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WHEN ELIJAHU  
HANAVI COMES,  
WHAT WILL HE TELL  
US ?

Rabbi Yisroel Reisman  
Page 9

ONLY ONE MINYAN  
FOR MINCHA ON  
FRIDAY EVENING

מה־נָאוּ עַל־הָהָרִים רַגְלֵי מְבַשֵּׂר  
מִשְׁמִיעַ שְׁלוֹם מְבַשֵּׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה

How pleasant it is to hear coming over the mountains, the feet, the footsteps of the Mevaser, (of Eliyahu Hanavi) He is going to come to tell us of peace, of good, of hope.



RABBI YY JACOBSON



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RABBI LANKRY  
DEAR KEHILLA,

BET PARASHOT SHOFTIM  
HAFTARAH 5779

There seems to be no real connection between the Haftarah and the Parsha. The Parsha discusses proper judgement while the Haftarah speaks about consoling the Jewish people on the loss of the Bais Hamikdash.

The Haftarah begins with the words of Hashem saying "Anochi Anochi, Who comforts you". Chazal quotes (see Yalkut Shimoni 474) Rebbe Abba in the name of Rav Shimon Ben Gamliel explaining the double expression of "Anochi Anochi". They give a mashol of a king who became enraged at his queen. He was so annoyed at her that he rejected her and banished her from the palace. After some period of time he reconsidered his actions and desired to reunite with her. He informed her of his intentions to which she consented on the condition that he doubled the amount of her 'kesubah' (marriage financial agreement). Chazal conclude that this same situation exists between Hashem and the Jewish people. Hashem established His initial relationship with them when they accepted His Torah. At that time Hashem revealed Himself to His nation and proclaimed, "I am your Hashem." However, this relationship suffered much abuse and was eventually terminated. The Jewish people's behav-

ior was so inexcusable that Hashem reluctantly rejected them and exiled them from Zion. Now, after so many years Hashem is displaying sincere interest in their return. Recognizing their failure during their first relationship, the Jewish nation is doubtful if this second one will be any better. Even after all the magnificent revelations at Sinai they managed to stray and forfeit their relationship. What would ensure that things would be any different this time? Hashem responds that He would increase His revelations which would guarantee an everlasting relationship with His people. The double expression of "Anochi Anochi" stands for the double kesubah that Hashem will offer.

This Chazal is very difficult to understand. Firstly, it is not accurate; Hashem did not banish us from the palace, he had the palace burnt to the ground. Next in the moshol we see some time passes and the king reconsidered his actions, yet with Hashem, it is really a very long time, and it is not over yet. We are still waiting in galus! But the biggest inconsistency is that the moshol illustrates the queen as a victim whereas it was us, the Jewish nation, that violated the agreement. We were not helpless victims but the cause for the destruction. How can we deserve not only to return to the palace, but receive a double Ketuba as well? A Ketuba is a privilege for a wife when she acts in accordance to her obligations. If a wife violates the conditions of marriage she loses her Ketuba. Yet

here we see we can ask for double when Hashem is kind enough to take us back? What is the meaning of this Chazal?

I believe this is an incredible lesson in the process of creating peace. It is the responsibility of the greater person or Being to accept the blame in order to push forward and rebuild. Even if one is in the right and taking responsibility will cost double, a real relationship with tranquility is worth it. Let the past be the past; forgive, forget and rebuild. We expend much energy on proving how we were wronged that we are left too exhausted to repair the relationship. Although Hashem was always there for us and we sinned against Him again and again, He is willing to look past our disloyalties. Hashem is willing to take us back and pay double for the sake of a tranquil and loving relationship.

At the end of Shemona Esrei we take three steps back and say "the maker of peace in the elevated world, He should make peace on us and upon his entire nation Yisrael." Clearly, peace is a creation and we therefore request that Hashem make it upon us. However, in order for peace to exist we need to be willing to take three steps backwards.

May we all pursue lives of peace at all costs and enjoy the tranquility it brings. Amen.

Aaron Lankry



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WEEKDAY MINYANIM

Table with columns for Shachris, Mincha & Mariv, and Mitzot u'Mitzvot. Includes times for various services and tent locations.

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Table listing Shabbos Zmanim: Candle Lighting (7:03 PM), Mincha (7:13 PM), Shkiya (7:21 PM), Shachris (5:48 AM, 8:00 AM, 9:15 AM, 9:15 AM, 9:45 AM), Mincha (1:45 PM), Pirchei (2:00 PM), Mincha (6:00 PM), Pirkei Avos (6:30 PM), Mincha (7:00 PM), Shkiya (7:19 PM), Marriv (7:59 PM, 8:04 PM)

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

Table with columns S, M, T, W, T, F and times (6:09, 6:10, 6:11, 6:12, 6:13, 6:14)

MINCHA & MARIV

12 MINUTES BEFORE PLAG

Table with columns S, M, T, W, T and times (5:45, 5:44, 5:42, 5:41, 5:40)

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

Table with columns S, M, T, W, T and times (7:05, 7:04, 7:02, 7:00, 6:59)

SEPTEMBER 08 - SEPTEMBER 13

Table listing special times for Neitz, Pelag, Shkia, Magen Avraham, Gra-Baal Hatanya, and Magen Avraham.



RABBI COREN

promise, the Jewish people undergo a tremendous change and begin to experience the joy and excitement Hashem promised. The fifth week brings the first stage of joy עקרה רני -- the barren lady begins to sing and the jubilation continues into the following week -- קומי אורי . The Jewish Nation begins to shine, as they feel a sense of connection with Hashem. And then finally in the last week they reach the highest point which begins with שוש אשיש . תגל נפשי .

These are expressions of great delight and ecstasy similar to those that a Chosson and Kallah experience before their wedding night; it is the level of exultation that the Jewish people will feel with Hashem. Although the ultimate level will take place only when Hashem finally redeems us, we are able to feel an incredible connection and dveikus to Hashem in this world as well.

