

EREV SHABBOS BULLETIN

פרשת האזינו / שבת שובה
September 25, 2020 / ז' תשרי תשפ"א



⇒ BOYS DIVISION

On Thursday the 5th and 6th grades were shown a very inspiring video about the lessons of the corona virus. About being Molich Hashem Yisborach and making all our daily 100 Brochos with Kavono, especially when we say the words מלך העולם.

This past week, Miss Ritvo's class practiced their letter writing skills by writing a letter home to their parents. The boys thanked their parents for everything they have, and wished them a sweet new year. Many boys got creative and made Rosh Hashana themed cards and envelopes from scratch!



גמר
חתימה
טובה!

CHINUCH THOUGHTS

This year the first day of Rosh Hashana was Shabbos and as a result there was no Tekias Shofar. There is an often quoted Rav Yaakov Ettlinger who writes in his sefer עני מנחת that the following year could either be one of great Brocho or ח"ו the reverse. The outcome of the year will depend on our renewed commitment to Shemiras Shabbos. We didn't blow Shofar because of our concern for חילול שבת. Therefore Shabbos took the place of Tekias Shofar in serving as our מליץ - advocate before Hashem.

Shabbos could only serve in such a role if we show that we value and appreciate the severity of Chilul Shabbos and the importance of Kedushas Shabbos.

This Shabbos is the first following Rosh Hashana. It therefore behooves us to utilize this Shabbos in a way that demonstrates that we heeded the silent blast of the Shofar of Shabbos this past Rosh Hashana.

This week would be an opportune time to share with our family that this is a שנת שבתון, the Year of Shabbos.

A nice idea would be to go around the Shabbos table asking each member of the family ועד גדול and ask them what קבלה they would be willing to take upon themselves to enhance Kedushas Shabbos.

Some possible (age and gender appropriate) suggestions;

*Helping prepare for Shabbos - clean – set table – assist in the kitchen, etc.
Mekabel Shabbos earlier - Daven Kabbolas Shabbos.-come earlier to Shul
- Daven next to parent.*

Learn Hilchos Shabbos at the table.-tell stories of Mesiras Nefesh for Shabbos. etc.

Wearing Bigdei Shabbos throughout the day (Motzei Shabbos??) avoid playing ball, refrain from reading secular books, etc.

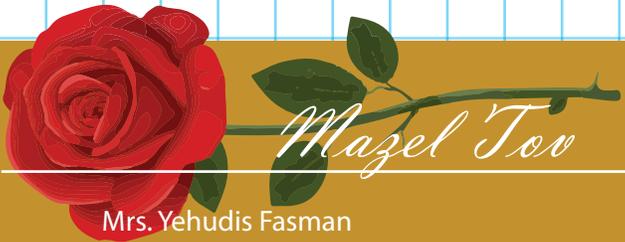
It might be helpful to write each family member's קבלה on a chart to keep track and acknowledge progress and even reward when appropriate.

In addition to the obvious importance of Shmiras Shabbos, especially this year, there is also an important chinuch benefit as well.

The Chofetz Chaim says that זהירות in Shmiras and Kedushas Shabbos is a segula for healthy children and בגשמיות, based on לעשות את השבת לדורותם.

On Erev Yom Kippur parents gather their children and with great emotion and intense concentration say the Birkas Habanim that appears in our Machzor.

Some have the Minhag of giving an abridged form of Birkas Habonim every Friday night. According to the Chofetz Chaim it is because every Shabbos is an opportunity לעשות את השבת לדורותם.



Mrs. Yehudis Fasman

Birth of a granddaughter

Rabbi and Mrs. Berish Goldenberg

Bar Mitzvah of a grandson

Rabbi and Mrs. Tzvi Ungar

Bar Mitzvah of Yoseph

Mrs. Chanie Stern

Birth of a great grandson

YOM TOV SCHEDULE

Sunday, September 27 – Monday, October 12

Yom Kippur and Succos Break

Tuesday, October 13

Regular sessions resume 9:00 A.M.

