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All advertisements in this publication should not be read on shabbos.

Thank you to our Gabbaim Ephrayim Yurowitz and Tzvi Blech

## Shabbos Zmanim CANDLE LIGHTING 7:26 PM

**EARLY FRIDAY MINCHA:** 1:30 PM & every 15 minutes until 4:30 PM | 18 Main

### FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

18 Main	20 Upstairs Chabad	Shkiya
7:10 PM	7:31 PM	7:44 PM

### SHABBOS

SHACHRIS	20 Upstairs-Vasikin	18 Main-Ashkenaz	Tent א	20 Upstairs - Chabad	in 18 Main
	6:35 AM	8:00 AM	9:15 AM	10:00 AM	10:30 AM
MINCHA/MAARIV	Pirchei	18 Main Mincha	Shkiya	Tent א Maariv :40	18 Main Maariv :50
	2:00 PM	6:00 PM	7:42 PM	8:22 PM	8:32 PM

**LATE MAARIV MOTZEI SHABBOS:** 9:15 PM & every 15 minutes until 11:45 PM | 18 Main

## Weekday Zmanim

### SHACHRIS: VASIKIN

**EVERY 15 MIN**  
from 6:15 AM until a half hour before chatzos

### MINCHA: MINCHA GEDOLA

**EVERY 15 MIN.** until an hour before shkia

**EVERY 5 MIN.** from an hour before shkia until 60

**12 MIN. BEFORE PLAG**

**12 MIN. BEFORE SHKIA**

### MAARIV: PLAG

**EVERY 5 MIN.** from shkia until 72

**EVERY 10 MIN.** From 72 until 11:00 P.M.

**EVERY 15 MIN.** From 11:00 .PM. to 2:00 A.M.

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## RABBI DANIEL COREN



### “See Me”

*Parshas Re'eh* begins with the words “*Re'eh Anochi*” – “See, I am placing before you today a blessing and a curse.” The *Ohr HaChaim HaKadosh* offers a profound interpretation: Often, teaching through words alone is not enough. When a person can show something visually, it leaves a deeper impact.

Moshe Rabbeinu was about to place before Bnei Yisrael the fundamental choice between good and bad, between blessing and curse – in essence, between a life of physical indulgence and one of spiritual purpose. A skeptic might have wondered, “Moshe, have you even tasted physical pleasure? Maybe you're just detached from that world?”

To this, Moshe responds, “*Re'eh Anochi*” – See me. Look at who I am. I had access to wealth and privilege – raised in Pharaoh's palace, and later blessed with tremendous riches – and still, I choose a life of spirituality and closeness to Hashem. I'm not preaching from a place of ignorance. I've seen both worlds, and I urge you: choose a life of purpose.

This message came alive for us this past Shabbos when we had the *zechus* to host my dear friend Eden. Eden gave his arm for Klal Yisrael during the recent war in Gaza. Since then, he's undergone a profound spiritual journey, transforming pain into inspiration.

During Kiddush, Eden reminded us to appreciate the simple things we often take for granted. Every morning, he faces the challenge of dressing, brushing his teeth, and carrying out daily tasks — all with one hand. Watching him, listening to him, we were reminded: we have so much to be grateful for. In that moment, Eden became our “*Re'eh Anochi*” — look at me, learn from me, be inspired to live with meaning and gratitude.

May we all merit to truly “see” — to see the gifts we've been given, to see the spiritual path that lies before us, and to walk it with clarity and joy.

**SHIUR SCHEDULE**

**SEMICHAS CHAVER SHIUR** in R' Coren's office every  
 Wednesday at 9:00 PM  
 Hachana L'Shabbos Shiur in 20 Upstairs  
 every Tuesday at 9:45 PM

## UFARATZTA RABBI SHALOM BER MUNITZ



### Elul Until Yom Kippur: The Three Kapitlach Tehillim

A tradition from the Baal Shem Tov in the name of his teacher\* is that from the second day of Rosh Chodesh Elul [alef Elul] through Yom Kippur, three *kapitlach Tehillim* should be recited daily, i.e., 1, 2, 3 on *alef Elul*, 3, 4, 5 on *beis Elul*, and so on. The last thirty-six *kapitlach* should be recited on Yom Kippur itself, nine before *Kol Nidrei*, nine before *Krias Shma She'al Hamitah*, nine after *Mussaf*, and nine after *Neilah*.

==== Based on *Kovetz Michtovim*, caption: From the *reshimos* of the Rebbe RaYatz

\*Achiya haShiloni was sent to teach the Baal Shem Tov Torah for ten years, from when the Baal Shem Tov was age 26 until age 36.

*Sefer Hatoldos Rebbe Yisroel Baal Shem Tov* by Harav Avrohom Ch. Glitzenshtein, pg. 35, caption “*Shliach Min Hashomayim*”

## RABBI YAKOV YOSEF SCHECHTER



### Gan HaTorah

#### YOUR CANDLES WILL HAVE CHILDREN

“כי ירחיב ד' אלקיך את גבולך כאשר דבר לך ואמרת אכלה בשר”

כי תאוו נפשך לאכל בשר”

“When Hashem, your G-d, will broaden your boundary as He spoke to you, and you say, ‘I would eat meat,’ for if you will have a desire to eat meat, to your heart's entire desire may you eat meat.” The Torah is teaching us that if one takes care of the Levi, takes care of the poor, then Hakodosh Boruch Hu will take care of him and broaden his boundaries – He will give him more. Generally speaking, when we discuss boundaries, we are referring to land. Why does the Torah use the word “גבולך” here?

Why is it that one's giving *tzeddakah* generates wealth? Any material goodness that Hakodosh Boruch Hu bestows upon an individual really belongs to the nation at large. The one who is granted the material goodness must view it as a communal fund over which he is placed as the trustee. He is responsible for it and must ensure that those less fortunate than himself are taken care of. When a king has a trustee, it takes time for him to build trust. In the beginning, the king will only give him power over a limited amount of funds. However, the more he sees that his servant is a faithful trustee, the more funds he gives him to be in charge of. This concept applies not only to money and material goodness which one receives, but it also applies to intellect and talent.

