

KI SAVO | 19 - 26 ELUL 5782 | (SEP 15 - SEP 22 2022)

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**COMPLETE SELICHOS  
SCHEDULE INSIDE**



**MONSEY**  
URGENT CARE

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Shabbos Morning MINYAN STARTING AT 8:00<sup>AM</sup> 18 FORSHAY RD. MAIN SHUL - ASHKNAZ

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

Monday August 29

WHERE:

18 FORSHAY RD.  
MAIN BAIS MEDRASH

TIME:

4:30

SELICHOT FOLLOWED BY שחרית

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

WEDNESDAY

September 28th

From: 2:00 PM

Till: 7:00 PM

\$11

SUNDAY

October 2

From: 1:30 PM

Till: 7:00 PM

\$11

MONDAY

October 3rd

From: 3:00 PM

Till: 9:30 PM

\$14

MONDAY NIGHT

with shochat

From: 10:30 PM

Till: 12:00 AM

\$22

TUESDAY

October 4th

with shochat

From: 6:00 AM

Till: 9:00 AM

\$21

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COMMUNITY LEARNING CENTER

כפרות

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Year Long Baal Tefila in  
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WHEN:

Motzei Shabbos

September 18 2022

1:00 AM

WHERE:

Ateres Yechiel Hall

230 Viola Road

Monsey NY

✓ Separate section for Women

✓ Plenty of Parking Available



בית מדרש אור חיים  
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*Nigina Goldman, Henny Klipper and Gittel Follman*



# בית מדרש אור חיים

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**CHILDREN'S**  
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**YOM KIPPUR**  
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 AGES: 3YRS - 9YRS

0560418

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**LOCATION: TENT DALED**



Sep 26, 27 & Oct 5

9:30am - 12:00pm  
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עשה למנו  
חינוקות של  
בית רבן

# תקון הפעלים-העודאי

עילדי תש"ר

ערה ראש השנה באוואן

1:30 PM  
אחה"צ בדיק SHARP

**בבית משולם פייש (שינר)**

**IN BEIS MESHULAM FEISH (Shiner)**

רחוב פושקניה, ליד הכניסה לקרית ברסלב

## השנה כולק איעים וזוכים!

מחכים לבואכם  
We are looking forward to see you

הרב יוסף פריד שליט"א

הרב יהודה צבי שפירא שליט"א



הגרות על אפניים  
וכרטיס טיסה לאומן



שי וממתק לכל ילד  
PRIZE AND SNACKS FOR EVERY CHILD



תיקון הכללי  
וסיפורי צדיקים



שירים וניגונים



התעוררות לימים נוראים

## Rabbi Daniel Glatstein<sup>shlita</sup>

Rav Tiferes Mordechai Cedarhurst NY

"Insight & Inspiration to  
Maximize Rosh Hoshana"

Thursday Night

September 22

כ"ו אלול תשפ"ב

18 Forshay Main Bais Medrash

9:00PM

בוקר וזמלק  
למק!



# Hashem's Precious Daughters

Rabbanit Yemima Mizrachi

On the special occasion I had of visiting HaRav Ovadiah Yosef zt"l, I asked him, "What is the most important idea for me to tell Jewish women and girls? Should I teach them about the mitzvah of hafrashat challah (separating challah), tzniut, saying Tehillim?" He told me, "Bnot Yisrael are tzadikot (righteous). Just tell them one thing: the prayers

of a bat yisrael have a tremendous impact in heaven."

He then said to me, "Do you know what 'bat yisrael' means? 'Bat' in Hebrew refers to the black of the eye. A Jewish woman is the

apple of Hashem's eye. He dearly loves His daughters. Whenever you finish speaking, tell your students that when many women daven together, five hundred skies open above their heads and their tefillot ascend directly to Hashem's heavenly throne."

I continue to follow his advice to this very day. Wherever I go, I have the women in the audience reflect for a moment in silent tefillah after I finish speaking. And the results are astonishing.

Let me tell you about one occasion where I personally witnessed the powerful effect of these few moments of prayer.

When it was time for my son to go to yeshiva, the Rosh Yeshiva of the yeshiva I had sent my older sons called me and said, "Rabbanit Mizrachi, I know that your other sons attend our yeshiva and all your son's friends will also be doing so during this upcoming year. However, this son of yours is not as advanced as they are. I don't think we can accept him at the moment. I am sorry, but I think he will need to find somewhere else."

Knowing that my son was a sensitive boy, I knew that telling him this would break his

heart. Although he may not have been the brightest boy intellectually, his middot and fear of heaven were tremendous. I knew he had the potential of achieving great success there if he would only be given the opportunity.

With the first day of Elul rapidly approaching, my son had still not found a yeshiva.

But that did not stop me from ensuring that he would be taken care of. While his friends purchased the books they planned on learning that year,

so did I. I was hoping that something would happen and he would be admitted into the yeshiva.

On the night before Rosh Chodesh Elul, the day when the yeshiva was supposed to begin, I gave a talk to a group of women in Bat Yam. Telling them about the potency of their tefillot, for a couple of minutes after my speech, we each recited our own personal prayer. I cried to Hashem that He not disappoint my son's hopes and that he be allowed into the yeshiva.

The next morning at 7:30, I received a phone call. It was the Rosh Yeshiva. "Rabbanit," he said, "I hear that your son does not have a yeshiva to attend yet. Tell him that he is welcome to come here meanwhile."

Happily sending him off to yeshiva, he has stayed there for more than a "meanwhile." He has never left since that morning. I did not ask why this happened because I knew why. When many Jewish women daven to their Father in Heaven, He listens to them. They are His most beloved and cherished daughters.

The impact Jewish women have not only



## MIDDOS TREE

BY RABBI COREN

Someone requested that we discuss the topic of talking on cell phones while using the bathroom. Every so often, unfortunately, you will find a person who decided to make the toilet his office and has a conversation as if the rest of the world doesn't exist.

Firstly, there is a halachic problem of speaking in the bathroom which is only permitted when there is a dire need. Secondly, there is a lack of Derech Eretz and Kavod Habrios when speaking on the phone in the bathroom. However, most importantly, and especially before Rosh Hashana, is an issue of Ben Adam Lechavero. When a person is on the phone, he delays others for a minute or two, and that can be a very uncomfortable delay with regrettable consequences. All of the above can be gleaned from a powerful Gemara in Maseches Talmid, which we will discuss in our Parsha article.

Good Shabbos

on their homes, but on the entire Jewish nation can never be underestimated. From their caring sensitivity to their potent words of prayer, they ensure Klal Yisrael's spiritual and physical well-being. And especially when it comes to the tefillot and tears of a mother for her child's spiritual growth and success, they are something which directly reach Hashem. The keys to unlocking the gates of heaven are in their hands.



## 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 says, "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 streaming 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 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 forgive-

ness. 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



**Late Maariv Motzai Shabbos**  
Fifteen min, Half hour, One hour, One and Half hours,  
Two hours  
Rabeinu Taam

### 18 Main Bais Medrash

דברים	9:35	9:50	10:20	10:50	11:20
ואתחנן	9:25	9:40	10:10	10:40	11:10
עקב	9:15	9:30	10:00	10:30	11:00
ראה	9:05	9:20	9:50	10:20	10:50
שופטים	8:55	9:10	9:40	10:10	10:40
כי תצא	8:40	9:00	9:30	10:00	10:30
כי תבא	8:30	8:45	9:15	9:45	10:15

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
1:23, 2:00, 2:30, 3:00, 3:30, 4:00

Please see selichos start times on separate schedule

Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**  
**TZVI BLECH** : Gabbai



## SHABBOS ZMANIM

CANDLE LIGHTING	6:45PM
MINCHA <sup>18 TENT</sup>	6:55PM
MINCHA <sup>BAIS CHABAD</sup>	6:55PM
SHKIYA	7:03PM
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	5:59AM
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00AM
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30AM
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15AM
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00AM
NEW SHACHRIS <sup>18 MAIN</sup>	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR 3 & 4	
MINCHA SHALOSH SEUDOS	6:40PM
SHKIYA	7:01PM
MARRIV	7:41PM <sup>18 TENT</sup> , 7:46PM

