only these but tefilin as well to "Rabbi" Larry's three students.

35 years later, Larry is living in Israel. He is a respected and well-loved Rabbi with hundreds of students, a wonderful wife and eight learned children. All because someone saw in Larry a potential that Larry could never see in himself. All because someone gave Larry the chance and the encouragement to be all that he could be.

But remember too that nothing just happens. What if Larry never got the eviction notice? What if Larry never spotted the ad? What if the three boys had not shown up at the yeshiva a few days earlier? What if Larry had met with the Super that day and not the Rosh Yeshiva? Many times, in life things happen to us that we see as bad. We look up and wonder, 'why me'? The right medicine is often a bitter pill to swallow, yet we thank the pharmacist and we thank the doctor. It's difficult to remember that it is Hashem who provides the solution before the problem and it is impossible to see the picture from within. We have all heard stories of Hashgacha Peratis - of seemingly bad things happening which proved to be for the best and serve to remind us that Hashem is the one behind the curtain pulling all the strings. Very often, wallowing in despair it is a difficult thing to maintain your faith. While friends may offer you platitudes such as "it's all for the best" you tell yourself that it is an easy thing to say when your life is going well.

We all know people that need our help. Maybe, we are the messengers sent to lift a specific person up. Don't ignore a silent cry for help. Don't give away the opportunity to be the one who accomplishes Hashem's wishes.

Hashem has a multitude of methods to accomplish His interests, be part of it.

## The Baseball Game

*Do you know what I love most about baseball?*

*The pine tar, the resin, the grass, the dirt...*

*And that's just in the hot dogs!*

## Signs of Irony...

### Non-smoking area:

*If We See You Smoking, We Will Assume You Are On Fire And Take Appropriate Action*

### Optometrist's Office:

*If You Don't See What You're Looking For, You've Come To The Right Place*

### Scientist's Door:

*Gone Fission*

### Taxidermist Window:

*We Really Know Our Stuff*

*Podiatrist's Window:*

*Time Wounds All Heels*

### Butcher's Window:

*Let Me Meat Your Needs*

### Car Dealership:

*The Best Way To Get Back On Your Feet - Miss a Car Payment*

### Muffler Shop:

*No Appointment Necessary. We'll Hear You Coming*

### Veterinarian's Waiting Room:

*Be Back In 5 Minutes. Sit! Stay!*

### At the Electric Company:

*We Would Be Delighted If You Send In Your Bill. However, If You Don't, You Will Be.*

### Garbage Truck:

*We've Got What It Takes To Take What You've Got*

## Computer Store:

*Out For a Quick Byte*

### Restaurant Window:

*Don't Stand There and Be Hungry, Come In And Get Fed Up*

### Bowling Alley:

*Please Be Quiet. We Need To Hear A Pin Drop.*

### Music Library:

*Bach In A Minuet*

## On a flight from Chelm

*A Chelmer gets an opportunity to fly to a nearby country. He has never been on an airplane anywhere and was very excited and tense.*

*As soon as he boarded the plane, a Boeing747, he started jumping in excitement, running over seat to seat and starts shouting, "Boeing! Boeing!! Boeing!!!" he forgets where he is, even the pilot in the cock-pit hears the noise.*

*Annoyed by the goings on, the Pilot comes out and shouts "Be silent!"*

*There was pin-drop silence everywhere and everybody is looking at the Chelmer and the angry Pilot.*

*He stared at the pilot in silence for a moment, concentrated really hard, and all of a sudden started shouting, "Oeing! Oeing! Oeing!"*

### Answering Machine Message

*Hello. If you're calling with bad news, leave your message now. If it's good news, wait for the tone.*

# Make that call to communicate better!



Hi!  
John from Jivetel here.  
We've been in the telecom business for over 15 years.  
If you run a healthcare facility, non-profit organization, school, restaurant, law firm, or own a small business, call or text us to see what we can do for you.  
516-583-1000.

- Cloud Based Phone System**  
Feature rich phone system and phone service available anywhere with internet connection
- On Premise Phone System**  
Locally installed phone system for larger customers
- Business Voice Service**  
Individual phone lines
- EFax**  
Send and receive faxes via email
- Text enable your office number**  
Send and receive text messages from your office phone number
- JiveScribe (Voicemail Transcription)**  
Instantly see what the message is about



sales@jivetel.com · 516-583-1000 · www.jivetel.com

# 35+ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

# Haas & Zaltz, LLP

845.425.3900  
INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM  
365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

# Eikev: Always Here

In Parshat Eikev, we read about the blessings that were conditional on the Jewish people's conduct. If they observed the commandments given in the previous parshiyot, the Torah tells us, they would merit great brachah – wealth, health, and victory against their foes.