A person who is endowed with exceptional qualities is also a trustee over those gifts he received. If one has Torah to give over to others or has other ways of raising the *ruchniyus* of others, it is his responsibility to do so. Just as the monetary trustee, if he does his job faithfully, is given discretion over more funds to oversee, so too, the one who spreads Torah and *ruchniyus* faithfully will be given more and more opportunities to spread them even more. Since he is using his gifts properly and spreading them to Klal Yisroel, he is endowed with the ability to continue to do so on an even greater scale. (שערי יושר)

The Torah uses the word “גבולך”, for it is literally speaking about the boundaries of Eretz Yisroel, but perhaps it is figuratively referring not to land, but to us. We ourselves can expand and grow. *Brochah* and *klalah* are placed before us. We have the opportunity to choose goodness. The more *tzeddakah* we give, the more we give of ourselves, the greater our ability to continue on that path in bigger and greater ways will be.

The Midrash tells us that the *nefesh* is compared to a נר, a candle. If one has a candle and lights another candle with it, the first candle is not diminished at all. Not only is the first light not diminished in any way, but it now has “children.” The more candles it kindles, the more fire there is in the world from that first candle, which itself never diminishes. The Torah tells us that not only will we pass our Torah on to others, but also our own “fire” will get bigger.

May we be *zoche* to continue to give to others on all levels of *ruchniyus*, and may we continue to spread the Torah and fire of Hashem, and thus our own fire will grow greater.



## The Power of Food

Judaism teaches that the food a person consumes has a profound effect on their psyche. When a person eats the flesh of a particular animal, the "personality" of this animal affects, to some degree, the chemistry and identity of the human consumer.

What is more, the physical attributes and characteristics of an animal symbolize and reflect a deeper meaning.

The split hooves and the chewing of the cud represent two qualities that are necessary for the healthy development of the human character. When the Jew consumes the substance of these animals, he becomes a more "kosher" and refined human being.

### MORAL SELF-DISCIPLINE

Cloven hooves—the division existing in the coverings on an animal's feet—are symbolic of the notion that one's movement in life (reflected by the moving legs) is governed by a division between "right" and "left," between right and wrong, between the permissible and the prohibited. A split hoof represents the human capacity to accept

that there are things to be embraced and things to be rebuffed.

This process of moral self-discipline is the hallmark of living a wholesome life, physically, psychologically, and spiritually. A violin can produce its exquisite music only when its cords are tied, not when they are loose and "free." Similarly, a human being who allows himself to do whatever he wants, whenever he wants, wherever he wants, and with whomever he wants, robs himself of the opportunity to experience the inner music of his soul.

And when we have no clear differentiation between right and wrong, in a short time, we tend to lose the very foundation of civil life. Nothing is a given, nothing is important, and nothing is sacred, because nothing is even real. We end up in an endless wasteland, trying to numb our pain and anxiety through every possible distraction. The very core of the "I" gets lost in a world where nothing matters besides the fact that nothing matters. Semantics, rather than conviction, becomes the stuff our soul is carved of.

Rabbi Adin Even Yisroel-Shteinsaltz

(1937-2020), one of the luminaries of our generation, once shared a story about a philosophy professor in Israel who asked one of his students to make a presentation. The student began by saying, "I speculate that..." The professor interrupted him: "Please, before you continue, define the meaning of the word 'I.'" The student attempted three times to define the word "I," but the teacher refuted every definition. The student gave up and sat down.

The professor stood up and said: "How many times did I instruct you guys not to use terms that you cannot define?"

### CHALLENGE YOURSELF

The second quality that characterizes a "kosher" human being is that they always chew their cud.

Even after a person "swallows" and integrates into his life certain values, attitudes, and behaviors, he must never become totally self-assured and smug about them. The spiritual human being needs to continually regurgitate his ideas to be chewed and reflected upon again.

SHIUR SCHEDULE

**MONDAY & THURSDAY** Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)

**SHABBOS** Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (20 Upstairs)

PLEASE NOTE: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 AM, followed by the Minyan at 10:00 AM.



## הרב בן ציון סנה

### בנים למקום

אבל הסוג השני הם אוהבים שאינם אמיתיים אלא אוהבים מהשפה ולחוץ, הם מתחבקים עם עיניים פתוחות, ואז כשמגיעית הפנים שלהם לגב של השני הם מוציאים את הלשון.. והנה מי שעושה את עצמו כאילו שהוא אוהב את השני, אז כשנפגש עמו הוא מדבר עמו כאילו הוא דואג לו. אבל כשהוא חוזר הביתה, בתוך הבית, הוא מדבר עליו כל דבר אסור, ואז בני הבית מתחלים לשנוא את השני. ובזה מובן שיטת המהרש"א בקמצא ובר קמצא שהם היו אב ובן, איך יכול להיות שקמצא יהיה חבר והבן שלו שונא? אלא שבני הבית יודעים את האמת, שקמצא אינו אוהב אמיתי.

וא"כ בסוף זמן הבית, שנחרב בגלל שנאת חנם, היו הכרובים מעורים זה בזה. אלא כשמחובקים, בזמן שבני ישראל עושים רצונו של מקום, זה חיבוק אמיתי. אבל בזמן של שנאת חנם, היו מעורים באופן השני, שאפילו שהוא מחובק, הוא מוציא לשון בגב של השני. ולכן בנים אתם לד' ולשיטת רבי מאיר, "בין כך ובין כך אתם קרויים בנים" ולכן אל תתגודדו, אל תשנאו אחד את השני, אלא תחיו באהבה ושלום ורעות וזהו הסגולה הכי גדולה.

היות שאנחנו בנים למקום אז אבא אוהב כשהילדים שלו הם באחדות, ולא רבים אלא חיים בשלום ובשלוה, הספה"ק מפרשים שבנים אתם לד' אלוקיכם ולכן "לא תתגודדו", אל תעשה אגודות אגודות אלא תחיו ביחד, כי עם קדוש אתה, וזהו הסגולה הגדולה ביותר, להיות עם ביחד.