## WEEKDAY ZMANIM

SHACHRIS				
20 MINUTES BEFORE NEITZ 30 ON YOM TOV				
S 6:19	M 6:20	T 6:21	W 6:22	T 6:23 F 6:24
MINCHA & MARIV				
12 MINUTES BEFORE PLAG				
S 5:31	M 5:29	T 5:28	W 5:26	T 5:25
MINCHA & MARIV				
12 MINUTES BEFORE SHKIA				
S 6:48	M 6:46	T 6:44	W 6:43	T 6:41

SEPTEMBER 18 – SEPTEMBER 23

NEITZ IS 6:39 - 6:44  
PELAG IS 5:43 - 5:37  
SHKIA IS 7:00 - 6:53  
MAGEN AVRAHAM  
9:09 AM - 9:11  
GRA- BAAL HATANYA  
9:45 AM - 9:47

Summer  
2022

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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

קיץ  
תשפ"ב

## SHACHARIS MINYANIM

כותרות	20 Forshay ↑	Birchos 30 min/needs 20 min before Neitz
כותרות	18 Main	Sefardi Minyan with Birchas Kohanim
6:15AM	Tent א	
6:30	Tent ג	
6:45	Tent ד	
7:00	Tent א	
7:15	Tent ב	
7:30	Tent ג	
7:45	Tent ד	
8:00	Tent א	
8:15	Tent ב	
8:30	Tent ג	
8:45	Tent ד	
9:00	Tent א	
9:15	Tent ב	
9:30	Tent ג	
9:45	Tent ד	
10:00	Tent א	
10:15	Tent ב	
10:30	Tent ג	
10:45	Tent ד	
11:00	Tent א	
11:15	Tent ב	
11:30	Tent ג	
11:45	Tent ד	
12:00PM	Tent א	

Tent א – 18 Tent  
Tent ב – 20 Tent  
Tent ג – 22 Tent  
Tent ד – New Tent

FOR MORE INFO: CALL: 845-587-3462  
www.18forshay.com // Secretary@18forshay.com

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA 5:25 PLAG 5:46



Rabbi Coren

## PARSHAS KI SAVO - I DID ALL THAT YOU COMMANDED

This week's Parsha shares with us a powerful lesson that we can take with us throughout the year and especially as we approach the days of Slichos and the Yamim Nora'im.

The message is found in the middle of what is called מעשרות. In this vidui attestation we add the words אשר ככל אשר עשיתי - I did all that you commanded me. Rashi clarifies the essence of this strong affirmation with just two words: שמחתי ושימחתי was happy and I made others happy. From this brief Rashi we learn that

whatever we undertake for the sake of Hashem cannot be accomplished without first taking care of others.

We find similar words in connection with the יג מידות של רחמים which we will begin to recite this coming Motzai Shabbas and continue until Yom Kippur ends. Chazal say in Maseches Rosh Hashana that Hashem revealed to Moshe Rabbeinu that whenever we find ourselves in trouble, if we pray using the יג מידות Hashem will surely answer us.

I believe that it is worth repeating the insightful words of the Bnai Yisaschar who provide us with an amazing observation. The Gemara doesn't instruct us to pray the יג מידות. It directs us to execute the יג מידות. יעשו כסדר הזה. We are being warned that it is not enough to simply recite the words of יג מידות; we must experience Hashem's attributes of compassion so that we can trust Him to demonstrate them towards us.

May we be zoche to a חתימה טובה. Good Shabbas



בס"ד



## ימי הסליחות תשפ"ב

Monday Sept 19 – Friday Sept 23

4:30 am 18 Main Sefardi Minyan	אהל שושנה 7:25	אהל ראובן 9:10
5:30 am 20 Upstairs כותיקין	אהל ראובן 7:40	אהל שושנה 9:25
5:55 Tent א	אהל שושנה 7:55	אהל ראובן 9:40
6:10 Tent ג	אהל ראובן 8:10	אהל שושנה 9:55
6:40 Tent א	אהל שושנה 8:25	אהל ראובן 10:10
6:55 Tent ב	אהל ראובן 8:40	אהל שושנה 10:25
7:10 אהל ראובן	אהל שושנה 8:55	אהל ראובן 10:40

20 minutes before each Shacharis

New Tents – Front of Tent ד

Shacharis Minyanim Regular Times & Locations

Evenings - Tent א

Every Night including Motzai Shabbos

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

## יום א' דסליחות תשפ"ב

First day of Slichos

Motzei Shabbos, Sept 17

10:00 PM	Tent א
11:00	Tent א
12:45	18 Main
1:00	Tent א
1:15 AM	18 Main

\*Rabbi Coren will not be here

Sunday, Sept 18

4:30 am Sefardi	20 UPSTAIRS
5:30 כותיקין	20 UPSTAIRS
5:50	TENT א
6:15	TENT ד
6:45	TENT ב
7:00	אהל ראובן
7:30	אהל שושנה
8:00	אהל ראובן

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Marah D'asra  
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Rabbi Daniel Coren  
דוב"צ - מנוד שייעור  
914-645-4199 | rabbidac@gmail.com

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Rosh Kollel, Kollel Boker & Night Kollel  
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Uri Follman  
Manager  
845 587 3462 | manager@18forshay.com



# Rabbi YY Jacobson

## September 11th and the University Crisis

### A Tale of Two Mountains: Mt. Gerizim and Mt. Ebal

#### A Visit to the North

Some time ago, during a visit to Israel, I traveled to the twin mountains of Gerizim and Ebal, to stand on the soil my ancestors treaded 3,280 years ago, during a historic moment when they had just entered the Promised Land. Located in the north of Israel, in the area known today as Samaria (Shomron), towering over the city of Shechem (Nablus) and the gravesite of Joseph, the two majestic mountains dominate the horizon for the many Jewish settlements located in that area. As I entered into the wellspring flowing on Mt. Gerizim for a spiritual pre-Sabbath cleansing, I closed my eyes, and allowed my imagination to take me back more than three millennia, to the time when the Jewish people, according to Moshe's instructions in this week's Torah portion, Ki Savo, gathered atop these mountains shortly after their entry into the Land in order to rededicate themselves to the ethical values of Torah.

#### Moshe' Directive

These were Moshe's instructions to the people in the book of Deuteronomy: "When Your G-d brings you to the land, to possess it, you shall deliver the blessing on Mount Gerizim and the curse on Mount Ebal." Later in the Bible, Moshe is more specific. Six tribes were to ascend Mt. Gerizim, while another six tribes were to ascend Mt. Ebal. The elders of the Levites were to stand in the valley between the two mountains. They would loudly pronounce 12 basic moral commandments of the Torah. As the Talmud explains, turning their faces to Mt. Gerizim, the Levites declared that fulfilling these commandments would bring blessings, to which all of Israel responded Amen. Then, turning their faces to Mt. Ebal, they declared that violating these commandments would cause detriment, to which all of the tribes again responded with an Amen

#### The Implementation

Indeed, Moshe's instructions to the people of Israel were fulfilled meticulously. Here is the report in the eighth chapter of the book of Joshua: "Then Joshua built an altar to G-d, G-d of Israel, on Mount Ebal, as Moshe, the servant of G-d, has commanded the children of Israel... All of Israel and its elders and officers and its judges stood... half of them on the slope of Mt. Gerizim and half of them on the slope of Mt. Ebal, to first bless the people of Israel." This was a profoundly dramatic moment in our early history. Entering for the first time into their homeland, the Jewish people, atop these two mountains, defined their mission statement as a people, rededicating themselves to the novel and revolutionary system of biblical ethics



still unheard of in that milieu of cannibalism and pagan feasts of child slaughtering. According to the Talmud, it was at that moment that the Jewish people accepted shared duty for each other as a single spiritual organism. Parenthetically, it is worth noting that at the northern corner of Mt. Ebal a great archeological find was excavated a number of years ago. After searching the entire area for signs of an early Israelite settlement, a solid stone structure was uncovered on the northern summit of Ebal surrounded by large amounts of animal bones. After the bones were submitted for testing the results showed that 93 percent to 97 percent of the bones came from kosher animals, and specifically animals that were permitted for use on a Jewish altar. The nonreligious archeologist who discovered the sight concluded that he had excavated the altar described above in Joshua chapter eight. Another fascinating fact I observed is that although the two mountains are closely situated to each other, and subject to the same rains and climates, Mt. Gerizim is green and fertile, while its neighboring Mt. Ebal is stark white rock and barren. This is easily observable, perhaps a result of Ebal being designated as the mountain of curse.

