



FROM THE WRITINGS* OF THE CHOFETZ CHAIM

To Do T'shuva Now, Live in the Present

And now, Israel, what does Hashem, your G-d, ask of you, but to fear Hashem, your G-d; to go in all of His ways and to love Him; and to serve Hashem, your G-d, with all your heart and all your soul. (10:12)

The term, "and now," always connotes *t'shuva* (repentance), as it is said [in the Torah] (ibid.), "And now, Israel..." (B'reishis Rabbah 21:6)

PERHAPS WE CAN FIND A REFERENCE TO *t'shuva* in the latter part of this verse ("To fear Hashem... to go in all of His ways and to love Him..."). But why, and how, does the Midrash pin the allusion to *t'shuva* on the first phrase, "And now?"

It's common for a typical person to think: *I absolutely intend to serve Hashem and fulfill all of His commandments. Unfortunately, I simply have no time today! Tomorrow, however, will definitely be a more conducive day for becoming a tzadik (a righteous person). Tomorrow, I shall do it all!*

The problem is that, once the sun sets and rises again, "tomorrow" magically becomes "today!" So the typical person plods along, in his typical life, never once arriving at his elusive "tomorrow."

A great Torah luminary once said that in order to fight this terribly effective temptation (and to become *atypical*), one must burn the following three convictions into his very soul:

There is but one day left to live. Through this belief, a sense of urgency will grip a person, and he will do everything in his power to do *t'shuva* and good deeds.

There is only one Mishnah (or daf, etc.) left to learn. This being the case, a person will no longer be overwhelmed (or lazy) in the face of the sheer magnitude of the task at hand; rather, he will have the attitude that Torah learning is manageable.

I am the only Jew left in this world who can fulfill Hashem's commandments, and the very existence of the world depends on me. This will certainly rouse a person from his slumber. He will no longer be able to excuse himself by saying, "Does my service to Hashem really matter? Surely there are others people, more righteous than I, upon whose shoulders the world rests! They are doing a fine enough job. My service isn't needed!"

These incredible ideas are actually alluded to in the first paragraph of the Shema, which was in last week's Torah portion (6:5-6):

Love Hashem, your G-d, with your whole heart, your entire soul, and all of your means. And these matters, which I command you today, must be on your heart.

"Love Hashem with your whole heart..." How is one expected to reach this exceptionally high level of spirituality? "And these matters"—only these few words, which you are learning now—"which I command you"—there are only Me and you in this world, alone—"today"—there is only today, there is no tomorrow!—"must be on your heart." If the three aforementioned ideas are engraved upon your heart, you will successfully reach the lofty goals set out by the Torah.

"And now, Israel..."

Don't become entrapped by the counsel of the *Yetzer Hara* (the Evil Inclination). The *Yetzer Hara* doesn't totally dismiss man's ambitions to form a close relationship with the Holy One, blessed be He. Rather, it encourages man to start forming that relationship *tomorrow*, not now.

"And now, Israel"—every single moment! One must constantly inquire of himself, "What does Hashem want from me *now*?"

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* *Ahavas Chessed*, Part Two, Chapter 11, first footnote.



At the Kollel

KEY: 🖐️ Beginners 🖐️🖐️ Intermediate 🖐️🖐️🖐️ Advanced 🚺🚻 for men and women

Looking for a chavrusa? See Coordinator Rabbi Chaim Heinemann!
Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

Sunday *Free brunch!*

🖐️🖐️ **America Runs on Torah**
(Jewish Law & Parasha)
Rabbis Dani Schon
and Yisroel Kaufman.....10 AM
Grand Deluxe breakfast served

Tuesday

🚺🚻🖐️ **Partners in Torah
at the Mayerson JCC**
Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

🚺🚻🖐️ **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM

🚺🚻🖐️ **Downtown Lunch-n-Learn
at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

🖐️🖐️ **Halacha** (based on the parasha)
Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

Minyanim Daylight Time

Shacharis
Sunday8:15 AM
Monday–Friday7:20 AM
ShabbosN/A

Mincha
Sunday7:45 PM
Monday–Thursday5:45 PM
Shabbos6:30 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday9:45 PM
Thursday10 PM
ShabbosN/A

Every Day

🖐️ **“Dirshu” Gemara Shiur**
(Maseches B'choros)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🖐️🖐️ **Kollel Yisgaber K'ari**
(amud-a-day of Mishnah B'rurah)
Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🖐️🖐️ **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

🖐️ **Daf Yomi**
Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🖐️🖐️ **Nightly Halacha Chabura**
Rabbis Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Chavrusa Learning
(private & small groups).....times vary



SUMMER BREAK The Kollel will be on recess from Sunday, August 2 till Monday, August 24.

To Do T'shuva Now, Live in the Presente CONTINUED

When Rabbi Berel Wein began working in kashruth supervision for the OU, he shared an office with Rabbi Alexander Rosenberg, of blessed memory, the founder of the kashrus division and its administrator for thirty years. Whenever the proprietor of a foodservice business would propose a new idea to Rabbi Rosenberg, he would quietly listen, without uttering a word. After the businessman had finished, the rabbi would always ask, “Und vos zogt G-tt—and what does G-d say?”

This is applicable at every fork in the road that we encounter throughout the day.

Right after one arises in the morning, for example, he must decide if he will go to shul and pray, or go early to work. He should ask himself, “What does G-d want me to do now?”

After shul, he must decide if he should learn Torah for a few minutes, or go home for breakfast. He should ask himself, “And now what does G-d want me to do?”

After he learns a bit, he reaches another conflict—should he eat a normal breakfast, or should he rush to work? He should ask himself, “Now what does G-d want?”

And so on.

Only through constant self-examination (which includes the question, “If not now, when?”), wherein a person asks himself, “And now, Israelite, what does Hashem, my G-d, ask of me?” will a person arrive at a state in which he is constantly serving Hashem—in other words, *t'shuva*. 🙏