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BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI
SOKAVA REBBE

SEE BACK COVER FOR MOTZAEI
SHABBOS SELICHOS SCHEDULE

WEEKLY SELICHOS SEE PAGE 12-13



RABBI YY JACOBSON

WILL BE IN
TOWN FOR
SHABBOS

כי על רחמיה הרבים אנו בטוחים, ועל
צדקותיה אנו נשענים, ולסליחותיה אנו
מקווים, ולישועתה אנו מצפים:

For in Your abundant mercy we trust, and on
Your righteousness, we rely, and for Your pardon,
we hope, and for Your deliverance, we yearn.



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BET PARASHOT KI SAVO HAFTARAH

This week's haftarah brings us to the concluding dimensions of Hashem's encompassing efforts to comfort the Jewish people. The prophet Yeshaya shares with us a glimpse of the glorious era of Mashiach and reveals Hashem's unbelievable sensitivity and concern for His chosen nation. Yeshaya begins, "Rise and project your light because the radiance of Hashem shines upon you" (60:1). The prophet's message is that in the days of Mashiach the Jewish people will serve as a reflection of Hashem's light unto the nations of the world. Yeshaya continues, "Lift your eyes and see them coming; your sons coming from afar and your daughters accompanied by the kings of the world." (60:3-5) The cloud of darkness and confusion which continuously plagues society will finally be lifted and the entire world will flow into Jerusalem in streams to discover the truths of Hashem and His Torah. Instead of the all too familiar scene of the Jewish people flowing out of their homeland into exile, a new flow will occur. Not only will our oppressors permit us to return to Israel, they will even personally escort us back to our homeland. And to complete this picture, nations will display sincere interest in the Jewish people's traditions and will flock to our homeland to discover our Jewish values and

systems. The influx will be so overwhelming that we will wonder in amazement if we are merely imagining these sights, or if, in truth, history has made a full turnabout.

The prophet continues, "All the choice sheep of Kedar will gather to you.... to be offered on My altar and accepted with desire." (60: 7) The nations of the world will appreciate in sincerity the value of service to Hashem through sacrifice and will continuously offer Him an abundance of sacrifices. In place of their cruel campaign for thousands of years to destroy and never allow the reconstruction of the Bais Hamikdash they will finally comprehend spiritual values and utilize the Bais Hamikdash to capacity. The prophet adds, "And foreign nations will build your walls and their kings will contribute the funds" (60:10). Even the demolished walls of Israel's cities will be rebuilt by her oppressors, nations who previously acted so harshly toward the Jewish people.

According to the Rambam Mishneh Torah, Hilchos Melachim 11:1,4 the Beis HaMikdash will be built by man, more specifically by Mashiach. Indeed, its construction will be one of the signs of Mashiach's advent. The message of the Navi makes sense as the Bais Hamikdash will be manmade so the nations can partake in the rebuilding. But according to Rashi there will be nothing for them to do, it will

come down complete from Hashem.

According to Rashi, (Sukkah 41a, Rosh HaShanah 30a- see also Tosafos, Sukkah) he explains that the Beis HaMikdash has already been constructed by G-d and exists in the heavenly realms, waiting for the time when it will descend to the earth. For the Third Beis HaMikdash will be "the Sanctuary of G-d, established by Your hands." When the setting within the world is appropriate, this heavenly structure will descend and become an actual reality within our material world.

Why would we want the nations to partake at all in the building of the Bais Hamikdash? Why should they have that privilege after all that they put us through in 2000 years of Galut?

Maybe this is a lesson that is appropriate for entering the Yamim Noraim; the ability and freedom of forgiveness. To forgive liberates us in a way that enables us to move on and rebuild. When we hold on to the past we suffer and can never rebuild anything. However, if we want the Bais Hamikdash we will have to rid ourselves from that hate and move on.

As the New Year is upon us and we really want to build the next year we can only do so if we forgive.

Shabbat Shalom



NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:31, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	7:18PM
MINCHA ^{18 TENT}	7:00PM
MINCHA ^{TENT ALEPH}	7:30PM
MINCHA ^{BAIS CHABAD}	7:28PM
SHKIYA	7:36PM
SHACHRIS ^{VASIKIN, DAF YOMI SHIUR}	5:40AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
BUCHRIM MINYAN ²⁰	9:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
SHIUR ON PIRKEI AVOS PERK 2 & 3	6:45PM
MINCHA ^{SHALOSH SEUDOS}	7:15PM
SHKIYA	7:34PM
MARRIV	8:14PM ^{18 TENT} , 8:19PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:00 M 6:01 T 6:02 W 6:03 T 6:04 F 6:05

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:58 M 5:57 T 5:56 W 5:54 T 5:53

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:21 M 7:20 T 7:18 W 7:16 T 7:14

AUGUST 29 - SEPTEMBER 03

NEITZ IS 6:20 - 6:25
PELAG IS 6:10 - 6:05
SHKIA IS 7:33 - 7:26
MAGEN AVRAHAM
9:02 AM - 9:04 AM
GRA- BAAL HATANYA
9:38 AM - 9:40 AM

Zmanim by our incredible Gabbi

EPHRAIM YUROWITZ

Tzvi Blech : Gabbai Sheini

Summer 2021

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קיץ תשפ"א

WEEKDAY MINYANIM

שחרית	מנחה ומעריב	מעריב
6:15AM Tent 2	12 MIN Tent 2	As late as * Tent 2
5:30 Tent 1	12 MIN Tent 2	At Shkiah * Tent 2
6:45 Tent 2	AT Shkiah * Tent 2	10 MIN Tent 2
7:00 Tent 2	10 MIN Tent 2	20 MIN Tent 2
7:15 Tent 2	20 MIN Tent 2	30 MIN Tent 2
7:30 Tent 1	30 MIN Tent 2	40 MIN Tent 2
7:45 Tent 2	40 MIN Tent 2	50 MIN Tent 2
8:00 Tent 2	50 MIN Tent 2	60 MIN Tent 2
8:15 Tent 2	60 MIN Tent 2	72 MIN Tent 2
8:30 Tent 1		
8:45 Tent 1		
9:00 Tent 2		
9:15 Tent 2		
9:30 Tent 1		
9:45 Tent 2		
10:00 Tent 2		
10:15 Tent 2		
10:30 Tent 1		
10:45 Tent 2		
11:00 Tent 2		
11:15 Tent 2		
11:30 Tent 2		
11:45 Tent 2		
12:00 Tent 2		

↑ Upstairs
↓ Main Floor

מנחה 18 ↓
 מנחה גדולה (between 1:10-1:30)

1:45 3:00 4:15 5:30 6:45 8:00
 2:00 3:15 4:30 5:45 7:00
 2:15 3:30 4:45 6:00 7:15
 2:30 3:45 5:00 6:15 7:30
 2:45 4:00 5:15 6:30 7:45

9:00 Tent 2
 9:15 Tent 2
 9:30 Tent 2
 9:45 18 ↓
 10:00 18 ↓
 10:15 18 ↓
 10:30 18 ↓
 10:45 18 ↓
 More coming

11:00 18 ↓
 11:15 18 ↓
 11:30 18 ↓
 11:45 18 ↓
 12:00 18 ↓
 12:15 18 ↓
 12:30 18 ↓
 12:45 18 ↓
 More coming

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MINCHA **5:55** PLAG **6:13**



Rabbi Coren

PARSHAS KISAVO

שמחתי ושמחתי בו

There an amazing piece in Yaros Dvash of Rav Yonasan Eibeshatz z"l (ד"ר ירוש דלז) (אב) regarding the Gemara in Taanis that recounts how Rav Broka asked Eliyahu Hanavi to suggest who in the market place was a Ben Olam Haba. Eliyahu pointed to two people. When they were asked what they spent their time doing in order to merit being Bnai Olam Haba, they responded, "We are satisfied individuals who bring happiness to those that are sad and when we see anyone fighting we make peace." This Gemara is very difficult to grasp. First of all, why is he inquiring as to what they did? Is he planning to make a shidduch with them? Secondly, how can anyone claim they are a Ben Olam Haba? After all, no one knows what's going to happen at the end of their days when they come up to Shamayim. And lastly, the most difficult question is whether their assessment is really true. Just because you're happy and make others happy are you in such a good place that you don't have to continue working on meriting olam haba? Is it a done deal? Nothing else to work on?

