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RABBI YY JACOBSON

SHABBOS
NO
CLASSES
TUESDAY
NO
CLASSES

JUST WALK IN



77 Route 59
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ALL ROSH HASHANA & KAPOROS
INFORMATION INSIDE.

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



RABBI LANKRY

DEAR KEHILLA,

BET PARASHOT NETZAVIM HAFTARAH 5775

This week's Haftorah is the last of the seven that give nechuma to the nation. The Navi writes that the greatest consolation is the fact that Hashem himself will return to us. Now that every other dimension of redemption is in place, the time has finally arrived for Hashem to rest His Divine Presence amongst His people. Eretz Yisroel has been revived, Jerusalem has been rebuilt, the exiles have returned en masse, but the ultimate objective has yet to be seen. In response to this, the prophet Yeshaya quotes the Jewish people saying, "I will be gladdened by Hashem, My soul will rejoice over My G-d." (61.10) Chazal in Yalkut Shimoni (505) view the Jewish people's response to be specifically related to the return of Hashem to Jerusalem. The Jewish people respond to all the magnificent prophecies of their glorious future and proclaim that their true source of happiness is but one, the return of Hashem to His beloved people. They sorely long for the privilege of sensing the presence of Hashem amongst them and feeling the closeness and love He has for His people. They resolve that they will be gladdened and happy only through His return to them. The Rambam in his commentary to the

Mishna Shanhedrin speaks about the various groups of people that believe in the ultimate reward that comes to one when they accomplish the Mitzvot of Hashem.

The first group thinks that the reward is Gan Eden where we enjoy every type of pleasure there is. A place where we eat and drink without any effort and we live in the most magnificent homes, we sleep in the most comfortable beds with silk covers and tapestry. A place surrounded with rivers of flowing wine and all kinds of pleasures at hand. Gehenim with all kinds of pain and suffering is the opposite of this potential good.

The second group thinks the great reward is the days of Masiah. Then we will all live like angels with eternal lives, and we will dominate the world. The land will give forth woven clothing and baked bread, and all kinds of instant pleasures. The worst thing is to not be included as part of those days, therefore we should all do Mitzvot to take part of those days.

The third group thinks the greatest reward is the resurrection of the dead, when we will be reunited with all our loved ones from the past. The worst thing is not being in those days and missing that opportunity.

The fourth group thinks that the pleasures are here and now. If we do the Mitzvot then

we will obtain all the goodness in this world. If we don't, we live miserable lives.

The fifth group thinks it's the combination of all of the above as one.

The Rambam explains that these beliefs are all NOT TRUE! Rambam gives a parable of a young child who receives a candy as incentive to study. As he gets older it's a toy and then a bike. Later it becomes a car or a good Shidduch opportunity, a job and a reputation of being a smart man etc. However, the real pleasure a person receives from studying is that they have obtained knowledge and becomes a person that is complete.

The same is with doing the Mitzvot and studying Torah. The greatest pleasure and reward is having that close relationship with Hashem. When you are part of Hashem's world all of the other pleasures are futile, even the lofty ones where we become angelic. The resurrection and mashiach too, are all simplistic in comparison.

Once upon a time there was a king that had a very rebellious son and he sent him out into exile in a faraway land. Over time he became a farmer like everyone else and he had a dream if he can only have a gazebo on his field so he can rest from the sun once in a while. One day the king missed his son so much that he traveled to the far away land

to see how he was doing. Before the king arrived there was an announcement in all the villages that he was coming and it's an opportune time to go and ask the king for a gift. The king was thinking that his son would request to return home and he would embrace him and take him home. Finally the day came and the king met his son the farmer and the king asked him, "what I can grant you sir?" The son replied all I want is a small hut in the field so I can cool off from the hot sun.

Mashiach, Techiyat Hamaytim and living eternal are good but there is nothing like going home to Hashem and being his son again. We should all just yearn to be embraced by Hashem and live with Him as one; that is the greatest and best pleasure. We yearn every day for mashiach but it is not simply for the reason of ending the suffering of this life. Rather it is a means to get closer to Hashem. The Techiya and angelic life is not simply to see our loved ones and live eternally, rather to be eternally connected to Hashem.

