

Ekev | Aug 3 - Aug 9 | 16 Av - 22 Av



ארץ
חיטה ושערה
וגפן
ותאנה ורמון
ארץ זית שמן
ודבש

Inside:

**The Chips
of Your Life**

**The Spice of Life
and Manna
from Heaven**

**Dangerous
neighborhoods**



RABBI YY JACOBSON
will be in town for Shabbos



MONSEY
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77 Route 59, Monsey, NY
In front of Evergreen Shopping Center

Featuring: Rabbi Berel Wein, Rabbi Shimon Finkelman, Rabbi Yissachar Frand, and Rabbi Yochanan Zweig



Rabbi Lankry Dear Kehila,

WHAT DOES HASHEM WANT FROM US?

Rav Moshe Chaim Luzzatto known as the Ramchal, was a brilliant *talmid chacham* from Italy. The Gaon of Vilna proclaimed that if he lived in the same generation he would walk all the way from Vilna to Italy to study by the Ramchal. The Vilna Gaon also said that in his life of Torah study he only has recognition to his Rebbe that taught him the Alef Bet because after that, he gained all of his knowledge on his own. Never the less he felt it would be worthwhile to spend months traveling by foot to study by the Ramchal. The Ramchal had moved to Amsterdam and printed his works and then moved to the holy land. He passed away at an early age of 39 and he is buried in Teveria next to Rabi Akiva. The great kabbalist conclude that the Ramchal was a reincarnation of Rabi Akiva and his 39 years of teaching the secrets of Torah was what Rabbi Akiva missed out on the beginning years of his life, before he was learned.

Recently the Russian government allowed access to the library of the famous Baron Rothchild which contained the handwritten manuscripts of The Ramchal. They found part 1 of the famed work *Mesilat Yesharim* - "The Path of the Just". The writing style of the Ramchal is a dialog or a debate between a wise man and a *chassid*. The wise man is on a quest to understand the life of a *chassid*; how he can be satisfied with saying a few chapters of *Tehillim*, long *tefillot*, and immersing in ice cold *mikvah*. How are they intellectually stimulated? The day comes and the wise man meets his childhood friend that became a *chassid* and they engage in conversation resulting in an animated debate. The wise man starts to understand the concept of "*shlaimut hama'ase*" - perfection in one's actions. It doesn't really matter how much one accomplishes but rather the quality of his accomplishment. Finally, the *chassid* asks the wise man, the man that invested much of his time in the study of all types Torah wisdom, a simple question. What does Hashem want from us? I am sure many of us ask ourselves the same question. In this week's Parasha the same question is asked. The Torah tells us of only five things Hashem requests from us: #1 to fear/ awe Hashem #2 to love Hashem #3 to go in His ways #4 prayer #5 to observe all the Mitzvot. The *chassid* asks the wise man; the verse seems to be redundant because #1 to fear/ awe and #2 to love Hashem is included in #5 to observe all the mitzvot. Why does the Torah put them as separate concepts?

The *chassid* explains that there is a difference between the actual *Mitzvah* and the emotional component of how to go about the *Mitzvah*. The first four requirements are the emotional aspects of our service; the last part is the physical action. The *chassid* challenges the wise man saying, by studying all day you accomplish just 20% of Hashem's will. How do you explain yourself?

I find this to be a tremendous *chiddush*, a novel insight, to our way of life when defining our priorities. As the Mishna teaches us that any study that does not come to action is a waste of time. The Ramchal explains that the action of the person doing the mitzvot and the study of the mitzvot is only 20% but the duties of our heart and the way we go about doing things comprises 80% of our service to Hashem. It's something to think about...

Zmanim by our incredible Gabbi

Ephrayim Yurowitz
Tzvi Blech: Gabbai



Shacharis — 20 min. before Neitz

Mincha & Maariv — 12 min. before Plag and 12 min. before Shkia

NEITZ

S 5:57 | M 5:58 | T 5:59 | W 6:00 | T 6:01 | F 6:02 | SH 6:03

SHEMA- Magen Avraham

S 8:41 | M 8:42 | T 8:42 | W 8:42 | T 8:43 | F 8:44 | SH 8:45

SHEMA- GRA

S 9:29 | M 9:29 | T 9:30 | W 9:30 | T 9:31 | F 9:31 | SH 9:31

TEFILA- GRA

S 10:40 | M 10:40 | T 10:40 | W 10:40 | T 10:41 | F 10:41 | SH 10:41

CHATZOS

S 1:01 | M 1:01 | T 1:01 | W 1:01 | T 1:01 | F 1:01 | SH 1:01

PLAG

S 6:38 | M 6:37 | T 6:36 | W 6:35 | T 6:34 | F 6:33 | SH 6:32

SHKIA

S 8:07 | M 8:05 | T 8:04 | W 8:03 | T 8:01 | F 8:00 | SH 7:59

Shabbos Zmanim

CANDLE LIGHTING	7:51 ^{PM}
MINCHA in tent Aleph	7:00 ^{PM}
CHABAD MINCHA	8:01 ^{PM}
SHKIYA	8:09 ^{PM}

SHABBOS SHACHRIS MINYANIM:

VASIKIN followed by Daf Yomi Shiur, 20↑	5:16 ^{AM}
ASHKENAZ, 18 Main	8:00 ^{AM}
TENT ALEPH, Tent κ	9:15 ^{AM}
MINYAN IN OHR CHAIM'S "BAIS CHABAD", 20↑	10:00 ^{AM}
NEW SHACHRIS, 18 Main	10:30 ^{AM}

