

**The Shul**  
at the Lubavitch Center  
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August 4, 2018

Eikev – Shabbat M'vorchim

23 Av, 5778

### Hand Out!

Imagine brushing your teeth once a year for three days straight, or once a week for an hour, rather than the prescribed minimum of twice daily.

The benefits of tooth brushing would certainly be lost on such a regime, and it might even be detrimental to the gums or other tissue (let alone your social life if you opted for the annual approach).

Or contemplate calculating your monthly requirements of vitamins, minerals, fiber, etc., and consuming them on the first Tuesday of each month. Without even considering the possible toxicity of ingested vitamins and minerals in such large quantities, would there be any nutritional gain in such an approach?

Even the old saying "an apple a day keeps the doctor away," whether it bears any truth, would certainly fail to keep the doctor away – and probably necessitate a trip to the doctor – if one ate seven apples once a week.

Just as making hygiene, a balanced diet, or exercise a part of our daily schedule is touted by experts far and wide, so too is the importance of giving tzedaka (charity) daily (except Shabbat and holidays) commended by Judaism.

Jewish teachings are replete with references, inferences, recommendations and requirements concerning charity. From Maimonides' well-known ladder of tzedaka-giving (giving begrudgingly is the lowest level; helping a person get a job so he needn't require tzedaka is right there at the top) to the plethora of inspiring stories about giving tzedaka, to the detailed and exacting laws about how much tzedaka to give, we find tzedaka very much a part of the fabric of Jewish life.

Writing out a check to a Jewish institution yearly is a great deed. Giving donations to every organization which make a request is also exemplary. And if the first or second option mentioned above were to equal 10% of one's income (the amount we are required by Jewish law to give to charity annually) we would be fulfilling the "letter of the law." We would also be activating the Talmudic teachings that "charity saves from death" and "great is charity for it brings the Redemption closer."

Yet, like hygiene, nutrition, exercise, or any other number of daily activities – the full benefit of which are felt when performed on a daily basis – tzedaka, too, should be performed daily.

One of the unique benefits of giving charity is that the act of giving reminds us that we are, thank G-d, in the enviable position of being able to give rather than receive, i.e., there are others less fortunate than us. Giving tzedaka can help sensitize us to the needs of others and helps strengthen the trait of loving-kindness inherent in every Jew.

A news item citing a recent study noted that in the U.S., it is the poor who give the most to charity! Those families who earn less than \$10,000 per year give a much higher percentage of their income than people who earn \$20,000, \$50,000, \$200,000, or even millions annually! It would seem that those who have not are more sympathetic to the plight of others in a similar or even more desperate situation.

Making tzedaka part of our daily routine has tremendous benefits. A few coins a day in a tzedaka box of your choice (in addition to those more sizable donations) is a great way to stay spiritually fit.

*(from <http://www.lchaimweekly.org/>)*

### The Land of "Yisrael"

We read in this week's Parashah (9:4-5), "Do not say in your heart, when Hashem pushes them [the Canaanite nations] away from before you, saying, 'Because of my righteousness Hashem brought me to possess this Land ...' Not because of your righteousness and the uprightness of your heart are you coming to possess their Land, but because of the wickedness of these nations Hashem, your Elokim, drives them away from before you, and in order to establish the word that Hashem swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov." R' Eliyahu z"l (1720-1797; the Vilna Gaon) notes that in Bemidbar (22:2) the Torah says that "Yisrael" drove away the Emorites, one of the seven Canaanite nations. Why "Yisrael"? He explains: The Exodus took place in the merit of Avraham Avinu,

*(continued on the other side)*

the Jewish People were sustained for 40 years in the desert in the merit of Yitzchak Avinu, and the Land was conquered in the merit of Yaakov Avinu, also known as Yisrael. That, he writes, is why the Land is called "Eretz Yisrael."

The Vilna Gaon writes further: Earlier in Devarim (1:8) we read: "See! I have given the Land before you; come and possess the Land that Hashem swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov, to give to them and to their children after them." "Give" implies a gift, whereas "come and possess" implies that some effort by the recipient is necessary. The primary reason Bnei Yisrael were receiving the Land was because Hashem gave the Land to the Patriarchs, as our verses indicate. But, He did not say which generation would receive it. Therefore, for that specific generation to receive it, they had to "come and possess" it. (Aderet Eliyahu: Bamidbar 22:2)

(by Rabbi Shlomo Katz from Project Genesis at [www.torah.org](http://www.torah.org))

We happily wish Mazel Tov to  
**Rabbi Shmuel and Rebbitzin Rochel Kaplan**  
 on the **Birth of a Granddaughter, Chaya Mushka Kavka**, born to their children  
**Rabbi Moishe and Esther Kavka**  
 of Silver Spring, Maryland.



This Summer, *Join ladies of our community for weekly* Shabbat afternoon Torah Learning and Refreshments.  
 Presented by **Mrs. Rochel Kaplan** at 6509 Deancroft Road (corner of Hanway Rd)  
**from 5:30 to 6:30 p.m.** RSVP 410-486-1959  
**לעילוי נשמת חיה יוסא בת חנוך הענוך הכהן ה.ב.צ.ג.ת**

Yomim Noraim forms are now available on the shul website at [www.chabadshul.org](http://www.chabadshul.org), and there will be a few printed versions available in the vestibule of the Shul. Please fill out and submit all forms at least 10 days before Rosh Hashanah; i.e. by the end of August.



Sponsorships are available for two flower displays on the Bima during each of Rosh Hashanah, Yom Kippur and Succot. Please consider sponsoring the flowers in honor or in memory of someone. Please email Allan Genut at [agenut@gmail.com](mailto:agenut@gmail.com) to make arrangements.

**Yahrzeits This Week:**

Rabbi Fred Lewin	25 Av - Sunday night / Monday	for father	Shmuel ben Yoel
Chayai Statman	25 Av - Sunday night / Monday	for mother	Nechumah bas Harav Yaakov Aryeh

**Seudah Shlishit**  
**סעודה שלישית**

Mr. Yossi and Mrs. Chaya Statman are sponsoring  
 Seudah Shlishit this Shabbat  
 in memory of the Yahrzeit of Chaya's mother,  
**Nechumah bas Harav Yaakov Aryeh z"l.**

**Davening and Shiurim Schedule**

**Friday, 8/03 — 22 Av**

Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 8/04 — 23 Av**

Shacharit — 9:00 a.m.  
 Sof Z'man Kriat Shema — 9:38 a.m.  
 Berachot Gemara Shiur — 6:45 p.m.  
 Minchah & Seudah Shilishit — 7:45 p.m.  
 Ma'ariv — 8:59 p.m.

**Sunday, 8/05 — 24 Av**

Shacharit — 8:00 a.m.  
 Minchah / Ma'ariv — 7:55 p.m.

**Monday, 8/06 — 25 Av**

Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 7:55 p.m.

**Tuesday, 8/07 — 26 Av**

Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 7:55 p.m.

**Wednesday, 8/08 — 27 Av**

Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 7:55 p.m.

**Thursday, 8/09 — 28 Av**

Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 7:55 p.m.

**Friday, 8/10 — 29 Av**

Shacharit — 7:00 a.m.  
 Candles — 7:49 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.