



Rabbi Dovid Trenk excelled in every aspect of his *avodas Hashem*, including his *kibbud av va'eim*.

When his mother worked in Manhattan, Rabbi Trenk would arrange his schedule so that he was in his car parked outside the subway station in Flatbush when his mother would get off the train after work. Her home was



Rabbi Dovid Trenk

within walking distance of the station, but that did not matter to Rabbi Trenk. He would not pass up the opportunity to drive his mother home.

On the morning of *Erev Pesach*, Rabbi Trenk's father would open his dry goods store on the Lower East Side for those who needed to do last minute shopping. As a teenager, Rav Dovid

would take the train from Brooklyn to Manhattan to bring his father some *kosher l'Pesach* food. After Rabbi Trenk took ill in the fall of 5779, Rabbi Hillel

Brull visited him. Rabbi Trenk had finished *davening Shacharis* and had removed his *tefillin*, but had not yet wound the *retzuos*, as is done before placing the *tefillin* in their velvet case. He

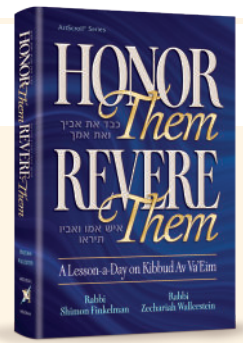
asked Rabbi Brull to wind them for him and explained why he could not do this himself. "When I was 14 years old, my father z"l visited me at Camp Munk and saw that I was winding my *retzuos* while seated. He told me that not only should I put on and remove my *tefillin* while standing, but I should even wind the *retzuos* and put the

*tefillin* away while standing. But today I don't feel strong enough to stand anymore. So please wind the *retzuos* for me."

Rabbi Brull responded, "Rabbi Trenk, I am sure that your father would be *mochel* if you sat this time while winding your *retzuos*."

"It's not a question of being *mochel*," said Rabbi Trenk. "All his life, my father never raised his voice to me, never displayed any anger. But I still want to do it the way he told me. So please do it for me."

When Rabbi Trenk's sons had become *bar mitzvah*, he taught them the way his father taught him, to wind their *retzuos* while standing. 📖



הַמְלַבֵּין פְּנֵי תְּהַרֵּוּ בְּרַבִּים — *who humiliates his fellow in public (Avos 3:15).*

Rabbeinu Yonah quotes *Chazal*, who explain that when a person is embarrassed, his blood rushes from his face and he literally becomes white (hence the term *malbin*, whiten, is used). Therefore, it is as if the person doing the embarrassing has killed his friend and is punished with the loss of *Olam Haba*.

The question is: Even if one were to actually kill someone purposely, he doesn't lose his *Olam Haba* and is only subject to death in this world, so how can it be that for embarrassing someone, the punishment is even greater?

In *Shaarei Teshuvah* (3:148), Rabbeinu Yonah himself addresses this question and answers that since when one literally kills someone, he is well aware of his action and cannot possibly deny his wrongdoing, it is very probable that he will repent before he dies (or is killed). However, concerning embarrassing another person, many times, people are so insensitive to the feelings of others that they don't even know what they did wrong and will never repent.

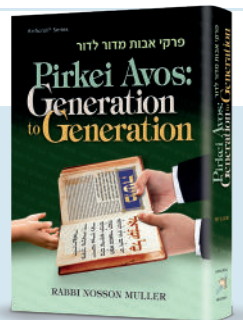
What a terrifying thought! Hurting someone's feelings can put a person in a worse predicament than actually killing someone! Would a person ever think of killing someone? Of course not! Then how can we not be sensitive to the feelings of others?

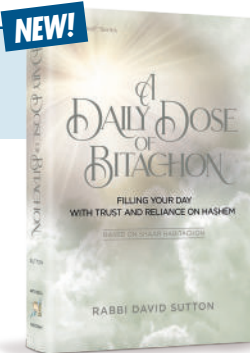
Due to health reasons, Rav Yehoshua Leib Diskin was not allowed to have any salt in his food. Even a little salt could have a catastrophic effect on his wellbeing. One day during shiur, he asked a student to bring him a glass of hot tea in order to ease his sore throat. Erroneously, the student mistook the salt for the sugar and put two heaping spoons of salt in the tea instead of sugar! Rav Yehoshua Leib drank the tea as if nothing was wrong despite the horrible taste and danger to his health. A few minutes later, his wife, who had noticed the salt container out on the counter and realized what happened, came frantically running to the shiur room and motioned to her husband to come out of the shiur.