Reb Yonasan explains a beautiful idea. A Ben Olam Haba is a person who is tasting the world to come in this world. Being happy is realizing olam haba; feeling a sense of peace is experiencing the world to come because that is where one finds a constant state of elation and peace. When we allow atzvus – sadness-- to enter our lives and our thoughts we are detaching ourselves from olam haba. Many people believe that the contentment and happiness taught in Mesilas Yesharim is the goal for living in the next world but this is the wrong way to read the Ramchal's words. While it is true that the ultimate experience of delight is in the next world the real shlamimus is actually in this world.

The question is how to accomplish this mission. This week's parsha seems to provide us with the formula. At the beginning of the Parsha you have the mitzva of Bikurim. The Mefarshim explain and it seems clear from the pasuk and from Rashi's commentary, that this mitzvah is all about recognizing the good in our life.


The tiny fruits emerge with much effort, many prayers and considerable concern. They represent the total circle of life and are the key to what the Passuk says ושמחת בכל הטוב -- rejoice in all the good. Not just rejoice in the good but in all the good. What does this extra word—all add?

This word also appears at the end of the Tochacha, the terrible punishment that Hashem warns us we will suffer from as a nation. We have certainly seen this over the centuries and it all seems to stem from one reason: תחת אשר לא עבדת את השם --because you didn't work for Hashem with happiness and a glad heart from all. Once again the word כל is used. Here it adds מרוב כל.

One more piece to the puzzle. Rashi's explanation for the words עשיתי ככל אשר ציינתי -- I did all that I was commanded to do--i.e. -- I was happy and I made others happy. Complying with Hashem's words means I'm content and I'm making others content. This connects the joy for myself and others with the act of listening to Hashem's word.

I think the explanation to all of the above is what we say every day in davening תורת חיים. Hashem gave the Torah which is filled with instructions for living. It's the best formula for delivering a true meaning for an enjoyable life. To live is to be happy. The Torah is teaching us in this week's Parsha ושמחת בכל הטוב --find joy in all the good that Hashem provides. Pirkai Avos instructs us איזהו עשיר השמח בחלקו. Rav Noach teaches that happiness is the emotional pleasure you experience when focusing on what you have. Misery is when we focus on what is missing. Happiness is a muscle that needs constant training. When something challenging happens, we need to look at the whole picture בכל הטוב. Hashem wants us to be joyful and content but we need to experience pain and suffering in order to earn these pleasures.

The effort to develop our brain to naturally focus on the good in our lives is not an easy task. But it can bring us much satisfaction and delight and when were in a state of joy we can be like the above mentioned men in the market place-- peo-



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Rabbi Daniel Coren Shlita
Bais Medrash Ohr Chaim

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18 Main Bais Medrash

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9:45 pm

ple living the world to come in this world. If we wish to make others happy, we must start first with our own internal and personal happiness.

Good Shabbas



THE DAY AESTHETICS REPLACED ETHICS

REVERSING THE PARADIGM SHIFT FROM "GOOD" TO "TRUE"

THE BRIT, FRENCH AND RUSSIAN

A Brit, a Frenchman and a Russian are viewing a painting of Adam and Eve frolicking in the Garden of Eden. "Look at their reserve, their calm," muses the Brit. "They must be British."

"Nonsense," the Frenchman disagrees. "They're beautiful; they're romantic, and they are enjoying life. They are French."

"No clothes, no shelter," the Russian points out, "they have only an apple to eat, and they're being told this is paradise. They are Russian."

A GOOD SIN?

A defining moment in human history takes place in this week's Torah portion - the opening of the entire Bible -- when Eve and Adam consume fruit from the "tree of knowledge of good and bad." This was a betrayal of G-d's commandment to them, "From the tree of knowledge you should not eat, for on the day you eat from it you will die."

In the beginning of his work "The Guide for the Perplexed," Rabbi Moshe Ben Maimon, Maimonides (1135-1204), one of the greatest philosophers and personalities in Jewish history, raises an "extraordinary question that a learned man asked me some years ago."

On the one hand, the Torah relates that the consequences of eating the fruit of the tree were cataclysmic in their negative effect: Adam and Eve were banished from the Garden of Eden, and death and pain became the plight of human life on earth.

Yet on the other hand it seems that as a result of this forbidden meal a great benefit was bestowed on the human race. Since this tree was defined as "the tree of knowledge of good and bad," by consuming its fruit, Adam and Eve actually acquired unprecedented awareness and knowledge of "good and bad." This, indeed, served as the chief argument employed by the serpent to entice Eve to eat the fruit -- "G-d knows that on the day you eat from it, your eyes will be opened, and you will be like G-d, knowing good and bad." The vision of the serpent actually materialized: following the eating of the tree, "G-d said, 'man has now become like the Unique One among us, knowing good and bad'".

In that case, asks Maimonides, it means

that the sin committed by Eve and Adam was a tremendous blessing, not a curse. It liberated them from the status of mere animals acting in response to instinct. Now they became rational, discerning creatures who could discern good from evil and live a life in accordance with that knowledge and wisdom.

GOOD VS. TRUE

Upon deeper reflection, however, Maimonides demonstrates the negative effects that came about as a result of eating of the "tree of knowledge." I believe that this explanation of Maimonides bears special relevance our highly sophisticated and knowledgeable generation, when, as one philosopher put it, people are reading more and more about less and less.

Before the sin in the Garden of Eden there was only truth and the opposite of truth. After Adam ate from the tree, the result was "pleasurable" and "not pleasurable" - "Good" or "Bad". This helps us understand the three stages in dealing with addiction. This class also has an explanation of the chassidic view on Tznius.

The partaking of the fruit of the tree of knowledge transformed the vocabulary of the human race. Prior to the sin of the tree, the prism used by man to classify cravings, events and ideas was whether they were false or true. If they were true he embraced them; if they were false, he rejected them.

In the aftermath of the sin, a paradigm shift occurred in the psyche of man: Now the primary barometer of the significance of things became dependent upon them being bad or good, not true or false.

A good business, good food, a good speech, a good school, a good day do not necessarily mean a truthful business, healthy food, an honest speech, a moral school and an honest day. We often gravitate and pursue that which looks and feels good, even though it may be wrong and false.

If Adam had not eaten the metamorphosing fruit, the primary question in life would have been, "Am I doing the right thing?" Now, in the post-consumption era, the defining question has become, "Am I doing the comfortable thing?"

Our job in this world is to reverse the process of sacrificing ethics for the sake of aesthetics. We need to restore the vocabulary of humanity to its original form.

Before you make any decision in your life, ask not "Is this the comfortable path?" Instead ask, "Is this the right path?"

SELICHOS: IT PAYS TO BE 'FIRST IN LINE'

Rabbi Frand

The opening poetic composition of the Motzaei Shabbos [Saturday night] Selichos liturgy (the very beginning the pre-Rosh Hashana Selichos) begins with the words "B'Motzaei Menucha Kidamnucha techila" [With the going out of (the day of) rest, we are first to greet you]. The Izbitzer Rebbe notes that the two words "Kidamnucha techila" [we are first to greet you] introduces the entire idea of Selichos.

Why, after all, do we say these penitential prayers 4 to 10 days before Rosh Hashanna? This is not, formally, the "High Holiday period," which technically begins on Rosh Hashanna and runs through Succos. What does Selichos accomplish in this period that is neither — strictly speaking — a period of either judgment or atonement?