#### Why Two Mountains?

Yet the obvious question is, why the need for two distinct mountains in order to proclaim the benefits of loyalty to the Torah ethic and the detriments resulting from abandoning the Torah? Why couldn't the entire ceremony be performed on one mountain? Even if all of the Jews could not fit on a single mountain, why were blessings directed toward one mountain, while curses directed to another? The answer seems to be uniquely relevant to our age. With the vivid visualization of two distinct mountains, separated by a valley, one of blessing, the other of curse, the Torah is attempting to convey the message that life can and should be divided into two distinct pathways: one path as a source of blessing and growth; the other as a source of curse and devastation. A very real gulf separates the moral life from the immoral life and it ought not to be obfuscated. With this clear designation of a mountain of blessing vs. a mountain of curse the Bible is rejecting the notion that the true progressive personality is open to all kinds of people, all kinds of lifestyles, all ideologies, all choices. According to this modern-day ethos, the primary enemy is the person who cannot be tolerant to all forms of behavior, the individual who believes that some deeds are absolutely blessed, while others are absolutely cursed.

#### The University Failure

In the introduction to his book "The Closing of the American Mind," the late Chicago University professor Allan Bloom argued that higher education in the U.S. has failed democracy and impoverished the souls of today's students. The great virtue of the day, he wrote, became the unshakable belief that all truth is relative, and that no one idea or moral value is truer than any other.

In the Dec. 17, 2001 issue of Newsweek, Yale University student Alison Hornstein wisely observed: "On the morning of Sept. 11, my entire college campus huddled around television sets, our eyes riveted in horror to the images of the burning, then falling, Twin Towers... But by Sept. 12, as our shock began to fade, so did our sense of being wronged. Students' reactions expressed in the daily newspaper and in class pointed to the differences between our life circumstances and those of the perpetrators, suggesting that these differences had caused the previous day's events. "Noticeably absent," she wrote, "was a general outcry of indignation. These reactions, and similar ones on other campuses, have made it apparent that my generation is uncomfortable assessing, or even asking, whether a moral wrong has taken place. My generation may be culturally sensitive, but we hesitate to make moral judgments." This is a tragedy raging in American campuses across the country. The fact that so many otherwise intelligent university students cannot recognize some actions as objectively evil, despite differences in cultural standards and values, is not only philosophically problematic, it is practically dangerous and suicidal. If we cannot define anything as evil, we cannot stand up to it. We then ensure its victory. If hijacking planes and killing thousands of civilians is not objectively bad, what then can be deemed evil? If blowing up two buses filled with civilian men, women and children, blowing to pieces ten or twenty innocent human beings—as Hamas has done for years in Israel—is not absolutely evil, what is? Three thousand and two hundred years ago, the Torah taught us that some acts constitute blessings; others constitute curses. They ought never to be equated. They ought to be distinguished not only conceptually, but also physically. They could never be associated together in one domain. An absolute, though narrow, gulf separates the two. Distinguishing good from bad is not an act of arrogance, peasantry or a display of closed-mindedness. It is the only way to purge our beautiful world from militants who slaughter people who do not adhere to their beliefs.





GAN

HATORAH

Rabbi Yakov Yosef Schechter



Rabbi Reisman

PARSHAS KI SAVO  
A TIME TO STEAL

Haftorah Parshas Ki Savo – Yeshaya 60:18 לא ישמע עוד חמס בארצך שד" ושבך בגבוליו, וקראת ישועה חומתיך – "No longer shall violence be heard in your land, nor plunder or breakage in your borders; but you shall call Hashem's salvation your protective walls, and praise your gateways." The previous Pesukim told us about the guarantees of the other nations of Klal Yisroel being subservient to Klal Yisroel. If so, what is this Posuk speaking about when it says that there shall no longer be violence in your land etc... who would be causing the violence if all are under the dominion of Klal Yisroel?

The Guf is the Chomer of a person and the Nefesh is the Tzurah. The Chomer is referred to as "ארץ", while the Tzurah is referred to as "שמים." Each one needs its own sustenance, very different sustenance. The sustenance for the Guf is food and drink, and toiling in work and other mundane things. The sustenance for the Nefesh is Torah and Mitzvos, and other matters of Ruchniyos. Everything that Hakodosh Boruch Hu created in this world has boundaries. The day and night, the sun and moon, the waters and the dry land, and so on. Each one has its own boundaries, and it is not to infringe on its counterpart's boundary. The same applies with the Chomer and Tzurah, the Guf and the Nefesh, that each one has its own boundaries to take care of its needs. As a Moshol, the weekdays are for the Guf to take care of its needs, and Shabbos and Yom Tov are for the Nefesh, days without work as it says in Yerushalmi Shabbos, that Shabbosos and Yomim Tovim were only given for one to toil in Torah, to toil in matters of Ruchniyos, for that is what the Kiyum of the Nefesh is dependent on. The same is true for times at night during the weekdays, that one must be Mekadesh at least a part of night for the needs of his Nefesh, to toil in Torah, as the Gemara in Eiruvin 65a says that the nights were only created for Limud Hatorah. However, one can see often that the Chomer steals from the Tzurah. There are times that on Shabbos, a day that is designated for Limud Hatorah, that one does not learn Torah, and instead goes for walks and other such things which are for the benefit of the Guf and not the Neshama. Yet it is not seen by this person that the Tzurah steals from

the Chomer, for example that it doesn't happen that during the week, while one is working, that he puts aside all of his work and toils in Torah. The same thing happens at night when one is supposed to be learning Torah. We see that the Chomer is constantly within the boundaries of the Tzurah. How is it that the Chomer can go out of its boundaries, and steal from the Tzurah?

It is the Yetzer Hara with his trickery that accomplishes this. When Shabbos comes, the Yetzer Hara tells the person that he should really be outside enjoying the fresh air, and what he must take a stroll. The Yetzer Tov tells him that he should be in the Bais Medrash learning Torah, for Shabbos is a day of Tzurah, within the boundaries of the Tzurah – the Neshama. The Yetzer Hara responds that the Chomer is not really stealing time from the Tzurah here, for it does not do so every Shabbos, just this Shabbos for the weather is very nice. The person falls for it, and does not learn Torah. The next week, the Yetzer Hara comes up with another reason why he shouldn't learn Torah, and so on. The Posuk is telling us that we must not let this occur. "שוד ושבר בגבוליו" – Do not listen to the Guf, "שוד ושבר בגבוליו" – who seeks to steal and infringe on the boundaries of the Nefesh. "שוד" – Shabbos, "שבר" – nights – do not let the Chomer steal from the Nefesh from times that one must be toiling in Torah.

Our end is in the ground, so we should not waste our time on the foolishness of this world. We cannot take anything of Gashmiyos once we leave this world; it is only the Torah and our Mitzvos which we will have with us. It is in the Zechus of the Torah Hakdosha that we are Zoche to the holy Land of Eretz Yisroel. We need to connect ourselves to the Torah Hakdosha. How does one connect himself to the Torah Hakdosha? We must do so with great humility, and by conquering our Yetzer Hara. We must not let the Yetzer Hara convince us that Gashmiyos is more important – for we know that Ruchniyos is what really matters. As we prepare for the Yemei Hadin, we must strengthen ourselves in our humility and in our Limud Hatorah. The more we toil in Torah, the more we will be connected to Hashem Yisborach, the more we will be humble and serve Him properly. In the Zechus of our Limud Hatorah, may we Zoche to a Ksiva V'chasima Tovah, and be Zoche to the rebuilding of the Bais Hamikdash, במהרה בימינו אמן.

AN ERETZ YISRAEL RELATED  
DVAR TORAH

An incredible Chasam Sofer here. I have to tell you the Chasam Sofer is extraordinary in his Chibah, in his love for Eretz Yisrael and many of the extraordinary Divrei Torah regarding Eretz Yisrael and this is certainly one. The Chasam Sofer writes in the beginning of this Parsha on the Posuk that is found 26:5 (ויגד מצרימה, ויגר שם במתי מעט). He says the following. He says that as long as Jews were in Galus and their desire was to be in Eretz Yisrael, they lived in Galus in peace. Whenever there came a time when the Jew in Galus forgot about his connection to Eretz Yisrael, where his connection to Eretz Yisrael became meaningless, then the difficulties, the Tzaros in the individual Galusin began.