במסכת יומא (נד ע"א - ע"ב). אמר רב קטינא, בשעה שהיו ישראל עולין לרגל מגלילין להם את הפרוכת, ומראין להם את הכרובים שהיו מעורים זה בזה, ואומרים להן: ראו חיבתכם לפני המקום וכו'. אמר ריש לקיש: בשעה שנכנסו נכרים להיכל, ראו כרובים המעורין זה בזה, הוציאון לשוק, ואמרו: "ישראל הללו שברכתן ברכה וקללתן קללה, יעסקו בדברים הללו?" מיד הזילום, שנאמר (איכה א, ח) "כל מכבדיה הזילוה, כי ראו ערותה."

רבותינו הראשונים נתקשו בזה, דהא במס' בבא בתרא (צט.) הקשו, פסוק אחד אומר על הכרובים (שמות כה, כ) "ופניהם איש אל אחיו", ובפסוק אחר נאמר (דה"ג ג, יג) "ופניהם לבית", ותיצא "לא קשיא, כאן בזמן שישראל עושין רצונו של מקום, כאן בזמן שאין ישראל עושין רצונו של מקום, ובזמן החורבן - וודאי לא היו ישראל עושין רצונו של מקום, אם כן היאך יתכן שהיו אז הכרובים מעורים זה בזה?

אלא שמעתי שיש לפרש שכששני אוהבים נפגשים הם מתחבקים זה עם זה, אבל יש שתיפעולות אפשריות בחיבוק הזה. אוהבים אמיתיים, כשמחובקים, הם סוגרים את העיניים מרוב אהבה ונותנים אהבה,

SHIUR SCHEDULE

שיעור קצר בעניני דינא  
באדיש ועברית אחרי ותיקין 20ב upstairs



## Drinking the Wine Under the Chuppah

We have seen that, in general, the *minhag* is for the *chosson* and *kallah* to drink the wine under the *chuppah*, and not the *mesader kiddushin* or the one honored with the first *brochah* of *sheva brochos*.

However, there are those who hold that the *mesader kiddushin* should, in fact, drink some of the wine. The *Sdei Chemed* writes that the *minhag* is for the *mesader kiddushin* to drink some of the wine and adds that he does not know why there should be anything wrong with him drinking some of the wine, to resolve the issue. The *sefer Piskei Teshuvah* (*Siman* 166) also quotes the *Imrei Emes*, who would drink some of the wine when he was the *mesader kiddushin*.

There is a source for this in the *Rishonim* as well. This is the opinion of the *Maasei Roke'ach*, quoting a teshuvah written by Rav Avraham ben HaRambam, as well as the *Machzor Vitri* (470), written by a *talmid* of Rashi, and the *Rokeach* (351).

The *sefer Afikei Yam* (2:2) writes that the following was the custom of Rav Chaim Brisker: he would let some wine drip into his hand, and he would drink that wine in a way that no one would notice. However, the Brisker Rav is quoted as saying that he is not aware of this custom of his father, and in Brisk, they do not follow this practice.

Similarly, Rav Yosef Chaim Sonnenfeld is quoted as saying that the practice of Rav Shmuel Salant, the Rav of Yerushalayim, was to drink some of the wine. But since the *minhag* is not to, Rav Sonnenfeld would tell the *chosson* and *kallah* to be *yotzei* with his *brochah*, but he would also let some wine drip into his hand, and he would drink that wine.

We have thus seen that there are different opinions whether the *mesader kiddushin* needs to drink some of the wine or if it is sufficient for only the *chosson* and *kallah* to drink the wine.

### HOW MUCH TO DRINK?

The *Be'er Sheva* (*Maftei'ach* for *Siman* 49) writes that the *minhag* was for the *chosson* to drink just a small amount. The *Be'er Sheva* takes issue with this *minhag*, since a

*kos shel brochah* requires one to drink at least a cheek full. He therefore writes emphatically that one who fears the word of Hashem should drink a full *revi'is*. However, the *Kneses Hagdolah* writes that the *minhag* is, in fact, for the *chosson* to just drink a small amount. This is quoted by the *Be'er Heitev* (34:6) in his glosses to the *Shulchan Aruch*.

Once again, we find this subject addressed in regard to the drinking of the wine used at a *bris*. The *Beis Yosef* writes (*Y"D* 265), in the name of the *Rashba*, that although for *Kiddush*, one must drink a cheek full, drinking just a little of the wine used at a *bris* suffices.

The *Taz* (*Y"D* 265:10) explains that only when there is a requirement in the Gemara to recite the *brochah* over wine, one must drink a cheek full. But, if it is only a later institution, drinking just a little of the wine suffices.

The *Aruch Hashulchan* and the *Maharsham* also concur with this reasoning that, since reciting these *brochos* over a cup of wine is not a requirement mentioned in the Gemara, they are not as strict as *Kiddush* and *Havdalah*, and it is sufficient to drink just a small amount.

The *Maharsham* adds another reason not to drink too much. One of the reasons a *chosson* fasts is to ensure that his mind is clear at the time that he is making the *kiddushin*, and there should not be any possibility that he was drunk when making the *kiddushin*. Hence, he should not consume a lot of wine on an empty stomach, which can cause his mind to be unclear.

However, the *Shevet Halevi* (8:277) is of the opinion that, since according to the *Rosh*, reciting the *brochah* over wine is obligatory, one should drink at least a cheek full, and preferably a *revi'is*. The *sefer Yismach Lev* also quotes Rav Chaim Kanievsky, who recommends drinking a *revi'is*.

### IN CONCLUSION

According to many *poskim*, the *mesader kiddushin* does not have to drink at all, and it is enough for the *chosson* to drink just a little of the wine.