The Izbitzer Rebbe explains that the idea behind Selichos is that the earlier we get started asking forgiveness from the Almighty, the more successful we will be. The Izbitzer Rebbe cites a proof to this idea from a Biblical incident.

Dovid HaMelech [King David] had a very tumultuous life. One of the indignities that he suffered was having his monarchy overthrown by his son, Avshalom. In one of the most pathetic chapters of the entire Tanach [Shmuel II 15], Dovid HaMelech had to leave Jerusalem with his family and entourage to flee from his son who took over the throne. In this moment of great personal tragedy, Shimee ben Gerah took the opportunity to add insult to injury. He laced into the King and bitterly cursed him. Shimee figured that at this point, Dovid HaMelech's kingship was ended. Shimee, who had a personal grudge against Dovid HaMelech, mercilessly cursed the fleeing monarch.

Dovid HaMelech eventually retook the monarchy and returned to Jerusalem. All the people who sided with the wrong side, and especially Shimee ben Gerah who had cursed the king, were fearful for their lives. In fact they were deserving of death, for in the times of the Biblical monarchy, one who rebelled against the king (mored b'Malchus) was deserving of the death penalty. The Rambam rules that the King can personally — without trial — execute such rebels.

Shimee ben Gerah knew that he was a 'dead man'. So what did he do? "Shimee son of Gera, the Benjamite who was from Bahurim, hastened and went down with the men of Yehudah to greet Dovid HaMelech." [Shmuel II 19:17] He reached the King and told him "...For your servant knows that I have sinned, and here I have come today, first among all the House of Yosef, to come down and greet my master the king." [Shmuel II 19:21].

Shimee emphasized that among the thousands of people who were asking Dovid HaMelech for mechila [forgiveness], he was one of the first. "I know I did wrong. I know I sinned against you. I know that I should lose my life for it. I apologize and I am sorry. I am not even going to wait in line to tell you this. I want to be the FIRST person that has the opportunity to express my remorse."

The Izbiter Rebbe says that this exactly parallels what we are doing in our pre-Rosh HaShana Selichos.

Strictly speaking, one could wait until Rosh HaShannah to approach the Almighty with these requests. Theoretically, one could even wait until Yom Kippur. There are procrastinators in life — such as the fellow who always files his (U.S.) income tax forms on the night of April 15th! The Jewish counterpart of the April 15th tax filers are those who wait until Neilah (the final Yom Kippur prayer) to make their sincere request to the Almighty for Forgiveness and for Mercy.

The difference is that the U.S. Internal Revenue Service (IRS) does not care if the tax forms are filed on February 1st or just before midnight on the 15th of April. As long as the envelope is post-marked by April 15th, it is all the same to the IRS. However, if one is wise enough and spiritually sensitive enough to try to "catch the Master of the Universe early" — to be "first in line" — that does make a difference! Even if one's sins are as incriminating as those of Shimee ben Gerah against Dovid HaMelech — humiliating and abusing the king — nevertheless it pays to be "first in line."

Shimee ben Gerah should have been a 'dead man'. But his haste to see the king paid off. Dovid HaMelech did not kill him. He did not even direct his son Shlomo [Solomon] to kill him. Why did this wicked person merit such merciful treatment? Shimee ben Gerah merited merciful treatment because he knew the secret of "coming first" to plea for his life.

This year, there are 20 days between the start of Selichos (on the night following August 28th) and Yom Kippur (September 16th). One might ask — why do we need to recite Selichos this Motzai Shabbos? What is the rush? We have plenty of time!

But there is significance to coming early. This tone of Selichos is set with the opening words of the first Selicha-poem recited on the Motzai Shabbos when we begin to recite the first penitential prayers: "B'Motzai Menucha kidamnucha techila." At the conclusion of resting, we are first in line to greet you.

It is all a matter of showing up early to sincerely say and demonstrate "I am sorry!" Let us be like Shimee ben Gerah regarding this one matter of showing up first, rather than waiting for the masses to come and present their requests for forgiveness.



Parshas Ki Savo

Bundles of Blessings

Take a quick look around, we stand a little more than two weeks away from Rosh Hashanah.

Are we prepared?

Let's look inside a bit- Are we who we want to be?

The question is broad, almost intangible. Of course, we can always be better parents to our children (or better children to our parents). But, let's look in the mirror- do we like the person we have become?

Do we want to make any changes? Now is the time of year to plan, to think.. To slowly rearrange our priorities..

One piece of advice; do not make big resolutions.. It has been said-small people make big resolutions (uh oh...hard to keep). Bigger people make smaller promises that can be achieved.. Let's make our life great again, by committing to solid but attainable, albeit smaller goals.

But what of the past year? We may not have been our best possible self.

But there is one thing we must be thankful for- Hashem has given us the mitzvah of "Teshuvah" .

We must review, review, review and review some more, all of our actions...

Were we too quick to judge? To condemn? Were we less than pleasant to those around us? Well were we?

We're human.

Rosh Hashana is upon us. Our Mitzvos will soon be piled on the heavenly scale.. And then come our faults.. Our failures. But what of our shortcomings?

Judgement time is here, how can we tilt the scales?

Let's see what will have an impact on those scales.

The story is told of a young man who apprenticed himself to a silversmith

The silversmith promised the apprentice a modest wage each week, but time and time again he was unable to pay.. His own bills were overwhelming. There was simply nothing left in

the till.

What was the young man to do.. He thought, "If I demand my payment.. I know my boss simply cannot give me the funds..and I might incriminate him with the sin of delaying wages. But if I let the weeks add up.. He will surely not be able to pay such a large amount all at once and I will end up with nothing!"

Just then he hit upon a brilliant idea. In the back of the store was a large tin can. Into this can he threw a few flakes of silver and some gold shavings every single day. The bits were so small -not missed.

At the end of two years he finally approached his employer.. "It has been some time since I received remuneration.. I know that I have learnt a lot here and that's what's valuable in the long run- but we still agreed to a small salary.."

"How much do I owe you ?" asked the forlorn silversmith.

They made the calculations..

I simply do not have that amount of money..!

The young apprentice made his way into the back room and returned holding a can laden with gold and silver pieces.. It was by now very heavy.

They weighed the can together and it was even a little more than the young man was owed.

The silversmith was overjoyed and blessed the young man profusely for his foresight and planning!

And so it is with our lives- we panic when our virtues are outnumbered by our failings.. We watch as the scale tilts ominously in the wrong direction- but wait.. The defending angels are wheeling in cartloads of suffering, of anguish and pain.. All these are to be combined with our zechusim and they serve to tilt the heavenly scale in our favor..

We earn zechusim in many ways-

Like small flakes of gold and silver, small mitzvos, good actions, even suffering and pain. All add up!

A Kesiva Vachasima Tovah to all!

Good Shabbos!



I'M NOT UPSET THAT YOU LIED TO ME, I'M UPSET THAT FROM NOW ON I CAN'T BELIEVE YOU

In addition to being an outstanding Talmid Chacham and world renowned posek, Rav Hershel Schachter is one of the most prolific Torah teachers of our time. He recently celebrated his 80th birthday but hasn't slowed down a bit, bli ayin harah. During his recent visit to our community over Shavuot, he gave almost 25 shiurim.

With all the public speaking, he often drinks hot tea to sooth his throat. When offered sugar or Splenda, he always declines and says he takes his tea plain. Once, the Schachters were guests in someone's home and when offered tea, Rav Schachter graciously accepted but asked for it plain. The host, curious as to Rav Schachter's preference for no sugar, asked why he wanted it so bland. After being asked several times, Rav Schachter finally relented and explained.