Shana Tova to all my dear friends
AARON
Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	7:01PM
MINCHA TENT	7:00PM
MINCHA/KABALAS SHABBOS 18 DOWNSTAIRS	7:11PM
SHKIYA	7:19PM
MINCHA 20 FORSHAY	7:10PM
SHACHRIS VASIKIN-DAF YOMI SHIUR	5:59AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM & 6:00PM
PIRCHEI	2:00PM
DAF YOMI	6:20PM
PIRKEI AVOS 3&4	6:40PM
MINCHA SHALOSH SEUDOS	7:00PM
SHKIYA	7:18PM
MARRIV	7:58PM & 8:03PM

WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ	
S 6:10	See Page 8
W 6:13	T 6:14
F 6:15	
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
See Page 8	
W 5:25	T 5:38
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
See Page 8	
W 6:45	T 6:55

SEPTEMBER 09 – SEPTEMBER 14

NEITZ IS	6:30 - 6:35
PELAG IS	5:56 PM - 5:50 PM
SHKIA IS	7:13 PM - 7:08 PM
MAGEN AVRAHAM	9:06 AM - 9:08 AM
GRA- BAAL HATANYA	9:42 AM - 9:43 AM

SHABBOS WEATHER

FRIDAY	79°
SHABBOS DAY	76°

WEEKDAY MINYANIM

שחרית		מנחה ומערב	
כותרת	20 Forshay	12 MIN. מערב	18
6:15AM	18 Forshay Mon-Fri	תקיעה מנחה	18Tent
7:00	18 ↓	AT שקיעה	20 Tent
7:30	18 Tent	20 MIN. מערב	18Tent
8:00	18 ↓	50 MIN. מערב	18Tent
8:30	18 Tent		
9:00	18 ↓	מערב	
9:30	18 Tent	פולג	18 ↓
10:00	18 ↓	AT שקיעה	18 Tent
10:30	18 Tent	10 MIN. מערב	18Tent
11:00	18 ↓	30 MIN. מערב	18Tent
		60 MIN. מערב	18Tent
		8:30	18 Tent
		9:00	18 Tent
		9:15	18 Tent
		9:30	18 Tent
		9:45	18 ↓
		10:00	
		10:15	
		10:30	
		10:45	
		11:00	
		11:15	
		11:30	
		11:45	
		12:00	
		12:45	

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA	5:40	PLAG	5:59
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THE HANAHALA & MISPALLELIM OF
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מזל טוב

TO OUR DEAR FRIENDS

HEATHER & LAZER SCHEINER

UPON THE ENGAGEMENT OF THEIR DAUGHTER

Sarah Aydel
TO
Yudi Steinmetz

SON OF FAIGE & SHLOIME STEINMETZ



RABBI COREN

NITZAVIM AND ROSH HASHANA

There are many connections between Parshas Nitzavim and Rosh Hashana. One of the main themes that often fall by the way-side is the power of unity on Rosh Hashana. We can easily lose focus of our relationship to each other when we are busy trying to work things out between ourselves and Hashem. Why is unity so essential for Rosh Hashana?

A good example of how powerful unity is can be seen from the explanation given by the Zohar on the first words of the parsha—"atem nizavim hayom." The Zohar uses the word 'hayom' and is referring to Rosh Hashana. It goes on to explain the story of the isha hashunamis--the lady that hosted Elisha the prophet and gave him a place to sleep and eat. When he was departing he asked

her if there is anything she would like him to speak to the king about on her behalf and her response was "bsoch ami anochi yosheves." The Zohar believes that Elisha was not referring here to a human king but rather he was offering to give her some special inside help with the king of kings and her response was "No thanks, I would rather be counted with everyone as opposed to being considered an individual." We learn from this that when a person makes himself part of the tzibur he has more protection than an individual even with the help of a prophet. This is a very powerful message for us as we move towards Rosh Hashana.

The Alter from Kelp writes that this was one of the main themes during the month of Elul leading into Rosh Hashana because in order to crown the king of kings—Hashem-- we must make sure that His servants are getting along. Without this harmony, the king doesn't really have an honorable nation. What can be splendid to the king than the fact that every-

one is in synch and he is being honored in a unified manner?

As I was leaving to go to Uman for the week and Shabbos before Rosh Hashana, one of my friends stopped me and asked where I was going. When I told him, he asked why.

It's a very good question both halachically and from a hashkafic point of view. Indeed, the poskim discuss the question of a husband leaving his wife for Rosh Hashana .

