

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 9:16 גר"א 9:52	
Avos Shiur	6:30 PM
Mincha- Followed by Shalosh Seudos	7:05 PM
Maariv	8:18 PM

Sunday

Shacharis	8:30 AM
-Followed by Shiur on Inyanei Tefilah for Yamim Noraim	
Mincha / Maariv	7:15 PM

Weekday Minyanim & Shiurim

Monday—Friday

Shacharis	
Mon, Thurs	6:40AM
Tues, Wed, Fri	6:45AM
Dirshu Halacha Program	7:30AM
Additional daily minyan (Mon - Fri)	8:10AM
Mincha	1:45 PM
Mincha / Maariv	7:15 PM
Open Beis Hamedrash	7:00 PM
Rabbeinu Yonah Shaar Rishon	9:30 PM
Nightly Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman
After Maariv

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Volume #58

RABBI'S MESSAGE

Faithful Optimism

We are just three weeks from the **יום הדין**; Day of Judgment. What have we done to improve our fate? How many changes have we initiated in our daily lives to tip the scale in our favor? What hope do we have at this point without any significant reform of our actions? How shall we deal with the frightening consequences we face and what can we do to merit a reprieve?

The Torah exhorts us **“when you go out to the battle against your enemy... לא תירא מהם; you shall not fear them, for Hashem, your G-d, is with you...”**.

ינוה in his **שערי תשובה** counts this as an injunction to have **בטחון**; secure faith that Hashem will save us. He states that this is true when facing any **צרה**; trouble, not only during battle. One should have unshakable faith that Hashem will indeed save us, as the verse informs us **(תהילים פה י)** **אך קרוב ליראיו ישעו**; Surely is His salvation near them that fear Him.

The **רמב"ן** in his **אמונה ובטחון** (פרק א) further distinguishes between **אמונה**; belief, and **בטחון**; faith. **אמונה** means we simply accept Hashem as the director of all events, **בטחון** however is the faithful assurance that He will carry out our greatest hopes placed in Him. When we are confident in Hashem's protection even our personal sins will not interfere with Hashem sheltering us. So far reaching is the power of **בטחון**.

The **גרי"א**, the Vilna Gaon, explains that the boundless kindness of Hashem that we benefit from daily despite our shortcomings is evidence that He can be equally relied upon to extend His compassion to fulfilling all of our desires unreservedly, if we honestly place our trust in Him.

עד הנה עזרונו רחמין, ולא עזבונו חסדיך, ואל תטשנו, יי אלהינו, לנצח. (תפילת נשמת)
Until now Your mercy has helped us, and Your kindness has not forsaken us. Do not abandon us, Hashem our G-d, forever.

There is hope and reason for optimism in our impending **“צרה”**, the looming day of reckoning, if we display a genuine **בטחון**; trust, that Hashem will proffer His **חסד**; benevolence, to us.

There is one caveat however. The **חובות הלבבות** tells us that one who is **ממרה**; rebellious, against Hashem, can not be deserving of this special relationship of unconditional **חסד**.

HaRav Itzel Peterburger, one of the primary disciples of Harav Yisroel Salanter teaches that there is no greater dissent than one who snubs Hashem when He is close.

In the month of **אלול**, the **ימי הרצון**, Hashem brings Himself nigh to us, making **תשובה** that much more accessible. Our ignoring this unique opportunity to get close to Him is the greatest rebellion against Him and would thus disqualify us from His loving care.

We may be hopeful of His **חסד**, provided we make some moves in the right direction. Otherwise we are simply **“ממרים”**, unworthy to be recipients of His limitless compassion.

May we move forward with enthusiasm and confidence while attempting in earnest to make positive and concrete progress in our **עבודת השם**. If we do, we are assured to achieve success on the **יום הדין**.

באהבה,
צבי טייכמן

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