We now understand that there is a very clear sequence to the seven weeks of comfort and we can appreciate why trying to make up a Haftara at a later time is unacceptable. It doesn't make sense in the order of relationship development between us and Hashem. We gave a mashal to this on Shabbas: imagine a couple going to therapy and they have been slowly strengthening their relationship. Suddenly one of the spouses start complaining about some past experience that they had already resolved but they have grown so much since that experience that it's just not fitting to address it again. By the fourth week we, the Jewish nation, are already holding in a better place. We're at the stage of singing with ecstasy, with no complaining or grumbling. The Shulachan Aruch did not have the above solution.

This is just my own way of looking at it. However, I think that keeping this in mind gives us a healthy focus and outlook as to what these weeks-- and especially the last four weeks before Rosh Hashana--should entail. It's all about developing a real relationship between us and Hashem.

So how do you develop this loving relationship with Hashem? It begins with defining the word 'love.' It also helps to use the name of this month-- Elul-- to properly understand the correct path to a loving relationship with Hashem.

So what is 'love'?

As I've mentioned it several times in my past shiurim, love means the pleasure one experiences when we focus on Hashem's virtues. This takes quite a bit of effort but the

"נוהגין שבחודש הזה מפשפשיין בקדוקין מצוה להיות בודק ובוחר תפילין ומוזוזות והוא מנהג טוב" מטה אפרים סי' תקפ"א סע' י'

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reward is the greatest pleasure available to us in this world.

This definition works as successfully with regard to personal relationships between kids and parents, social connections and especially between husband and wife.

During my trip to Italy, we stayed on the island of Capri. I happened to meet and speak with a group of yeshiva boys in their late 20's or 30's who, in my humble opinion, all had a common problem: they couldn't define love and therefore were looking for the wrong thing in the wrong places. We discussed the subject at length and I believe my shmooze made a deep impression on them because some of the guys told me so following our discussion. The question is whether the impressions they received will be internalized and will have a lasting effect. Will they be able to change their search engine and start looking for the important aspects of love such as good virtues and morality and not just physical features?

Now let's connect all this to Elul.

We find three insights into the word Elul - one is the acronym לי לודי ודודי which describes the goal of developing a relationship with Hashem. #2-- Elul also stands for לערו ומתנות לאביונים meaning the close relationship between mankind and the positive actions that can be taken to make us better people and more God-like. And lastly, something that Rav Shlomo Zalman Aurbach would tell his students: the translation of the word Elul is 'to search.' It's based on the pasuk in Parshas Shlach where the Targum translates the word יתורו We learn from here that Elul means "to search through."

In short, to really be worthy of having a relationship with Hashem we need to search ourselves and find what needs to be fixed. This is the real challenge of today-- being honest with our personal issues and uncovering the way to fix ourselves rather than focusing on fixing others.

Hopefully, this three-pronged Elul powerball will guide us in reaching the most meaningful Rosh Hashana we ever had.

Kesiva Vechasima Tova

PARSHAS SHOFT-IM: THE POWER OF ELUL -- CAPRI 2

This past Shabbas we discussed the dilemma of Rosh Chodesh Elul when it falls out on Shabbas. The Sfardim follow the Shulachan Aruch who says that we continue with the order of seven weeks of Nechama. Hence the correct Haftara is עניה סוערה לא נוחמה which is the third of the seven weeks of comfort. However the Ashkenazim follow the opinion of the Rama who holds that the correct Haftara is that of Rosh Chodesh. One of the Achronim amongst them, the Levush, explains that this custom still doesn't miss out on the aspect of comfort since the part of עניה סוערה can be added in Parshas Ki Taitze where the Haftara of עקרה רני in the actual scroll of Yishayahu appears right alongside. Hence there is no skipping and it can be easily made up. This Ashkenazi solution sounds good since you get the best of both worlds. So why doesn't the Shulachan Aruch agree with it? I thought of an idea based on the midrash that will offer an explanation to this question at least homiletically and will also give us a helpful perspective for these special days of Elul. We will also incorporate the name Elul as a guide to elevate the importance of this special month.

Let's begin with the midrash which is quoted in Yalkut Shimoni from Pesikta Derav Kahana. The midrash tells us that after the Jewish people went through it's first Tisha B'Av, Hashem informs them that it's time to be comforted. So the first week begins with Nachamu Nachamu Ami etc which is actually a dictate that Hashem gives to the prophets and the leader of the Jewish people to go and comfort the Jews. However the next week's Haftara begins with עניו עוביין ותאמר ציון עוביין --the Jews say to the prophets, "You can't comfort us; we feel too forsaken and abandoned." The next week the Prophets return and report that עניה סוערה לא נוחמה -- Bnei Yisrael is an afflicted, stormy nation that refuses to take comfort. During the fourth week there is an awe-inspiring response from Hashem: הוא מנחמכם -- I will comfort you. With this

# Lessons from Gedolim

## A Train Ride to Chessed

At the end of World War I, Rav Baruch Ber Liebowitz, zt"l, the Rosh Yeshiva of Kamenetz & the primary student of the Brisker Rav, zt"l, traveled by train with his family to Poland. Travel was very difficult, since the roads were full of troops returning home, & the trains were overflowing with soldiers too. Along the way, the train stopped in the middle of a vast, open wasteland under Russian control. While more soldiers boarded the train, a few passengers got off, just to get a breath of air, and Rav Baruch Ber noticed that a young Jewish girl had done so as well. When the train was about to resume its journey, the soldiers who had just boarded would not let the Jewish girl get back on the train, claiming that there was no room for her. When Rav Baruch Ber saw this, he said to his family, "I cannot travel on this train any further. We can't leave a young Jewish woman alone in a place like this!" Immediately, he & his family got off the train to stay with her, & the train pulled away. Suddenly, out of nowhere, a military truck appeared, & halted abruptly right in front of them. The driver looked at them & asked where they were headed, & when the driver heard where they needed to go, he told them that he just happened to be going to that exact place! It was a miracle that a truck passed through that deserted area, just at that moment when they were stranded. But an even greater miracle that the driver was headed to the same place, for their destination was an enormous distance away. When Rav Baruch Ber's sons-in-law would relate this story over, they would always say that the driver was Eliyahu HaNavi, & the lifelong lesson they learned from this was that Hashem never causes one to lose out when they are doing a Chessed for another person!