For those who have a true tradition passed down from their parents it isn't so debatable but for those without a real family minhag there is much to analyze. In fact this is one of the biggest questions posed to me from married men. The answer varies and depends on many considerations such as whether there is a wife who is expecting a baby any day and whether the wife is ok with accepting a shaliach for the bris. What if the wife prefers that the husband goes (yes, this does happen!) believing that it would

be better for her if he went?

[It's the not the time now to paskin this Shayla; each person should ask there rov.]

However, I can tell you from my own experience that Rosh Hashana in Uman is euphoric and above nature. It is an occurrence of unity that is very hard to find any other time. The thousands of different Jews from all parts of the world merge together as one big family. Where does this whole event come from?

The answer can be found in the teaching of R Nachman in chapter 282 which is called Azamra—I will sing to Hashem. Rav Nachman explains how a person is instructed to always look for the nekuda tova (a good point in another person and the more one does this the higher he elevates them. This concept permeates the atmosphere in Uman and as I mentioned above this is crucial for the success of Klal Yisrael as a whole and as an individual for a successful Rosh Hashana.



**PARSHA
SNAPSHOT**

LAZER SCHEINER

The Gemara in Megillah 31B teaches that we read the tochacha in parshat Ki Savo before Rosh Hashanah in order to accomplish Tichleh Shanah U'kelaloseha, Tachel Shanah U'birchoseha. We want the previous year's curses to be completed in order that we should begin the New Year with all its blessing. The Sefarim explain that since we read Ki Savo last week, this Shabbos begins the New Year and its blessing.

Rav Schorr in the Ohr Gedalyahu explains that we can see within the parsha a reference to Rosh Hashanah and its judgment. The Zohar Hakadosh explains that every time it says Vayehi Hayom it is a reference to Rosh Hashanah. And the parsha begins with the words Atem Nitzavim Hayom Kulchem. You all stand before me today. The word Hayom can also be taken as a reference to Rosh Hashanah. The pasuk continues, Rasheichem Shivteichem, etc. The pasuk continues listing the different members of Klall Yisrael, Zikneichem, Shotreichem, etc. What is the point of listing all the different members and groups of Bnei Yisrael that were standing there?

The Ramban teaches that the way to understand these pasukim is as a Klall U'Prat, the general and then the specific. First Moshe Rabbeinu mentions Rasheichem and Shivteichem. This refers to the people who have a leadership position, and the word Shivteichem refers to the general groupings of the tribes. And afterwards the Torah lists the individuals. Zikneichem and Shotreichem refer to the leaders, and then Tapchem, Nesheichem, etc. is a listing of the individuals who include the tribes, the regular members of Klall Yisrael. Every member of the Jewish people receives mention as those standing before Moshe Rabbeinu in order to establish the bris with Hashem.

If we apply this to our understanding above that the word Hayom is a reference to Rosh Hashanah, we can learn something about the nature of the judgment of the day. On Rosh Hashanah we stand before Hashem in two distinct roles. Firstly, we stand before Hashem as members of the Klall. During the Aseres Yemei Teshuva we refer to Hashem as HaMelech Hakadosh. We emphasize the fact that we are the subjects and the people of Hashem. There is no king unless he has a nation. We can't stand alone on Rosh Hashanah; we can only stand in judgment as part of the nation of Israel with its history and its connection to its past and its forefathers. This is the meaning of the words Kulchem, Rasheichem, and Shivteichem.

But then all the individuals of Klall Yisrael are mentioned. This is to indicate that there is a judgment of the individuals as well. We need to have our own personal merit and be judged according to our individual acts as well. The Ohr Gedalyahu teaches an important lesson from this. Often times we tend to rely too much on the Klall. We are satisfied when we live in a Torah community. We want to make sure we are in a good, serious environment for us and our families. But whether we live up to such standards is subordinate. We tend to rely too much on the zchusim of the Klall. The parsha teaches that we must stand before Hashem as individuals as well. As the Ramban teaches, there is the Klall and the Prat. We must make sure we are worthy on both counts. Yehi Ratson that on this Rosh Hashanah we should all be worthy individual members of Klall Yisrael and be written in the Book of Life, the Book of Tzadikim Gemurim.