On a trip to Israel with the Rebbetzin when they were first married, he was at a meeting at someone's home in a Kibbutz. The person offered Rav Schachter hot tea but he was concerned that the person may not be aware that ma'aser must be taken from sugar, so he happily accepted the tea but when offered sugar, responded, "I don't take sugar in my tea."

"So," explained Rav Schachter, "to be true to what I said that day, for the last fifty years, I have never taken sugar in my tea, even if in truth, I would prefer it sweetened." (His son, Rav Shay Schachter, shared with me that none of his children knew why he didn't drink sugar in his tea until that day he was pressed by his host. It is one of many examples of his personal practices that he not only doesn't impose on others but humbly doesn't even share with those closest to him.)

Many people are casual with what comes out of their mouth. Consequently, promises are frequently made with no real intention of keeping them. "Let's do lunch." "I'll give you a call." "I will follow up with you soon." "I will meet you there in five minutes." "I'm on my way now." These seem like inconsequential comments, hardly meaningful promises. And yet, if we say things we don't mean, that aren't fully accurate or true, or that we don't plan on following up on, what does it say about the value of our words in general?

In last week's parsha, Ki Seitzei, it tells us, מוֹצֵא שְׂפִתַיךָ תִשְׁמֶר, You must fulfill what has crossed your lips. The Gemara (Rosh Hashana 6a) interprets "your lips" as referring



to someone who makes a pledge to tzedakah and rules that it has the status of a vow that must be fulfilled. A person who made a promise or pledge to charity and reneges on it, or fails to fulfill it, has violated a Torah prohibition. Indeed, that is why the Shulchan Aruch (y.d. 203:4) suggests one say "b'li neder," "with-

out a promise," when making a charitable pledge. It is bad enough not to commit to be generous, but even worse to make a commitment, to offer lip service, and fail to fulfill it.

Many commentaries encourage us to understand this pasuk as not narrowly limited to tzedakah vows, but as a general directive to be extremely careful to fulfill our promises, to keep our word, to be truthful and honest in what emerges from our lips.

Why does the pasuk say תשמור, "guard" what comes out of your lips? Rabbeinu Yonah (Mishlei 4:21) explains that humans are designed to forget. We may have the greatest intention to fulfill our promise or honor our word, but then a distraction, a competing interest, or something else arises and knocks us off course. We meant to arrive when we said we would, or to follow up on what we promised. "Tishmor" teaches that when we violate our word, we aren't exempt from the promise we made simply because we forgot. תשמור, we should have been vigilant, careful and scrupulous to fulfill what we said we were going to do. The burden is on us to safeguard and uphold our promise, to keep our bond, no matter what else arises or distracts us.

Be careful with what comes out of your lips. Don't say anything you won't keep. And keep anything you say. Your word must be your bond. When they aren't, when you fail to call, never follow up, keep me waiting or renege on your commitment, how am I supposed to trust you or believe you going forward.

Friedrich Nietzsche said it well - "I'm not upset that you lied to me, I'm upset that from now on I can't believe you."

The Mishna in Bava Metzia (44a) says:

אמרו מי שפרע מאנשי דור המבול ומדור הפלגה הוא עתיד להפרע ממי שאינו עומד בדבורו

"He Who exacted payment from the people of the generation of the flood, and from the generation of the dispersion, will exact payment from whoever does not stand by his statement."

Why is someone who doesn't fulfill what they say compared to the generation of the

flood? Rav Asher Weiss suggests that the generation of the mabul was characterized by the Torah as a culture of chamas, chaos. When someone's word means nothing, he or she can't have a relationship with God, they lose the trust of their fellow man, and ultimately, they are not honest even with themselves. A world where people's word means nothing is a world of chaos, it is flooded with corruption and cannot continue.

In his "7 Habits of Highly Effective People," Stephen Covey writes: "Integrity includes, but goes beyond honesty. Honesty is ... conforming our words to reality. Integrity is conforming reality to our words—in other words, keeping promises and fulfilling expectations. This requires an integrated character, a oneness, primarily with self but also with life."

Is your word your bond? How do you want people to think of you? Are you waiting for the other person, or is everyone always waiting for you? If you said you will be somewhere at a certain time, that should not be treated like an idle statement—it is an implicit promise, a commitment. Showing up late, keeping someone waiting isn't cute or quirky, it isn't a bad habit or an idiosyncrasy, it is rude, insensitive, and ultimately means you were untruthful, unreliable. You broke a promise.

If you say you are going to call someone or do something, תשמור, develop a system to remind yourself, schedule it, keep a to do list, set a reminder. Get it done. If you don't, you aren't absent minded or "well intentioned," you have lied, you have broken a promise, your word lacks value.

Our empty promises don't just keep people waiting, cost them their time or take advantage of their counting on us. Sometimes, our unreliability and broken promises can cost others real money.

I am blessed to attend many simchas and events. When I leave, I almost always notice on the table of place cards just how many people replied that they were coming and failed to show up. Of course, there are true emergencies and extenuating circumstances that come up. There are last minute conflicts that can't be avoided. However, some casually respond they will attend and when the event comes and it is inconvenient or they just don't feel like it, they just don't show up, without regard for how much money the caterer charges for each person.

If you fill out a response card that you are coming, you have made a promise, a pledge to the hosts. If you don't show, you have broken a promise, one that costs others real money. If you said you are going to do something, do it, not just for the other, but for yourself. Be trustworthy. Be reliable. Don't say anything you don't mean or plan to follow through on, from how you take your tea, to if you will attend the event.

If we honor our words, we will be honorable and we will earn the honor of others.

The Protective Power of Shabbos

Rabbi David Sutton

In one of the popular zemiros we sing on Shabbos, we proclaim, *ki eshmerah Shabbos Keil yishmereini* — “When I guard the Shabbos, G-d will safeguard me.” If we protect Shabbos against desecration, then Hashem protects us.

The story is told of a struggling family in Poland after the turn of the 20th century that decided to send one of their nine children — a 12-year-old girl named Rose — to America, where they hoped she would have an easier life. They managed to save money for a one way ticket, and her father brought her to the dock.

Knowing this was likely the last time he would ever see his daughter again, Rose’s father said to her, “Rose, my child, remember that Hashem is watching you at every step of the way. Remember His laws and observe them. Never forget that the Jewish people have kept Shabbos throughout the ages, and Shabbos will protect you. Things will be hard in your new country, but never forget who you are. Keep Shabbos no matter what sacrifices you will have to make.”

Rose arrived in the U.S. and moved in with relatives who had abandoned their “old-fashioned” religious lifestyle. They gave her new clothes, a haircut, and she looked like a typical American girl. Nevertheless, she remained faithful to her father’s parting words, and continued observing Shabbos. She got a job, and every week she came up with a different excuse why she could not come to work on Shabbos. After several weeks, Rose’s manager figured out what was going on, and called her over.

“I am pleased with your work,” he told her, “but your weekly absences on Shabbos must end. Come in on Saturday, or you’ll be looking for a different job.” Rose’s relatives pressured her to go to work on

Shabbos to save her job. She felt torn between her relatives and new friends, on the one hand, and the promise she had made to her father, on the other. When Shabbos came, she decided to remain strong.

Rather than have to confront her relatives, she left the house as though she were going to work, but actually went to a park bench and sat among the pigeons. She sang the Shabbos song *יונה מצאה בו מנוח*, which was written by Rabbi Yehudah HaLevi and speaks of how the dove that Noach sent out of the ark found rest on Shabbos. Rose spent the day sitting on the bench and staring into the sky. When

back home.

As she approached the house, she heard her cousin Joe shout, “Rose! Where have you been?” Rose assumed that the family found out she was not at work and were angry at her. She started crying

and

said, “Joe, what will I do? Everyone will be angry with me!”

Joe looked at her and said, “Rose, didn’t you hear?”

“Hear what?” Rose asked.