He gives examples. When the Shevatim come to Pharaoh, they say as is found in Beraishis 47:4 (ויאמרו אל פרעה, לגור בארץ באנו) we came here not to settle in Mitzrayim but to be here temporarily. We want to go back to Eretz Yisrael. Says the Chasam Sofer Lakol Zman She'haya Dai'tan Kach Lo Shalat Ba'hem Pharaoh. As long as they wanted to be in Eretz Yisrael Pharaoh did not start up with them. It only says as is found in Shemos 1:6 (וימת יוסף) and (ויקם מלך חדש) and (וכל אחיו, וכל הדור ההוא

ויגד מצרימה, ויגר שם) 26:5 (ויגד ויהי שם, לגוי גדול עצום ורב) and they then became a big nation. No longer visitors but settlers in the land (ויגדו אתנו המצרים). Which means to say that as soon as they forgot about the desire to be in the land of Israel the difficulties began. The same thing.

In the second Parshas of Kriyas Shema as is found in Devarim 11:17 (ואבדתם מהרה, מעל הארץ הטובה). (ושמתם את דברי אלה, על לבבכם). (למען ירבו) (וימכם, וימי בניכם, על האדמה) Says the Chasam Sofer when you have difficulties in Galus, (על לבבכם, וימי בניכם, על האדמה) if you are going to think about the Torah (למען ירבו ימיכם, וימי בניכם, על האדמה) you want to be back in Eretz Yisrael that is when the Yeshua comes. A person has to have a Chibah for Eretz Yisrael. If he has a Chibah for Eretz Yisrael then even if he is in Galus he is protected in the Galus in which he is. What an extraordinary Chasam Sofer.

Dovid Hamelech says in Tehillim 106:24 (וימאסו, בארץ חמדה; לא האמינו, וירגנו) When Klal Yisrael acts with a lack of desire to Eretz Yisrael (לדבר) and as the Meraglim did there are complaints. (ולתפיל זרעם, בגוים; ולזרותם), and then (וישא ידו להם-- לתפיל אותם, במדבר) (וימאסו, בארץ חמדה) the Galusin come from what? Rachmana Litz'lon.

People who for Yom Tov want to travel and they go to Switzerland, they go to France, they go to exotic countries but not to Eretz Yisrael. They are bored of Eretz Yisrael. Do you have a bigger בארץ חמדה)?

Some people stay home, some people don't travel. But someone who is traveling and is spending money, where is he going? What a Rachmana Litz'lon, what a terrible thing it is. People go and spend money and for the same money they could be in Artzeinu Hakedosha. They could go Daven Mincha at Kever Rochel, they can go Daven Vasikin at the Kosel. What do they do? Rachmana Litz'lon. Terrible. Anyway, so the Chasam Sofer says that is when the Tzaros come.

I once heard a Mashul of a child who brought home a report card and his father looked at it. In math he got a C, in Science he got a C, Social Studies he got a C. In Music he got an A. so the father saw the A and he slapped the child. The child says why are you slapping me because I got an A in music? The father replied if you are not doing well in School why are you singing so happily, why are you playing happy music? If you are in Galus why are you playing happy music? What a Chasam Sofer. Incredible!

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*

# STORIES FOR SHABBOS

## THE CARELESS CATERER

By Yehudis Samet

I was on my way to shul Erev Shabbos, just before sunset. As I turned the corner, I saw a car pull into a driveway. A man jumped out and dashed for the door. It was Leib Siegel, the shul's caterer. It's not that I don't understand. I do understand. Don't you think it's hard for me too? The scene is only too familiar. Friday afternoon. Just one more call – one more client – one more sale. Then you miss the train, or the traffic is so heavy that you slide into home base moments before Shabbos, jump into the shower, throw on your clothes and race to shul. That's what business can do to a person, unless you care enough about Shabbos to set limits. I'm not saying he was desecrating Shabbos. But is that the way to bring in Shabbos? If he's willing to take the chance and cut it so close for an extra buck, wouldn't he be as likely to compromise on kashrus if it were a matter of losing money? I started to think of all the simchos I ate at that he had catered. I felt this was information that the shul board of directors should have. Let them decide what to do. It was with these thoughts that I walked into shul. After Maariv, a crowd started gathering around Tuvia Leifer, who was talking a mile a minute. I walked over, & from the bits of information I picked up, I understood that right before Shabbos there had been an emergency in the house next to the Leifers. A child was choking. They called Hatzoloh & in minutes help arrived. Tuvia had been there, & now, to the approval of his audience (me included) he was describing how our own Leib Siegel had performed so heroically. As the rest of us prepare leisurely for Shabbos, Leib Siegel & others like him are called upon to leave their families & their preparations in order to save a life. They are part of that dedicated team of Hatzoloh workers who are on call 24 hours a day, 7 days a week, some in ambulances, some in private cars, all without fanfare & without signs. (The Other Side of the Story) The Weekly Vort

## THE TEMPTING OFFER BY RABBI

Dovid Goldwasser

The Sefer Taryag – Toras Chaim recounts the following: The family of R' Shimon, a survivor of the Holocaust, had been wealthy artisans working with gold and silver. After the war, R' Shimon came to Eretz Yisrael, and, with no other means of support, became a shoemaker. However, his income was meager and he had difficulty supporting his growing family. If circumstances did not improve, he would be forced to leave Eretz Yisrael to find another means of earning a livelihood. One day a cleric entered the shop to offer R' Shimon a lucrative commission crafting various religious objects and sacred vessels for his institution. R' Shimon knew that he could not consider such a request and wanted to refuse instantly. However, he found it difficult to do so and asked the cleric to return the next day. After all, a generous source of income had finally come his way and he had many people to sustain. He prayed that he would be able to do the right thing. A few minutes later, R' Shimon went to the back of the shop, where his father-in-law was sitting and learning the Torah portion of the week. R' Shimon related the entire conversation and the dilemma he faced. "I know it is something I should never do," he said, "but how can I turn down this financial boon for our family?" His father-in-law pointed to the page he was studying from the week-

ly Torah portion (Shemos 20:20), "... gods of silver and gods of gold you shall not make for yourselves ..." and commented, "You know we are forbidden to even derive any benefit whatsoever from them." R' Shimon's face instantly broke out in a great smile. He had, of course, instinctively known what was the right thing to do, but he was heartened by the Divine Providence that had guided his father-in-law to be learning those exact words. When the cleric returned to R' Shimon the next day, he was regretfully informed by R' Shimon that he would be unable to fulfill his order. The cleric was disappointed, but R' Shimon remained steadfast in his refusal. Late that afternoon, a well-to-do American entered R' Shimon's shoe repair shop. He explained that he was seeking an expert silversmith to craft tashmishei kedusha, such as menorahs, candelabras, atzei chaim (Torah rollers), and the like, and R' Shimon had been highly recommended. R' Shimon simply could not believe the turn of events he had merited. Hashem had obviously generously rewarded him for withstanding the test, and he now had an opportunity to earn a livelihood in a legitimate way. "It would be a great honor for me to accept the assignment," exclaimed R' Shimon. The Jewish Press.

## AND YOU SHALL TEACH YOUR CHILD

A chasid once came to Horav Yehoshua, zl, m'Belz, with the complaint that his sons have no cheishek, desire, to learn, even though he hired a melamed, special teacher/tutor, to learn with them. The Rebbe replied that if the Torah exhorted a father to learn with his sons, using the pasuk, V'sheenantam l'vanecha, it is an indication that it is within a father's ability to teach his sons (or see to it that his sons learn). Hashem does not expect us to do what is beyond our ability. "Let me ask you," the Rebbe countered. "Do you learn? Do you set aside time every day for Torah study?" The man began to hem and haw, offering any of a number of excuses for not learning. The Rebbe responded emphatically, "If your sons would see you learning every day, if they would see that you value Torah study, they, too, would learn. Since you do not learn, however, how can you expect them to have a desire to learn Torah?" The Kotzker Rebbe, zl, was asked by a chasid whose son had just been bar mitzvah, what he should do to educate his son in the derech haTorah, in the Torah way, to grow up ethically, morally and spiritually correct. He responded "If you will act appropriately and follow in the ways of the tzadikim, righteous, your son will emulate you and grow up to be a source of nachas." Rabbi A.L. Scheinbaum's Peninim on the Torah.