**RABBI BERACH
STEINFELD**

In Devarim, Perek Chof Tes, posuk chof ches it says that the hidden belongs to Hashem whereas the open and what is public belongs to us and to our children. Rashitells us the dots that are seen above the words "us and our children" in the Sefer Torah teach us that even regarding the open and public things the Jews were not responsible for one another until they arrived in Eretz Yisroel. We learn the concept of arvus from this. Arvus refers to the fact that not only am I responsible to do mitzvos and refrain from doing aveiros, I am responsible that my fellow Jew does his mitzvos and does not do aveiros.

There is a concept of shomea ke'oneh regarding mitzvos where one says something and another person is yotzei. This mitzvah can extend itself even in the case where the person being motzi the other person has already fulfilled the mitzvah; he is just doing it to be motzi the other person. This could be done since he has the concept of arvus. Rashi in Rosh Hashana explains that the reason why one can be motzi another person even though he already fulfilled the mitzvah is because since a person has a responsibility to make sure the other person does the mitzvah, it is therefore as if he himself did not fulfill his obligation of the mitzvah since he must make sure the other person is mekayem the mitzvah.

The Tzlach says that the din of arvus is only applicable for mitzvos min HaTorah not De'Rabbonon. The Tzlach explains this based on the Rambam who says when it comes to a loan, if Reuven guarantees the loan for Shimon, it is only on a fixed loan. If Reuven says I will guarantee any loan that you lend Shimon that would not make Reuven liable since a guarantee may only be made on a fixed amount. The same holds true with mitzvos; if it is min Ha'Torah, it is a fixed amount whereas mitzvos MiDe'Rabbonon could be unlimited. Therefore, there is no arvus for mitzvos De'Rabbonon.

We find that there is arvus regarding reading of the megillah. How could that be if it is a mitzvas DeRabbonon? A woman is only mechuyev to say Birkas Hamazon miDe'Rabbanan. Is there an application of arvus regarding a woman? The same question can be asked in the case of being motzi a kotton regarding any mitzvah since the kotton is only mechuyev miDe'Rabbonon. Is there an application of arvus regarding a kotton?

We could explain this concept of arvus with a kler of the reason for arvus. One way of looking at it is that a person is responsible that another person should not get punished for not doing a mitzvah. Another way of looking at it is that a person becomes the shaliach of the person who needs to do the mitzvah.

In the case of megillah, the mitzvah of "Lo sasur" which is the makor in the Torah for all mitzvos De'Rabbanan brings about a din of arvus. Regarding women and children it would depend on the above reasons. If the reason is to keep the person from not getting punished, then children who have no responsibility as far as punishment goes would not have a din of arvus. The same would apply to women who don't have the mitzvah min HaTorah so there would be no punishment involved. In contrast, if the din is because of shlichus, then if the person has any shaychos to the kiyum haMitzvah then there would automatically be a din of arvus regarding both women and children since the Torah gives the man a shlichus to be motzi the women and children.

Le'maaseh, this is a machlokes achronim; it therefore would behoove the people being motzi women and children not to have been yotzei their mitzvah first so that they can be motzi them in the mitzvah.

Let us hope we will all show arvus to one another and help bring the geulah closer.



RABBI NACHUM SCHEINER

ROSH KOLLEL



TERUAH - LONG OR SHORT? THE MACHLOKES RASHI AND TOSFOS

I would like to share some more highlights of the recent shiur that I gave on the topic of the proper length of the different sounds of the shofar.

We previously discussed the machlokes between Rashi and Tosfos as to what is the correct length of a tekiah and a teruah. There is a machlokes whether a teruah consists of three short sounds or nine short sounds. According to Rashi it is enough to blow three short sounds and according to Tosfos one must blow nine short sounds. The length of the tekiah will also depend on this machlokes. According to Rashi it is enough to blow the tekiah which is the length of three short sounds, whereas according to Tosfos one must blow the length of nine short sounds.

THE OPINION OF RASHI CAN ALSO BE A CHUMRA

As has been explained, Rashi's opinion is usually a kula, allowing for a short tekiah or teruah. But it can also be a chumra, in certain situations. Let us talk about the following scenario: one is up to the set

of tr"t and when blowing the teruah he got stuck in the middle of the teruah, blowing only three short sounds. According to Tosfos, that is not a valid teruah and one can blow over the teruah and 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 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. Thus, if one wishes to satisfy all opinions – the opinion of Rashi and Tosfos – one should be required to start again that set of tr"t. This is, indeed, the ruling of the Chayei Adam (142:12) that one should be machmir both ways and start over the row.