PIRCHEI	2:00 ^{PM}
PIRKEI AVOS PEREK DALED	
MINCHA FOLLOWED BY SHALOSH SEUDOS	7:50 ^{PM}
SHKIYA	8:08 ^{PM}
MAARIV	8:48 ^{PM}
MAARIV	8:53 ^{PM}

Rabbi Aaron Lankry

Marah D'asra

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Rabbi Daniel Coren

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Parshas Eikev

by Rabbi Daniel Coren

This week's parsha begins with a peculiar word—*Eikev* -which according to Rashi's simple translation means a heel. However, the midrash elaborates and informs us that Eikev refers to the particular mitzvos a person threshes with his heel. What are these mitzvos? The answer is somewhat of a mystery. There is the literal translation provided by the *Daas Zkeinim* who explains that it is referring to someone who isn't careful not to step on his *tzitzis*. There is also the explanation that the word is a hint to the mitzvah of *shiluach haken* that should be done with one's feet. In fact, the answer is that the translation is not literal but figurative. It is sending us a message that if we really want the incredible blessing that Hashem desires to give us we need to pay attention to the smaller things. We might even venture to say that it isn't the active *mitzvos* that observant people find easy to fulfill but rather the internal mitzvos which are far more demanding.

The *Chovos Halevavos* calls these the "mitzvos of the heart" and they are more arduous than physical *mitzvos* and require far greater effort to change. These are *midos* many of which slip under the radar and are not seen by outsiders. They are the mitzvos that a person threshes with his feet or kicks under the carpet so to speak, the ones that he chooses not to deal with because they are hidden and can only be seen by discerning eyes and of course by the Creator who sees right through us and knows the deepest thoughts of our hearts.

I think we can add another small proof that *Eikev* is referring to the *mitzvos* that are in our hearts. First of all, in this *parsha* there are *psukim* that are the most direct and powerful lesson in the importance of love and fear of Hashem. We read in the beginning of the fifth Aliya a powerful and maybe the most important question that the Torah poses - What does Hashem want from us? Hashem's answer is to love him, fear him and keep his mitzvos.

Why? The answer is in two words: *letov lach*-- for your own good. And how will we deserve all the good that Hashem has in store for us? By maintaining a heart filled with love and awe for Hashem. In a number of places, the *Nesivos Shalom* points out that the two most important words in the Torah are *Uvo tidbac*-- in Him you will cling. This is what *letov lach* means. It is the greatest good that we can receive in this world. How we can reach a level of *deveikus* in this world and the rest and the ultimate experience is in the next world is explained in the beginning of *Mesilas Yesharim*. Another place we find a reference to the heel is in *ikvesa demeshicha* --the heels of Mashiach. Chazal in *Maseches Makkos* point out that at the end of the day we will be left with one mitzvah that everything stands on and that is the mitzvah of *Emunah*. In fact, the Rebbe of Tsh actually explains and connects this idea. He informs us that *Emuna* is the heel the foot that everything stands on.

Hashem says *Vehaya* which is the letters of Hashem's name. Hashem is telling us that he is putting His name here. "You're part of Me and I'm telling you to have *Emunah* in Me. Make sure you are working on the mitzvos that are hidden and internal, as that is what everything depends on."

כ' אב Yahrzeit

Rebbetzin Raizel Devorah (Shoshana) Scheiner A"H
הרבנית רייזל דבורה (שושנה) בת רי חיים שרגא ע"ה
אשת חבר הרב הגאון רי ראובן זצ"ל

Rebbetzin Scheiner who spent her life as a true partner in the Torah of her husband Harav Reuvein Scheiner Zt"l and possessing an exceptional love of Eretz Yisroel and Klal Yisroel was an extraordinary person. She was the daughter of R' Chaim and Shaindel Lichtenstein and grew up in Williamsburg.

A noted mechaneches, she taught limudei kodesh in New Square, Bais Sara of Karlin Stoln and Bais Yaakov of Brooklyn. Mrs. Scheiner was involved in volunteer services at Maimonides Medical Center, where she visited several days a week for many years.

In addition to raising an amazing and remarkable family, the Scheiner home was always open to anyone who needed a warm meal, a listening ear, encouragement, inspiration or sound advice.

זכתה המנוחה ע"ה והותרה אחריה דור ישרים מבורך, תלמידי חכמים ומזכרי הרבים
מקימו עולה של תורה, בנים, בנות, נגדים ונינים החולכים בדרך התורה והמצוות

ומזכים את הרבים
ת.ג.צ.ב.ה.



HASHEM DOESN'T
NEED DIRECTIONS.
HE KNOWS EXACTLY
WHERE YOU NEED
TO BE AND THE
PERFECT ROUTE TO
GET YOU THERE.
TRUST HIM.



A RENTER'S REQUIREMENT TO AFFIX A MEZUZAH:

by Rabbi Nachum Scheiner



The Torah tells us that one who owns a house is required to affix a mezuzah on all the doorposts as soon as he or she moves in. What about if someone is only renting the house? The answer actually depends on where the house is located! The Gemara in Menachos tells us that, in Eretz Yisroel, one must affix a mezuzah immediately upon moving into a new home, whether he owns the home or it is merely rented. However, in the Diaspora, it depends: one who bought a house is required to put the mezuzah immediately, but if it is a rental, then one has until 30 days to put up the mezuzah.

