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Klal Yisroel a K'siva V'chasima Tova

### PARSHAH INSIGHTS

**Which is a great nation that has a G-d who is close to it, as is Hashem, our G-d, whenever we beseech Him? (Vaeschanan 4, 7)**

**Rebbi Chanina and Rebbi Yehoshua explain this posuk as follows. Which nation knows the mind process of their G-d like Bnai Yisroel? It is customary that a person who has a serious court case wears black garments and does not groom himself because he is unsure of the outcome of the judgment. However, Bnai Yisroel groom themselves, dress in nice garments and eat and drink on Rosh Hashono. They are confident that Hashem will perform a miracle for them. Therefore, Rosh Hashono is considered a Yom Tov. (Tur 581)**

It seems that there is no reason to be fearful on Rosh Hashono.

However, the Rambam (Rosh Hashono 4) says that we do not recite *hallel* on Rosh Hashono because we are afraid of the awesome judgment that is taking place.

The Brisker Rav zt'l reconciles these seemingly contradicting statements. The concept of *bitachon*, trust in Hashem, applies when a situation looks bleak and there seems to be no hope. One who trusts that Hashem will bring him salvation in those circumstances is one who has *bitachon*.

Since a person fears the judgment of Hashem on Rosh Hashono and considers himself in a difficult situation, the Rambam says one cannot recite *hallel*. However, since his fear brings him to trust in Hashem and a belief that he will be saved by Him, it is possible to wear nice clothing and celebrate Yom Tov.

**During Kiddush on the second night of Rosh Hashono one should take a new fruit, so that he will be able to say Shehechyanu... (Shulchan Aruch 600, 2)**

**Some are of the opinion that the two days of Rosh Hashono are two distinct sanctities and require the recitation of Shehechyanu on both days. Others maintain that the two days of Rosh Hashono are one entity of holiness, thereby prohibiting the recitation of Shehechyanu twice - on both days. Therefore, one should place a new fruit on the table while he is reciting**

**Kiddush and then recite Shehechyanu. Even if the two days of Rosh Hashono are one entity, the recitation of Shehechyanu could apply to the new fruit. (Mishna Berura ibid)**

Must the new fruit be a new fruit for everybody present or only for the person reciting Kiddush and Shehechyanu?

If the fruit is only new for the one reciting the *brocho*, the *Shehechyanu* may be a *brocho* in vain for all those who answer amen. However, the Avnei Nezer (449) maintains that even if those listening to Kiddush are not obligated to recite *Shehechyanu* on the fruit, their answering of amen does not consider them accountable for reciting a *brocho* in vain.

He proves his point from the following halacha. "If one is davening *Shemoneh Esrei* while the *shliach tzibur* is saying *Kedusha*, he should stop and listen to the *shliach tzibur*. With this procedure, he will fulfill the obligation to recite *Kedusha*." (Brochos 21b)

If a person davening has fulfilled his obligation to say *Kedusha* through listening to the *shliach tzibur*, it obviously is considered as if he recited *Kedusha*. How is one permitted to recite *Kedusha* in middle of *Shemoneh Esrei*?

Rashi (ibid) says that it is considered a recital of *Kedusha* in regard to fulfilling one's obligation, yet it is not considered a recital in regard to being an interruption of *Shemoneh Esrei*.

The same principle applies here. One listening to *Shehechyanu* is considered as if he recited it only in regard to fulfilling the requirement to say the *brocho*. However, it is not considered an interruption for one who is not obligated to recite the *brocho*.

### TABLE TALK

#### PARSHA DILEMMA

**One should not begin his meal on Rosh Hashono prior to nightfall, in order not to add onto Rosh Hashono because it is a Day of Judgment. One should not lengthen the time period of such an ominous day. (Maharil 33)**

One is required to accept the sanctity of Yom Kippur before sunset in order to add to the holiness of Yom Kippur. (Shulchan Aruch 608, 1)

לעילוי נשמת  
זאב בן שמואל ע"ה

MR. WILL GRUNSPAN A"H

SPONSORED BY THE GRUNSPAN, KRICHEVSKY, STERNBACH, AND ZAMIR FAMILIES

What is the difference between Rosh Hashono and Yom Kippur?  
Are they not both Days of Judgment?

### WHO AM I?

- 1 I am three, yet I am four
- 2 I am double Yehoshua's father
- 3 Sometimes I am one day, sometimes two
- 4 I come from the below

**Last week's clues:** I am standing yet I am walking, I contain the remedy for last week, You do not need a travel agent, Be a song writer.

**Answer:** Parshas Netzavim - Vayelech.

**Congratulations to:** Ronen Lowenthal, Neil Parks

### WHO AM I?

- 1 I represent crying
- 2 My number is for a mother
- 3 I do not drive you
- 4 I am an alarm clock

**Last week's clues:** I begin in the middle. I will be four this year, I will be seven later, I mean excuse me.

**Answer:** *Selichos.*

**Congratulations to:** Ehrlich family, Ronen Lowenthal, Neil Parks

### TORAH RIDDLE

How many blasts are blown between Rosh Chodesh Elul and Yom Kippur?

**Last week's riddle and answer:**

What is the most amount of days (not including Rosh Hashono and Yom Kippur) that we recite selichos in any year?

**Answer:** 14 - 8 before Rosh Hashono and 6 after.

Please send "Who Am I" and "Torah Riddle" answers to [onegshabbos@beachwoodkollel.com](mailto:onegshabbos@beachwoodkollel.com) by next Wed. and be entered in a raffle for a "Snow Cone Machine" for the months of Elul/Tishrei. The answers will IY"YH appear in next week's issue

### A GLIMPSE OF GREATNESS

After the Germans invaded Poland, they realized that in order to break the spirit of the Jews, they had to first get rid of their spiritual leaders. Aware of the danger confronting them, the Rabbonim attempted to escape Poland.

The Brisker Rov zt'l hired a wagon to take him and his family from Warsaw to Vilna. While escaping, they noticed a group of German soldiers, who seemed as if they wanted to stop the wagon

and check its passengers. Knowing that if they find a Rabbi they would kill him immediately, the Brisker Rov instructed his family as follows. "Rav Chaim Volozhiner writes in Nefesh HaChaim (3, 12), 'if one wishes to protect himself from harm, he should constantly think that Hashem is the Only Power in the world.' We should be careful not to remove from our minds the concept of the Oneness of Hashem. This will guarantee that the Germans will not harm us."

After riding a while, a group of soldiers stopped the wagon and ordered the passengers to disembark. Rav Berel, the Rov's son, exited the wagon first and then the Rov got out. As soon as the Germans saw the Brisker Rov, they ordered everyone back into the wagon.

After they arrived safely in Vilna, the Brisker Rov commented to Rav Berel. "The Germans stopped the wagon and ordered us to disembark because you removed your mind from thinking about the Oneness of Hashem."

Rav Matisyohu Salamon shlita added that it is advisable that one should not only appoint Hashem as his King on Rosh Hashono but also should have this concept on his mind all day. The purpose of this recommendation is in order to protect oneself from the prosecutors who want to harm him on the Day of Judgment.

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### No Pirchei

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### KOLLEL SELICHOS SCHEDULE

**Sunday - Tzom Gedalya - 6:40**

**Monday / Thursday - 6:40**

**Tuesday / Wednesday - 6:45**

**Friday - Erev Yom Kippur - 7:10**