The Eleph Hamagen (a commentary on the Mateh Efraim) quotes an interesting compromise mentioned by the Maharsham in his classic sefer Daas Torah (590:8). He suggests that this may depend on the concept of mitzvos tzrichos kavanah (to fulfill a mitzvah, one must have in mind to fulfill the mitzvah). When one started to blow nine sounds, he was trying to fulfill the mitzvah according to Tosfos and was not willing to suffice with the three sounds, which is good according to Rashi. Therefore, the three short sounds that he blew are not a fulfillment of a mitzvah and should not be a hefsek.

He takes this a step further

and suggests that this concept should only apply on the first day of Rosh Hashanah, when blowing the shofar is a Scriptural command. Then the regulations of mitzvos tzrichos kavanah will apply and we can invalidate a sound blown without the proper intent. However, on the second day, when the shofar blowing is of a rabbinical nature, we will not apply the regulation of mitzvos tzerichos kavanah and the sound blown, even with a different intent will be halachically valid and will cause the connection between the first and last tekiah to be lost. Thus, it will come out an interesting twist, where the second day of Rosh Hashanah will be stricter than the first.

The Eleph Hamagen, however, takes issue with this innovation. He asserts that the concept of mitzvos tzrichos kavanah is only applicable in a case when one has in mind not to fulfill the mitzvah. But in this case, he does have in mind to fulfill the mitzvah of blowing a teruah. If so, why should we assume that he does not want to follow the opinion of Rashi? He does want to fulfill the mitzvah according to any way that he will fulfill the mitzvah. The Maharsham then brings the Orchos Chaim and the Hadras Kodesh, who rule that even on the 2nd day you were not yotzei, because it is like one who had in mind not to fulfill the mitzvah, which negates the mitzvah fulfillment, even by a dirabanan.

However, the Mikraei Kodesh (Yamim Nora'im 18) rules that

this is considered having in mind to fulfill the mitzvah and one must therefore blow over that set. The same ruling is given by the Minchas Yitzchok (7:38:1) and Rav Elyashiv (Ashrei Ha'ish 3:16:12).

The Elef Lamagen on the Mateh Efraim (597) also writes that one should be concerned with both opinions and blow over. He adds that although the Magen Avraham and the Mishna Berura do rely somewhat on Rashi, since we are dealing with a safeik d'oraisa, one should definitely be concerned with both opinions and blow over. But this whole discussion is only in regards to the teruah, but if one blew a short tekiah at the end, since according to Rashi, he is done and according to Tosfos it is meaningless, one can just blow over that tekiah.

IN SUMMARY

There is a machlokes between Rashi and Tosfos as to what is the correct length of a tekiah and a teruah. Although Rashi's opinion is usually a kula, there is a case where it can also be a chumra: if he blew a short teruah, blowing another teruah will constitute a hefsek. As always, this shiur is available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.

Wishing the entire kehilla a Wonderful Shabbos and a Kesiva Vachasima Tova,

Rabbi Nachum Scheiner

A NIGHT TO REMEMBER On the Essence of Rosh Hashanah



RABBI YY JACOBSON

this brief conversation between teacher and students? In a few words, a poverty-stricken Jewish teacher in a small shtetl in Russia gave his seven-year-old students the core, the essence, the very marrow of Jewish existence, of Jewish thought.

Now he needed not explain to them why they should marry Jewish girls, continue living as Jews, be proud of their Jewishness, as so many teachers and educators today. It was more than obvious: Who would want to miss out on the opportunity of coronating G-d...

But why does G-d need us to coronate Him? If G-d created us, does He really need us to declare Him king; He is the boss regardless? And what does it mean that G-d is our king? Imagine you assemble 1,000,000 ants and declare yourself king over them. When 50,000 of them then turn left instead of right, you kill them in a single instance. Does that make you king over them? G-d gave us our entire existence; our entire being and life force are from Him. Relative to Him we are far smaller and far less significant than an ant in the presence of a human. Can He then said to be our king? Is that not an insult for Him?

Yet here lay one of the great and daring ideas of Judaism. G-d, the perfect endless one, desired to be king not through power or by the dictates of nature. He desired to be chosen as king; He wanted a relationship with someone distinct of Him who would freely choose to construct a bond with G-d.