"Did you drink the tea? There was salt in it!" she exclaimed. "How could I not?" was Rav Yehoshua Leib's answer.

"What do you mean?" his wife said. "Your health is in danger!"

The rav answered, "It might be detrimental to my health, but my not drinking that cup of tea would have been an embarrassment to that boy who made the tea. That would be like killing him and that I could not do, regardless of my health!" 📖





On the topic of relying on Hashem and not on others, the Chovos HaLevavos quotes the following *pasuk*: “Baruch hagever asher yivtach b’Hashem v’hayah Hashem mitvacho – Blessed is the man who trusts in Hashem, then Hashem is his security” (Yirmiyahu 17:7).

This *pasuk* is seemingly redundant. If you are relying on G-d, doesn’t that clearly imply that He’s your security? The answer is that there are various levels of relying on Hashem. On one level, you can rely on G-d but you also rely on others, such as for business and for other matters.

On a higher level, you can choose to rely solely on G-d and on nothing else — so that all things will happen through G-d.

Mr. Yaakov Goldenthal started his career as a musician in Monsey, New York. To increase his livelihood, he decided to open a cafe there. After all the preparation, time, effort, and investment, the cafe was abruptly shut down. He took a big loss and tried to recoup some of his investment by selling off as much of the equipment as possible. Ultimately, he was left with a \$300 popcorn machine that sat collecting dust in his basement. Sometime later, when he and his wife were throwing a party for their daughter, he rented a cotton candy machine and brought up the popcorn machine as well. His wife, tired of seeing it in the house, said that after the party it would have to be placed on the curb.

At the party, one of the girls requested sweet popcorn. Yaakov decided to experiment and mixed some of the cotton candy ingredients with his popcorn. The guests all loved it!

After the party, he got a phone call from the girl’s parents, asking if they could buy more of the sweet popcorn. Word spread and he, with his friend and partner Aaron Zutler, started selling the flavored popcorn. Slowly, the popcorn company grew, but there were plenty of bumps in the road. Then, suddenly, in November 2018, came his big break: Media personality Oprah Winfrey listed the popcorn, called Popinsanity,

on her annual list of “Oprah’s favorite gifts.” Suddenly business quadrupled! The company’s staff started putting in 16-hour days. They were selling 10,000 pounds of popcorn per week — at \$18 per bag! “Artisanal Popcorn,” they called it. The media said it was propelled by the “power of O,” but Yaakov says it was the Power of H — the Power of Hashem.

People pay well for advice on how to reach Oprah with their products, but his “lucky break” came due to a “chance” encounter with an Oprah staffer at a trade show.

Could anyone have planned this? “Hmmm, let’s take this kosher popcorn from Monsey and get some of it over to Oprah to taste. Get it on her list. It’ll be great! We’ll sell it for \$18 a bag.” No. No one could plan that out.

Yaakov Goldenthal’s unlikely success story illustrates that while we have to work and try to earn a living, whether our efforts are crowned with success is entirely in the realm of hashgachah pratis. He could have pursued Oprah’s endorsement relentlessly and come up empty-handed.

Instead, he made himself available for blessing and it rained down upon him.

When we try to analyze the story, it really is insanity. A business gone bad and a leftover popcorn machine became a large, successful business.

Rabbi Moshe Malka z”l, head of Mosdos Ohel Moshe in Bnei Brak and Elad, once said that Hashem has a special spray called “Charm Spray.” When He sprays it on a product, it flies off the shelves.

We must realize that our success in business and in life does not rely on the middlemen: the executives, the promoters, the buyers, the bosses, the neighbors, etc. We have to “make the popcorn,” but only Hashem can turn it into a shower of blessing.