See attached letter to parents

⇒ EARLY CHILDHOOD

What a week! Our Morahs stop at nothing to bring the Minhagim and Avodah of this time period to life! We had a great sensory experience: blindfolded children were asked to determine whether the water Morah poured over their hands was the During the year way or the Yom Kippur way. They were good at discerning when water was poured just to the knuckles! We also did our own Kapparos with a very life-like chicken, and matched shoes in a pre-Yom Kippur exercise. Sometimes even hard things have a silver lining.

One of our pods had to close due to a Corona exposure, and we sure miss those kiddies. But, the dedication of their parents to Zoom along with us, three times a day, and to have the children completing their classwork along with their in-class peers is so heartening! When a little baby brother stood near the table of one of the children in that class, his older brother asked "Mommy, can you take him away, he's not in Kindergarten!" Proof that the essence of school can be felt even at home, with parents as special as ours! Wishing our entire parent body a Gmar Chasima Tova!



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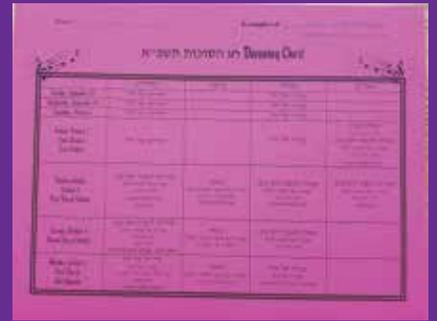
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⇒ GIRLS JUNIOR HIGH

Chag HaSukkos, Zeman Simchaseinu, is soon upon us and with it the opportunity to increase our Tefilos of Shevach and Hoda'ah to the Borei Olam. To encourage our precious Talmidos to set aside time over the two-week break from school to keep up with their Tefilos, we are inviting them to participate in the Sukkos Davening Program. Each girl received a Davening Chart with each day's Tefillos clearly displayed. Any Talmida who Davens 28 out of the 41 Tefillos is eligible to earn a prize. However, as we all know, the true prize is forging a closer relationship with the Ribono shel Olam!



Over the Aseres Yemei Teshuva through Yom Kippur, our Talmidos will יצ"ח put into practice the Chazal כל המבקש רחמים על חברו והוא צריך לאותו דבר נענה תחלה with each student Davening for a Shana Tova for a fellow classmate. May all Klal Yisrael's Tefilos be answered L'Tova and may we merit the Geulah Shelaima Bimheira Uvyameinu!



⇒ GIRLS ELEMENTARY

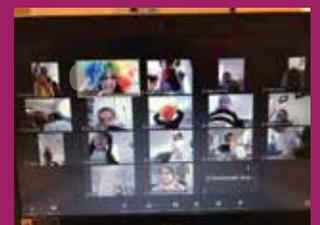
We are so proud of the girls in our department who completed the Kriah Summer Homework Program. Over 100 girls strengthened their Kriah skills and received their well deserved prizes.



SUKKAH PROJECTS IN THE GIRLS ELEMENTARY!



Mrs. Oratz's Pre1A class continues to soar in their learning even on Zoom. This week, they are learning letter "C" for "costume" as seen in the photo below. Mrs. Oratz's huge smile matches her clown costume perfectly!



Reopening After Yom Tov

Dear Parents,

We want to take this opportunity to wish our entire Toras Emes family a Gmar Chasima Tova as well as an uplifting Avodas Yom HaKippurim and an enjoyable Succos.

We also need to express our Hakoras Hatov to all of you for your patience and understanding during these challenging weeks, as we made every effort to keep our doors open and provide our children with a meaningful and rewarding program.

While we were not able to open our school due to State and County regulations, we were able to keep our doors open as a Day Camp which is legally allowable given certain guidelines, which were strictly adhered to.

As of today, the County is still not permitting the opening of schools in Los Angeles County. We will therefore continue with our Day Camp schedule and program following the Succos break on October 13. Until such time that we can officially open, hopefully by the beginning of November, the schedule will remain unchanged: 9 – 3 Monday – Thursday and - 9 – 1 on Fridays and no programming on Sunday.