## An Important Meeting

Rav Shlomo Zalman Auerbach, zt"l, would always leave his home to go to Shul fifteen minutes before Davening started in order to get there early, even though it was just a two-minute walk. When asked by a family member why he allowed so much time for the walk, Rav Shlomo Zalman replied, "If you had a meeting with one of the

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most important people in the world, you wouldn't take any chances on being late. You would make absolutely certain that you would be there on time. All the more so when I am not meeting just anybody. I'm meeting Hashem, the Creator of the world! I don't want to take any chances on being late to my meeting with the Ribono Shel Olam!"  
*Torah U'Tefilah*

## The Significance of Challah

Challah in the Torah refers to the separated portion that was donated to the Kohanim. Today Challah is associated with delicious loaves baked for Shabbos and YomTovim.

There are a few connections to Challah and Shabbos. Some use the connection of Challah having seven ingredients: flour, yeast, water, eggs, salt, sugar and sesame seeds sprinkled on top. For those who prefer water Challah without sesame seeds, this connection has a slight disconnect.

Others say that the Mispar Katan of Challah equals 7. Challah totals 43 and four and three together adds to 7.

Interestingly, many Shabbos meal items add up to seven using the Mispar Katan calculation. Yayin is seven. Fish (Dug) is seven. Lastly, there is Basar (meat) which totals 502 and when

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added together we again get seven.

Why does the eating part of the Shabbos meal always begin with Challah? In fact, most typical meals begin with bread. Why is this?

Halacha states that saying a Bracha over bread covers all other food on the table. This Halacha only applies to bread and no other food. If one were to partake in a meal sans bread, a blessing would be required on each individual item. What's so special about bread?

Our modern age has certainly changed things in terms of food. Not long ago in history food was quite simple. People ate fruits, vegetables, nuts, beans, milk and bread. All these foods are also consumed by animals – except for bread. Producing bread is a time consuming process beginning with growing wheat. Wheat must be harvested, threshed, winnowed, milled, combined with other ingredients to be baked. This complex procedure requires a higher intellect. An animal is not capable of such a feat.

Bread is a symbol of man's higher intelligence and higher spiritual condition. Bread represents our mission in this world; taking raw material that God has prepared for us and perfecting it into an elevated state. We're not just animals eating to satisfy only a physical need, but eating this human food which elevates all the lesser foods. This is why we begin each Shabbos meal with Challah. It facilitates our spiritual potential of being created with the highest intellect and trickles down and elevates all other foods.

*Rabbeinu Meshulom* surmises that since Bread and Wine are able to spiritually elevate us by merely making a Blessing over them or eating them; certainly during the forthcoming Yom Tovim we should be be Zoche to reach peak spiritual leavening. **As in previous years, those spending Rosh Hashana in Uman, will have the unique opportunity to browse our full lineup of spiritual kosher wine at the Wine Boutique *UmanWine.com***

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# KING MAKING A SPECIAL BRACHA?

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RABBI BERACH  
STEINFELD

In Devarim, Perek Yud Zayin, posuk tes vov the Torah commands Bnei Yisroel to appoint a king that will rule over them.

The Shailos U'Tshuvos Minchas Machvas asks; why doesn't a king make a bracha every day boruch... she'asani melech? Men make the bracha shelo asani isha because they have more mitzvos than a woman and the bracha shelo asani eved is said because a person who is not a slave has more mitzvos than a slave. A king also has more mitzvos than the regular person; shouldn't he make a special bracha?

There are a few answers to this question. The first answer is that the Minchas Machvas says that since a king has a special command "Levilti Rom Levavo," (he should not be haughty) he therefore can't say the special bracha since it will cause him to be a baal gaava.

Another answer from the Minchas Machvas is that these brachos we say in the morning are only based on things that we are born with. When we say shelo asani goy, we thank Hashem that we are born a Yid. In contrast, a king is not born a king, but rather gets appointed later in life thereby rendering it something that does not come from birth. The king therefore can not say the bracha of she'asani melech. The Avudraham says that a Ger can't make the bracha shelo asani goy because he wasn't born a Jew. The Rema argues with this position and says that a ger could say shelo asani goy. The Taz explains this is because a ger is like a re-born child. In any case, we see that for the bracha to be relevant, the person needs to be born with it or be "born-again."

A third answer is that we only say brachos on things that are set and will stay that way, therefore a man is a man, a Jew is a Jew, and a free person is not a slave. This will never change. In contrast, a king may not rule until the day he dies, as we see Shlomo Hamelech lost his kingship for a while. A king therefore can't make a special bracha.

A fourth answer is that the king can't make a special bracha since he was appointed by man and was not born in that position.

A fifth answer is based on Rabbeinu Bachya who says that Hashem only gave the mitzva of appointing a king having known that the Jews are going to want to be like the rest of the nations in the world. In reality, Hashem is our king and the fact that we have a human king is not so good, it is a di'eved. The king therefore does not have a special bracha.

The sixth and final answer we will give for this question is that really a king does not have more mitzvos than a regular Yid. Most of his mitzvos are "shev v'al taaseh" (refrain from doing rather than having pro active mitzvos.) As a matter of fact, a king can't testify, can't be judged, and can't do yibum and or chalitzta. According to Reb Yosi Haglili he can't bring a korban oleh v'yored. A king is not allowed to get up in honor of a talmid chacham. With all the restrictions that a king possesses, the king has fewer mitzvos than a regular Yisroel. He therefore can't say a bracha of she'asani melech. May we be zocheh to see the Melech Hamashiach.