## SHIUR SCHEDULE

### KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara  
Currently: מסכת יומא  
Friday - Shuirim Beinyonei  
Dyoma and relevant topics

### NIGHT KOLLEL 8:15-9:45PM

Chavrusa learning - Halacha  
Currently: הלכות ניבוי אב ואם

### SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM  
Mishna Yomis | 8:45-9:00 PM  
Zera Shimshon Shiur | 8:15-9:00 PM

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## Tears for a Lost Brother

**If there shall be a destitute person among you ... you shall not harden your heart or close your hand against your destitute brother** (15:7).

The Chofetz Chaim states: ... *In Heaven, the souls of the Jewish people are like one ... It is only in this world, where each soul is clothed in its own physical body and is involved in its own personal matters, that one sees himself as a distinct entity, apart from his fellow Jew. In truth, however, all Jews are one in a very real sense.*

In the 1980s, before the collapse of the Soviet empire, Agudath Israel's Vaad L'Hatzalas Nidchei Yisroel, under the leadership of Rabbi Mordechai Neustadt, regularly sent *shlichim* (emissaries) to teach Torah in secret to small, courageous, irrepressible *baalei teshuvah* in the Soviet Union. Fraught with risk, these missions were blessed with great *siyata diShmaya*.

The late Rabbi Mordechai Shapiro, Rav of Congregation Beth Israel in Miami Beach, and his rebbeztzin were two of those *shlichim*. They had spent many hours at the Vaad office in New York prior to their departure, learning the dos and don'ts of such a mission. They had been warned not to allow strangers to lure them into conversations that might jeopardize what they aimed to accomplish.

From the moment they landed in Moscow, they knew that they were being watched. As they left the airport to head for the hotel where they had booked reservations, an official pointed to a specific taxi and said, "That is the taxi you will take."

They entered the taxi, and immediately the driver struck up what was ostensibly a friendly conversation in Yiddish. "So, where are you folks from? Florida? So how's the weather there? Is it true that Florida has lots of palm trees? How long are you living there...?"

And then, in the midst of his idle chatter, the driver said with feeling, "*Aber alle Yidden zenen brider*" ("However, all Jews are brothers").

The Shapiros froze. Was this a trap? Was the driver an agent of the KGB (secret police), trying to lure them into saying something incriminating? There was no way for them to know. Following the instructions that they had received in New York, they did not respond.

The driver seemed to ignore their silence. He resumed his mindless chatter and then, a few minutes later, said once again with feeling, "*Aber alle Yidden zenen brider*." Again, Rabbi and Rebbetzin Shapiro did not respond.

When they reached the hotel, the Shapiros paid the driver, checked in at the front desk, and then made their way to their room. Rebbetzin Shapiro was about to begin unpacking when she looked up and saw that her husband was crying.

"Now," said Rabbi Shapiro, "I know how Yosef HaTzaddik felt when his brother Binyamin stood before him, unaware of his true identity. The time for Yosef to reveal himself had not yet come, and Yosef was overcome with emotion. He therefore went into a private room and cried. Who knows? That driver may have been sincere and was desperately trying to reach out to us. And we could not respond."

*Alle Yidden zenen brider*. A feeling of true brotherhood with all Jews compels special people to undertake dangerous missions to Russia and to cry when they cannot acknowledge a stranger's overtures of brotherhood. As the Torah indicates with the term ***achicha ha'evyon***, your destitute brother, a feeling of brotherhood should compel all of us to treat those in need with kindness and compassion.

## Return on Investment

The Vilna Gaon zt"l writes that giving *zedakah* can be compared to a farmer who sows his field. Unlike a merchant who buys and sells instantly, a farmer invests money to plow and buy seeds. At first, the seeds must rot. They disappear into the ground and are seemingly lost. But then, they start to grow, and at the end of the year, there is profit. So too with *zedakah*. When we first give, we do not see any results. On the contrary, we seemingly have "lost" our money, never to return. Only at a later time do we see results. Hashem sees our good deeds and rewards us at a later time. As we say in davening: "זורע צדקות" - If one "plants" *zedaka*, charity, "מצמיח ישועות", eventually a salvation will grow out of it!

Similarly, writes the Dubno Maggid, *zedakah* can be compared to a farmer who spills a bag of wheat. It starts to sprout, and he ends up with three times as much! Whatever one gives away to others is sure to bring more in return! It is as if one plants and harvests to receive so much more in return.

This is the *berachah* that the Torah gives us.

The Satmar Rebbe, R' Yoel Teitelbaum zt"l, once noticed a man walking around the *beis medrash* collecting *zedakah*. When he approached a Yid, the man refused to give a donation. Instead, he felt the need to offer up some free advice. "My friend, have *bitachon*, and you'll survive!"

The Satmar Rebbe reacted and told the Yid, "The general *klal* (rule) is that all *middos* and *hashkafos*, whether good or bad, can be used for *avodas Hashem*. It is part of our obligation to follow in His ways. Even *kefirah*, i.e., not believing in Hashem and lacking *bitachon*, can also be used for the good. How is this possible? When it comes to helping others. Then, one should forget about Hashem being able to help and do their utmost to help their fellow Yid!"

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## The Inciter

*If your brothers... will incite you... saying, "Let us go and worship the gods of others," that you did not know, you or your forefathers. (13:7)*

Rashi explains the meaning of "That you did not know, you or your forefathers": "This matter is of great disgrace to you. For even the other nations (pagans) do not reject what their ancestors passed on to them, but this *meisis*, inciter, says to you, 'Abandon what your ancestors passed on to you.'" Why does Rashi point the finger at the individual who is being incited to leave Judaism, intimating that it is humiliating to him to reject the traditions of his forebears, when, in fact, the individual who should be humiliated is the one who is acting disgracefully – the *meisis*, inciter. Why does Rashi focus on the victim, rather than his instigator? It is quite possible that the victim is a G-d-fearing, decent Jew, who holds dear the traditions handed down to him from previous generations. If he were left alone, he quite possibly would continue along on his previous path of observance.