Joe informed her that the factory where she worked had caught fire. This was the infamous Triangle Shirtwaist Factory fire that erupted on Saturday, March 25, 1911. Rose Goldstein was among some 40 of the 190 factory workers who were not killed. Many workers were trapped inside the building or jumped to their deaths.

“Don’t you see, Rose?” her cousin said tearfully, “Because you kept the Shabbos, your life was saved.”

Another remarkable story about the protection granted to us by Shabbos occurred just [a few years] ago, and was widely circulated throughout the Jewish world. It was first told on the Dan’s Deals website, which had received the story from an Orthodox Jewish travel agent. The information — including copies of the email exchanges — were all published on the website.



One of the agent’s clients, a non-observant Jew named Andy, had emailed his desired flight itinerary, which included a flight from Malaysia to Beijing on Saturday. The agent prepared the itinerary, but changed the flight from Malaysia to Friday. In his email to Andy, he explained that he will not book a flight for a Jew for Shabbos, and so he booked him on the Friday flight. Andy replied that he needed the extra day in Malaysia.

The agent told him he would have to book his flight on his own, but if he did, to please let him know if he changes his mind. Sure enough, Andy emailed back, “I changed my mind. You’re right, I should be more observant. I’ll manage. As I’ll

be spending an extra night in Beijing and will leave on Sunday, let me know if you have any recommendations for kosher meals.” The agent prepared the itinerary and gave him a recommendation for meals.

On Motza’ei Shabbos, the agent opened his email and saw the following message from Andy, which was sent 7:15 p.m. Beijing time:

“Holy G-d! You surely heard what happened to MH370,” [That flight ended in disaster — the plane has disappeared, and over one year later no trace of it or its occupants has been sighted.]

“Because you kept the Shabbos, your life was saved. I cannot stop thinking about this. This is a true miracle for the books. You are a true lifesaver... I cannot think anymore! We’ll talk later this week.

Don’t know how to thank you enough.”

The agent wrote back:

“I am so happy for you! It is not I who is the lifesaver. G-d and Shabbos were your lifesavers. You owe them something.”

These stories should strengthen us all in our commitment to observing Shabbos at the highest possible standard, with the knowledge that the more careful we are to keep Shabbos, the more Shabbos will protect us.

Reprinted from Living Shabbos by Rabbi David Sutton

DR. SIMCHA

What's the name of this weeks PARSHA ? KI SAH'VO ? Really ? What's the first word ? והיה !!!!!

היה is a שמחה של לשון !! What do YOU say ?

Hey , put the SIMCHA spotlight on פרק כו' פסוק יד' specifically on the last 4 words אשר צויתני meaning " I did 'everything' "

I was commanded to do " ! Look what RASHI says , שמחתי , ושימחתי בו , I was happy with what I have & I made others happy with what I have. "Is THIS" is 'EVERYTHING' !!!!!

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DR. SIMCHA'S Spotlight

CHAI ELUL

month of Elul.

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Each day of the 12 days, Starting Chai Elul until Erev Rosh Hashanah –included, represents a month of the ending year, whereby you can repair or fill a void that was missing in the corresponding month to the

UFARATZTA



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Some stories need to be told often and shared widely. This is one of them.

I was at the corner grocery store buying some early potatoes.. I noticed a small boy, delicate of bone and feature, ragged but clean, hungrily appraising a basket of freshly picked green peas.

I paid for my potatoes but was also drawn to the display of fresh green peas. I am a pushover for creamed peas and new potatoes.

Pondering the peas, I couldn't help overhearing the conversation between Mr. Miller (the store owner) and the ragged boy next to me.

'Hello Barry, how are you today?'

'H'lo, Mr. Miller. Fine, thank ya. Jus' admirin' them peas. They sure look good'

'They are good, Barry. How's your Ma?'

'Fine. Gittin' stronger alla' time.'

'Good. Anything I can help you with?'

'No, Sir. Jus' admirin' them peas.'

'Would you like to take some home?' asked Mr. Miller.

'No, Sir. Got nuthin' to pay for 'em with.'

'Well, what have you to trade me for some of those peas?'

'All I got's my prize marble here.'

'Is that right? Let me see it', said Miller.

'Here 'tis. She's a dandy.'

'I can see that. Hmm mmm, only thing is this one is blue and I sort of go for red. Do you have a red one like this at home?' the store owner asked.

'Not zackley but almost.'

'Tell you what. Take this sack of peas home with you and next trip this way let me look at that red marble' Mr. Miller told the boy.

'Sure will. Thanks Mr. Miller.'

Mrs. Miller, who had been standing nearby, came over to help me.

With a smile she said, 'There are two other boys like him in our community, all three are in very

poor circumstances. Jim just loves to bargain with them for peas, apples, tomatoes, or whatever.

When they come back with their red marbles, and they always do, he decides he doesn't like red after all and he sends them home with a bag of produce for a green marble or an orange one, when they come on their next trip to the store.'

I left the store smiling to myself, impressed with this man. A short time later I moved to Colorado, but I never forgot the story of this man, the boys, and their bartering for marbles.

Several years went by, each more rapid than the previous one. Just recently I had occasion to visit some old friends in that Idaho community and while I was there learned that Mr. Miller had died. They were having his visitation that evening and knowing my friends wanted to go, I agreed to accompany them. Upon arrival at the mortuary we fell into line to meet the relatives of the deceased and to offer whatever words of comfort we could.

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Ahead of us in line were three young men. One was in an army uniform and the other two wore nice haircuts, dark suits and white shirts...all very professional looking. They approached Mrs. Miller, standing

composed and smiling by her husband's casket.

Each of the young men hugged her, kissed her on the cheek, spoke briefly with her and moved on to the casket. Her misty light blue eyes followed them as, one by one; each young man stopped briefly and placed his own warm hand over the cold pale hand in the casket. Each left the mortuary awkwardly, wiping his eyes.

Our turn came to meet Mrs. Miller. I told her who I was and reminded her of the story from those many years ago and what she had told me about her husband's bartering for marbles. With her eyes glistening, she took my hand and led me to the casket.

'Those three young men who just left were the boys I told you about.'

'They just told me how they appreciated the things Jim 'traded' them. Now, at last, when Jim could not change his mind about color or size....they came to pay their debt.'

'We've never had a great deal of the wealth of this world,' she confided, 'but right now, Jim would consider himself the richest man in Idaho ...'

With loving gentleness she lifted the lifeless fingers of her deceased husband. Resting underneath were three exquisitely shined red marbles.

The Moral:

We will not be remembered by our words, but by our kind deeds. Life is not measured by the breaths we take, but by the moments that take our breath.

Today I wish you a day of ordinary miracles ~ A fresh pot of coffee you didn't make yourself... An unexpected phone call from an old friend.... Green stoplights on your way to work.... The fastest line at the grocery store.... Your keys found right where you left them.

IT'S NOT WHAT YOU GATHER, BUT WHAT YOU SCATTER THAT TELLS WHAT KIND OF LIFE YOU HAVE.