However, if they forgot about Hashem and the miracles He performed for them in the desert, He would no longer guard them and they would be lost among the nations of the world. Moshe Rabbeinu continues to remind them of the kindnesses Hashem performed for them.

Although Eikev is the parshah that contains warnings of punishment against am Yisrael, it is also the parshah that is full of love. The word “ahavah” appears many times in this sidrah. Two examples are “V'ata Yisrael, mah Hashem... sho'eil mei'imach ki im... l'ahavah oto” and “V'ahavta et Hashem Elokecha v'shamarta mishmarto.”

Hashem's love for us overflows! If we take a look at the opening verse of Eikev, we find a discrepancy in the wording. “V'hayah eikev tishme'un et hamishpatim ha'eileh u'smartem v'asitem otam, v'shamar Hashem... v'ahavcha u'veirachecha. This will be the reward when you heed these laws and you observe and perform them: Hashem will love you, bless you, and multiply you” (Devarim 7:13-14). When Moshe transmitted the condition, he delivered it in the plural form, v'asitem, but when he conveyed the reward, he used the singular form, v'ahavcha. How do we understand this change?

The answer offers us insight into Hashem's deep love for each of us.

True love, explain our Sages, is personal. It's a one-on-one relationship. If we follow Hashem's commands, we won't be rewarded as a group; every single Jew will merit to feel Hashem's affection as an individual. The entire Parshat Eikev is full of examples that prove this phenomenon. “Simlatcha lo valtah, your garment did not wear out upon you, and your feet did not swell these forty years” (Devarim 8:4). Even their clothing was a sign that Hashem was with them.

How many of your children's shirts last for more than a season? What a miracle! In a comment that stirs emotion, Rashi expounds on Hashem's kindness. The ananei hakavod, he notes, used to press their clothes like steam irons, and their garments grew with them, remaining clean and fresh.

Look at the way Hashem took care of every single Jew! He ironed each person's shirt so that no one would walk around with a creased garment. Hashem is concerned about us. Like a dedicated parent, He devotes Himself to the needs of His children, expressing His love in the most minute details.

Chodesh Elul is not that far away. Elul, which is an acronym for “Ani l'dodi v'dodi li,” is the month that teaches us to do teshuvah out of love. The knowledge that Hashem loves every single one of us individually is a great comfort.

The greatest fear a person has is that he will be forsaken. So strong is our desire to feel recognized that we will do anything in our power to make it happen. For some, it happens through delivering shiurim. For others, the answer lies in provocative clothing. This is a strong theme of human existence. Even in my advanced age, I still dream sometimes

that my mother left me behind on the bus. We often dream about losing a loved one or being left behind to fend for ourselves, G-d forbid.

And that's the fear many of us have in regard to Hashem. “Hashem forgot to create my zivug.” “When Hashem handed out parnassah, He skipped me.” “Why did He forget about me when he gave out beauty?”

In the haftarah of Eikev, we hear these

very cries from Yerushalayim. “Vatomer Tzion, 'Azavani Hashem, v'Hashem sh'cheichani, Hashem has forsaken me and He forgot about me” (Yeshayahu 49:14). But Hashem tells us in the same haftarah that this is impossible: “V'anochi lo eshkacheich!” Dear sisters, Hashem has promised that He will never forget you.

If Hashem's love is so great and He expresses it to each of us individually, how is it that we don't always feel it? We find the answer in this week's parshah, which discusses what happens to a person who believes in his own strength – “Kochi v'otzem yadi asah li et hachayil hazeh.” Working our way toward independence from Hashem can lead to dismal consequences. When you feel that you are in control, you are essentially putting yourself in the most vulnerable position.

What happens to a woman who thinks she can do it all on her own? Instead of relying on Hashem, she loses the ability to be comforted. You know those toddlers who can do everything on their own, right? What happens when they can't tie their shoes? It's not easy to ask for help. The only source of comfort is Hashem; He is the One you want to rely on to feel safe and secure, the feeling you most desire. He will give you



JOIN THE MOVEMENT

# #GEBACHALLAH .ORG

HOW IT WORKS



**YOU  
SIGN UP**

+



**EVERY EREV  
SHABBOS  
WE CHARGE  
YOUR CARD \$3.50**

=



**YOU DELIVER A  
CHALLAH  
TO A NEEDY FAMILY  
INTZFAT**



the strength to be an eishes chayil.

“V’zacharta et Hashem Elokecha ki hu hanotein lecha koach laasot chayil” (Devarim 8:18). Turn to Him for the koach you need to forge through the challenge.