This teaches us, explains Harav Eliyahu Boruch Finkel z"l, that it is a disgrace for the victim the mere fact that the inciter considered him a good "mark." The fact that the inciter knew his customer, that he was acutely aware of the victim's spiritual deficiency, is reason enough to be humiliated. Why did he choose you? Why not any one of the other people in your circle of friends? He probably knows something about you, some sinister secret, one that alludes to your true spiritual character – not the sham that you present in public.

Concerning the spiritual/moral character of Rivkah Imeinu, the Torah writes *V'ish lo yedaah*, "Whom no man had known." Rivkah's reputation was pristine. She was so morally unblemished that no man would even entertain the notion of attempting a liaison with her. Harav Meir Shapiro z"l underscored our Matriarch's reputation. The flies go to the garbage. No man who had evil intent on his mind would gravitate toward Rivkah. They knew that she was chaste and pure. It would be a waste of time.

We can derive another lesson from the Torah's focus on the *meisis*' rejection of tradition. We note that with every abandonment of *Toras Moshe*, our holy Torah, we also, by extension, reject our *mesorah*, tradition, that has been carefully transmitted through the generations. Regardless of when the "family" left the fold, whether it was when their great-grandfather emigrated to America or it harks back to Europe or Russia, at one point, they were all committed Torah Jews. Someone veered to the left, and this slight deviation altered his spiritual trajectory, so that years later, his descendants were prepared to follow the road that tragically led to the baptismal font. When we break with tradition, we no longer connect to the anchor that keeps us securely grounded. Without the stability of the past, the present winds of change will batter us to the point that the options of a future will sadly become non-existent. This is why the slightest deviation, unless checked and righted immediately, can alter the course for all time.

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3:30 pm	Tent ב'
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## RABBI SHRAGA FREEDMAN



### The Motivation Factor

One of the greatest challenges facing parents and teachers is instilling in children a sense of motivation for Torah observance. In truth, for many people, creating such motivation within themselves is also one of the greatest challenges of life. The religious observance of a person who is motivated, who feels passionate and driven to keep the Torah, will be vastly different from that of a person who merely goes through the motions. But how does one create this sense of motivation in themselves and their children?

The single most powerful motivating force in the world is probably the desire to feel important and special. One of America's most famous philosophers, John Dewey, identified this urge as the deepest driving force in human nature. It is the aspiration that compels people to live in ostentatious homes, wear the most up-to-date styles, and drive the latest model cars. It even drives many people to crime. E.P. Mulrooney, the police commissioner of New York City in the early 1930s, relat-

ed that many criminals' first request immediately after their arrests was to see the newspaper report describing their crime, because it had made them famous. (Dale Carnegie)

There are many different ways that people achieve a sense of importance. Some people derive it from wealth or fame, from excelling in athletics or business. Some engage in righteous behavior, but others intimidate and control others. People even make themselves invalids in order to garner attention and sympathy. A Jew's challenge is to focus on achieving a sense of self-importance through his observance of the Torah and mitzvos.

This psychological insight should hardly come as a surprise. What may be surprising, though, is that the principle of *kidush Hashem* can be a key to achieving that feeling of importance in a very crucial and positive way.

The *Meshech Chochmah* in *Parashas Bechukosai* points out that Jewish history has always been characterized by cycles of destruction and rebirth. He explains that

every individual has an inner need to innovate, to add, and to be unique, and in periods when Jewish life was already established, this need tended to be stifled. On the other hand, Jews who were charged with rebuilding after a period of destruction were imbued with fervor and a sense of mission that drove them to great accomplishments. We have seen this phenomenon in America. Years ago, every yeshivah *bachur* in America was essentially a pioneer, building Torah in a spiritual wasteland. These young men's spiritual growth was fueled by a sense of passion and purpose. Nowadays, however, yeshivah *bachurim* sometimes feel a lack of uniqueness and accomplishment. They may have the sense that they are just "another number," a member of a collective group lacking any individual significance. Although this is an outright misconception, this feeling sometimes drives them, unfortunately, to seek fulfillment in other areas.

## RABBI ELI MANSOUR

### Happiness Under All Conditions

*Parashat Re'eh* concludes with the command to celebrate the festival of Sukkot. The Torah instructs: "You shall rejoice on your festival... For seven days, you shall celebrate before Hashem your G-d... for Hashem your G-d will bless you with all your grain, and in all your endeavors; and you shall only be joyous" (16:14-15).

Twice in these verses, the Torah appears to command us to rejoice on Sukkot. It first commands, "*Ve'samahta be'hagacha*" ("You shall rejoice on your festival"), and then says, "*Ve'hayita ach same'ah*" ("You shall be only joyous"). What is the meaning of this dual imperative?

Rashi cites two interpretations of these verses. First, he suggests, the Torah adds "*Ve'hayita ach same'ah*" not as a command, but rather as a promise. If we properly fulfill the mitzvah of *simcha* (rejoicing) on Sukkot, we will be assured to experience genuine happiness and joy throughout the coming year. Secondly, Rashi cites the Gemara's understanding of the phrase "*Ve'hayita ach same'ah*" as extending this obligation to the eighth day, the day of Shemini Atzeret. The

Torah first introduces the mitzvah of rejoicing during the seven days of Sukkot and then adds that we must also joyously celebrate on the eighth day.

Rav Meir Simcha of Dvinsk, in his *Meshech Hochma*, suggests a different explanation of "*Ve'hayita ach same'ah*." He notes that in the first verse, the Torah commands celebrating the year's crop, which is gathered into the warehouses around the time of Sukkot – "You shall rejoice... for Hashem your G-d will bless you with all your grain..." The celebration of Sukkot is integrally linked to the harvest, to the farmer's joy upon completing that year's agricultural cycle, having just now brought all his produce into storage for the winter.

However, Rav Meir Simcha notes, there are some years when no produce is collected. Every seven years, farmers must observe *shemitta*, refraining from agricultural work for an entire year, and granting all people free access to their fields. At the end of the *shemitta* year, the farmer does not harvest anything because he had not worked the fields, and anything that grew was taken by other people. Rav Meir Simcha thus suggests that the additional command "*Ve'hayita ach same'ah*" refers to the

Sukkot after the *shemitta* year.

