



# THE RICHMOND HILL COUNTRY SHUL

9225 Bathurst Street, Richmond Hill, Ontario, L4C 6C2, (905)709-SHUL

July 31<sup>st</sup>, 2010, 20<sup>th</sup> of Av, 5770, Parshat Eikev

## SHABBAT SCHEDULE

### Friday, July 30<sup>th</sup>, Erev Shabbat

Candle Lighting no later than	8:24 PM
Mincha	8:15 PM
followed Kabbalath Shabbat	

### Shabbat, Saturday, July 31<sup>st</sup>

Shacharit	9:00 AM
Mussaf followed by Kiddush	11:00 AM
Mincha	8:15 PM
Followed by Seuda Shelishit at Shul	
Maariv	9:30 PM
Havdallah (Gaonim)	9:30 PM
(Rabbeinu Tam)	10:04 PM

## CLASSES

Rabbi Stern's classes have been cancelled until August 16<sup>th</sup>, while the Rabbi is on vacation.

The Shul's website is now available for viewing. Please visit it often as it remains a work in progress and will be regularly updated. [www.countryshul.org](http://www.countryshul.org).

## THOUGHTS ON THE PARSHA

By Yissocher Frand

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 Chovos Halevavos writes in Shaar Habitachon that one of the reasons people, unlike birds and animals, must make a great effort to earn their livelihood is to control the yetzer hara. If we had too much time on our hands, we would be unable to resist the temptations he puts before us. As it is, we are either too busy or too tired most of the time. And even then it is a struggle to resist temptation.

The Maggid of Mezritch 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.

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## HALACHA CORNER

By Rabbi Doniel Neustadt

### VISITING A JEWISH CEMETERY

#### PROPER CONDUCT

Upon entering a cemetery, the blessing of *asher yatzar eschem badin* is recited. The full text is found in many siddurim. This blessing is recited only once within any thirty-day period. Before visiting at a grave, one should wash his hands. Upon reaching the grave, one should place his left hand on the marker. It is forbidden, though, to lean on it. One should be careful not to step on any grave. The same grave should not be visited twice in one day.

Within four amos [6-8 feet] of a grave:

1. The tzitzis strings should be concealed.
2. Levity, eating, drinking, greeting a friend or engaging in business is prohibited.
3. Learning, davening or reciting a blessing is prohibited. Many poskim, however, hold that it is permitted to recite Tehillim or the burial Kaddish.

#### LEAVING A CEMETERY

Before taking leave of a grave it is customary to put a stone or some grass on the marker.

Upon leaving the cemetery, it is customary to take some soil and grass from the ground and throw it over one's shoulder. There are many different reasons for this custom. On Shabbos, Yom Tov and Chol ha-Moed this may not be done.

After leaving a cemetery and before entering one's home or another person's home, one should wash his hands three times from a vessel, alternating between the right and left

hands. There are different customs concerning the method of washing: The water should drain into the ground and not collect in a puddle. After washing, any water that remains in the vessel is poured out. The vessel is turned upside down and placed on the ground, not handed to the next person. Some let their hands air dry and do not use a towel. Some wash their face as well.

Shabbat Shalom