How do we understand this? The Torah mandates: "You shall affix a mezuzah on the doorposts of your house." Does a rented home qualify as "your" house or not? There is a difference of opinion among the Rishonim as to how to understand the exemption of a renter for the first 30 days and why he is required to put on a mezuzah after 30 days.

One understanding is that a rented house is really not considered "your" house and, from a Scriptural standpoint, there is no requirement to affix a mezuzah, at all. But once someone lives there for a period of 30 days, and it looks like it is his house, people will think that he is living in the house and not fulfilling the mitzvah of putting up a mezuzah. Therefore, the Chachamim mandated that, after 30 days, one must affix a mezuzah.

Other Rishonim explain that a rented home is, in fact, considered "your" home. The reason there is no requirement until 30 days, is because a person is not really fully settled until 30 days, and it is not clear that the person is here to stay. Therefore, we do not consider him really here permanently until he is there for 30 days. We find a precedent to this concept in other areas of halacha (in regards to taxes and certain tzedakos), that until one lives in a place for 30 days, he is not considered a full-fledged resident of that town. Therefore one is not required to affix a mezuzah until 30 days when we know that he is here to stay.

However, in Eretz Yisroel, even a renter is required to immediately affix a mezuzah. The Gemara explains that the reason for this is to facilitate yishuv Eretz Yisroel, the establishment of people living and settling in Eretz Yisroel. Rashi explains that if we require one to immediately affix a mezuzah, he will think twice before packing off, since halachah requires one to

leave the mezuzos behind. Additionally, if one does move out, the house will be easily taken by others, since it is fully loaded with kosher mezuzos.

The Sfas Emes raises some issues with this explanation and offers another interpretation. As we mentioned previously, a mezuzah is a shmira, a safeguard for a home. When there is no mezuzah, there is room for mishaps and destruction to occur. The Chachamim therefore, mandated that one must immediately affix a mezuzah to ensure that every house in Eretz Yisroel will be safe and sound. The Sefer Hachinuch adds another point. As we mentioned, one reason for the exemption during the first 30 days is due to its lack of permanency. However, in Eretz Yisroel, where we hope that one will settle, the permanent status is immediate. May we merit to live there permanently, speedily, in our days!

In conclusion

Someone who rents a home outside of Eretz Yisroel has a grace period of 30 days to put up the mezuzos, but in Eretz Yisroel – or if one buys a home anywhere – mezuzos must be put up immediately. There is a discussion in the poskim if one could or should affix a mezuzah before the 30 day period is over. We will, b'ezras Hashem, discuss this in a future article.

Rabbi Nachum Scheiner

מוהל מומחה

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*Comments and questions are welcome and can be sent to:
RabbiScheiner@18forshay.com.*

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.

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The Chips of Your Life



Rabbi YY Jacobson

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," *pesol*, also means the leftover chips, the refuse (*pesoles*). This, says the Talmud, transformed Moses into a very wealthy man.

The following powerful insight is of 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 no longer a clean slate of heaven; instead, we have much "pesoles," refuse, sediments, and

filth to deal with.

The Torah 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 chips. 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 Hashem 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 being.

Womens Shiur **Tuesday** 9:45am (18 Main)
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
Morning 9:00 (20 Upstairs)
After Davening 12:00pm (20 Upstairs)

UFARATZTA



BE HIS SPOUSE NOT HIS MASHPIA

... You write about your background and also in the matter of a *shidduch*; that you met a boy about whom you have some reservations in regard to his attitude and commitment to *Yiddishkeit* and you seek my advice...

... As for the question of a *shidduch*, my viewpoint is well known, namely – to separate the matter of *chinuch* from that of a *shidduch*. In other words, while one must try to influence other people and bring them closer to *Yiddishkeit*, this should not be a consideration in the matter of a *shidduch*. Particularly in your case, where you yourself have yet to strengthen your adherence to the Jewish way and continue your steady advancement, it is important that you find a partner in life who is already firmly rooted in the *Torah*, *Toras Chaim*, and the *Mitzvos* whereby Jews live.

It would be rather risky to think that while trying to advance yourself you will be able to help another person to similarly advance in the right direction, especially after that person has at one time learned in a *yeshivah* and was fully committed, but for various reasons had turned away completely and then made a partial return, with some reservation. One may, and should, have every confidence that that person will come back completely, but it would be folly to add confusion to confusion and, in any case, this is not the purpose of a *shidduch* ...

— Letter & Spirit "What a *shidduch* needs to succeed"

Gan HaTorah

- RABBI YAKOV YOSEF SCHECHTER

Shabbos: The Center – 3 Days Before, 3 Days After

”והיה עקב תשמעון את המשפטים האלה ושמרתם ועשיתם אתם” – “And it shall be when you hearken to these ordinances, and you observe and perform them.” The Midrash compares the Mitzvos to pieces of a candelabra being put together on Shabbos for when even the smallest piece is added to the candelabra one is liable for the Melachah of building, since that little piece enhances the candelabra and makes it complete.

