

Youth Minyan

OHHEL SARA NEWSLETTER

SHABBAT Ki Tavo 20-21 Elul 5775

Shabbat Schedule

Candlelighting— 7:05 PM

MIncha & Arvit— 7:05 PM

Shaharit – 8:45 AM-11:20 AM

Shiur by Rabbi Abo – 5:45 PM

Minha & Seudat Shlishi – 6:30 PM

Arvit & Motzei Shabbat - 8:03 PM

Joke of The Week

Chaim Yankel was overdue for his appointment with Dr. Epstein so Dr. Epstein called him at home to check up on him. "Chaim Yankel!" said Dr. Epstein. "You're over a month late for your appointment. Don't you know that nervous disorders like yours require prompt and regular attention? What's your excuse?"

"I was just following your orders, Dr. Epstein," replied Chaim Yankel. "What are you talking about?" asked Dr. Epstein. "I gave you no such order."

"Sure you did," replied Chaim Yankel. "You told me to avoid people who cause me stress and irritate me."

**Seats For The Holidays
Are Now on Sale For
\$50**

We Will be Praying at Melody
Restaurant
Contact Moshe 3475535964

TO PAY YOUR BALANCE, DONATE,
OR JOIN OUR EMAIL LIST PLEASE
EMAIL

TorathHaimOhelSara@gmail.com
Or Call Moshe @ 3475535964

What Is The Reward For A Mitzvah?

1. "It shall be that if you hearken to the voice of Hashem, your G-d....All these blessings will come upon you (Devarim 28:1-28:2)."
2. "There is no reward for a mitzvah in this world.(Kiddushin 39b) "
3. "One mitzvah induces another mitzvah, for the reward for a mitzvah is a mitzvah. (Pirkei Avot 4:2)"

Above we have three verses, one from the torah and two from our sages, which seem to pose contradictory views. Could it be that our sages, who knew the whole Torah forwards and backwards, would contradict this parsha? Before we jump to conclusions let us analyze each source and try to make sense of it.

The first verse is from the Torah portion of Ki Tavo. If you continue reading and pay attention to the blessings you will see that they are blessings for physical well-being. There is not one mention of heaven. Isn't heaven, or the world to come, the reward that all of the rabbis talk about? Then why was it not mentioned here? The reason can be explained by the type of reward awaiting us in heaven. Imagine all of the pleasure you ever had in your whole life: your favorite food, playing your favorite game, hanging out with your friends, sleeping, a nice massage, etc. Imagine all of that pleasure being given to you at one moment. Now imagine that pleasure, compounded with the pleasure of every human being, animal, and life form on this planet. Pretty difficult, right? The rabbis explain that all of that pleasure at once is not even a fraction of that which we stand to gain in one moment of heavenly bliss.

Can you describe that pleasure? Can words all the feelings in that moment? Does any single pleasure on this planet compare to that pleasure? Of course not! This is the answer to the second verse. There is no reward for a mitzvah in this world because the reward for a mitzvah is in the next world, and it is too difficult to describe. Nothing in this world can be used as a basis for comparison.

But we still have a problem. If there is no reward for a mitzvah in this world then how could this week's parshah describe the blessings for listening to "the voice of Hashem?" Wouldn't it have been better to say, "The reward is so great that it cannot even be described." Clearly there seems to be some sort of reward for a mitzvah. The answer to this lies in the third verse from Pirkei Avot; "the reward for a mitzvah is a mitzvah." What this means is that if one does the mitzvah he will be rewarded with the ability to do more mitzvah. For example, there is a man who loves to study Torah, but he is very poor and works to support his family. He works 16 hours a day. He sleeps 6 hours a day, spends one hour with his wife and children and he learns one hour a day. His reward would be the ability to study more. Hashem will somehow send more money his way by means of a promotion so that he can work less and learn more. Or let's say you invite people over your apartment all the time for Shabbat and shiurim. You want to invite even more people, but your apartment is too small. Hashem would then see your desire

(turn the page)

Weekly Schedule

Art Class (5-8yrs)
Sunday 10-11 AM

Sunday Program (5-13yrs)
11:00 AM-12:30PM

Torah and Me With Rabbi B
Wednesday At 8:45 PM

Parsha In a Nutshell

Moses instructs the people of Israel: When you enter the land that G-d is giving to you as your eternal heritage, and you settle it and cultivate it, bring the first-ripened fruits (bikkurim) of your orchard to the Holy Temple, and declare your gratitude for all that G-d has done for you. Our Parshah also includes the laws of the tithes given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the curses on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of Re'eh. Moses reminds the people that they are G-d's chosen people, and that they, in turn, have chosen G-d. The latter part of Ki Tavo consists of the Tochachah ("Rebuke"). After listing the blessings with which G-d will reward the people when they follow the laws of the Torah, Moses gives a long, harsh account of the bad things—illness, famine, poverty and exile—that shall befall them if they abandon G-d's commandments. Moses concludes by telling the people that only today, forty years after their birth as a people, have they attained "a heart to know, eyes to see and ears to hear."

-Reprinted with permission of Chabad

(which is backed up by your actions of inviting guests) and he will provide you with a big house to fit many more people. Or imagine a man wanting to keep kosher, or send his children to a good yeshiva, or buy the best tefillin, etrog, sukkah, lulav, tzitzit, give charity, etc. All of this is only possible if his physical needs are met. So if one tries his best to do those things, Hashem will help him by giving him what he needs to get it done.

What we see here is no contradiction. This week's parsha is not about our true reward, which cannot even be described in words. Rather it describes what will be given to us if we continue to do G-d's will. Do mitzvot for the sake of mitzvot and Hashem will provide for all your needs in this world. Meanwhile you will gain a truly unbelievable and indescribable reward in the next world. That's right... you **CAN** have the best of both worlds!

Adopted from the writings of Rav E. E. Dessler

"I'll Do It Tomorrow!"

Today, Hashem, your God, commands you to perform these decrees and the statutes... (Deut. 26:16)

People often say, "I don't have time to work on figuring out all the big questions of life today, but there's always tomorrow. Then I'll have plenty of time to do it." Tomorrow comes and they say the same thing. This can go on and on for years, until an entire lifetime has passed! Addressing this danger, the Torah says, "TODAY, Hashem, your God, commands you to perform these decrees." (1) The Torah is telling us not to procrastinate. We must not push off our spiritual obligations.

Each day in a person's life carries with it its own challenges and mission. What is to be accomplished today cannot be postponed for tomorrow, because tomorrow has its own set of challenges. The verse states "Avraham and Sarah were old, well on in years..." (2) Literally, the expression means "they came with days." The Zohar explains that Avraham and Sarah came through life with all their days intact, for they had utilized them all to the maximum.

The mishnah in Pirkei Avos teaches, "Do not say, 'when I am free I will study,' for perhaps you will not become free." One should never postpone learning Torah to a more opportune time since it may never come. Every day has its preoccupations and distractions. The Kotzker Rebbe explained the Mishnah with a slight twist: "Don't wait until you are free to learn, for your special task in life may be to learn while under stress and pressure." If you wait until the pressure subsides, you may end up waiting forever!

Reprinted with Permission of Aish.com

WEEKLY HALACHA

1. If one goes to the restroom at night and all the lights are off, must he still close the restroom door even though no one can see him?
A. Yes. It is more modest when the door is closed.
2. May one speak in the restroom?
A. No, but grunting and snorting is allowed.
3. May one speak in the restroom if there is an urgent phone call?
A. Yes, but he must keep it brief.