So an infinite, omnipotent G-d suspends His infinity, suppresses His endlessness and concealed His omnipotence, in order to allow space for an intelligent, independent and self-oriented human being who is then capable of choosing G-d as his or her king.

THE NIGHT

This, the spiritual masters explained, is the meaning of Rosh Hashanah, the day when the first human was created. It is the day when small, frail, vulnerable and lowly human beings invite G-d to serve as their King.

G-d could place His own crown on His head, but then He would be a dictator, not a king; the relationship would be coerced not chosen. So G-d waits all year for this great moment for which the entire universe was created – the moment when you and I coronate Him as our king.

Rosh Hashanah is the most moving day in the Jewish calendar. More than any other day, it embodies the meaning of human existence and the vulnerability of a G-d who linked His fate to man's.

RABBI NACHUM SCHEINER
MONSEY, NY

מוהל מומחה
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UFARATZTA

THE MOLED WILL BE MONDAY MORNING 8:17 AND 10 CHALOKIM

The Alter Rebbe (Baal Hatanya V'shulchan Aruch Harav) related: When I was in Mezritch I heard from my Rebbe, the Maggid, in the name of the Baal Shem Tov: The seventh month - Tishrei, first of the months of the year, is blessed by G-d Himself, on Shabbos Mevarchim, the last Shabbos in the month of Elul. With this power Israel blesses the other months eleven times a year.

====Hayom Yom Elul 25

Editor's note: To receive Hashem's blessings, you have to make a keily - vessel to accept the blessings. The Zohar kadisha* says if a person shows a happy face down here they show him a happy face from above. This makes a perfect vessel to be judged favorably from above. The Rebbe in a letter writes that it is appropriate that all Anash* should be told about this.

*Anash = acronym of Anshey Shlomeino, meaning people looking out for each other.

29th of Elul Tzenach Tzedek's - 3rd Chabad Rebbe - Birthday, 1789

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THE ESSENCE

How much of Judaism is compressed in

HAPPY CORONATION NIGHT.



PARSHAS NITZAVIM

MIRROR MIRROR ON THE WALL

"בפיך ובלבבך לעשותו"

True change is possible- if we would only open our hearts.

As we approach Rosh Hashanah, the Day of Judgement, we must ask ourselves some important questions. Are we busy judging our fellow Jews or do we accept them as family despite their differences? Do we buy into the idea that Judaism is an elitist religion? That there is some sort of spiritual point system we are all subject to? And what happens if we fall short of the mark or if others, according to what we see, do not "make the grade." Are our neshamos, demoted, so to speak, and not worthy of respect?

The Yismach Yisroel, the leader of the Aleksander Chasidim around the turn of

the 19th century in Poland was well known for his piety as well as his love of every Jew. Before the Holy Days, a Baal Tokeah from a neighboring town, did not leave the Rebbe alone. "What is the meaning of the mitzvah of shofar?"

The Rebbe refused to answer.. So the man persisted.. Day after day after day..finally the Rebbe replied- "You may not fully understand ..but if you insist, I will tell you. The meaning of the shofar blasts are to create within ourselves a deep and heartfelt love for every single Jew, despite their actions...not only those who keep our Torah. We must love those Jews who do not observe any of the mitzvos at all!" The shofar blowing exists to teach us that every Jew is holy...and it is our job to love them.

The message is clear but we must internalize it. If we want Hashem to judge us favorably despite our faults- we must judge others favorably despite their shortcomings.

It's that simple.

Or maybe it's not simple at all...

Years of looking at others and seeing their faults is a hard habit to overcome.

But if we want Hashem to see only the good in us- we must see only the good in others.

We can start at home. Our spouses, our children. We all know the 5 to 1 rule.. 5 times as many compliments as criticisms, but how many of us keep to that rule.

This year we must realize, once and for all, that the future is in our own hands- we can change our fate. By being positive, loving and supportive of our children and our spouses, by accepting everyone we meet without judging them, we can create a world that is different from the one we lived in last year.

Good Shabbos!

May we all be transcribed for a meaningful, joyous and healthy New Year. Kesiva Vechasima Tovah!