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RABBI YY JACOBSON

# Angels and Mustard

## What Angels Don't Understand About Humans

### Out Of This World?

A man returning from the world's first wedding on Pluto seemed disappointed.

"What's wrong?" asked his friend. "The band was no good?"

"The band was great," he answered.

"The food was lousy?" asked his friend.

"Out of this world!"

"Nu! So, what was the problem?" asked his friend.

"There was no atmosphere."

### Hospitality

In the opening of Parshas Vayeira, the Torah relates the tale of Abraham sitting during a hot day at the entrance of his tent and observing three men standing nearby. He ran toward them and insisted that they come relax at his tent.

Abraham was very specific: "Let some water be brought and wash your feet, and recline beneath the tree. I will fetch a morsel of bread so that you may sustain yourself." The three men consent and accept Abraham's invitation. At this point, the Bible gives us a detailed account of what transpired during the following moments:

"Abraham rushed to the tent to Sarah [his wife] and said, 'Hurry! Three measures of the finest flour! Knead it and make rolls! Then Abraham ran to the cattle, took a calf, tender and good, and gave it to the young man who rushed to prepare it.

"He took cottage cheese and milk and the calf which he had prepared, and placed these before them; he stood over them as they ate under the tree."

"They asked him, 'Where is Sarah your wife? And he said, 'Behold — in the tent!'"

"I will return to you this time next year," said [one of the men], "and your wife Sarah will have a son."

The continuation of the narrative makes it clear that these three visitors were no simple men, but rather spiritual energies, or angels, manifested in the bodies and the guise of men. These angels were sent to carry out three monumental tasks described in the continuation of the story: A) to inform Abraham that Sarah would give birth; B) to overturn the evil city of Sodom and, finally, C) to rescue Abraham's nephew Lot and his family who lived in Sodom[7].

### Three Questions

A few questions should be asked:

1) Since two of the three angels came to carry out tasks unrelated to Abraham, why did these two angels come to Abraham's home first?

2) Why does the Torah find it necessary to inform us of the exact words and tasks of Abraham upon greeting the guests, including the exact menu of what he served them? If the Torah wished to teach us about his extraordinary hospitality, couldn't it have simply stated that Abraham took care of all their needs?

3) The question the men asked Abraham — "Where is Sarah your wife?" — seems amiss, since after Abraham told them where she was, they did not proceed to address her, and continued speaking to Abraham. Why did they ask this question?

### Visiting A Rebbe

I once heard a moving homiletical interpretation to this biblical episode, based on the writings of Chassidic masters.

According to Jewish tradition, there exists in each generation a tzaddik, a great moral giant, who serves as the spiritual foundation of the world, as a bridge between heaven and earth. This is a human being who

carries the burden of history on his shoulders and always has his finger on the pulse of the generation. While others plan their vacations and retirements, this person cannot sleep at night as long as there is one soul in G-d's universe hurting.

In his times, Abraham served as this tzaddik, the Rebbe (spiritual master) of the world. When three angels were dispatched to pay a visit to planet Earth, they were determined to visit this extraordinary human being. They longed to be touched by his soul, inspired by his spirituality and ignited by his passion. The angels craved to encounter the majesty of holiness at its peak.

When the three angels approached Abraham's tent, they expected to discover a soul burning with a sacred flame, steeped in heavenly meditation, melting away in infinite ecstasy. They expected to find a spirit dancing with the divine, free of any trace of the mundane, suspended above the crassness of the physical universe and its materialistic trappings. The angels anticipated an encounter with a human being of serene transcendence engulfed in an aura of paradise.

### The Shocking Moment

What was the reality the angels actually encountered?

"Let some water be brought and wash your feet, and recline beneath the tree," the great Rebbe, Abraham, declared. "I will fetch a morsel of bread so that you may sustain yourself," were the words that came out of G-d's ambassador to planet Earth.

"Abraham rushed to the tent to Sarah [his wife] and said, 'Hurry! Three measures of the finest flour! Knead it and make rolls! Then Abraham ran to the cattle, took a calf, tender and good, and gave it to the young man who rushed to prepare it. He took cottage cheese and milk and the calf which he had prepared, and placed these before them; he stood over them as they ate under the tree."

A man of infinite ecstasy? Not a glimmer. A man of celestial vision? Not a trace. A man of uninhibited passion? Not a glimpse. A good chef who knows how to run a smooth kitchen — that is what they saw in Abraham.

"We thought we were coming to a Rebbe," they must have thought to themselves. "Instead, we ended up at a butcher..."

In lieu of finding the light of the divine radiating from Abraham's tent, they discovered an old man running around, tongue and mustard in his hands! "We must have come to the wrong location," the angels may have mused.

### What About The Wife?

Then a thought came to their mind that perhaps when they heard in heaven that Abraham was the tzaddik of the generation, it was actually referring not to him but to his counterpart, Sarah. She might be the real master of the generation and Abraham merely her attendant.

So the narrative continues: "They asked him, 'Where is Sarah your wife?' Perhaps we can get a glimpse of your wife and we will finally encounter the presence of authentic holiness.

"And he said, 'Behold — in the tent!'" What Abraham was telling the angels is that if they did not 'get it' henceforth, seeing Sarah wouldn't do the job either, for she is even more concealed than Abraham. She is concealed in the tent. Her true identity is not easily appreciated.

### Angels Enlightened

At that moment, for the first time, the angels realized how deeply they had erred. In their longing to encounter holiness, they missed the ultimate point: that the authentic majes-

ty of human holiness consists of a person's daily acts of love, selflessness and graciousness performed amid the stress and lowliness of a physical existence. The angels failed to recognize that the genuine experience of serving G-d means not to soar to the heavens searching for angels, but to be there for another human being in a very physical and pragmatic way. "Hurry! Three measures of the finest flour! Knead it and make rolls!" In these words one can encounter the most profound expression of human holiness.