The Torah emphasizes that even during this year, when there is no harvest to be thankful for, the farmer must still observe a festive Yom Tov and celebrate his relationship with Hashem.

Baruch Hashem, most of us have "filled warehouses" for which to be grateful to Hashem. The vast majority of us have an income, a home, and the ability to purchase all that we need, and much more. But the Torah here teaches us that even when our "warehouses" are not "filled," even in times of financial uncertainty, we can and must still retain our joy. We must be able to celebrate our relationship with Hashem and the privilege we have to serve Him under all conditions, even in times of hardship. No matter what we are going through, we can find comfort and joy in the knowledge that we are Hashem's beloved children and that He has chosen us as His servants. The command "*Ve'hayita ach same'ah*" calls upon us to experience joy in our connection to Hashem at all times and under all circumstances, even during life's more challenging moments.



## RABBI JONATHAN SACKS, Z"l



### The Good Society

Having set out the prologue and preamble to the covenant and its general guiding principles, Moshe turns to the details, which will form most of the book of *Devarim*, from chapter 12 to chapter 26. But before he begins with the specifics, he states a proposal that is the most fundamental one in the book and one that will be repeated over and over by Israel's Prophets:

*"See, this day I set before you blessing and curse: blessing, if you obey the commandments of the Lord your G-d that I command you this day; and curse, if you do not obey the commandments of the Lord your G-d, but turn away from the path that I command you this day and follow other gods, whom you have not experienced."* (*Devarim* 11:26-28)

Simply put, if you behave well, things will go well. If you act badly, things will turn out badly. Behaving well means honoring our covenant with G-d, being faithful to Him, listening to His words, and following His commands. That was the foundation of the nation. Uniquely, it had G-d as its liberator and lawgiver, its sovereign, judge, and defender. Other nations had their gods, but none had a covenant with any of them, let alone with the Creator of Heaven and Earth.

There are things Israel must do in order to survive. Therefore, warns Moshe, beware of any temptation to act like the nations around you, copying their gods, their worship, or their practices. Their way is not yours. If you behave like them, you will perish like them. To survive and thrive, stay true to your faith, history, and destiny, your mission, calling, and task as a "Kingdom of Priests and a holy nation."

*As you act, so shall you fare.* A free society is a moral achievement. A society is strong when it cares for the weak, rich when it cares for the poor, and invulnerable when it takes care of the vulnerable. Historically, the only ultimate guarantor of this is a belief in Someone greater than this time and place, greater than all time and place, who guides us in the path of righteousness, seeing all we do, urging us to see the world as His work, and humans as His image, and therefore, to care for both. *Bein adam le-Makom* and *bein adam le-chavero* – the duties we have to G-d and those we owe our fellow humans – are inseparable. Without a belief in G-d, we would pursue our own interests, and eventually, those at the social margins, with little power and less wealth, would lose. That is not the kind of society Jews are supposed to build.

The good society does not just happen. Nor is it created by the market (how we spend our money) or the state (the government). It is made from the moral choices of each of us. That is the basic message of *Devarim*: will we choose the blessing or the curse? As Moshe says at the end of the book: "This day I call the Heavens and the Earth as witnesses that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live." (30:15, 19)

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# RABBI ELIMELECH BIDERMAN



## Open Your Hand

This week's *parashah* discusses the mitzvah of lending money to needy people. As it states (15:10), "You shall surely give him, and your heart should not be grieved when you give to him; for because of this thing Hashem, your G-d, will bless you in all your work and in all your endeavors."

### GIVE TZEDAKAH WISELY

One must be wise when it comes to giving *tzedakah*. For example, there are *halachos* regarding to whom to give *tzedakah*. If one has a close relative or neighbor who is poor, halachah states that he is obligated to provide him with more money than he would give to strangers. *Tzedakah* is a matter that often needs rabbinic guidance. There was a wealthy person who discussed *hilchos tzedakah* with the *Bach* every day, so he would give *tzedakah* correctly. In conclusion, *tzedakah* should be performed wisely, as it states אשרי משכיל אל דל.

### FREE LOANS

The *Chinuch* (480) explains that Hashem wants us to be kind to others and to give *tzedakah* and loans because then Hashem will act with us with kindness and compassion, too. He writes, "The purpose of this mitzvah is to establish the attribute of generosity in our hearts and to distance us as far as possible from stinginess. Anyone familiar with the Torah's ways and comprehends its beautiful ways knows with certainty that when he is generous

with his money, he will gain more. And whoever refrains [and doesn't give money to others] will lose. This is because Hashem judges people according to their deeds. Being tight with money erects an iron wall that separates the person from Hashem's *brachos*. Generosity is, in itself, a blessing; therefore, those who act with kindness receive blessings."

The Chofetz Chaim (*Ahavas Chesed* ch.5, *Hagahah*) writes, "Now that we are living in a time when the *midas gevurah* [hardships and suffering] reigns in the world, the only solution to be saved from troubles is to do deeds of loving-kindness. These deeds of kindness will arouse Hashem's attribute of *chesed*. It states in *Tana d'Bei Eliyahu* (23) that when the Yidden lived in Mitzrayim, they gathered and made a pact to do *gemilus chasadim* with each other. Why? They realized there was no way to escape Pharaoh's decrees, and the labor in Mitzrayim was becoming harder each day, so the nation gathered to seek counsel. They concluded that they must do *chesed* with one another. That would arouse Hashem's *chesed* Above, and Pharaoh's decrees would be abolished. Their plan succeeded, as it states, 'נחית בחסדך עם זו גאלת, With loving kindness, You led the people You redeemed,' and, as Chazal explain, נחית בחסדך refers to the *gemilus chasadim* of the Jewish nation.