## THE STORY OF REBBI ELAZAR BEN DORDAVA

The Gemara in Avodah Zara (17a) relates an amazing story about an individual named Rebbe Elazar ben Dordaya, who was involved with terrible Aveiros his entire life. One time someone said to him as she breathed out a breath of air, "Just

as this breath will not return to its place, so will Elazar ben Dordaya never be received in Teshuvah." This statement deeply shocked Elazar ben Dordaya, and he went and sat between two hills and mountains and exclaimed, "Hills and mountains! Will you Daven and plead for mercy on my behalf, so that my Teshuvah will be accepted?" The hills and mountains replied, "Before we Daven for mercy for you, we must Daven for mercy on our

own behalf, as the Pasuk says (Yeshayahu 54:10), 'The mountains may depart, and the hills may be removed.'" He then said, "Heaven and earth! Daven for mercy for me!" But they too replied, "Before we Daven for you, we must Daven for ourselves, because the Pasuk says (Yeshayahu 51:6), 'If the heavens would melt away like smoke, and the earth should wear out like a garment.'" Elazar then cried out, "Sun and moon! Will you Daven and plead for mercy on my behalf?" But the sun and moon answered, "We must Daven for ourselves, for the Pasuk says (Yeshayahu 24:23), 'The moon will be ashamed, and the sun will be embarrassed.'" He exclaimed, "Stars and constellations! Daven for mercy for me!" But they said, "We must Daven for ourselves, because the Pasuk says (Yeshayahu 34:4), 'All the hosts of heaven will fade away.'" Elazar ben Dordaya then said, "Clearly, the matter depends only on me! He placed his head between his knees, he cried loudly until his soul left his body. A Bas Kol emerged and was heard proclaiming, "Rebbi Elazar ben Dordaya is destined for life in Olam Haba!" When Rebbi Yehuda HaNasi heard this story of Elazar ben Dordaya, he wept and said, "Some people acquire their share in Olam Haba only after many years of hard work, and some people can acquire their share in just one moment!" Rebbi Yehuda HaNasi further said, "Not only are Baalei Teshuvah accepted in Shamayim, but they are even called 'Rebbi!'" Rav Moshe Feinstein, zt"l, comments (Igros Moshe, Yoreh Deah I, 135) that the title of "Rebbi", given here, was given after Elazar ben Dordaya passed away, and it was never enjoyed during his life. Rabbi Yehuda Winzelberg's Torah U'tefilah. Getting Back Those "Shemittah" Apples The following story was told [by Rabbi Elimelech Biderman] in Torah Wellsprings. During the last shemittah year, an Israeli family's non-Jewish housekeeper one day told them that she was going back to her home in Romania. The mother of the Israeli family gave her some apples to take with her on her trip. When her husband came home and heard that his wife gave the goya some apples, he said, "But those were shemittah apples, and it is forbidden to give fruits of shemittah to non-Jews. Furthermore, it is forbidden to take fruits of shemittah out of Eretz Yisrael!" He thought about whether it would make sense to chase the housekeeper to retrieve the apples, and he decided to take extra care with this mitzvah, so he got into the car and drove to the airport to get the fruit back. The housekeeper saw her employer approaching her at the airport, and she quickly raised her hands. With fear in her eyes, she said, "Fine!! You caught me! I will give everything back. But please, I beg you, don't report me to the police!" As she handed him a velvet bag, the man realized she was not talking about apples. Before leaving her employer's home, the housekeeper had emptied out his wife's jewelry cabinet to bring back with her to Romania. [He made a point of also demanding the return of those "shemittah" apples.] We learn from this story that one earns a lot when he is cautious with mitzvot. The man was careful with the laws of shemittah, and due to his caution, he got the stolen jewelry back. We only gain from keeping the Torah. Sometimes we think abiding by Torah and mitzvot is bad for us because it prevents us from enjoying life to its fullest extent, but in so many ways, life is better and full of berachot and mazal when we keep the Torah. Jack E. Rahmey as based on the Torah teachings of Rabbi Amram Sananes.



# BACK TO THE FUTURE

In Devarim 26:1 it says that when the Yidden will enter Eretz Yisroel that which Hashem gave them they will inherit it and settle in it. Rashi says that from this passuk we see that there was no chiyuv of Bikkurim until after they conquered Eretz Yisroel and divided it. The Sifri adds that the Torah is saying that when you enter Eretz Yisroel and will do a Mitzva of Bikkurim which in the zchus of this Mitzva you will enter Eretz Yisroel. The Panim Yafos asks how could the Sifri say that they will enter in the zchus of Bikkurim if they were not mechuyav only after they entered Eretz Yisroel? One can answer that it would be like a person gifting his friend a Sefer on condition that he learns from the Sefer. So too Eretz Yisroel was give on condition that the Yidden are mekayem the mitzvah of Bikkurim! Even more so since when they will be mekayem the mitzvah they will have the zchus of living in Eretz Yisroel therefore based on the future they already can enter Eretz Yisroel.

The story goes as follows; that Yidden gave a tzaddik money so he should daven that the soldiers to leave the city. The next morning the army left the city. The people found out that the command came down from the King way before they gave the tzedakah to the Rebbe. The question arose whether they could get their money back? The Maharshampaskened that they do not get it back and it is not considered giving the money be'taus. His reasoning was that the king's command was given that they should leave in the zchus that the Yidden will give tzedakah to their Rebbe. This sevara is like the above that the Yidden got to enter Eretz Yisroel because in the future they will be mekayem Bikkurim. This would be a nafka mina if one promised tzedakah for the refuah sheleima of someone and then they find out that the person died before he promised the money the person would be exempt from paying as it is a neder be'taus. But if the person gets healed before the person made the neder the person making the neder would need to pay as it could very well be that in the future zchus of the neder is what caused the sick person to be healed even before the neder was made.

The Maharsham brought a proof from the Gemara Brachos 63b That Hashem blessed the household of Oved Edom Ha-Giti that his mother-in-law and eight daughters-in-law should each give birth having six babies in each pregnancy. The reason for this Bracha was because he showed respect for the Aron and the Sefer Torah. The question is: that the Aron was by Oved only three months so how could they have enough time to have six in a shot? We must say that since Hashem knew that the Aron will be there for three months therefore, he was zoche in advance to this Bracha.

We do see the opposite in the Trumas Hadeshen 280 the story was: That a tzibbur was gozer a taanis because of another tzibbur who lived far away that were in dire trouble and were in jail. After they fasted a half a day, they found out that the tzibbur was already freed a couple of days before, and they were free before the gezeira of the tzibbur. The Trumas Hadeshen paskened they do not need to complete the fast as it was a gezeira be'taus. So too it is paskened in Shulchan Aruch 569:2. This would contradict the Maharsham.

One could differentiate when it comes to schar we get it in advance but when it comes to onesh or gezeiros we do not get those in advance.

May we be redeemed already in the zchus of the Mitzvos we will be zocheh to do in the Bais HaMikdash!

## PARSHAS KI SAVO Loving The Land

Tovah haaretz meod meod. The land of Israel is beautiful to its core.

Let's listen to some stories of our gedolim and their love for Eretz Yisroel letting their desire run through our souls, mending our spirits and connecting us to the loftiest vision of both the land and ourselves.

The Bas Ayin, R' Avrohom Dov Averitch from Zhitomir was enthralled with the land of Israel.

Each and every meshulach from Eretz Yisroel that passed through his part of the Ukraine stayed with him. One Motzai Shabbos a particularly holy Jew sat up with the Bas Ayin praising the land and its sublime qualities.. "And furthermore all it's stones look like diamonds and rubies." Something clicked that night and the Bas Ayin, a miracle worker and Chasidic Rebbe unparalleled, perhaps to this day... had made a decision. He was going to live in the land of his forefathers.

Years later, after finally settling in the land. He met up with that particular meshulach in Tzfas.

"I take no issue with any of the praise that I heard from you that night about our holy land- except for one thing.. I am here in the land now and the stones are not all diamonds and rubies."

The meshulach spoke in all earnest-" It takes a special person to see the stones as diamonds." From that day on, the Bas Ayin sequestered himself in his room crying and praying to G-d that he merit to see what only the biggest Tzaddikim see- the stones of Eretz Yisroel as

jewels!" After a period of time he emerged and told his chasidim- If anyone does not see the plain stones of the land as shining jewels - the fault lies with the person himself as the stones are truly jewels.

Rav Aryeh Ginzberg tells the following story in the same vein:

R Hillel Seidman, a famous historian and talmid Chacham, on a visit to Israel was surprised to see the

Tzaddik of Yerushalayim, Rabbi Aryeh Levin dancing with fervor in the streets of Jerusalem along with non-religious youth on the eve of Israel's Independence Day..