When I pack up for our annual family vacation, I always have a moment when I think I’m losing it. An overwhelming feeling of weakness washes over me. “How will I do it all? What should I take and what should I leave behind? Where should I begin?” And suddenly I see that the little ones have grown up and they’re stuffing their own belongings into the suitcases.

Hashem has not forsaken me. He hasn’t left me alone with these empty suitcases. And he doesn’t leave us alone when we wait for a shidduch, a child, a yeshuah. He is right there, showering each of us with His love, remembering us at every moment.

Rabbanit Mizrachi is one of Israel’s most popular speakers, with tens of thousands of students. Her lectures are attended by hundreds of women.

## SHIDDUCH: CHARACTER COMBINATION

Rebbe’s Advice on marriage continued  
2) How is it possible to get to know a person well, before the wedding? The answer is that it is quite true that it is impossible to get to know a person before the wedding, as well, as after. However, it is possible to get to know him in an adequate way by making sure that

he has the primary quality mentioned above. --[Printed in previous BET]. It can be found out indirectly, in addition also to what he himself reveals. In other words, it is possible to find out about his family background, his upbringing and education, and his general conduct in the daily life. For a person’s character is a combination of all these factors and influences.  
==== Letter 13th of Tamuz 5,725 – 1965.

## UFARATZTA



20th of Av –5,706 – 1946: Yortzite of the Rebbe’s father, Hagaon Hamekubal Harav Reb Levi Yitzchok Schneerson. On Chof Av, the Rebbe would farbreng and dedicate one talk for a Sium Masechta.



**RABBI NACHUM SCHEINER**

ROSH KOLLEL

**PART I – Starting the Meal Before Repeating Krias Sh'ma**

As we have discussed, the early Shabbos minyanim take place with Maariv after Plag, but before nightfall, and then people go home to eat the Shabbos meal. This is based on the Shulchan Aruch, who rules that one may make an early Shabbos, go home, and start his meal without any need to repeat krias sh'ma.

However, the Beis Yosef questions why one should be allowed to start eating. While it is true that we are allowed to daven early, according to most opinions, the mitzvah of krias sh'ma was not fulfilled, and one must repeat krias sh'ma after nightfall. (This is why they announce in shul after davening: "Everyone should remember to repeat krias sh'ma!") And the halacha states clearly that one may not start a meal at night before reciting krias sh'ma, or even within a half hour of nightfall, since the time to fulfill the mitzva is "on the horizon." Since, in many cases, by the time one is finished davening and ready to start the meal it may be close to nightfall, how can one start eating if he did not fulfill his obligation of krias sh'ma? Why are we not required to wait until nightfall and recite krias sh'ma before starting the meal?

The Beis Yosef answers that, for starting the meal, we can rely on the minority opinion that holds that one has fulfilled his obligation with the krias sh'ma recited earlier. It is true that halachically speaking, we follow the majority opinion and one must repeat sh'ma after nightfall.— But, in regards to starting the meal, one can rely on the minority opinion that rules that he did fulfill his obligation and one can start eating, as long as he will repeat the krias sh'ma later.

However, the Magen Avraham takes issue with this suggestion. He states emphatically that since we pasken that one has not fulfilled his obligation with

the krias sh'ma recited before nightfall, one cannot rely on the other opinion at all, even just for starting the meal, and one cannot start the meal without reciting krias sh'ma. The Magen Avraham, therefore, rules that one must be sure to start the meal prior to a half hour before nightfall and once that time has arrived it is forbidden to start the meal.

On the other hand, the Taz concurs with the Mechaber and allows one to start his meal even if he didn't yet repeat krias sh'ma.

**In Summary**

There is a machlokes if one can start the meal within a half hour before nightfall.

To be continued...

There is now a Kuntres of shiurim on the topic of "Early Shabbos" available, including topics such as:

- *Earliest Time For Hadlakas Neiros*
- *Correct Times for Mincha & Maariv*
- *Kidush and the Seudas Shabbos*

- *Early Shabbos-Krias Shma & Bentching*
- *Husband & Wife, Yochid & Tzibur – Do All Have to Keep the Same Time*
- *What is Permissible to Do by Yourself, by Another Jew, and by a Goy*

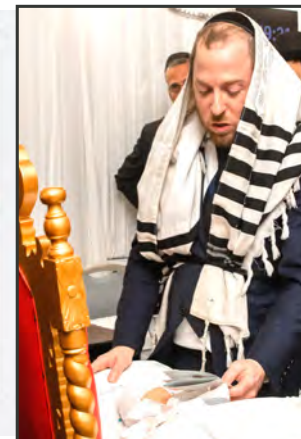
If you would like a copy, or for any comments and questions, please send a request to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com), or call 845 372 6618.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: [Secretary@18forshay.com](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://18Forshay.com).