Uzi and Rav Ovadia

Rabbi Shlomo Horwitz

One of my highlights of my recent trips was meeting one of my old campers from when I ran day camps in Tel Aviv. His name is Uzi Mishan, and I worked with him when he was eleven years old. Forty years have gone by, and we now have rekindled our friendship. Uzi had an incredible miracle happen to him and wants to share this story with you:

“My name is Uzi Mishan. I was an outstanding athlete and wrestled in the Israeli army. I became a professional wrestler after that. I was in amazing shape and worked out constantly in the gym. When I was twenty nine years old, I got hurt in the gym and I went to get examined. The doctor said that I had very poor electroconductivity in my hands and feet and that I had an advanced stage of muscular atrophy known as CMT (Charcot-Marie-Tooth), a degenerative nerve disease. I had difficulty with walking, climbing stairs, opening bottles and it was difficult for me to lift things. _

My neurologist and orthopedist told me to stop working out, so I left the gym. The doctors forbade me to work out or train, and I started falling all the time since I did not have stability. _

_So I stopped working. I went to the Assaf Harofei hospital and the doctor, the head of the department, also served on the panel for Bituach Le'Umi (National Insurance), and he said, 'From today, you are no longer allowed to work. I'm going to arrange for you to stay home and not work anymore.' This was a process that took months of meeting different committees, and finally they gave me one hundred percent disability approval. At that time, I said to myself, you know, I'm a really active person. I'm married with two kids... and to have this disability at such a young age! I'm on 100 percent disability getting insurance. It was hard for me to function and hard for me to move. What's going to be? I had free time since I couldn't work, and so, I started going to a Kollel in Rishon L'Tzion to study Gemara in the mornings. _

_My rabbi, Rabbi Malichi, said to me after a few years of learning with the group in the mornings that he had an idea. By the way, I was the only Chiloni, the only secular Jew in this group at that time. He said to me, 'Uzi, you're not working anyway; why don't you come with me to Rechov Hakablan, in Jerusalem, and visit the Gaon, HaRav Ovadia Yosef and daven with him? I said, 'Are you kidding me? He is the Gadol HaDor! Of course I'll go!' So we went. _

_On the way there, we had to stop frequently because I was driving and my muscles got so tired that I wasn't able to continue without stopping. We got to the shul of Rav Ovadia Yosef, we davened there and saw him briefly from a distance. _

_The next day we went back again to do the same thing. Rav Malichi had been a student of the son of Rav Ovadia, and so he asked Rav Ovadia's son if we could go meet with the Rav himself, tell him my story and receive a blessing. That day, Rabbi Ovadia wasn't available, so we came a couple of days later. The rabbi was already quite elderly and was only seeing dire cases of need. My Rav explained to the gabbai that this was indeed a dire case, and fortunately, we were able to go in and meet with the Rav. _

_I got very emotional and broke down. The Rabbi gave me an affectionate tap on my face, which was how he greeted people, and he blessed me. When he put his hands on my head for the blessing, I felt electricity pulsing through my whole body. I told him about the issues I was having, in a nutshell, and I told him I had a neurological problem with my body. He told me to continue doing good things. _

_When I walked out of his office, I was extremely emotional because I was also feeling closer to our faith, especially after all the learning I had been doing. We then walked to my car. When we drove in, I had to stop many times because of my exhaustion. When we walked from my car to the shul originally, I had to stop four or five times because I was so tired. _

_But now, walking back from the shul to the car, I was fine. I walked normally to the car and my Rav noticed. I didn't even notice because we were talking the whole way about what had just happened. Anyway, I started the car and we started heading back toward Be'er Yaakov and Rishon L'Tzion and I just kept going without the need to stop. When my Rabbi got out of the car, he said, 'Did you notice you didn't have to stop?' 'Wow, you're right,' I said. I thought I was just all fired up because I had just seen the Rabbi. But the next day I was already walking much better. It still hurt, but a lot less. Within two or three weeks, I was already able to start working out again. When I was sick, I could

not even lift a can or a bottle, and now I started working out again.

_Slowly. I went back to my neurologist and he sent me for more tests. I still have the underlying problem, but when he sent me for motor skill testing, he said that this makes no sense. My strength came back and I had to get off disability. I had to prove that I was better so I could go back to work. If I wasn't truly disabled, I didn't want to have the country recognize me as disabled. Anyway, I started working out again and competing in arm wrestling, powerlifting deadlift, squat lifts, and the Shfela newspaper came to interview me as the strongest man in the Shfela region. At the end of the day, I'm turning fifty next month. I'm still working out and I'm still lifting. And this is thanks to the blessing of Rav Ovadia, who did great things for me and miracles. _

_I don't have any other words to say. I tell this to everybody. I am an open miracle and there's no other way to understand me. As a result of this story, I see and I know that Hakadosh Baruch Hu exists and is with us every second. Open miracles happen all the time. The only question is if our eyes are open enough to see these miracles, to be able to say this is a miracle. It didn't just happen. I always try to do good deeds and I've devoted my life to try to help children with special needs in school. I'm in the catering business and try to only buy food that's kosher, and I don't work on Shabbat. I don't even rent out my equipment. If I have any suspicion that it's going to be used on Shabbat, I don't rent it out. That's what I can do. Hashem is very kind to me. I have a wonderful life and I thank Hashem every day. He's a part of my life, He always surrounds me, and I know that He is always helping me. He's standing by my right side. _

Every Friday night we make Kiddush and our family talks about how good Hashem is in our lives. And on Friday night, when I make Hamotzi, I think of the Manna that fell for the Jewish people right outside their house. And that's how I feel. He is giving me Parnassa without me having to run after it. I thank Hashem every day of my life for everything He's blessed me with.

PARSHA OVERVIEW

Rabbi Yaakov Asher Sinclair

When Bnei Yisrael dwell in the Land of Israel, its first fruits are to be taken to the Temple and given to the kohen in a ceremony expressing recognition that it is G-d who guides the history of the Jewish People throughout all ages. This passage forms one of the central parts of the Haggadah that we read at the Passover Seder. On the last day of Pesach of the fourth and seventh years of the seven-year shemitta cycle, a person must recite a disclosure stating that he has indeed distributed the tithes to the appropriate people in the prescribed manner. With this mitzvah Moshe concludes the commandments that G-d has told him to give to the Jewish People. Moshe exhorts them to walk in G-d's ways, because they are set aside as a treasured people to G-d.

When Bnei Yisrael cross the Jordan River they are to make a new commitment to the Torah. Huge stones are to be erected and the Torah is to be written on them in the world's seventy primary languages, after which they are to be covered over with a thin layer of plaster. Half the tribes will stand on Mount Gerizim, and half on Mount Ebal, and the levi'im will stand in a valley between the two mountains. There the levi'im will recite 12 commandments and all the people will answer "amen" to the blessings and the curses.

Moshe then details the blessings that will be bestowed upon Bnei Yisrael. These blessings are both physical and spiritual. However if the Jewish People do not keep the Torah, Moshe details a chilling picture of destruction, resulting in exile and wandering among the nations.

THE CHINESE DOCTOR & THE LAWYER

A Chinese Doctor can't find a job in a Hospital in the US, so he opens his own clinic and puts a sign outside

'GET TREATMENT FOR \$20 - IF NOT CURED GET BACK \$100.'

An American lawyer thinks this is a great opportunity to earn \$100 and goes to the clinic.

Lawyer: 'I have lost my sense of taste.'

Chinese: 'Nurse, bring medicine from box No. 22 and put 3 drops in patient's mouth.'

Lawyer: 'Ugh. this is kerosene.'

Chinese: 'Congrats, your sense of taste is restored. Give me \$20.'

The annoyed lawyer goes back after a few days to recover his money.

Lawyer: 'I have lost my memory. I cannot remember anything.'

Chinese: 'Nurse, bring medicine from box no. 22 and put 3 drops in his mouth.'

Lawyer (annoyed): 'This is kerosene. You gave this to me last time for restoring my taste.'

Chinese: 'Congrats. You got your memory back. Give me \$20.'

The fuming lawyer pays him, and then comes back a week later determined to get back \$100.

Lawyer: 'My eyesight has become very weak I can't see at all.'

Chinese: 'Well, I don't

have any medicine for that, so take this \$100.'

Lawyer (staring at the note): 'But this is \$20, not \$100!!'

Chinese: 'Congrats, your eyesight is restored. Give me \$20'

TWIN NAMES

What did the drummer call his twin daughters?

- Anna one, Anna two...

WORKOUT ROUTINE

I started a new workout routine this week, doing crunches twice a day...

I do Cap'n in the morning and Nestle's in the afternoon.