"He took cottage cheese and milk and the calf which he had prepared, and placed these before them; he stood over them as they ate under the tree." In this simple, mundane behavior, one comes in contact with the grace and depth of the human experience: discovering the light of G-d within your interactions and constructing a fragment of heaven within the earthly framework of your existence.

### What Life Is Really Like

"I will return to you this time next year, and your wife Sarah will have a son," came the response of the angel. This was not merely a communication of G-d's earlier promise to Abraham; it was also a response of an angel in awe of the revolution that Abraham introduced to the world, in which a human being in his ordinary daily behavior can build a home for G-d. Abraham's revolution, the angel insisted, must have a future in the form of a family, and, ultimately, a people, charged with the mission to teach the world how to generate a romantic kiss between heaven and earth.

The angels never forgot that visit. Abraham gave them not only a sobering lesson in what real life is like, but also a lesson of what it meant to be authentically spiritual.

True spirituality, Abraham was communicating to the angels, lies not in man's attempt to escape the trappings of the world, but rather in his commitment to draw down light and beauty into the darkness of life. It is only here -- not in Pluto -- where you can create the real atmosphere.

### Above the Angels

This explains an enigmatic change in the biblical language. The beginning of the narrative detailing the visit of the angels we read: "vehinei shlosa anoshim NITZAVIM ALOV," meaning that the angels were standing OVER him. Later, when the guests are being served by Abraham, we read: "VEHU OMED ALEIHEM," meaning that Abraham stood OVER them.

It was through this act of hospitality which Abraham rose far and beyond the angels; he was now standing over and above them. For it is through simple human kindness practiced on earth that the human being reaches far beyond the most spiritual angels.

פרשת שופטים

תחילת עבודת האלוהים



החיד"א בראש דוד (פ' מסות מסי עמי תקח) הקשה דכתבו המפרשים דכביכול ה' מקיים המצות, והשבת אבידה הוא מקיים דניצוצות תורה ומצות שעשה הרשע בעונותיו נדדו והלכו לעמקי הקליפות, ובשחרור בתשובה כביכול ה' ברחמיו משיב אבידה שהיתה בקליפות ומחזיר לקדושה, והא בבי"מ ל' קי"ל שזקן אינו לפי כבודו פטור מלהחזיר אבידה, וכאן כביכול אינו לפי כבודו להשיב אבידה שהיא נמצאת במקום השגוף ופטור אחרת?

והנה ליישב על פי מש"כ הרמב"ם (בפרק י"א הלכה י"ז מהלכות גדילה ואבידה) "ההולך בדרך הטוב ומחזיר האבידה אף היא כסטרטא אחרא, כי רחום הוא עושה לפנים משורת הדין ומחזיר האבידה אף שאינה לפי כבודו.

ובהסביר החיד"א הפסוק בתהילים כ"ה ח' "טוב וישר ה' על כן יורה חסאם בדרך".... תשובה ומחזיר האבידה אף היא כסטרטא אחרא, כי רחום הוא עושה לפנים משורת הדין, ע"כ דברי החיד"א וע"א.

והנה מהות התשובה ושורש מציאותה היינו חידוש עצום שעצם התשובה פועלת פרק ב' ה' ו' שאלו להקב"ה חוטא מה עשו אמר יעשה תשובה ויתכפר, והו' מטובו "שטוב וישר ה'" וכן התחיל רבינו יונה בשערי תשובה שדרך התשובה היא מהטובות אשר הטיב עם בראיו.

והנה כתב רמח"ל מסילת ישרים פרק ז' חידוש עצום שעצם התשובה פועלת "שעקירת הרצון כעקירת המעשה" וממילא עצם ההנהגה שנוגה באלול לקראת יום הדין שמתחזק בכל עבודה ושומר כל דבר התכלית השימור ומשתדל להיות במעשיו יותר טוב, היינו כמו שכתוב בראשונים וע"א "אדם נפעל כי פעולותיו בעושה תמיד" והפשוט על ידי חיזוק במעשיו בזה מתחזק בעצם מצד עצמו ממילא משתנה כל פנימיותו וממילא רצונו משתנה ממילא זה עוקר כל רצונו הרע לטוב, ועל ידי עקירת הרצון מזה נעקר המעשה מכאן ולהבא ולמפרע.

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## Today's Kids Know Better than their Parents

Of course, everyone who has children knows that today's youth is so much smarter than youth in previous generations. Respect for those who are older, i.e. parents, more experienced co workers etc. is begrudgingly offered - if at all.

There's so much knowledge in the air, on the internet, our youth are smarter and even (in their eyes) more experienced and worldly than ever.

But it's not limited to children. In fact 30 year olds all over the place are undoubtedly more informed and sophisticated than any 60 year old around, for sure.

Just ask them..they will tell you.

The Talmud teaches- a Zakein, an older person, deserves our respect, because, by merely living longer than us, he is worthy of getting our ears, sincerely- don't jump in before he is finished speaking.. Really listen and most of all speak nicely and with sincere esteem. "Zeh konoh chochma." the Torah is telling us- he has earned his stripes.. Listen to him!

By not following this dictum our generation has lost something so vitally important- we are arrogant, narcissistic and self-centered in numbers we have never seen. Our Yiras Somayim has suffered- we are not the same.

But as Elul arrives, we can change for the better. We are assured of Heavenly assistance, as well.

Let us, all of us, make up right here and now to respect and try to learn from those older than us. We do not "know it all". Far from it..

Respect is a commodity that is rare in general and one that we as a people, if we make a determined effort to employ- will yield great fruits.

הוי מקבל את כל האדם בסבר פנים יפות

Great each person favorably, the Mishna says

Let's talk about hakaras hatov, thankfulness and being nice- yes just being

nice!