The only major change will be that campers in the girls' division will be required to wear school uniforms. Students who do not currently have a uniform and need to order, please text Mrs. Nechama Dina Arnold at 310 913-1323 for an appointment (please no phone calls). Please make sure that you include your name in the text message. Appointments will be available on Tuesday, October 13 and Wednesday, October 14 from 9:00 A.M – 12:00 Noon and Sunday, October 18 from 10:00 A.M. to 1:00 P.M. Students will have permission to leave class for an appointment. Unfortunately, due to Covid19, orders may take longer than usual to fill. Until such time those students may continue to wear their own skirts.

With the recent uptick of confirmed Covid19 cases in our city as well as communities on the East Coast, we must ask parents to exercise extreme caution over the Yom Tov break and follow the strong recommendations of the Vaad Roshei Yeshiva of Torah Umesorah. "to avoid unnecessary travel during Succos, especially to places that have a high rate of Covid 19 infection".

We are also asking our parent body to exercise caution and responsibility in attending venues that do not adhere to safety guidelines, i.e. social distancing, wearing masks, etc. This is especially important over Simchas Torah where unfortunately all caution is thrown to the wind. In the event that any family member exhibits any symptoms over Yom Tov, do not send your child back to Yeshiva without a Covid19 test.

We ask that you take this advisory seriously to help prevent the spread of the virus upon our return after Yom Tov, which could also result in closing our premises to any form of instruction.

Hopefully, Hashem will answer our Tefilos of אבינו מלכנו מנע מגיפה מנחלתך.