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

**Rabbi Nachum Scheiner**  
 MONSEY, NY  
 מוהל מומחה  
**Certified Mohel**  
[mohel@18forshay.com](mailto:mohel@18forshay.com)  
 Servicing the tri-state area and beyond  
 CELL: **845-499-6354** HOME: **845-352-3137**



## RULES AND REGULATIONS FOR EARLY SHABBOS KIDDUSH AND THE SEUDAS SHABBOS

### EARLY SHABBOS – THE END OF THE MEAL

#### Eating Bread After Nightfall

There is another discussion when making early Shabbos, in regards to the finishing of the meal. The Sefer Chasidim (written by Rav Yehuda Hachasid – one of the Rishonim) writes that even if one is making an early Shabbos and commencing the meal before nightfall, one should still make sure to eat some more bread, the size of an olive (a k'zais) after nightfall.

Others take issue with this suggestion. If an early Shabbos is halachically considered Shabbos, and one can daven Maariv and make kiddush, why should one not fulfill the obligation of partaking in the Shabbos meal? Why should it be necessary to eat more after nightfall?

The Eliyahu Raba, among others, explains that the Sefer Chasidim agrees that the Shabbos Queen, in her full glory, has indeed arrived. However, it is the requirement for the Shabbos meals that is an exception. The requirement to partake of three meals on Shabbos is learned from the expression “hayom – today” used in the Torah three times, in regards to the maan. Since the Torah specifically requires one to partake of three meals on the actual day of Shabbos, merely infusing Friday with the kedusha of Shabbos will not suffice, as it is still not the actual day of Shabbos. The Maharal – in his commentary on the

hagadah, Gevoros Hashem – also concurs with this ruling.

The Pri Megadim adds that according to this opinion, since the requirement to eat three meals is learned from a pasuk, it is considered a Scriptural requirement. Therefore one must eat the extra piece of bread after nightfall, and even eating during twilight (bein hashamashos) will not suffice.

There is another question raised by the commentators: In general, one is required to eat bread for a Shabbos meal which is greater than the size of an egg. The reason is because less than that amount is sometimes eaten as a snack, and does not qualify as a meal. That being the case, if one is required to eat some bread after nightfall, it should not be enough to eat a k'zais, but there should be a requirement to have bread which is greater than the size of an egg.

Rav Shlomo Zalman Auerbach zt”l answers that although in order to create a meal one needs to eat bread the size of an egg, once the meal has started, anything eaten is considered significant, and even a piece of bread the size of a k'zais will suffice.

#### No Requirement to Eat Bread After Nightfall

However, not all concur with this notion of the Sefer Chasidim. There are many Rishonim who maintain that one can finish the entire meal before night has arrived. The

### Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kollel

#### Harav Nachum Scheiner

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaimmonsey@gmail.com

Terumas Hadeshen, also one of the great Rishonim, discusses the custom of many early sages, who would make an early Shabbos and even finish their meal way before the sun went down. In fact, he tells of one great rabbi, who used to take a walk after the meal, with all of the great members of the congregation, along the Dunai River, returning from their stroll, when it was still light outside.

Halachically speaking, the Magen Avraham and the Mishna Berura recommend that one should try to eat a k'zais after nightfall.

#### Summary

Some require eating another k'zais after nightfall and others rule that it is unnecessary. It is therefore preferable to eat a k'zais after nightfall.

There is now a Kuntres of shiurim on the topic of “Early Shabbos” available, including topics such as:

Earliest Time For Hadlakas Neiros

Correct Times for Mincha & Maariv

Kidush and the Seudas Shabbos

Early Shabbos-Krias Shma & Bentching

Husband & Wife, Yochid & Tzibur – Do All Have to Keep the Same Time

What is Permissible to Do by Yourself, by Another Jew, and by a Goy

If you would like a copy, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or call 845 372 6618.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!



# TOMCHE SHABBOS OF ROCKLAND COUNTY

## תומכי שבת ד'ראקלנד קאנטי

In memory of Chaim Munzer z"l • לז"נ ר' חיים בן ר' שמואל צבי



This week is sponsored

לזכר נשמת

הרב ישראל חיים  
בן הרב שלמה  
יצחק זצ"ל

whose יארצייט is  
י"ז מנחם אב תשס"ב

To sponsor a Shabbos for any occasion,  
please call **845.356.0202 x304**  
or email [alan@tomcheshabbos.org](mailto:alan@tomcheshabbos.org)

Just so you should know...



**41 DAYS UNTIL UMAN**

To receive weekly issues of the BET email  
[betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://18forshay.com)

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)

For all shul related questions please email **Rabbi Nachum Scheiner**  
[ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com) or call 845-372-6618

PRINTING BY RAMAPOST.COM