With belief in Hashem’s control of our success, we need not be afraid to take a reasonable risk on a venture that seems promising. All we need is Charm Spray! 🍿

**WE HAVE TO “MAKE THE POPCORN,” BUT ONLY HASHEM CAN TURN IT INTO A SHOWER OF BLESSING.**



Yaakov Goldenthal



**THIS WEEK’S DAF YOMI SCHEDULE:**

**AUGUST / אב**

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
13 טו	14 ז	15 יח	16 יט	17 כ	18 כא	19 כב
Kesubos 38	Kesubos 39	Kesubos 40	Kesubos 41	Kesubos 42	Kesubos 43	Kesubos 44

**THIS WEEK’S MISHNAH YOMI SCHEDULE:**

**AUGUST / אב**

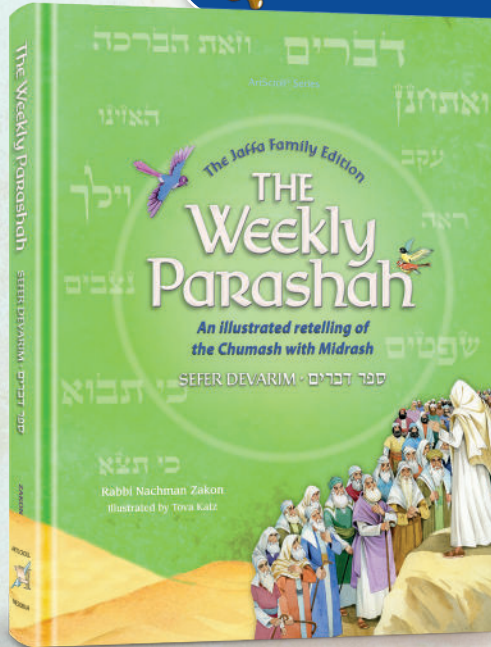
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
13 טו	14 ז	15 יח	16 יט	17 כ	18 כא	19 כב
Maaseros 3:1-2	Maaseros 3:3-4	Maaseros 3:5-6	Maaseros 3:7-8	Maaseros 3:9-10	Maaseros 4:1-2	Maaseros 4:3-4



# Parashah for Children

## פרשת ואתחנן

### Coming and Going



here is a mitzvah to put a mezuzah on the doorways of our house. The mezuzah is a piece of parchment that has the first two parts of the Shema written as they are in a Sefer Torah.

The Torah tells us to put the mezuzah on the doorpost. That way, whenever we walk into our house, the first thing we meet is the mitzvah of mezuzah.

This reminds us of many important ideas of Judaism: Hashem is the One and Only, He created and runs the world, we must study Torah, Hashem rewards us for what we do, Hashem made all the miracles when He took us out of Egypt, and that He sends us messages through His nevi'im. Many people touch the mezuzah when they go through the doorway to remind them about these things. Some kiss their fingers afterward.

We hang the mezuzah on the doorpost that is on our right side when we come into the house or into the room.

### More Than Houses, But Not Everywhere



he mitzvah of mezuzah isn't just for houses. It's for doorways wherever people use the place to live in or keep things. That's why courtyards and cities that have doorways also need mezuzos.

A beis haknesses is a special type of shul used only for davening. It does not need a mezuzah, but many have the custom to put up a mezuzah anyway.

Bathhouses and bathrooms do not have a mezuzah.



What are some things that make a mezuzah not kosher?

If a letter is missing, if letters are touching, if a letter is cracked, or if a letter goes all the way to the end of the parchment.

How do we roll up the mezuzah?

Mezuzahs are rolled up from left to right. That way, when it is unrolled, the first word at the top will be the word Shema.

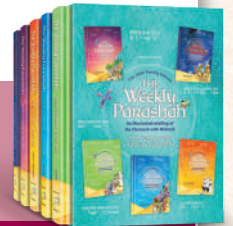
WIN A \$36 ARTSCROLL GIFT CARD!

## THE WEEKLY QUESTION

Question for Parashas Va'eschanan:

How many letters are there in a mezuzah?

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Parashas Pinchos question is: **NACHMAN KOPS, Lakewood, NJ**

The question was: Where was Moshe Rabbeinu buried?  
The answer is: Har Ha'Avarim, also known as Har Nevo.