Let me tell a story about an older farmer, whose young and strong children were upset because their father seemed to be sitting it out a little too much.

One of the boys had an idea.. He had seen too much, his dad didn't want to upgrade the machinery, how much more productivity they could have had... how much more money they could have made. But the stubborn old man blocked every idea. And now all he did was sit around on the porch and widdle the way the hours.

Yes it's a bit morbid the story, but here it goes.

The son took a beautiful piece of wood and built a nice bench that really had high sides around it.. Beautiful mahogany, rosewood and touches of cedar and padding too..wow It was beautiful.. A casket. But who could tell.

He convinced his father to sit in it as he rolled the convertible down the driveway to a nearby mountain.. He was ready to let his father drop down several thousand feet, to a sure death.

The top was closed, but he heard some feint knocking from inside as he approached the dangerous rocky cliff.

Opening the top, he heard his father say-"you can throw me down the mountain, but first, may I offer one last suggestion to you.

Please don't throw this fancy coffin down- save it, you may need it for your children to use - For you!

We think we are invincible.

We are confident- we have strengths, smarts and opportunities that those older than us never had and will never understand.

But it's all a facade and more poignantly not even true.

Get with the program (the Torah). Let's work on listening to and respecting those older than us.

It pays- dividends for life.

Good Shabbos!

## DO ME A FAVOR

The Alter Rebbe interpreted the statement, "Whoever saves a single person is as though he saved an entire world": One must perceive a person as Hashem sees him, which includes all the generations to descend from him until the coming of Moshiach. When one does a favor to an individual, it is a favor to all those souls until the end of all generations.

==== From Hayom Yom Elul 16

\*Kidushin 37,1. \*\*As the Neshamos stand in machshvah hakedumah d'A"K, (L'y"ch.)

## UFARATZTAH



## JOKES

### End of Sumer Corn

Two windmills are standing in a field. One asks the other, "What kind of music do you like?" The other one says, "I'm a big metal fan."

My wife says I'm hopeless at fixing appliances. Well, she's in for a shock.

A man showed up for a duel armed only with a pencil and paper. He then proceeded to draw his weapon.

I left my Adderall in my Ford Fiesta. Now it's a Ford Focus.

What do you call a Mexican bodybuilder who's run out of protein? No whey Jose.

I used to be a narcissist. But now look at me.

I bought a dog off a blacksmith today. As soon as I got it home it made a bolt for the door.

I haven't owned a watch for I don't know how long.

I almost got caught stealing a board game today. But it was a Risk I was willing to take.

Thank you student loans for getting me through college. I don't think I can ever repay you.

There's a fine line between a numerator and a denominator. Only a fraction of people will find this funny.

Every single morning I get hit by the same bike. It's a vicious cycle.



### Flying On A Bad Airline

The Top Signs You're Flying On A Bad Airline  
The engine's being held on by duct tape.  
Pilot informs you that you're at cruising altitude and he's gonna put the top down.  
As you're taking off, the stewardess mentions the phrase "Guest Pilot Program"  
Pilot asks if there is anyone else who wants a shot of Beam before he finishes the bottle.  
You look down and see a copy of "Fixing a Plane for Dummies" by the mechanic's feet!!!

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## DR. SIMCHA



In the 5th POSUK, it says " Ve'lo sah'kim le'cha matzaivah " In DRUSH, the word YAH'TZIV ( a takeoff of the word " Matzaiva " ) means STILL & or STATIONARY !!

The TORA is saying DO NOT STAY STILL ( STUCK ) rather MOVE ON IN LIFE ! KEEP ON MOVING ! HASHEM tells Avrohom Avinu

LECH LE'CHA, keep on moving !

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# PARSHA PUZZLERS

BY RABBI SHLOMO MOODEL

All answers are in Loshon Koidesh.

1. Golus Bovel beginning, they were warned by the son of Chilkiyahu  
 it's going to get much worse even more will be taken from you  
 But I said "it's getting much better Bavel will stop being a taker  
 And what was taken they will soon return," because really I was a faker

If not for the fact that there was none in my name, a chaya I would be

That my father was willing to help, that in his name you can see.

2. Horses are good for a ride  
 A wife is good to have at your side  
 Its even good to have a bank account  
 Especially if it contains a large amount  
 But to overdo the three above for someone would be a king size sin.

The Roshe teives of the above three can be arranged to mean to gather or to bring in.

.3 .2 .1

Answers: 1. כנסת נשים חסידים 2. חנניה בן עזר



## WHEN ELIYAHU HANAVI COMES WHAT WILL HE TELL US

Rabbi Yisroel Reisman

I would like to share with you a thought on the Haftorah from Rav Chaim Kanievsky and this answers the following Kasha. This Kasha is not mentioned by Rav Chaim, it is my Kasha. In Bentching we say (וְיָשִׁיעַ אֱלֹהֵינוּ הַיְבֵיא נְכוֹר). Now we know, that Eliyahu will tell us that Moshiach is coming tomorrow. The Gemara says in Eiruvim 43b (top of the page) that the day before Eliyahu will tell us that Moshiach is coming tomorrow. What is (וְיָשִׁיעַ אֱלֹהֵינוּ הַיְבֵיא נְכוֹר). What is the Lashon Rabbim. What are the many Besuros that Eliyahu brings? It should say it in Lashon Yachid, Besura Tova. Turn to the Haftorah.

In this week's Haftorah, which is in Yeshaya 52 we have a well-known Posuk. 52:7 (מִה-נָאֵנוּ עַל-הַהָרִים רַגְלֵי מְבַשֶּׁר מִשְׁמִיעַ שְׁלוֹם מְבַשֶּׁר טוֹב--מִשְׁמִיעַ יְשׁוּעָה; אָמַר לְצִיּוֹן, קַלְךָ אֶלְדִּיר). How pleasant it is to hear coming over the mountains, the feet, the footsteps Mevaser of Eliyahu Hanavi that is going to come to give us good news. (מִשְׁמִיעַ שְׁלוֹם מְבַשֶּׁר טוֹב--). He is going to come to tell us of peace, of good, of hope. What does that mean? What are the three things (יְשׁוּעָה; מִשְׁמִיעַ שְׁלוֹם מְבַשֶּׁר טוֹב--מִשְׁמִיעַ יְשׁוּעָה) three things?