JOKES

Men & Money

"Mom, Dad, sit down. I have something very important to tell you," said Samantha, upon her return home from college after graduation. "I met a guy who lives near the college that I really like and we decided we are going to get married!" "Oh Samantha! I am so happy for you!" Gushed her Mom giving her a big hug, "I hope you two will be really happy together! I can't wait to meet him!" "Tell us more about him" said her Dad, "does he have any money?" "Oh Dad! Is that all you men ever think about? That was the first question he asked me about you too!"

Son-In-Law

A very successful businessman had a meeting with his new son-in-law. "I love my daughter, and now I welcome you into the family," said the man. "To show you how much we care for you, I'm making you a 50-50 partner in my business. All you have to do is go to the factory every day and learn the operations." The son-in-law

interrupted, "I hate factories. I can't stand the noise." "I see," replied the father-in-law. "Well, then you'll work in the office and take charge of some of the operations." "I hate office work," said the son-on-law. "I can't stand being stuck behind a desk all day." "Wait a minute," said the father-in-law. "I just make you half-owner of a money making organization, but you don't like factories and won't work in a office. What am I going to do with you?" "Easy," said the young man. "Buy me out."

I haven't spoken to my mother in law for 6 months now... apparently, it's rude to interrupt!

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Selichos Schedule

Erev Rosh Hashana

Motzaei Shabbos Selichos 10 PM & 1:00 AM 18 main

5:20 AM Neitz

6:00AM 20 Tent

7:00 AM -8:00AM—9:00AM - 18 Main Floor

Aseres Y'mei Teshuvah)

Neitz Minyan 5:55 AM 20 Forshay Rd.

5:45-6:30 -7:00-7:30-8:00-8:30-9:00 -9:30-10:00-10:30 (18 Main)

There will be Night Selichos 18 Forshay 10:00 PM & 1:00 AM

Erev Yom Kippur

Neitz Selichos 6:00

15 Minutes Before Each Shachris

18 Main Floor

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בס"ד

מנחה ומעריב לצום גדליה

תשע"ט

מנחה 18 Main Bais Medrash

1:30	4:30
2:00	5:00 18 Tent
2:30	5:30 18 Tent
3:00	6:00 18 Tent
3:30	6:30 18 Tent
4:00	

מנחה followed by Maariv:

5:25	פלג מנין	18↓	5:52	at פלג	18↓
6:45	שקיעה מנין	18 Tent	7:11	at שקיעה	18 Tent
7:10	at שקיעה	20 Tent	7:35	20 min after שקיעה	20 Tent
7:35	25 min after שקיעה	18 Tent	8:00	50 min after שקיעה	18 Tent

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COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

ראש השנה תשע"ט
SCHEDULE

SUNDAY

Erev Rosh Hashana

כ"ט אלול / 9 SEP

Slichos	see separate flyer
Early Mincha	1:30, 3:30 PM
Candle Lighting	6:57 PM
Mincha	7:05 PM
CHABAD	6:58 PM
Shkiya	7:15 PM
Maariv	

Both Days:
Shofar for
Woman: 5:45 pm
18 Main

MONDAY

1st Day Rosh Hashana

א' תשרי / 10 SEP

Shacharis Vasikin	5:45 AM
SHOFER (not before)	8:00 AM
FOLLOWED BY DAF YOMI SHIUR	
Shachris	9:00 AM
SHOFER (not before)	11:20 AM
Shachris (Bais Chabad)	10:00 AM
SHOFER(Bais Chabad)	12:15
Early Mincha	1:25 PM
Mincha followed by Daf Yomi	6:00 PM
Tashlich	
Mincha/Tashlich Chabad	6:30pm
Mincha (3 rd minyan)	6:55 PM
Shkiya	7:14 PM
Maariv	7:54 PM

TUESDAY

2nd Day Rosh Hashana

ב' תשרי / 11 SEP

Shachris Vasikin	5:45 AM
SHOFER (not before)	8:00 AM
FOLLOWED BY DAF YOMI SHIUR	
Shachris	9:00 AM
SHOFER (not before)	11:20 AM
Shachris (Bais Chabad)	10:00 AM
SHOFER (Bais Chabad)	12:15PM
Early Mincha	1:25 PM
Mincha followed by Daf Yomi	6:00 PM
Mincha (3 rd minyan)	6:55 PM
Shkiya	7:13 PM
Maariv	7:59 PM