Rabbi Levin sensed his wonderment and verbalized a thought that should be our guiding light in making sense out of the religious-political aspect of modern day Israel. "After the sea of tears and the flood of hardships that befell our Jewish brethren in the Holocaust, we finally have the good fortune to see Jewish children dancing with joy in their hearts; isn't that reason enough for us to give praise and thanksgiving to Hakadosh Baruch Hu?"

Every Jew is a diamond, as represented by the holy stones of our precious land..their lofty souls originate from beneath the veritable throne of the Creator! As selichos begins and we cry out to Hashem to please judge us mercifully, let us daven for the wellbeing of every single Jew in the holy land and throughout the world and for the safety of the young soldiers who give their lives to protect us from those who harbor evil plans to destroy us R"L. May we all merit to see the diamonds and rubies of every Jewish soul and may we enter Eretz Yisroel together with Moshiach this coming year!

Good Shabbos!



# PARSHAS KI SAVO

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

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## Ki Savo - Parsha Pix Key

**Fish - head not tail** – One of the blessings we are promised when we follow the “voice of Hashem” is that we will be a head and not a tail, leader and not a follower. *On Rosh Hashanah night many have the custom to eat a fish/sheep head and pray that we merit this blessing - 28:13*

**Sign outside Auschwitz** - Every curse in the tochacha came true during the Holocaust (28:15- 28:68). *(In the DP camps following the Holocaust, the Kalusenberger Rebbe instructed the ba'al korei to read the tochacha loudly. Normally the custom is to read it quietly as if praying that we never know from such curses. But at that point, the rebbe reasoned, they had endured it all for the Name of Hashem, so they should read it loudly.)*

**Understanding heart** – As he begins his final message to his beloved nation, Moshe tells the people that it was on that day (after Moshe gave them a sefer Torah and informed them of the rebuke if they don't follow the Torah) they were granted truly understanding hearts - 29:3

**Basket of fruits of seven species** – The mitzvah of bikkurim requires the farmer to bring his first fruits of the seven species that Eretz Yisroel is blessed with to the Bais Hamikdash - 26:2

**To be b'simcha (joyous)** – the mitzvah of bikkurim was an expression of gratitude that was to be performed with joy - 26:11. The Torah warns that the rebuke is the result of not serving Hashem joyfully - 28:47

**Two mountains with sun in background**- The blessings and curses were conveyed to the nation as 6 tribes stood on Har Gerizim and the other 6 stood on Har Eival - 27:12-13

**Pile of 12 rocks** – The nation was instructed that as soon as they would enter the Land, they were to inscribe the entire Torah on 12 huge stones placed upon Har Eival - 27:2

**Haggadah** - 26:5-8 - We recite these 4 pesukim in the Haggadah as the basis for our recounting the story of exile and redemption from Egypt.

**Sefer Torah raised** – see 27:26. Ramban learns that the curse of one who refuses to “upkeep the Torah” refers to one who refuses to raise the Torah for the congregation (hagbaha)

## Why Young Rav Akiva Eiger Couldn't Answer the Questions on the Gemara

Rav Akiva Eiger, zt"l, became known as a great genius at a very young age. By the time he was fifteen years old, he was said to have an extraordinary command of Shas & Poskim. A wealthy man, who was also a Talmid Chacham, heard about this young genius, and he thought Rav Akiva would make a good husband for his daughter. Accompanied by two other Talmidei Chachamim, he set off to meet the young Rav Akiva, & see if the reports about his genius were true. When they met with him, the wealthy man and his companions began discussing a complicated Sugya in Shas. Young Rav Akiva Eiger listened carefully, but added nothing to the conversation. He sat in complete silence, as if he were having trouble following what the men were discussing. Baffled, the men left and set off for home. They wondered, “Is this what people call a genius? How come we didn't see any signs of even ordinary intelligence?” they asked each other. After their guests had left, Rav Akiva's father turned to him & asked, “What happened? Why didn't you participate in the conversation? Didn't you understand what they were talking about?” Rav Akiva replied, “I knew you must be wondering about my behavior. I couldn't offer any answers to their questions, because the questions were not properly formulated. “One of the men forgot an explicit Gemara, and another was mistaken in reference to a Tosafos. Since they're both older than I am, I didn't want to point out their mistakes & embarrass them. “I couldn't answer their questions, because they weren't really questions at all, so I chose to remain silent.” Rav Akiva's father then said, “But now the father of the girl will no longer want to take you as a Chasan for his daughter.” Rav Akiva responded, “It is better that the Shidduch come to nothing, than to be guilty of embarrassing another person!”

Rabbi Yehuda Winzelberg's Torah U'tefilah



be



## Rabbi Efrem Goldberg

### WHEN IS THE LAST TIME YOU HAD GOOSEBUMPS?

The home of the great composer Ludwig van Beethoven has been preserved and serves as a museum in Bonn, Germany. One historical gem in the museum is the piano upon which Beethoven composed most of his renowned works. The piano is estimated to be worth more than \$50 million and is understandably roped off and out of the reach of the thousands of visitors who pass it by each day.

The story is told about a group of students from Vassar College who were once visiting the Beethoven museum. One of the students came to the room that held the piano and couldn't resist the temptation to ask a museum guard if she could play it for a moment. The guard allowed himself to be influenced by her generous tip and let the young woman beyond the ropes for a few moments. She sat at the famed piano and knocked out several bars of Moonlight Sonata. When she finished, her classmates applauded.

As she stepped back through the ropes, the young woman asked the guard, "I suppose over the years, all the great pianists that have come here have played the piano?" "No, miss," the guard replied. "In fact, just two years ago I was standing in this very place when Ignacy Paderewski visited the museum. He was accompanied by the director of the museum and the international press, who had all come in the hope that he would play the piano.

"When he entered the room he stood over there, where your friends are standing and gazed at the piano in silent contemplation for almost fifteen minutes. The director of the museum then invited him to play the piano, but with tears welling in his eyes Paderewski declined, saying that he was not worthy even to touch it."

Non-human mammals get what we call goosebumps, the constriction of skin surrounding hair follicles, when they feel threatened or attacked. Only human beings get goosebumps for a different feeling: awe. Awe is the feeling of being in the presence of greatness, of being exposed to that which is transcendent or extraordinary. Paderewski was in a room with Beethoven's piano and was frozen with awe. The young student saw the piano and thought it would be cool to casually play it.

Researchers believe that we are living in

a time of awe deprivation. Technological advances have made things once thought impossible not only real, but normal, expected, even mundane and unimpressive. We Face-Time with people on the other side of the globe without another thought, we have search engines that access millions of pages of information in nanoseconds, we instinctively use global positioning satellites to find the quickest route and avoid traffic. The result of the speed with which breakthrough, change, and advance happens leaves us struggling to be impressed with anything.

We have gone from calling everything "awesome," to reacting to everything by saying (or thinking) "eh." The byproducts of being awe-deprived are increased arrogance, decreased empathy, greater challenge to find meaning, and even failing health.

A Wall Street Journal article describes how current research shows that the capacity to feel awe makes people more empathetic, generous, kind, and humble. The actual feeling of awe and the experiences that inspire it make us healthier, improve our relationships, and give more meaning to our lives. The author writes, "Awe is an emotional response to something vast, and it challenges and expands our way of seeing the world. It might be triggered by an encounter with nature, a religious experience, a concert or a political rally or sports event. We're not likely to find it on a treadmill at the gym."

She goes on to describe that some experienced awe at the birth of a child, others watching a meteor shower, others visiting the Pine Forest in California, and interestingly, others who found it awe-inspiring to work with homeless people and witness their resilience and kindness. Dr. Dacher Keltner from UC Berkeley found that feeling awe can help fight depression and can even help reduce inflammation in the body. Dr. Paul Piff from UC Irvine explained that "awe minimizes our individual identity and attunes us to things bigger than ourselves."

We are currently counting down towards the Yamim Noraim, the Days of Awe. On Rosh Hashanah we will coronate God as King of the Universe and remind ourselves of His awesome omnipotence and omniscience. On Yom Kippur, we will be evaluated and judged to determine if we are fulfilling our role in His renewed kingdom and the purpose for which we were created. As described in U'nesaneh Tokef, these days are in fact, *norah v'ayom*, they are simply and literally awesome.