# RABBI IMMANUEL BERNSTEIN



## The Korban Omer and "The Morrow of the Shabbos"

שֵׁשֶׁת יָמִים תֹּאכַל מִצֹּת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לָּהּ אֲלֶיְקִיר לֹא תַעֲשֶׂה מְלָאכָה

For six days you shall eat matzos, and on the seventh day, it shall be an assembly for Hashem, your G-d, you shall not perform any productive labor. (16:8)

### A "SHABBOS PROHIBITION" ON YOM TOV?

The *Meshech Chochmah's* comment on this *pasuk* opens with his trademark attention to detail and nuance. Generally, throughout Chumash, when dealing with Shabbos, the Torah forbids "*melachah*," representing all thirty-nine forms of productive labor, while when referring to Yom Tov, it uses the term "*melechtes avodah*," which allows for *melachos* relating to direct preparation of food to be performed. In light of this, it is somewhat unusual that our *pasuk*, which is dealing with a Yom Tov (the seventh day of Pesach), nonetheless uses the term that relates to Shabbos ("*melachah*")!

### THE GEMARA'S PROOF FROM OUR PASUK REGARDING THE KORBAN OMER

One of the major points of dispute between the *Tziddukim* (Saducees) and the *Chachamim* related to the date of bringing the *Korban Omer*, a date which the Torah refers to as "ממחרת השבת – on the morrow of the Shabbos." The Oral Tradition informs us that this refers to the second day of Pesach, with the term "Shabbos" referring to the Yom Tov of the first day. The *Tziddukim*, however, who reject the Oral Tradition, translate the word "Shabbos" as referring to the seventh day of the week, so that, according to them, the *omer* must always be brought on a Sunday.

Among the numerous refutations of this view recorded in the Ge-

mara, one of them comes from our *pasuk*: Why does it begin by saying that we should eat chametz for six days? Do we not know that Pesach is a seven-day festival? Rather, the six days in question are the days one can eat from the new crop, after offering the *Korban Omer* on the morning of the second day of Pesach. According to the *Tziddukim*, however, who maintain that the *Omer* is offered on the Sunday following the first Shabbos of Pesach, this would rarely leave six days of the new crop within Pesach. Indeed, it could sometimes involve no such days, for example, if the first day of Pesach fell on Sunday.

### MESHECH CHOCHMAH: TIME-STAMPING THE PROOF

The *Meshech Chochmah* notes that there is a potential response to this refutation, albeit somewhat forced, for perhaps the *pasuk* is referring specifically to a situation where the first day of Pesach is in fact a Shabbos, with the second day being a Sunday. This would leave the last six days as being able to eat from the new crop even according to the *Tziddukim*. It is for purposes of negating such a response that the *pasuk* concludes by forbidding "*melachah*" on the seventh day, a term that we noted applies to Shabbos. Through this, the *pasuk* is indicating that it is referring to a situation where the seventh day of Pesach is in fact a Shabbos, which means the first day was a Sunday! In such a situation, to nonetheless also specify that matzah from the new crop may be eaten on the last six days makes it clear that the day on which we are to bring the *Omer* is the second day of Pesach, even though it is not a Sunday!

Once again, having seen how the Gemara illuminates the *pasuk*, the *Meshech Chochmah* brings us back to the *pasuk*, showing how it illuminates the Gemara!



## How to Become Rich

Based on *Meor Einayim*, by Rav Menachem Nochum zt"l of Chernobyl

*You shall tithe – surely tithe – all the produce of your planting. (Devarim 14:22)*

The doubling of the verb עָשָׂר leads to the famous comment by Chazal (*Shabbos* 119a), “Tithe so that you will become rich.” One of the difficult things to understand about this Midrash is that it seems to clash with a maxim of Chazal elsewhere: “A person does not die without half of his longings still intact and unfulfilled.” The quest for money seems to be an endless road. Not even death gets a person to his destination in this regard. If, then, no one truly arrives in his own eyes to the place called “richness,” what do Chazal mean in their promise? Even giving charity won’t make a person rich in this lifetime!

Furthermore, is it really so that no one escapes the drive for acquisition? Don’t we know people who enjoy the serenity of sufficiency? People who take real pleasure in what they have and do not clamor for more?

Take a careful look at Chazal’s choice of words. “*Ein adam meis, ve’chatzi taavoso b’yado.*” There is no *adam meis* who frees himself from the rat race. It is the living dead man who is imprisoned by his desires. He is the one trapped on the lowest spiritual level. All others have recourse to the *midah* of *histapkus*, of sufficiency.

How to get there? It can start with giving *ma’aser*, with giving a significant amount of what one earns to others. The feeling of sufficiency, freedom from the need to always acquire more and more, is the richness that Chazal say comes from giving *ma’aser*. They certainly do not mean that a person’s intention when giving should be to achieve monetary wealth. They hardly would champion performing a mitzvah for such *lo-lishmah* reasons. (Besides, empirically, it doesn’t work. We can easily note people who are generous in their giving but never become wealthy.)

The continuation of the Midrash directly supports this. “Give *ma’aser shelo tischaser/so* that you should not be lacking.” The richness that Chazal promise means that you will not find yourselves lacking anything. You will find sufficiency and joy in what you have. You will acquire the *midah* of *histapkus*.

This, too, is what Chazal meant in their comment (*Shabbos* 32b) on the *passuk* (*Malachai* 3:10) “Bring the tithe to the treasure house... Test me in this... I will shower upon you blessings without end/*beli dai.*” They say that the blessing will be so abundant that your lips will weary from saying, “*Dail* enough.” Are there really such people who respond to Hashem’s *berachah* with, “That’s enough already?” Rather, Chazal mean that you will internalize the *midah* of *histapkus*. Through it, everything that Hashem sends will seem sufficient to bring you joy.

## Tithing Properly

The *passuk* in *Malachi* says (3:10) that the Jewish people should bring all of their *ma’aser* to the *beis ha’otzar*, and if they do so, they can test Hashem to see if He will pay them back.