What does the Halachah of building a Menorah have to do with this Parshah, of והיה עקב? The באר משה explains that each piece of the Menorah, each arm, etc... by itself is not called a Menorah, a candelabra. It is only when all of the pieces are put together in the correct place that it is called a Menorah. Each individual's Avodah is very important to Hakodosh Boruch Hu, and one is to say, “בשבילי נברא העוֹלָם” – the world was created for me. However, without connecting that Avodah to the Avodah of the Rabbim, of Klal Yisroel as a whole, then the individual's Avodah is not complete. It is only when one's Avodah is combined with the Tzibbur's that it is truly complete, just as the Menorah, each part is important on its own, but is not complete until they are all connected in perfect harmony.

In Parshas Nitzavim, the Posuk says, “אתם נצבים היום - כולכם” – the key word being כולכם – all of Klal Yisroel as one. It is like the example if one has individual reeds, it can be broken even by a child, however, when you put a large group of reeds together, they cannot be broken. The Menorah needs to be whole, all of Klal Yisroel, and then it is indestructible. Why did the Midrash say a Halachah about a Menorah specifically on Shabbos? There is a connection between the Menorah and Shabbos, for we find that the middle lamp of the Menorah is the most important of all the lamps, as the Gemara in Megillah 21b tells us.

The ספרי says that there were three lamps on the east side of the Menorah which faced the middle, and there were three lamps on the west side which faced the middle. All the candles turned towards the middle one, for that was the most important of all the lamps. Similarly, Shabbos is the middle, and there are three days after it and three days before it. As the Gemara in Pesachim 106a tells us that if one did not make Havdalah on Motzai Shabbos, he can do so until the fourth day – meaning that he can do it on the three days following Shabbos. The Midrash begins here with a Halachah regarding the assembly of a Menorah on Shabbos, to teach us that Shabbos is the source of Brachah, as the Yerushalmi in Brachos 2:7 tells us on the Posuk in Mishlei 10:22 “ברכת ד' היא תעשיר” – that the source of all Brachah is Shabbos Kodesh.

Who's Really Driving this Train?

כחי ועצמי ידי עשה לי את החיל הזה

I was successful only as a result of my hard work..... (Parshas Eikev)

How strong is the drive to succeed? Does it color our personality till we are not recognizable to our families, or even ourselves?

Overworking has smashed through our relationships like an out of control car in heavy traffic, causing havoc daily. What can we do? Our needs are so great...tuition... living expenses...

We have traded our time in for money, and this has hurt us badly. Real relationships are based on time, not money. But this is only one test. A deeper challenge that we encounter is realizing where our success comes from. A wealthy merchant sold trees by the boatload to a hostile country in old Europe.

Prussia was a good customer, but now they were threatening heavy fines if R' Itzik, the merchant, would not turn his boats around and leave the port...never to return.

Itzik headed to R' Chaim Volozhin, the Gadol Hador for a brocha. He needed a salvation; otherwise, he would be wiped out!

R' Chaim assured him that all will be fine.

The next day, the Prussian authorities reversed their decision, allowing the huge boats to dock.

Due to instability in the lumber market, the price of wood went up 30%, and Itzik benefited immensely from the delay. Itzik headed back to the Volozhiner Rosh Yeshiva to thank him. It was a miracle! He had profited handsomely!

R Chaim offered words of gentle rebuke. Each day we earn money is a gift from G-d, but the miracle not always evident to us.

RABBI BEN ZION SNEH



We attribute our gains to our business acumen. Due to our limited vision, we only recognize the out of the box occurrences as coming straight from Heaven. But in fact everything, every step we take is a miracle!

It would truly change our lives if we take the words of the Chovos HaLevovos (Shaar Habitachon) to heart and realize that success comes from Above and is predestined... Therefore, maybe we should work normal hours, not marathon 12- 17 hour days.

If we take these courageous steps, everyone around us will be rewarded.

We will create strong loving bonds with those closest to us, our spouses and children. Our spouses will feel truly loved and appreciated, and our children will grow up healthier – they will finally have the self-confidence and positive selfimage that only a close relationship with a parent can provide.

Ok, now that you have let Hashem take charge – go for that walk with your spouse and yes, take the extra 20 minutes to go somewhere beautiful with your children. Don't forget to throw a ball around with them, smelling Hashem's proverbial roses.

Summertime is the perfect time for this major life adjustment! Enjoy!

But don't forget to turn off the phone while you are there. Be strong, be different. Don't lose these precious moments by answering a text message...live life with a passion. No one can take your place.

Good Shabbos!



Shabbos Minyanim Friday Night

7:00 | Tent Alef

10 Min After Lecht Tzindin | 20↑

Shabbos Shacharis

Vasikin | 20 ↑

8:00 | 18 Main

9:15 | Tent א

10:00 | Chabad 20 ↑

10:30 | 18 Main

Late Maariv Motzei Shabbos Every 15 Minutes!