But we will only be moved by the awesomeness of these days if we still have the capacity for awe, reverence, and veneration. If everything is so utterly unimpressive, uninspiring, and ordinary, these days will be ritualistic and ceremonial, empty and devoid of meaning and transformation.

Rav Yitzchak Hutner z"tl explains that Amalek is the archrival of the Jewish people because their philosophy is the very antithesis of ours. When recounting Amalek's attack on the Jewish people, the Pasuk in our parsha says, "Asher karcha baderech – they happened upon you." Amalek believes in *mikreh*, in chance, randomness, and happenstance. They see nothing as *chashuv*, nothing as significant, meaningful, or worthy of awe. As a result, Amalek's attitude is to denigrate, to knock down, to destroy, to be cynical, and sarcastic. Amalek mocks and makes fun, they look at something or someone others are in awe of and they seek to demolish, to degrade, to vilify.

We, the Jewish people, are charged to live life with the opposite attitude and approach. Our mission is to live life with awe, to see ourselves as a small part of something much greater. Our charge is to see and create meaning and purpose, to lift up, to build, to admire, to revere, and to venerate that which is worthy and important in the world.

Rav Hutner describes that the battle between the attitude of Amalek and the attitude of the Torah is the battle between what he calls the *ko'ach ha'chillul* and the *ko'ach ha'hillul*. The *ko'ach ha'chillul* is the power of skepticism, the influence of that little voice inside each of us that, like Amalek, tries to get us to be cynical, to mock and belittle, rather than to respect and be filled with awe. The *ko'ach ha'hillul* is the capacity to praise, honor, identify and admire the beauty and the greatness which is sometimes beneath the surface.

Preparing for the Days of Awe includes working to defeat the Amalek inside us. It demands we weaken and eliminate the *ko'ach ha'chillul*, our tendency or inclination towards cynicism and skepticism, and strengthen and build up our capacity for *ko'ach ha'hillul*: to see that which is impressive, remarkable and praiseworthy in people, places, and things all around us.

The WSJ article suggests that to preserve and expand our capacity for awe, we must make an effort to have three awe experiences a week. For the remainder of Elul, look at something, study something, contemplate something, admire someone, experience something that makes you feel "Wow! That is awesome." "That is incredible." "That is humbling."

Albert Einstein is quoted as saying, "There are only two ways to live your life. One is as though nothing is a miracle, the other is as though everything is a miracle." As we prepare for the Days of Awe, let's choose to see everything as a miracle and be filled with awe as a result.

## GETTING FIT

When I moved out to LA they told me I had to work out. I was like, I don't wanna do that. They gave me this trainer, and the dude was like... The most important thing is, you can't eat late at night or you'll get fat. And Im like, Forget that, you're supposed to eat late at night. He was like, No you're not. I'm like, Well, why did they put a light in the refrigerator?

## EXPERT ADVICE

A doctor and a lawyer were talking at a party. Their conversation was constantly interrupted by people describing their ailments and asking the doctor for free medical advice. After an hour of this, the exasperated doctor asked the lawyer, "What do you do to stop people from asking you for legal advice when you're out of the office?"

"I give it to them," replied the lawyer, "and then I send them a bill."

The doctor was shocked, but agreed to give it a try. The next day, still feeling slightly guilty, the doctor prepared the bills. When he went to place them in his mailbox, he found a bill from the lawyer.

## THE CAT

A man who absolutely hated his wife's cat decided to get rid of him one day by driving him 20 blocks from his home and leaving him at the park.

As he was nearing home, the cat was walking up the driveway.

The next day, he decided to drive the cat 40 blocks away and try the same thing.

As he was driving back into his driveway, there was the cat! He kept taking the cat farther and farther away, but the cat would always beat him home.

At last, he decided to drive a few miles away, turn right, then left, past the bridge, then right again and another right and so on until he reached what he thought was a safe distance from his home and he left the cat there.

Hours later, the man calls home to his wife: "Jen, is the cat there?"

"Yes," the wife answers. "Why do you ask?"

Frustrated, the man answers: "Put that cat on the phone. I'm lost and I need directions!"

## THE BEST FLIGHT ATTENDANTS

"Kulua Airlines is pleased to announce that we have some of the best flight attendants in the industry..."

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## PHOTOGRAPHER

A photographer for a national magazine was assigned to take pictures of a great forest fire. He was advised that a small plane would be waiting to fly him over the fire.

The photographer arrived at the airstrip just an hour before sundown. Sure enough, a small Cessna airplane was waiting. He jumped in with his equipment and shouted, "Let's go!" The tense man sitting in the pilot's seat swung the plane into the wind and soon they were in the air, though flying erratically.

"Fly over the north side of the fire," said the photographer, "And make several low-level passes."

"Why?" asked the nervous pilot.

"Because I'm going to take pictures!" yelled the photographer. "I'm a photographer, and photographers take pictures!"

The pilot replied, "You mean you're not the flight instructor?"

## JOBS AT THE FOOD COMPANY...

One day, three unemployed factory workers heard that a large food company was enlarging and needed more staff. So they went downtown to see if they could get themselves a job.

After filing out their applications, each one was interviewed and each one managed to get hired. As they were waiting to be assigned their new duties, a foreman came by and spoke to the hiring boss.

The foreman told the boss that he didn't think it was such a good idea as one of the workers had snapped for no apparent reason at his last job.

Also a second was said to have had cracked up after severe mental stress.

The third, he believed was their father who he felt was a bit odd but he couldn't put his finger on it.

The hiring boss reassured the foreman and said that they would start on something easy and after a week, the company would re-assess them to see if they would be kept on.

The foreman reluctantly agreed and asked the boss where he thought they should start.

The boss replied, "Why not take them and put them in our Cereal Division...Snap, Crackle and Pop should work out fine down there."

## IF

If lawyers are disbarred and clergymen defrocked, doesn't it follow that electricians can be delighted, musicians denoted, cowboys deranged, tree surgeons debarked and dry cleaners depressed?

## TALKING DOG FOR SALE

A guy sees a sign in front of a house: "Talking Dog for Sale." He rings the bell and the owner tells him the dog is in the backyard.

The guy goes into the backyard and sees a black mutt just sitting there.

"You talk?" he asks.

"Yep," the mutt replies.

"So, what's your story?"

The mutt looks up and says, "Well, I discovered my gift of talking pretty young and I wanted to help the government, so I told the CIA about my gift, and in no time they had me jetting from country to country, sitting in rooms with spies and world leaders, because no one figured a dog would be eavesdropping. I was one of their most valuable spies eight years running.

The jetting around really tired me out, and I knew I wasn't getting any younger and I wanted to settle down. So I signed up for a job at the airport to do some undercover security work, mostly wandering near suspicious characters and listening in. I uncovered some incredible dealings there and was awarded a batch of medals. Had a wife, a mess of puppies, and now I'm just retired."

The guy is amazed. He goes back in and asks the owner what he wants for the dog.

The owner says, "Ten dollars."

The guy says, "This dog is amazing. Why on earth are you selling him, so cheap?"

The owner replies, "He's just a big liar. He didn't do any of that stuff."

## UFARATZTA

### DOING TESHUVA NOT KVETCHING ABOUT IT

.... You are complaining about your spiritual state, you certainly heard the saying that my father-in-law our Rebbe would say in the name of his father: "One action is better than a thousand sighs." Pashut geredt: Genug tzu Krechtzen un Mer Geton - [In simple

language: enough sighing and more doing.

... #1, sighing ruins your health, and the Rambam writes, in Hilchos Deios, beginning of Perek 4: Having a healthy body is a way to serve Hashem... To be Continued.

==== Otzar Igros Kodesh, B'nei

Hayshivos edition, page 159.

Chai Elul is the Birthdays of the Baal Shem Tov -- 5458 \ 1698, and the Baal HaTanya -- 5505 \ 1745.



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# PAVING THE WAY

Rebbetzin Esther Jungreis a"h

## הורני ד' דרבך

Show me Your way, Hashem (Tehillim 27:11, L'Dovid Hashem Ori)

It was around wartime that my parents made the momentous decision to visit my grandparents at their home a distance away from where my family lived in Hungary. Traveling amid danger and terror, we were fortunate enough to make it there alive. Especially considering my father's long black beard and rabbinic hat, he could hardly be mistaken for a gentile. But with G-d's help, we eventually arrived safely.