MIRROR MIRROR

Two Chelmer women were walking down the street. One reaches into her pocketbook for a makeup compact and looks into the mirror.

"This picture looks like someone I know" she says. The other one has a look and says, "Of course dummy, it's ME...."

THE REAL COLLEGE PLAN

College is really just kidnapping done backwards...

If you don't give us a ridiculously large amount of money, we'll send you your child back!

BEE INCONSPICUOUS

Two bees ran into each other. The first bee asked the other how things were going.

"Really bad," said the second bee. "The weather

has been really wet and damp and there aren't any flowers or pollen, so I can't make any honey."

"No problem," said the first bee. "Just fly down five blocks and turn left. Keep going until you see all the cars. There's a Bar Mitzvah going on and there are all kinds of fresh flowers and fruit."

"Thanks for the tip," said the second bee, and he flew away.

A few hours later, the two bees ran into each other again. The first bee asked, "How'd it go?" "Great!" said the second bee. "It was everything you said it would be."

"Uh, what's that thing on your head?" asked the first bee.

"That's my yarmulke," said the second bee. "I didn't want them to think I was a wasp."

IF YOUR EMPLOYEE EVALUATION CONTAINS ANY OF THE FOLLOWING, IT MAY BE TIME TO FIND A NEW JOB

* Since my last report, this employee has reached rock bottom and shows signs of starting to dig.

* This associate is really not so much of a has-been, but more of a definitely won't be.

* Works well when under constant supervision and cornered like a rat in a trap.

* When he opens his mouth, it seems that this is only to change whichever foot was previously in

there.

* He would be out of his depth in a parking lot puddle.

* This man has delusions of adequacy.

* He sets low personal standards and consistently fails

to achieve them.

* This employee should go far – the sooner he starts, the better.

* This employee is depriving a village somewhere of an idiot.

* A gross ignoramus – 144 times worse than an ordinary ignoramus.

* A photographic memory but with the lens cover glued on.

* Donated his brain to science before he was quite finished using it.

* Fell out of his family tree.

* The gates are down, the lights are flashing, but the train isn't coming.

* This man has two brains; one is lost and the other is out looking for it.

* If brains were taxed, he would get a rebate.

* If you gave him a penny for his thoughts, you would get change back.

* Some drink from the fountain of knowledge, he gargled.

IS EVERYONE HERE?

A man was very sick. Doctors feared the worst. He is at home one day, resting in his bed. He looks up and says, "Is my wife here?"

His wife replies, "Yes, dear, I'm here, next to you."

The man goes, "Are my children here?"

"Yes, Daddy, we are all here," say the children.

"Are my other relatives also here?"

And they say, "Yes, we are all here..."

The man sits up and says, "Then why in the world is the light on in the kitchen?"

ערב ראש השנה תשפ"ב

Sunday Night, Sept 5th

10:00pm Tent ב **11:00pm** Tent ג **12:00am** Tent ב **1:00am** Tent ג

Select – Tent א

10:00pm **11:00pm** 12:00am **1:00am**

Monday, Sept 6

4:40am 20 Upstairs

5:15 (Select) Tent ב

5:30 Tent א

6:00 (Select) Tent א – Ladies Section

6:30 New Tent

7:00 (Select) 20 Upstairs

7:30 18 Main

8:00 (Select) New Tent

8:30 20 Upstairs

9:00 (Select) New Tent

9:30 18 Main

עלות 5:16
 תצות 12:55

Shacharis Minyanim Regular times and locations

יום א' ד'לילות תשפ"א

First day of Slichos

Motzei Shabbos, Aug 28th

12:45AM 18 Main (Rabbi Coren)

1:00AM Tent א

Sunday, Aug 29th

5:20am כותיקו 20 UPSTAIRS

5:45 TEnt ב

6:30 TEnt ג

7:00 NEW TENT

7:30 18 MAIN

8:00 NEW TENT

ימי הסליחות תשפ"א

Monday Aug 30th – Sunday Sept 5th

5:30AM כותיקין - 20 UPSTAIRS

20 minutes before each Shacharis

5:55am Tent ב	7:40 New Tent	9:25 18 Main
6:10 Tent ג	7:55 18 Main	9:40 New Tent
6:25 Tent ד	8:10 New Tent	9:55 18 Main
6:40 Tent ה	8:25 18 Main	10:10 New Tent
6:55 18 Main	8:40 New Tent	10:25 18 Main
7:10 New Tent	8:55 18 Main	10:40 New Tent
7:25 18 Main	9:10 New Tent	10:55 18 Main

New Tent – Front of 18 Main

Shacharis Minyanim Regular Times & Locations

Evenings

Sunday – Motzai Shabbos

10:00PM, 11:00 PM, 12:00AM, 1:00AM Tent א

אני לדודי ודודי לי

40 DAYS OF SELICHOT

FROM ROSH CHODESH ELUL UNTIL YOM KIPPUR

PLEASE JOIN US BY OHR HACHAIM BET MEDRASH FOR AUTHENTIC

SEPHARDIC SELICHOT

STARTING
 TUESDAY, AUGUST 10

WHERE:
 18 FORSHAY RD.
 MAIN BAIS MEDRASH

TIME:
 4:30

שחרית FOLLOWED BY

LOOKING FORWARD, MAY OUR TEFILOT AND TESHUVAH BE ACCEPTED WITH LOVE BEFORE



RABBI NACHUM SCHEINER

ROSH KOLLEL

SH'MA OR BENTCHING – WHAT TAKES PRECEDENCE?

There is another question that comes up in regards to the recital of krias sh'ma and the Shabbos meal. Someone started the meal before nightfall and was not required to recite sh'ma at that time. When he reaches the end of his meal and is ready for bentching, he realizes that nightfall – along with the requirement to recite krias sh'ma – has arrived. Should he first bentch or first recite krias sh'ma?

The Shaagas Aryeh rules that krias sh'ma takes precedence. This is based on the Talmudic principle of tadir v'sheino tadir, tadir kodem, a mitzvah done more frequently takes precedence to a mitzvah done less often. Since one is required to recite krias sh'ma twice a day, it takes precedence to bentching, which is not necessarily recited daily.

The Shaagas Aryeh adds that even if someone faithfully eats three bread meals a day and therefore bentsches three times a day, it will still not qualify as tadir. He bases this on a Gemara that differentiates between tadir and matzui. In order for a mitzvah to qualify as tadir it must be something that one is required to perform consistently; if it is just something that one does often, but is not because he is required to do so, that will not qualify as tadir. That is halachically known as matzui, an event that occurs often, but not because one is required to do so. Since one is not required to eat bread during the week, the bentching recited during the week does not count. The only time one is required to eat a bread meal and bentch is on Shabbos and Yom Tov, which is less frequent than the twice daily requirement to recite krias sh'ma.

In Conclusion

If one started the meal without repeating krias sh'ma and has now finished the meal and is ready to bentch, and it is already after nightfall, krias sh'ma should be recited before bentching.

PART IV – RECITING YAALEH V'YAVOH WHEN IT IS STILL DAY

Another interesting question comes up with davening early on Friday evening, in a case that Shabbos is Rosh Chodesh. What is the halacha in regards to the recital of yaaleh v'yavoh? Does one recite yaaleh v'yavoh when davening Maariv early? On the one hand, it is still Friday which is not yet Rosh Chodesh; on the other hand, he

is davening Maariv of the upcoming evening, which is Rosh Chodesh. A similar question will apply in the reverse case if Rosh Chodesh is Friday: Should one add yaaleh v'yavoh in davening of Maariv which is not Rosh Chodesh, since it is still technically Friday, which is Rosh Chodesh?

This same group of questions would apply to Chanuka and Purim as well, in regards to adding Al Hanisim. If one davens Maariv after Plag of Erev Chanuka or Erev Purim, leading into Chanuka or Purim, does he recite Al Hanisim, even though it is not yet Chanuka or Purim? And in the reverse case: if one davens Maariv after Plag on the last day of Chanuka or the end of Purim, should he still recite Al Hanisim?