דברים - ואתחנן

9:45 pm – 11:45 pm

עקב - ראה

9:30 pm – 11:30 pm

שופטים - כי תצא

9:15 pm – 11:15 pm

כי תבוא - נצבים

9:00 pm – 11:00 am

18 Main Beis Medrash

Summer 2023 Early Friday Mincha

מנחה גדולה (between 1:31-1:34) | 1:45

2:00 | 2:15 | 2:30 | 2:45 | 3:00 | 3:15

3:30 | 3:45 | 4:00 | 4:15 | 4:30 | 4:45

5:00

18 Main Bais Medrash



Yeshivas
BEIN HAZMANIM
ישיבת בין הזמנים
Under the Direction of
Rabbi Nachum Scheiner א שליט"א

ה' אב - כ"ח אב
Sunday July 23th – Tuesday Aug 15th

18 FORSHAY – MAIN BAIS MEDRASH

SCHEDULE

Seder 10:00am-1:00pm

Breakfast 9:15-10am

Lunch 1:00pm

Please contact Rabbi Zevi Hammelburger
845 587 3462 Ext 7-2

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BEIN HAZMANIM
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SHIUR

Monday August 14

יום א' פרשת שופטים

12:00pm

18 Main Bais Medrash

RABBI YOSEF VIENER

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רבי רעוונ מנדלוביץ שליט"א

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Yudi Steinitz, Shlomo Becker

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Sholom Friedman



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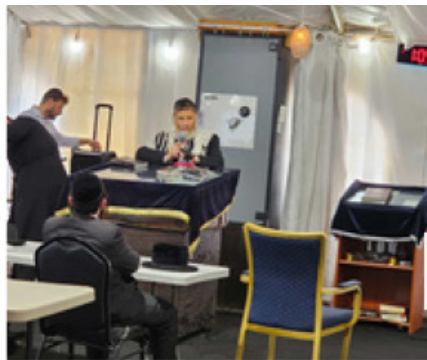
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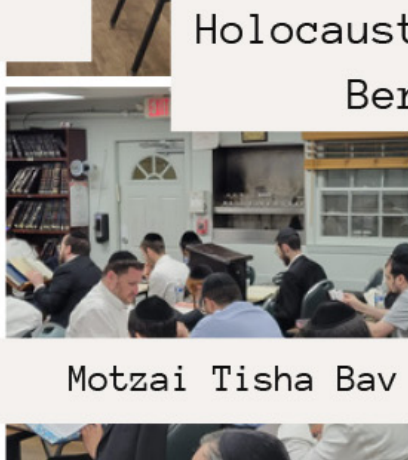
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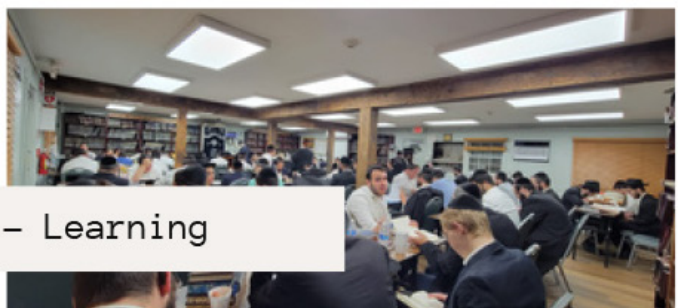
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Motzai Tisha Bav – Learning



Rabbi Shaul Rosenblatt speaking at Ohr Chaim



Learning at the Yeshivas Bein Hazmanim!



Tikon chatzos



When a Car Breaks Down in A Dangerous Neighborhood

By Rabbi Shimon Finkelman

Rabbi Leibish Langer is a rebbe at the Mirrer Yeshiva in Brooklyn and teaches one night a week at Yeshiva Darchei Torah in Far Rockaway, near Queens. One night, Rabbi Langer was on his way back to Brooklyn with a carload of talmidim-students when his car hit a pothole and stalled in one of the crummier areas of Queens. He could not restart the car.

The neighborhood where the mishap occurred was known to be dangerous and the boys were tense. Rabbi Langer told the boys that they should collectively pledge money to a R' Meir Baal HaNeis tzedakah and then recite a chapter of Tehillim together.

Rabbi Langer assured the boys that Hashem would surely watch over them. Almost immediately, two policemen cruising by noticed the stranded car and stopped. Just then a yeshiva student driving by also stopped. The police radioed a road service company, which responded that its crew could be there in an hour and a half. The police could not wait there all that time, but they cautioned Rabbi Langer that if he abandoned the car he would probably not find it intact when he returned.

Rabbi Langer asked the yeshiva student to take the boys to the nearest yeshiva while he waited alone for the road service. The police cautioned him to remain in the car with the doors locked. The other two cars drove off and Rabbi Langer returned to his car, locked the doors from the inside and turned on a tape of a Torah lecture.

Almost immediately, a car passing by came to a halt and out stepped an African American fellow of imposing appearance. "Got a problem?" the man asked. "No, I'm fine," Rabbi Langer replied.

"Well, I'm a mechanic and I see you've got a problem. Open the hood and I'll see what I can do." Rabbi Langer remained in the locked car and opened the hood. It was obvious that the man was making a real effort to get the

car started. Finally, the man came around to the driver's window and said, "The fuel is not going into the engine but I can't figure out why. Listen, you can't stay here alone — this is a very dangerous neighborhood! What are you going to do?"