The Zera Shimshon asks why the *passuk* has to say that they should bring *all* of their *ma’aser*. Is there someone who brings half of what he is obligated to bring and expects to get rewarded? In fact, not only doesn’t a person get rewarded for short-changing *ma’aser*, he loses what he already has. The Zera Shimshon culls this from a midrash brought in *Tosafos* (*Ta’anis* 9a) about a wealthy person who always gave *ma’aser* meticulously. After he died, his son did not wish to part with all the *ma’aser* he was supposed to, and he gave less and less. Slowly, he ended up with only one-tenth of what the fields used to produce. From here we see that if someone does not give everything he is obligated to give to *ma’aser*, not only is he not rewarded, but he ends up losing. If so, why does the aforementioned *passuk* specify that one should bring *all* of his *ma’aser* and expect reward from Hashem? It is self-understood. The *passuk* should have simply said that one must bring his *ma’aser*, and it would have been understood that it means all of it.

The Zera Shimshon asks as well why *ma’aser* is the only mitzvah that one may test Hashem to see that He actually pays back.

The Zera Shimshon explains that halachically, there are certain ways that a person can cut corners and relieve himself of the obligation to tithe his produce (see *Brachos* 31a). For this reason, the Zera Shimshon says that technically, a person can bring *ma’aser* on only part of his produce, and it would still not be considered that he short-changed *ma’aser*. On this, the *passuk* in *Malachi* says that the blessing of wealth is only if you bring all of the *ma’aser* that is supposed to be given without cutting corners.

To explain why one is allowed to test Hashem with his giving *ma’aser*, something that is forbidden in other instances, the Zera Shimshon explains as follows.

When Moshe Rabbeinu wanted to enter Eretz Yisrael, he davened that he should be allowed to enter in order to fulfill the mitzvos associated with Eretz Yisrael and to be rewarded for doing them. The *Maharsha* (*Sota* 14a) asks: How could Moshe Rabbeinu include in his prayer to be allowed into Eretz Yisrael because he wanted to do mitzvos and get reward for them when the Mishnah says (*Avos* 1:3) that one should not serve Hashem in order to receive reward?

The *Maharsha* differentiates between one who is already obligated to fulfill a mitzvah and one who is not yet obligated. Once obligated, one must serve Hashem not in order to receive a reward. However, before one is obligated, one is allowed to desire the reward that comes from performing the mitzvah.

Based on this *Maharsha*, the Zera Shimshon says that since one can get out of his obligation of giving *ma’aser* as mentioned, he essentially has the status of one who is not obligated. This being the case, one can expect reward from Hashem for fulfilling the mitzvah of *ma’aser* properly.



What should you wear to a tea party?  
*A T-shirt!*

Why did the man fall down the well?  
*Because he couldn't see that well*

What do you call someone who can't stick  
with a diet?  
*A deserter*

What do people mean when they write  
'Etc.'?  
*E (End Of) T (Thinking) C (Capacity)*

Why did the boy jump up and down before  
drinking his juice?  
*Because the carton said, "Shake well before  
drinking."*

What did the beach say to the tide when it  
came in?  
*"Long time, no sea."*

What do you say to someone on his 120th  
birthday?  
*Have a nice day...*

What does a house wear?  
*A-dress!*

What did the tie say to the hat?  
*You go on ahead. I'll hang around.*

Did you hear about the actor who fell  
through the floorboards?  
*He was just going through a stage.*

Will glass coffins become popular?  
*Remains to be seen.*

What does a clock do when it's hungry?  
*It goes back four seconds!*



Brought to you by Uncle Benjy, author of *Laughter is the Best Medicine*, available on Amazon



### The Jewish Calendar

Moshe seemingly interrupts his long oration to the Jewish people about their history and destiny with a surprising review of the year's calendar holidays. The calendar has always been central to Jewish life and survival. Under the dark regime of Stalin, Soviet Jewry was forbidden from owning or possessing a Jewish calendar.

The depth of loyalty of Soviet Jewry to their inner faith is seen in the fact that, somehow, millions of Soviet Jews still knew when the Jewish holidays, especially Simchat Torah, would occur. For the calendar is the rhythm of our lives and evokes with it memory, hope, and a feeling of the timelessness of Jewish life and its traditions.

As such, the mere existence of the Jewish calendar posed a threat to the atheistic, cruel Communist regime that then ruled over a large part of humankind. The calendar in Jewish life and thought does not only mark the passage of time gone by. Rather, it focuses on time that is yet to come, on the future, which can somehow always be brighter than was the past.

One of my younger grandchildren proudly told me that he had calculated how many years in the future a certain anomaly on the Jewish calendar, regarding erev Pesach that falls on Shabbat, would occur. I bless him that he lives to see it (the next time is decades away), but he is already certainly enthusiastic about the prospect and looks forward to it happening.

The calendar supplies us with a vision of the future and allows us to feel that we are masters of our own fate and that we can, by our own efforts, be influential in determining our destiny.

The Jewish calendar is a progression of one holy day to the next holy day. We are always on the way to celebrate and commemorate our obligations to serve our Creator. Though there have been numerous sad days introduced into our calendar since the time of Moshe, the Jewish calendar still remains one of upbeat spirit and joy, family and hospitality, compassion and appreciation of life and its bounties.

The *parsha* of *Re'eh* always falls in, or on the eve of, the month of Elul, leading to the glorious month of Tishrei with its days of awe and compassion and the celebration of Torah and its commandments on Succot. The review of the Jewish year, which occupies a great deal of the subject matter of this week's *parsha*, is therefore most fitting, for it prepares us not only for the coming month but for the coming year generally.

Though the future is always inscrutable, we can nevertheless be comforted by and feel secure in the consistency of our calendar, which has marked the journey of the Jewish people through time and centuries. The Jewish calendar reminds us daily of our uniqueness as a people and of the eternity of our Torah and our faith. It thus fits rather neatly into Moshe's overall message to the Jewish people as recorded for us here in the book of *Devarim*. The passage of time itself is one of life's gifts bestowed upon us by our Creator.

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