Zagt Rav Chaim Kanievsky, we find three Gemaras about Eliyahu coming, 1) in the Gemara in Eiruvim 43 that Eliyahu Hanavi will tell us about Moshiach's arrival being imminent, 2) in the end of Masseches Eduyos that Moshiach will come and bring peace to the world, peace between people who don't get along, peace among the nations, there will be Shalom. The third, there are numerous Gemaras, in Masseches Menachos 45, Berachos 35, that Eliyahu will tell us Halachos (from all of the Taikus). We say Tishbi Yetareitz Kushyos V'abayos. That Eliyahu Hanavi will be Megaleh to us parts of Torah that are hidden from us, that we don't understand.

So Eliyahu comes for three things. Of course to tell us about Moshiach but also to bring Shalom and also to be Megaleh to us Inyanim Shel Torah. Zagt Rav Chaim Kanievsky, those are the three Nekudos in the Parsha. (מִשְׁמִיעַ שְׁלוֹם) he is going to bring peace to the world, (מְבַשֶּׁר טוֹב) Zagt Rav Chaim Kanievsky, Ain Tov Ela Torah, it refers to Divrei Torah and (יְשׁוּעָה; מִשְׁמִיעַ שְׁלוֹם) of course the Yeshua of Moshiach coming. Ad Kan Divrei Rav Chaim Kanievsky.

Mimeila we go back to Bentching and we understand (וְיָשִׁיעַ אֱלֹהֵינוּ הַיְבֵיא נְכוֹר) Tosov Zagt Rav Chaim Kanievsky is Torah, (וְיָשִׁיעַ אֱלֹהֵינוּ הַיְבֵיא נְכוֹר) he is going to be Megaleh to us, Darshun for us Inyanim Shel Torah that we don't know. He is going to be Megaleh to us Halachos. (יְשׁוּעָה; מִשְׁמִיעַ שְׁלוֹם) is Moshiach's coming. (וְיָשִׁיעַ אֱלֹהֵינוּ הַיְבֵיא נְכוֹר) is the Shalom that will be in Klal Yisrael among Yidden. Something that we need desperately, the idea of people getting along. (וְיָשִׁיעַ אֱלֹהֵינוּ הַיְבֵיא נְכוֹר) is a list of things that Eliyahu will bring.

Lest you think that Rav Chaim is Darshuning and of course Rav Chaim is Darshuning from a Yedia of Kol Hatorah Kula, but you will say that it is not so clear. If you look in the Piut of Eliyahu Hanavi, Eliyahu Hatishbi, Eliyahu Hagil'adi that is said by many on Motzoei Shabbos, all three are mentioned. Ish Tishbi Al Shemo Nikra. Tatzlicheinu Al Yado Batorah. It talks B'feirush that Eliyahu Hanavi is coming and will bring Hatzlacha in Torah. And what does it say, Tashi'ainu Mipiv B'sora Torah Bim'haira. When it talks about Torah it uses the Lashon Besura Tova which is exactly what Rav Chaim said that Ain Tov Ela Torah.

Then it says Ashrei Mi Shera'a Panav Bachalom. Ashrei Mi Shenasan Lo Shalom, V'hechezir Lo Shalom. Hashem Yevareich Es Amo Bashalom. It talks about Shalom being the purview of Eliyahu's coming. Of course it says in Malachai 3:23 הִנֵּה אֲנִי בָּא (שְׁלַח לְכֶם, אֶת אֱלֹהֵי הַבְּיָא--לִפְנֵי, בּוֹא יוֹם יְרוּה הַבְּדוּל, וְהַפְּרָא). Of course it talks about Eliyahu coming before Moshiach's coming.

So Mimeila there are three parts of the Gilui of Eliyahu coming are all mentioned here. The Achake Lo with the Yeshuos that will come with Eliyahu Hanavi. But not just that, the Shalom which we so desperately need, there is less and less Shalom by Klal Yisrael and Mishpachos as time goes on. The Gilui in Torah, our Havanos in Torah are weakened as there is Yeridos Hadoros. Mimeila that is something that we Daven for, with a tremendous Leiv Shalom, with a tremendous heart of desire, not only for Moshiach's coming but for all of the aspects of Eliyahu coming.



Sfardi Slichos Minyan



RABBI NACHUM SCHEINER

ROSH KOLLEL

CHECKING MY ESROG – DO I REALLY NEED A MAGNIFYING GLASS PART I

Checking my esrog – do I really need a magnifying glass part I

As the Kollel Boker has started learning the topic of esrog, in preparation for the upcoming yom tov, I would like to share with you some highlights on this timely topic.

When are black dots a problem on an esrog?

There are various cases of disqualifications of an esrog which are due to a lack of hadar, lacking in its beauty. The Shulchan Aruch (648:9, 12) rules that if the esrog has even one black dot on the chotem (the upper part of the esrog), it is pasul. This is based on the Gemara in Sukah (35b), that any small discoloration on the chotem will disqualify the esrog. The Mishna Berura spells out clearly that it is pasul even if there is one small black dot.

What is so unique about this part of the esrog that a minute discoloration is a problem? All agree that it is somewhere towards the top of the esrog. As Rashi explains, the chotem is the part of the esrog that catches the eye and must therefore be totally clean to be considered beautiful.

Where exactly is the chotem? The most well known opinion is that of the Rif, the Rosh, and the Rach, and is the one quoted by the Shulchan Aruch. They rule that the chotem is from where the esrog begins to incline inwards, which is usually towards the top of the esrog and continues until the very top of the esrog. This fits in well with the aforementioned explanation of Rashi; since that area is quite noticeable when looking at the esrog, it must be totally clean.