The Administration



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Insights on Yom Kippur

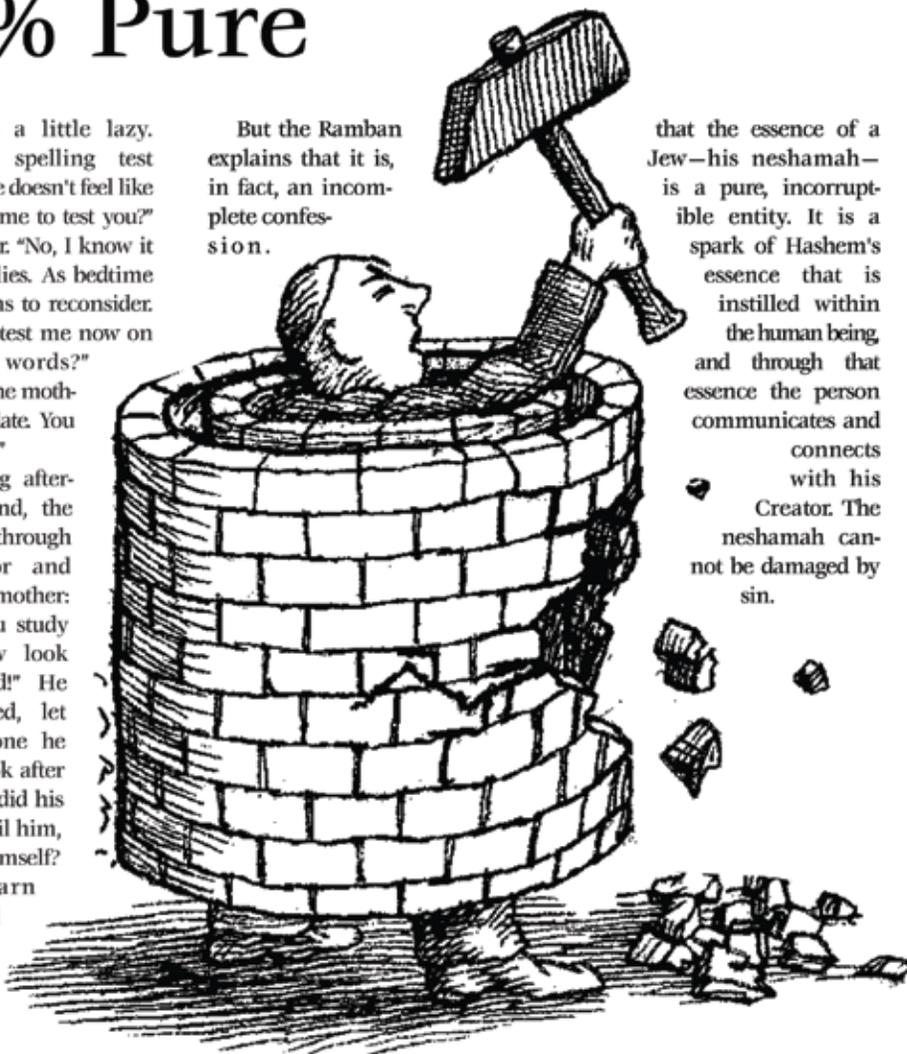
100% Pure

A child feels a little lazy. There's a spelling test tomorrow, and he doesn't feel like studying. "Want me to test you?" offers his mother. "No, I know it already," he replies. As bedtime arrives, he begins to reconsider. "Mom, will you test me now on my spelling words?" "Sorry," replies the mother. "Now it's too late. You need your sleep."

The following afternoon, F in hand, the child slouches through the front door and whines to his mother: "Why didn't you study with me? Now look what happened!" He feels abandoned, let down by the one he counts on to look after his welfare. But did his mother really fail him, or did he fail himself? Will he learn anything; will he grow or improve by focusing his attention upon why his mother allowed evil to befall him? He will benefit from this setback only if he looks within, and realizes that the help had been there for him, but he had erected an obstacle.

And so it is between ourselves and Hashem. The Torah in Devarim says, "Beset by many evils and troubles, they will say, 'It is because Hashem is no longer with me that these evil things have befallen me.'" This statement would appear to fit within the description of a verbal confession—a step that is integral to complete teshuvah. It acknowledges guilt and regret, and views the person's misfortunes as a result of his distance from Hashem.

But the Ramban explains that it is, in fact, an incomplete confession.



"Breaking down our barriers to reveal the pure soul."

The verse concludes, "On that day, I will utterly hide My face because of all the evil that they have done..." So obviously, this "confession" has not done the job of restoring the people to Hashem's good graces. Such a confession can arouse Hashem's mercy, the Ramban says, but it cannot bring complete redemption from the sin.

What is lacking in this confession is an essential component of teshuvah. It acknowledges that distance from Hashem has caused misfortune, but it doesn't contemplate how that distance got there. The Maharal explains

that the essence of a Jew—his neshamah—is a pure, incorruptible entity. It is a spark of Hashem's essence that is instilled within the human being, and through that essence the person communicates and connects with his Creator. The neshamah cannot be damaged by sin.

work of teshuvah—ready to break down the barriers we have erected between our neshamos and Hashem. Then, confession can accomplish its purpose. By articulating our sins in Vidui, which we recite throughout the Yom Kippur services, we detach the sins that are layered upon our souls and verbally cast them out and away. We remove the blockages that have accreted over the course of the year, and flush them out of our beings, restoring the free flow between our neshamos and their Source.

"Before Hashem you should purify yourself," says Vayikra, and the Targum Yonason explains that "purify" means "confess." Confession removes the impurities and allows the soul, which remains a pure essence within us, to radiate its light. We begin the year anew, connected to the Source of all blessings, aware that whenever we reach for Him, He's there.

Shabbos Table Discussion:

What are some concrete signs that your neshamah is obstructed? How does this change when it is fully connected?

Adapted from "Outlooks and Insights," by Rabbi Zev Leff, with permission from Mesorah Publications

But each sin a person commits does have the effect of creating a layer of obstruction between the neshamah and Hashem. Each sin further confounds the neshamah's effort to remain connected with its Source. We may feel that Hashem is moving away from us, but in fact it is we who are doing the moving. Until we recognize that it is we who obstruct our route to Hashem, Who is there for us at all times, the verbal confession is missing an essential element.