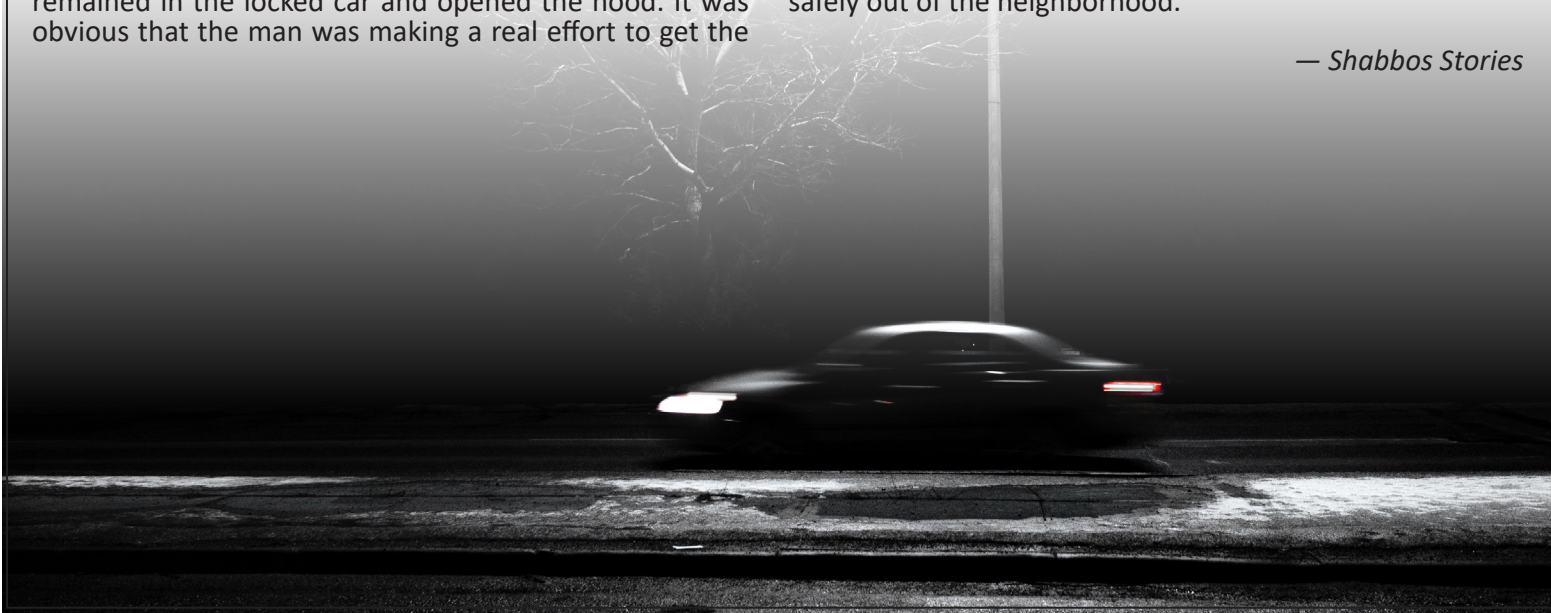
Before Rabbi Langer could respond, the man went on. "I'll tell you what to do. Come out of the car and stand next to me. You'll see, any Jew that passes by and sees you will stop to help you out. I know — you Jews are humanitarians. And besides that, if you are standing next me, nobody will lay a hand on you!" Somehow, Rabbi Langer believed the man, and he stepped out of the car.

As they stood there, neighborhood teenagers walking by eyed them suspiciously. The man yelled at them in a language they understood to stop staring and get on their way. Within a few minutes, a former yeshiva student who had studied under Rabbi Langer pulled up. "Rebbi, what's the problem?" "See!" the man shouted. "I told you someone would stop. Just wait, we'll be here long enough, they'll be twenty Jewish cars lined up to help you. I know you people. I worked for Elite Caterers, a fellow named Shlomo Katz runs it — now, that's a good man!"

While they were talking, the driver who had taken the boys to a local yeshiva returned to see if he could be of further help. Rabbi Langer assured the African American man that he now had enough help and that the man could leave. Rabbi Langer thanked the man and insisted that he accept some money for his services.

The man refused, and he told Rabbi Langer that in truth, he was not a really mechanic, he merely claimed that he was, in order to be able to protect Rabbi Langer from neighborhood thugs. The man left and moments later, Rabbi Langer and the other two students got the car started. One of the other two drivers followed Rabbi Langer in his car until they were safely out of the neighborhood.

— *Shabbos Stories*





The Spice of Life

Rabbi Yochanan Zweig

In the second portion of the Krias Shema, we find the instruction to constantly contemplate and internalize the Torah and its precepts. The Talmud interprets the word "vesamtem" – "you shall place" as "vesam tam" – "a perfect elixir"; the Torah is the ideal cure for the "yetzer hara" – "evil inclination". The following analogy is offered by the Talmud: A father educating his child finds it necessary to strike him. The father then instructs his child to place a compress on the inflicted wound, saying to his son "As long as the compress is in place, you may eat and drink what you desire, you may bathe with hot or cold water, and you need not fear that your wounds will become infected. However, if you remove the compress, your health is at risk." Similarly, Hashem says "My son, I created the evil inclination and I created the Torah as its 'tavlin' – 'antidote'"

We generally understand that Hashem created the Torah for man to follow, with the yetzer hara as the obstacle which man must overcome in his pursuit of Torah study and adherence. However, from the aforementioned passage in the Talmud, we see that this perception is not entirely correct. The Sages of the Talmud describe the Torah as a "tavlin" – literally, "condiment" or "spice" used to enhance the flavor of the main course. It would appear that the primary creation is the yetzer hara, with the Torah being the necessary but secondary creation. This notion is substantiated by the parable given in the Talmud; the child's punishment, which is analogous to the

yetzer hara, is a necessary facet of his education, while the compress serves as the counterbalance or antidote which prevents the beating from having a negative consequence. How do we understand the idea that the Torah is merely the spice that enhances the yetzer hara's natural flavors?

The Talmud states that the yetzer hara threatens to overpower a person every day and kill him. What function of the yetzer hara makes its existence necessary?