The answer to all of these questions can be found in the Mishna Berura of Hilchos Purim. The Shulchan Aruch in Hilchos Purim states that one adds the recital of Al Hanisim in Maariv. The Mishna Berura adds that this applies even if one davens before nightfall. In Shaar Hatziun, he proves this from the fact that the poskim all affirm that one may daven Maariv as early as Plag. Yet we do not find any clause stating that if it is the evening of a Yom Tov, where a special tefilah is added – e.g. Chanuka, Purim or Rosh Chodesh) then one should omit the addition. It is therefore safe to assume that if one davens the evening going into Purim, from Plag and onwards, he would indeed say Yaaleh V'yavoh and Al Hanisim.

The Mishna Berura adds the reasoning for this. If someone is davening Maariv after Plag, that means that he is following the opinion of Rabbi Yehudah, who considers this time as night in regards to davening Maariv. Therefore, one should follow the regulations of a tefilah which is said at night, and should add Yaaleh V'yavoh or Al Hanisim.

Based on this understanding, we can answer the flip-side question, as well, in regards to someone who davens at the early Shabbos minyan (or technically any day) when Rosh Chodesh, Purim, or Chanuka is Friday. Since he is davening Maariv after Plag for the next day, he would no longer recite yaaleh v'yavoh or

Al Hanisim.

In Conclusion

If one davens after Plag on the evening going into Rosh Chodesh, Chanuka or Purim, he should recite Yaaleh V'yavoh and Al Hanisim. If Rosh Chodesh, Purim, or Chanuka is Friday, he would no longer recite say yaaleh v'yavoh or Al Hanisim.

There is now a Kuntres of shiurim on the topic of "Early Shabbos" available, including topics such as:

- **Earliest Time For Hadlakas Neiros**
- **Correct Times for Mincha & Maariv**
- **Kidush and the Seudas Shabbos**
- **Early Shabbos-Krias Shma & Bentching**
- **Husband & Wife, Yochid & Tzibur – Do All Have to Keep the Same Time**
- **What is Permissible to Do by Yourself, by Another Jew, and by a Goy**

If you would like a copy, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or call 845 372 6618.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

Rabbi Nachum Scheiner
MONSEY, NY

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RECITING SHEVA BROCHOS ON A MICROPHONE

If there is no minyan available at the wedding or the sheva brochos – as was sometimes the case during Corona – there is a machlokes rishonim if a chupa can be performed without a minyan. Some allow having the chupa and reciting the sheva brochos at a later date. Others do not allow having the chupa without a minyan present and rule that the chupa must be postponed. But, as the Noda B'Yehuda points out, all agree that the brochos cannot be recited without a minyan. This is certainly the case for the sheva brochos meals throughout the week and they should not be recited without a minyan.

Now that we have established that sheva brochos must have a minyan, we must address if reciting the brochos on a microphone – which according to most poskim is not considered hearing the person – will be valid.

The Shevet Halevi rules that although one should try to have ten people hear directly from the one reciting the brocha, it will still be valid if they heard sheva brochos over the microphone. He compares this to reciting borchu, as well as the brocha on the Torah, which although is supposed to be said out loud, if said quietly is still valid, even though ten people did not actually hear. He adds that this should certainly apply for recital of sheva brochos, which are merely brochos of praise, and should not need a minyan of people hearing the brochos.

Rav Chaim Kanievsky writes that using a microphone is questionable, but the custom is to allow

using it. On the other hand, the Badatz of the Eidah Hachareidis, Rav Shlomo Zalman Auerbach and ybl"c Rav Shternbuch ruled that one should not recite a brocha over the microphone, – since it is not considered hearing the person, and we need at least 6, or possibly 9, people to be listening.

It is documented that Rav Elyashiv recited a brocha of sheva brochos over the microphone. However some suggest that he only did so at a chupa where there were others who had allowed it, and he did not want to slight them, but he himself did not recommend it.

There is an additional reason to allow a microphone. As mentioned above, sheva brochos may not be considered a davar shebkdusha. If the reason one needs a minyan is for honor, joy, or publicity, it is possible that the mere fact that a minyan has gathered will suffice, even if they don't hear the actual recital of the brochos, and then using a microphone would be fine.

How Many People Need to Eat at a Sheva Brochos?

We have seen that a minyan is needed, but there is a machlokes as to how many people need to eat the meal to qualify for reciting sheva brochos.

Some hold that 7 people must eat bread, which is when we recite the name of Hashem – elokeynu – in the zimun. Some hold that only 6 people must eat bread, and some hold that even if 3 people eat bread, it is enough.



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Summary

There must be a minyan to recite sheva brochos, either because it is a davar shebkdusha, to show respect, to enhance the joy, or to publicize the marriage. A possible halachic difference will be how many have to hear and if a microphone can be used.

The poskim write that if one began to recite sheva brochos with a minyan, even if people left, the sheva brochos can be finished.

There is a machlokes if 3, 6, or 7 people need to eat the meal to qualify for reciting sheva brochos.

Elul Zman at the Kolloel Boker and Night Kolloel

As has become the custom, both the Kolloel Boker and the Night Kolloel are learning inyana d"yoma: hilchos netilas daled minim and yeshivas sukah, respectively. As always, there are featured guest speakers, on the topics being learned.

Reb Yitzchok Kolodny gave a chabura on Sunday night, on the topic: "When to Make the Bracha and Why?"

I gave a shiur at the Night Kolloel Boker on the topic: "Taking or Holding the Arba Minim – Halachic Applications."

Now is the perfect opportunity to come and prepare for the yomim tovim, gaining clarity in these important subjects. Feel free to contact me by email:

RabbiScheiner@18forshay.com, or reach out to me @: 845 372 6618, and I will try to set you up with the best chavrusa.

New Weekly Shiur for Working Men

Would you love to do some real learning but just don't have the time. There is a new weekly shiur given by Rabbi Yossi Fried which takes place every Wed night 8:45-9:45, on various topics, starting from the sugya, going through the halacha, with marei mekomos and lively discussions. There are also some light refreshments. The present topic is "doing business on Chol Hamoed." The shiur takes place in 20 Forshay Upstairs. For more info or to join the Whatsapp, please reach out to Mendy Fisher @845 598 8401.

MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chaverim, with kugel and cholent. This past week they were privileged to hear from our esteemed Mara D'Asra, Rabbi Lankry. This week will be Rabbi Coren.

Wishing you a Wonderful Shabbos,

RABBI NACHUM SCHEINER

א' סליחות

ב"ה

לְשִׁמּוֹעַ אֶל הַרְנָה וְאֶל הַתְּפִילָּה

במוצאי מנוחה קדמנוך תחלה...



10:00 pm

Lekavod Dovid HaMelech
Melave Malka
w/ *Yoely Lebovits*
& MUSICAL ACCOMPANIMENT

10:30 pm

Powerful words of Chizuk and
inspiration by
Rabbi YY Jacobson

12:45 A.M. Selichos in 18 Main with introduction by Rabbi Coren

1:00 A.M. Selichos in Tent Gimmel After the farbrengen with Rabbi Jacobson

1:00 A.M. Selichos in Tent Aleph

3 SELICHOS
MINYANIM

THERE WILL BE AN ADDITIONAL
SELICHOS WITH RABBI DONIEL
COREN AT 12:45 AM
@ 18 FORSHAY RD.

Free Entrance

Where: **18 FORSHAY RD. MONSEY, NY TENT GIMMEL א**

When: **MOTZEI SHABBOS, AUGUST 28th @ 10:00 PM**

Live Stream @ www.TheYeshiva.net

Separate section for Women | Plenty of Parking Available

Just so you should know...



13 DAYS UNTIL UMAN

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