

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 9:18 גר"א 9:54	
Avos Shiur	6:20 PM
Mincha- Followed by Shalosh Seudos	6:55 PM
Maariv	8:06 PM

Sunday

Shacharis	8:30 AM
-Followed by Shiur on Inyanei Tefilah for Yamim Noraim	
Mincha / Maariv	7:05 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	7:05 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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Kiddush

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Shalosh Seudos

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Sunday

September
21st

2:30 PM

Gaucher

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אהל משה



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Volume #59

RABBI'S MESSAGE

Attitude.... It's the Thought That Counts!

When someone forgets a sheaf of grain in the field he may not retrieve it and must leave it as a gift for the poor. This is the מצוה of שכחה. The Torah promises that great blessing in *all endeavors* awaits one who fulfills this מצוה, (כד יט), למען יברכך ה' אלקיך בכל מעשה ידיך.

The great commentator Rashi observes from this, that one evidently receives reward even though there was no intention to do a מצוה. Similarly, Rashi states, if one loses money and a poor man finds it, he too will benefit Hashem's special ברכה.

The question begs, the most basic premise of every worthy act is that it be a free willed expression of one's desire to do good. An act bereft of בחירה; free will, has no value. How then is one who inadvertently lost some coins be deserving of reward for an act of "benevolence" one did not even choose to do?

The Ibn Ezra as well as the רבינו בחיי both reveal a profound idea in answering this question.

In life there are often circumstances that are inevitable and beyond our control yet we always maintain the ability to choose how we react. The option to express a positive attitude in any given situation is the ultimate choice we possess that nothing can stifle.

This is referred to as a "במחשבה"; choice of attitude. When losing or forgetting an object one can "curse the day of his birth" in frustration or one can choose to reconcile with the fate of השגחה and be pleased that his loss will be another's much needed gain. This is then a "נתינה במחשבה", that will be rewarded with a extra measure of ברכה.

Perhaps the emphasis in this instance of Hashem bestowing His ברכה in "all his endeavors"; בכל מעשה ידיך, is not as much a reward as a consequence. One who has learned to choose his attitudes positively will ultimately succeed in being blessed, by his remaining upbeat in all encounters in life, difficult or otherwise, thus meriting the definitive blessing.

This בחירה can be the most challenging of all choices we have to make in life. It has the potential however, to transform misery into hope!

The אורח ישראל, the Apta Rebbe, informs us that it is possible that after a lifetime of enduring suffering without having compromised ones beliefs or commitment to Torah, one will nevertheless not merit reward in the world to come. This will be due to the fact that one lived dissatisfied and frustrated without having made a positive physical or mental choice in coming to terms with his reality in displaying a "choice" in how to react with satisfied acceptance. Without בחירה indeed, there is no reward.

May we be successful in "choosing" our attitudes wisely! It makes all the difference!

באהבה,
צבי טייכמן

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