Hashem created man with an enormous potential for accomplishment. Man's overwhelming awareness of his capabilities, coupled with the fear that he may not be able to live up to his potential, leads him on a path of self-destruction. Man indulges in behaviors which either block out the awareness of his capabilities, or demean him to the extent that he can rationalize that the expectations of him are unfounded.

The part within us which makes us aware of our potential is the yetzer hara. Left unharnessed, this awareness develops into man's most destructive force, the destruction he wreaks upon himself. The Torah is the tool through which we can actualize and develop our potential. Without the yetzer hara making us aware of our potential, the Torah's capacity to actualize and develop that potential would not be utilized. Our Sages therefore confer upon the yetzer hara the significance of being Hashem's primary creation, for without the aspirations of what he can become man's potential would be wasted.



אויף די צוהערער נישט געהאט. "דער רב שטייט געפיל-עפט: "פון וואנעט נעמט איר דאס אז די רייד זענען נישט געווען ווירקזאם?"

"דער רב ווייסט געוויס אז פאר פרנסה באשעפטיג איך זיך דורכן פארבארגן געלט אויף צינן. אוודאי מיט א היתר עיס-קא, נישט סתם אזוי פרעך הלוואה בריבית. מיין ראָטע ביז היינט איז באשטאנען פון פיר פראצענט. נעכטן האב איך באשלאסן דאס צו העכערן צו פיר מיט א האלב. ווי נאר איך האב דאס געמאלדן, זענען מיינע קונדן געקומען צו לויפן מיט טענות און געשרייען. האב איך זיי פארגעהאלטן און דערמאנט וואס דער רב האט קוים נעכטן געזאגט ביים לוי: "אין מלווין לו לאדם, אלזא וואס איז די געוואלד אז איך מאָן פון אייך נאך א האלבן פראצענט אויב נעמט איר דאס סיי ווי נישט מיט אין קבר?... "אם תשמע בישן, תשמע בחדש", ווער עס איז וויליג צו הערן און דערהערן, פאר דעם וועט די פרישע רייד מחזק זיין און מוסיף זיין על הראשונים, אבער 'אם התחלת לשכוח', וועט די אלע נייע רייד העלפן ווייטער פארגעסן דאס וואס די האסט שוין אנגעהויבן פארגעסן און נאכמער ארויסשטויסן פון דיין געוויסן.

וְהָיָה אִם שָׁמַעְתָּ תִּשְׁמָעוּ אֶל מְצוֹתַי וְגו' (יא, יג)

אם שָׁמַעְתָּ תִּשְׁמָעוּ, 'אם תשמע בישן תשמע בחדש (סוכה מו:), וכן אם שכח תשכח (דברים ח, יט.), אם התחלת לשכוח, סופך שתשכח כולה.' (רש"י) שטייט דער רב ביים לוי, און נעמט אין אכט אז אויך דער גביר פון שטאט איז צווישן די פארזאמעלטע. ווי רייך-אזוי קארג, און נאכדערצו איז זיין פארמעגן פון הלוואה בריבית. 'דאס איז א געלעגענהייט וואס איך טאר נישט פארפאסן' קלערט דער רב צו זיך. "רבותי, וואס טויג דען דאס רייכטום און געלט, נעמט אין אכט אז די תכריכים האבן קיינע קעשענעס – אָין א זָהב, קיין ברוינע גראצער, אָלָא תוֹרָה וּמַעֲשִׂים טוֹבִים בְּלָבָד!"

דעם אנדערן טאג, קלאפט אין טיר פון רב נישט קיין אנדערער נאר אונזער גביר. זיכער איז ער אז די רייד פון נעכטן נכנסו ללב, און אצינד קומט ער זיך מתייעץ זיין נאך די הרהורי תשובה. "רבי, "הויבט ער אן, "אזעלכע דערהויבענע רייד, ווערטער וואס קען באנעמען יעדן, אבער א שאד אז זיי האבן דעם מינדעסטן איינדרוק



Rav Yissachar Frand

The One Who feeds you manna in the desert...in order to test you. (Devarim 8:16)

Everyone knows that life is a test. We struggle to make a living, to raise our children, to build up our communities. Nothing comes easy, and our test is to deal with the hardships and frustrations in the best way possible.

But what if our livelihood were served up to us on a silver platter? How wonderful that would be! No more worries about how to pay for the children's tuition or the new roof. What if everything we needed came to us like manna from heaven? Would we consider this a test? Hardly. We would consider it a blessing. The Torah, however, seems to say otherwise.

No sooner had the Jewish people come forth from Egypt that they complained (Shemos 16:3), "If only we had died by the hand of God in the land of Egypt when we were sitting beside the fleshpots, when we ate our fill of bread; now you have brought us out into the desert to let the entire congregation starve to death."

"Behold, I will rain down bread from the heavens on you," Hashem replied (ibid. 16:4). "The people shall go out to collect their daily portion every day, in order to test whether or not they will follow My Torah."

The commentators wonder what kind of test this is. What could be better than having everything you need delivered to your doorstep every day? This is a test? This is a blessing!

Rashi explains that Hashem was referring to the laws that govern the manna. One could not store away any manna for the next day. One had to collect a double portion on Friday. And so forth. This was the test. Would the Jewish people observe the laws of the manna scrupulously?