Rashi, however, understands that it is referring to the area right before where it starts to incline. Since that is the thickest area of the esrog, it is the most noticeable part of the esrog, and must be totally clean.

The Shulchan Aruch rules that it is only an issue when the black dot is on the incline; lower will not be a problem. However, the Chasam Sofer and other poskim rule that one should be stringent like the opinion of Rashi and not take an esrog which has a black dot, even in the area before it starts to incline. On the other hand, the Biur Halacha rules that one should try to avoid such an esrog, but if no other esrog is available one may use such an esrog and even recite the brocha.

There are actually more opinions: the Rambam and the Ritz Ge'us explain that the chotem is a reference to the pitum and according to the Ran it is referring to the area directly under the pitum.

However, these opinions are not brought by the poskim.

What size of a small black dot is a problem

As mentioned, even a small black dot on the chotem is a problem. But, how small will actually disqualify the esrog?

The poskim all quote the Mabit, who explains that it will only constitute a problem if it is a black dot that is visible to all regular people, not just if some people or the experts can see it.

Interestingly, the Magen Avraham, as well as many subsequent poskim (the Shulchan Aruch Harav, the Bikurei Yaakov, and the Aaruch Hashulchan, among others), quote the Mabit with a slight variation. They write that it does not depend on being visible to all people, but rather on most people.

This will be a tremendous stringency. Let us take the following scenario: Someone shows the esrog to one or two people and they do not see any black dot. According to the simple understanding of the Mabit it will be kosher, since it is obviously not visible to all people. However, according to the way the poskim quote the Mabit, that it needs to be visible just to most people, the fact that some people do not see it will not prove that it is kosher.

Rav Elyashiv ruled that if it is visible to most people it will be pasul. This is because the poskim explain the Mabit that being visible to most people is the equivalent of being visible to all people. This is based on the halachic principle of rubo k'kulo, a majority is akin to the whole.

In conclusion

Even a small black dot on the chotem is pasul. There are a number of opinions as to the exact location of the chotem. The Shulchan Aruch rules that it is in the upper part of the esrog, where it starts to incline. But it is only pasul if it can be seen by most people, not just if some people or the experts can see it.

This shiur is available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

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## Night Kolloel

### INTRODUCTION TO HADASIM

#### THE TOP OF THE HADAS

In a case where the top of the hadas is cut off, there is a machlokes in the Mishna if that makes the hadas pasul. The Shulchan Aruch quotes the opinion of the Rambam who rules that it is kosher. This opinion needs to be understood. Why are hadasim different than a lulav or aravah, which are pasul if the top is chopped off?

There are two basic reasons given for this and we will discuss the two reasons and differences between them.

One reason given is as follows. The reason why the top of the lulav or aravah is chopped off is pasul is because it is considered lacking in "hadar," in the beauty. That is only true for a lulav or an aravah. A hadas, on the other hand, has leaves that cover the branch, and the top which has a slash in it is not so visible. It is therefore not considered to be lacking in hadar.

According to this reasoning, the Mishna Berura writes, in the name of the Pri Megadim, that if any of the leaves on top are missing, making the top visible, the hadas will be pasul. The Mishna Berura however adds that there is a solution. One can chop off the entire top area, so that the next group of leaves will cover the slash on the top, and the hadas will be kosher. The Pri Megadim, who does not offer this solution, was discussing a hadas which is the minimum size, and one cannot make it any smaller.

However, it is important to point out that this is not something that can be done on yom tov. This makes the hadas kosher and usable, and is considered mesaken mana – fixing something, which is not allowed to be done on yom tov.

There is another way to explain why a hadas without a head is kosher.

The Ramban maintains that this is because a hadas is different to the other minim. The main beauty of the other minim is at the top. That is why there are certain stringencies that apply to the top of the esrog. The hadas, on the other hand is called "anaf eitz avos." This is a reference to the fact that the hadas is meshulash, a triple layer of woven leaves. Therefore, says the Ramban, it is the leaves that are the focus of the hadas, and we do not care so much about the appearance of the top. The Chazon Ish writes that, according to the Ramban, even if the chop on top is visible it will not be a problem.

#### In summary

There are two reasons given as to why a hadas is kosher when its head is chopped off. One reason is that the top

of the hadas is covered with leaves and the cut is not seen, it is not a problem of hadar. Another reason is that it is the leaves that are the focus of the hadas, and we do not care so much about the appearance of the top. The difference will be if the chop is visible. According to the first reason it is pasul. According to the second reason it is still kosher.

#### COMMUNITY KOLLEL NEWS:

Both the Kolloel Boker and the Night Kolloel are learning inyana d'yoma. The Kolloel Boker is learning hilchos esrog and the Night Kolloel is learning about hadasim and aravos. The kolloel started with a bang, as everyone is excited to get clarity in these important subjects.

Come join us! Feel free to contact me and we will try to set you up with the best chavrusa.

The Night Kolloel – learning hilchos hadasim – is pleased to present a shiur by Rabbi Yitzchok Koslowitz, Renowned Posek, and senior Rosh Chabura, BMG. The shiur will take place on Wednesday night, September 11, at 8:45pm//Maariv 9:45.

Rabbi Daniel Kalish, Menahel of Mesivta of Waterbury spoke at the Legal Holiday Program on Monday, September 2, Labor Day, at 10:15AM, for the Ohr Chaim Community Learning Center's Yarchei Kallah. His topic was "Self Awareness." This took place in the tent of 20 Forshay, for both men and women. The overflow crowd was treated to a fascinating shiur on the topic of doing chesed. He expounded on the true way of doing chesed, appreciating the greatness of others and doing what is the best for the other person. This is especially appropriate during Elul, as a way of connecting to Hashem, the Ultimate Baal Chesed.

Wishing you a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM



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