At the time, it was winter and the beautiful white snow was falling. Yet although it was cold and bitter, there was something which kept me particularly warm while staying in my grandparents' home for one week. And that was my zaidy's lap. Comfortably sitting on his knees every morning when he would return home from shul and sit down to study the Talmud, I could wish to be no other place than where I was. Securely cuddled in the embrace of my zaidy, his swaying back and forth and melodious humming put me at ease. My bubby too provided me with hot tea and cubes of sugar, which my zaidy would dip into the hot liquid and give me.

It was on the last day of our visit that I sat down on my zaidy's knees and noticed something peculiar. He was trembling. Looking upwards, I noticed that he was weeping. I was unsure what had occurred, and so I quickly jumped off my grandfather's knees and ran to my father. "Tatty," I said, "why is zaidy crying? What happened?" Taking me by the hand, my father said, "My dear child, let us go on a walk together. Let me explain why zaidy is crying."

Leading me outside, we were met by the falling flakes of snow and heaps of frost all around. After taking a few steps, my father said, "Come my child, follow in my footsteps." We proceeded to walk for a few minutes and then came to a stop. Looking at me again, my father quietly said, "Do you understand why I wanted you to follow in my footsteps?" "I think so, tatty. It is because the snow is so deep that you didn't want me to fall. You walked in front of me and created a

path so I would be able to easily walk behind you."

"Yes, my child," said my father. "That is why zaidy is crying. It is because he realized as you sat on his knees that he is not learning Torah just for himself, but he is learning Torah to make a path for you and all future generations. He is paving the way for all Jewish children for years to come. The snow will be very deep and you are going to fall many times, but every time you fall, zaidy will have made a path for you to stand up and keep on walking."

In all honesty, I did not fully comprehend the profundity of my father's comment at the time. I was just a young girl and did not know what he meant. But very soon I discovered that the snow was much deeper than I could have ever imagined. And indeed, I fell many times. But every time I fell, I remembered my father's voice, "Zaidy made a path for you to stand up and keep on walking."

Each and every Jew, no matter who he is or where he is, has

had the loving and caring life of his bubby and zaidy create a path for them. The fact that we sit here today as Jews with an eternal legacy and beautiful heritage is due to their paths. And forever must we remember their vision for us and make them proud. And then no sooner than later, it will come our turn to look at our children and



grandchildren and say, "My dear children, I have made a path for you. You will fall many times in life, but every time you will be able to get up and say, "Zaidy made a path for us to stand up and keep on walking."

That is our eternal legacy as beloved grandparents, parents and children. We are to receive direction from previous generations and pass it on to the next, clearing the way for the future with love of our family, love of the Jewish people and love of Hashem.

As we approach Rosh Hashanah and look to create new paths for the upcoming year, we must remember that even if we fall, we always have a way of getting back up on our feet. And that is because we are never alone on the trail. With the warm embrace and guidance of our grandparents, parents and ultimately Hashem, we have footsteps to follow in. We can remain rest assured that no matter how many times we fall, we will always be able to find our way back on track.





RABBI FRAND

## SELICHOS: IT PAYS TO BE 'FIRST IN LINE'

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 Izbitzer 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.

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’Motzaei 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.





## RABBI NACHUM SCHEINER

ROSH KOLLEL

### TWO TERUOS IN A ROW

We previously discussed that each set (tshr"t, tsh"t, and tr"t) must have either a shevarim-teruah, shevarim, or teruah, sandwiched between two tekios, respectively, and if there was another sound blown, the sandwich may be ruined and one would be required to start that row again.

This is all when one mistakenly blew a different sound in between two tekios. What about if one blew the same sound twice (for example, a teruah twice)? This is a common occurrence when someone was unsure if the first one was good, and wishes to blow over again. Does this constitute a hefsek? If the first teruah was indeed good then it is possible that the teruah is no longer sandwiched between two tekios.

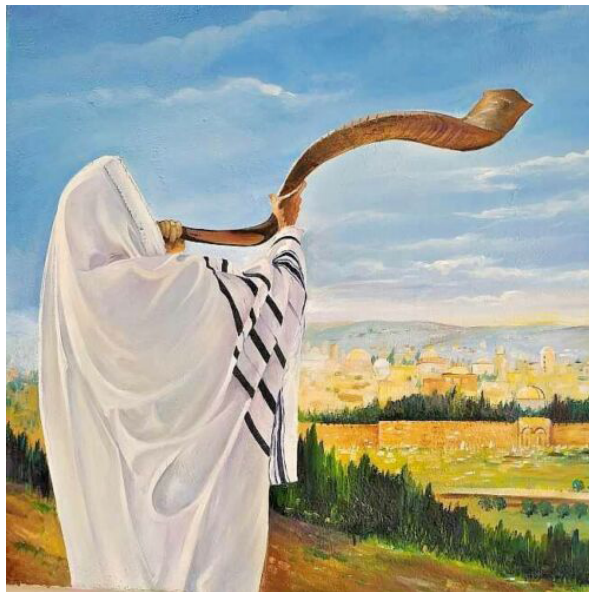
The Tur quotes a dispute between the Rishonim about this case. Some rule that it is only a hefsek when a different sound was blown, and not when there was a repeat of the same sound. He then quotes the Ramban who rejects this distinction and asserts that even two of the same sounds can constitute a hefsek. He goes on to quote a Tosefta to prove this point.

The Tur adds that this is not a contradiction to the aforementioned ruling of the Rosh that a teruah during the tshr"t is not a problem. That was true only in regards to the set of tshr"t, where the appropriate sound is shevarim-teruah and therefore a teruah alone has no halachic bearing. The Ramban, however, is discussing the set of tr"t and in that case another teruah can be a hefsek.

### A PROBLEM OF HEFSEK ACCORDING TO RASHI

There is a machlokes between Rashi and Tosfos as to what is the correct length of a tekiah and a teruah. According to Rashi it is enough to blow three short sounds and according to Tosfos one must blow nine short sounds. Although the opinion of Tosfos is usually a chumra (the stricter opinion) – requiring one to blow nine sounds – the opinion of Rashi can also be a chumra, in regards to blowing over.

Let us talk about the following scenario: one is up to the set of tr"t and got stuck in the middle of the teruah, blowing only three short sounds. According to Tosfos, that was not a valid teruah and one must blow over the teruah and what he did will not disturb the connection between the first and last tekiah. However, according to the opinion of Rashi, this was considered a bona fide teruah and there is no need to blow again. If he wants to be concerned with the opinion of Tosfos and blow another teruah that can be a problem of a hefsek, breaking the connection between the first and last tekiah. The Chayei Adam (142:12) rules that if one wishes to satisfy all opinions – the opinion of Rashi and Tosfos – one should start again that set of tr"t.



### IN SUMMARY

If another sound was blown, the sandwich is ruined and one would be required to start that row again. According to some opinions this applies even to two of the same sounds. Therefore, if someone blew a teruah twice, the teruah is no longer sandwiched

between the two tekios and one will need to start that set again. If one was in the middle of tr"t and got stuck in the middle of the teruah, blowing only three short sounds, he should start again that set of tr"t.

There is a kuntres of shiurim on the topic of tekias shofar available. If you would like a copy of any of these shiurim, or for any comments and questions, please send an email 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.

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8:45-9:45

• Mishna Yomis  
8:45-9:00

• ZERA SHIMSHON SHIUR  
8:15-9:00 Thursday Nights

### ADDITIONAL LEARNING PROGRAMS:

• *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*  
• *Yeshivas Bein Hazmanim*

• *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*

• *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

# ~Night Kollel~

## THE WEEK IN PICTURES

בית מדרש אור חיים  
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COMMUNITY LEARNING CENTER



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At Ohr Chaim



RABBI AVI KHAN - THURSDAY NIGHT MISHMAR



CHABURA BY REB SHRAGI YENKELEWITZ ON PRUZBUL B'AMIRA



NIGHT KOLLEL CHABURA



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LEARNING AT THE HECHEIL HATORAH



## *PRE— SELICHOS / KUMZITZ EVENT*

*with*

# *Rabbi YY Jacobson*

*Music by Ben Shimon*

*10:00 PM Melava Malka Leka'vod David Hamelech*

*10:30 PM Powerful words of Chizuk & Inspiration*

## *by Rabbi YY Jacobson*

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

**MOTZEI SHABBOS, SEPTEMBER 17 @ 10:00 PM**

Live Stream @ [www.TheYeshiva.net](http://www.TheYeshiva.net)

Separate Section for Women

ת"ס

**9 DAYS UNTIL UMAN**

ת"ס

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