This test is also mentioned in Parashas Eikev, "The One Who feeds you manna in the desert...in order to test you." Sforno explains that the test is to see if the Jews would still follow the Torah when they do not have to worry about their livelihood.

Yes, there is a great test in "bread raining down from heaven." Affluence without effort is a dangerous thing. It comes with a great amount of leisure time and freedom of action. What do we do with that leisure time and that freedom of action? Do we use our leisure time and freedom of action to taste the forbidden? This is the great test of the manna. We are all aware of the test of poverty. We are all aware of the trials and tribulations of being poor. However, says Sforno, affluence also comes with great temptations. It puts a tremendous responsibility on a person. This is the test of the manna, and it is the test for many Jews in these affluent times.

The Maggid of Mezvitch once said that when people face troubles, sickness or mortal danger, Heaven forbid, they all become religious. They all come to shul. They pray fervently. They say Tehillim with tears streaming down their cheeks. They give charity generously. But when things are going well, when they are going wonderfully, do they give much thought to the Almighty? This is the test of the manna.



Watch Your Step - Rabbi Berel Wein

The word *ekev*, which is the name of this week's *parsha*, and is translated as "since" or "because," is associated with another Hebrew word, *akeiv*, meaning "heel." Rashi already comments that this association indicates the Torah's warning against treating any of the mitzvot lightly, stepping upon them with one's heel in disdain, so to speak. The word *akeiv* in the sense of "heel" appears in the Torah regarding the birth of Eisav and Yaakov. There the Torah records that when the twins were born, Yaakov grasped the heel of Eisav as they emerged into the world. The symbolism there once again conforms to the idea that Rashi conveys to us in the *parsha* of this week. Eisav steps on things with his heel. He destroys people and civilizations, holiness and lofty spirituality, by denigrating them, treating them as being insignificant and inconsequential, grinding them into nothingness with his heel. Yaakov's task in life is to hold onto Eisav's heel, preventing him by his efforts from accomplishing that destructive goal. Apparently, he who controls the "heel" controls the fate and destiny of humankind. This is also the implicit message of this week's *parsha* – that listening to God's word and not treating it with scorn or indifference is the key to maintaining a more human and peaceful society. Stepping on any of the values of Torah, no matter what the seeming ideological justifications for such behavior at that time, leads to untold societal and personal harm. Be careful what one steps upon. It eventually rises up to bite back in return.

The *parsha* deals with the basic idea of Judaism, that of cause and effect. There are no acts of life that remain truly insignificant. Small things sometimes later assume almost cosmic importance. For the want of a nail, a kingdom can be lost. The rabbis of *Avot* warned that one should not measure the value or significance of mitzvot. The "light" *mitzva* may be of vast importance not only because of the unknown systems of God's rewards, but also because the "light" *mitzva* may also have heavy consequences of cause and effect. This is in line with the further idea expressed in *Avot* that one *mitzva* leads to the accomplishment of another *mitzva* thereafter. The consequences of a *mitzva* are inevitably good while the consequences of trampling upon a *mitzva* – again, no matter what the ideological justification may be – inevitably are detrimental to the individual and to society.

The entire *chumash* of *Dvarim* pleads for Jews to see the big picture, the vision of a just and caring society. In order for such a vision to take on the flesh of reality, the small things in society must be accounted for favorably. We all like to talk about the big things in our world – peace, security, democracy, etc. – but as long as we continue to step with our heels on the small things – courtesy and compassion to others, respect for our traditions and Torah, and a sense of satisfaction with our lives – little progress towards the accomplishment of the great goals will take place. So, let us all step carefully in life.

JOKES

Wish I'd Said That I failed my driver's test today. The instructor asked me "What do you do at a red light?" I said "I usually check my emails and see what people are up to on Facebook."

Light travels faster than sound. This is why some people appear bright until you hear them speak.

I'm so good at sleeping that I can do it with my eyes closed.

Whatever you do, always give 100%. Unless you're donating blood.

I always try to cheer myself up by singing when I get sad. Most of the time, it turns out that my voice is worse than my problems.

Whose cruel idea was it for the word "Lisp" to have an "S" in it?

I forgot to go to the gym today. That's 10 years in a row now...

Never give up on your dreams. Keep sleeping.

Do bankruptcy lawyers really expect to be paid?

I'm going to stand outside. So if anyone asks, I am outstanding.

Who says nothing is impossible? I've been doing nothing for years.

You do not need a parachute to skydive. You only need a parachute to skydive twice.

Some day when scientists discover the center of the universe, many people are going to be disappointed to find out it isn't them.



I'm looking to buy a new boomerang, how can I throw the old one out?

I named my dog "5 miles", so I can tell people I walk 5 miles every day.

I don't have a Facebook or Twitter account, so I just go around announcing out loud what I'm doing at random times... I've got 3 followers so far, but I think 2 are cops.

Husbands are the best people to share secrets with... They'll never tell anyone, because they aren't even listening.

Time flies whether or not you're having fun.

I don't always procrastinate, but when I do, I'll do it tomorrow.

If you are bald, what hair color do they put on your driver's license?

"I've been getting into astronomy, so I installed a skylight. The people who live above me are furious."

A plateau is the highest form of flattery.



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Please note: August 1st-August 7th (not including the live demonstration days) from 11:30 to 12:00 will be introductory **שיעורים** on kosher meat production by Rabbi Yosef Fried in the **אוצר ספרים** downstairs in 18.