When that recognition comes, we are ready for the



Published by
The Chofetz Chaim
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Together Forever

To anyone unfamiliar with Jewish practices, Succos is astounding. Suddenly, hundreds of otherwise normal citizens can be seen outdoors, busily hammering away on some strange home improvement project. All around little huts sprout from decks, porches and yards. But to a Jew partaking in this scene, it's inspiring. We see before us the evidence of our kinship—we're in it together, happily immersed in this inexplicable task. We marvel with pride and satisfaction at the dozens or hundreds of schach-laden rooftops we spy.

Succos resounds with the theme of the unity of the Jewish people. The festival itself is called in the Torah "Chag Ha'osif," the festival of gathering—a name which refers to the harvest, but at a deeper level

refers to the coming together of Jewish souls for the purpose of performing Hashem's will.

“The spirit of gathering now becomes our own to be carried in our hearts and reflected in our thoughts.”

But what happens when the succah walls come down? The Mishnah teaches us that its influence is guaranteed to last throughout the year, because “any gathering that is for the sake of Heaven will be perpetuated.” Still, there needs to be a transitional point, a passage-way through which the feelings engendered in the rarefied environment of the succah can adjust to the more mundane atmosphere of our homes.

Shemini Atzeres is that passageway. The word “atzeres” is translated by Onkelos to mean “gathering,” once again drawing our attention to the unity of spirit that pervaded the days of Succos. The Torah speaks of Shemini Atzeres only briefly,

with the words “On the eighth day, an atzeres shall be for you.” That spirit of gathering, the verse tells us, now becomes “for you.” It becomes our own, to be carried in our hearts and reflected in our thoughts and emotions.

Shemini Atzeres tells us that there's no need to confine those feelings to Succos. The same rush of recognition and brotherhood we feel when we observe the sprouting of succahs all over the neighborhood can and should be ours all year long. We can feel it when we see each other walking to shul on Shabbos, driving the

Sunday yeshiva carpool, picking up a challah at the bakery—doing any of the thousands of things that each Jew does in his or her own way, each and every day, to serve Hashem.

Shabbos Table Discussion:

Why would it make a Jew feel good to see another Jew involved in a mitzvah?

Adapted from “The Three Festivals, Ideas and Insights of the Sfias Emes,” anthologized and adapted by Rabbi Yosef Stern, with permission from Mesorah Publications

Effective Prayer

Ready to Assemble

The “birkas hamazon” recited after meals on Succos contains the unique verse: “Harachaman hu yakim lanu es succas Dovid hanofales,” “The merciful one will raise for us the fallen succah of David.” This marks the rare occasion in which Dovid's dynasty is referred to as a succah rather than the more common name, “Beis Dovid,” the house of Dovid.

The Maharal explains: A fallen house is a destroyed house. The only means to raise it up is to rebuild it from scratch. A succah, on the other hand, is made to be broken and rebuilt. A fallen succah is not a destroyed succah. It is simply disassembled and

stored away for future use. The message in this short phrase is powerful and clear: Our redemption is already prepared for us. All its elements are present, safely stored, just waiting. Whenever we are ready, the fallen succah of Dovid is ready to rise again.

Adapted from a lecture by Rebbitzin Tehila Jaeger

Index Reference 687



Chosen Words is a biweekly publication of the Chofetz Chaim Heritage Foundation

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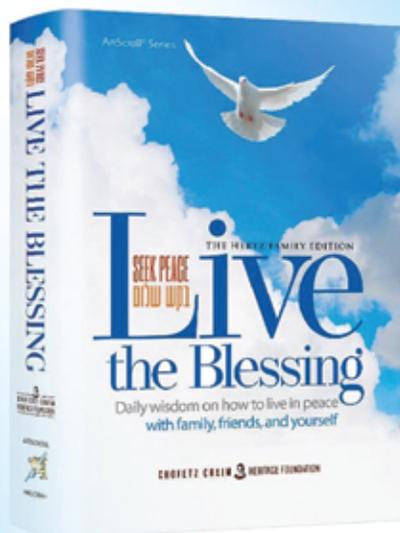
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