בית מדרש אור החיים

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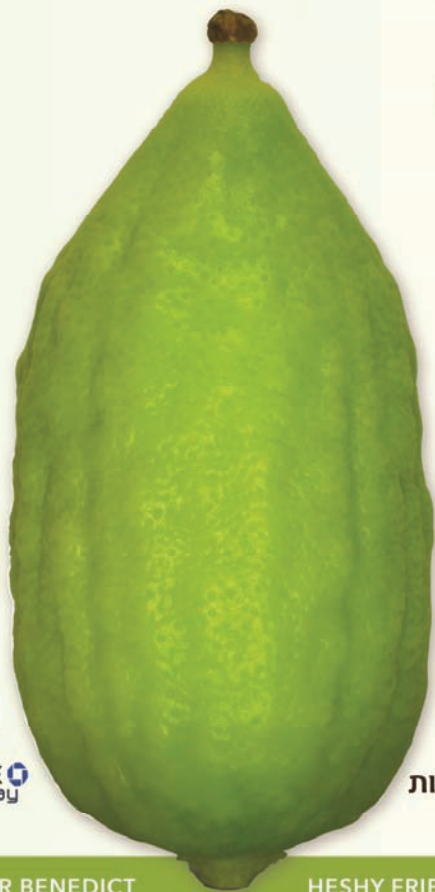
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ח' תשרי Monday - צום גדלי' Wednesday

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צום גדלי' 2:00-7:00pm

Thursday 5:00-7:00pm

Sunday 12:30-7:00pm

Monday 4:00- 9:30pm

A SIMPLE SECRET FOR A GREAT YEAR

Benjamin A Rose

The Mishna says in Rosh Hashana that there are four judgment days in each year; Pesach, Shavuos, Rosh Hashana, and Succos. The gemara explains that each day has a related Korban to help achieve a good judgment. On Pesach Hashem judges the grain in the field therefore in his kindness he gave us the mitzva of Korban Omer in order that with this mitzva of sacrificing the grain, Hashem will judge the grain favorably and bless us with an abundant crop. On Shavuos when Hashem judges the fruits of the tree we bring Bikurim, the first fruits, as a present to the Kohen in the Bais HaMikdash. On Succos it's time to judge the winter rain so we pour water on the Mizbei'ach (Alter).

What about Rosh Hashana when Hashem judges people, what Korban do we bring to assure a good year? Rav Shlomo Zalman answers that for the Korban of Rosh Hashana, Chazal point out that the Torah says "Va'Asisem Olah" you should make a Korban Olah, instead of the more typically used word "V'Hikravtem" you should sacrifice. The mefarshim say that this means that each person should make himself the Korban. How does one make himself a Korban? Rav Sholomo Zalman says by voluntarily standing before Hashem and subjecting ourselves to the judgment for the upcoming year we are accepting Hashem as our King. If we stand there in fear and awe understanding that everything hinges on these few moment in Shul and believe this with our whole heart we have sacrificed ourselves to the King of all Kings. If we bring this Korban (ourselves) we will be assured of having a great year!

“I Was Suddenly Delivered a Summons to a Trial”



My life was calm and normal until I discovered I was under surveillance, my phone was tapped, I had been filmed and every step I took was recorded. Now I got the summons for the trial that may turn over my entire life!

Hidabroot

I can't believe that I am writing this, but since tomorrow the censor's order will be removed I have to tell you about these frightening developments that are turning

over my life:

For a year I was under a covert investigation!!!

The investigation including being under surveillance, wiretapping my phone calls and recording all my meetings and activities.

The investigators collected material from my past, interrogated and questioned the people close to me and today they know a lot more about me than I know myself.

My situation is worrisome because many people were involved, and if God forbid I can't extricate myself from the situation, it will bring an economic, mental and physical disaster on me and my family.

According to information I possess, my legal situation is shaky and I'm going to spend the next month preparing evidence to improve my standing at the hearing which was set for exactly another thirty days.

I know that it will be a tough legal struggle. I have hired the best criminal lawyers and I only pray that they will prove my innocence in this fateful trial of my life.

What scares me the most of all is that I am not being judged by a regular judge, but by a top justice who is astute at sizing up a person. He has a reputation that nothing escapes him and nothing remains hidden from him.

I discovered that my political connections, my money, and even my eloquence are useless in my present situation.

He will judge me only by my actions and my thoughts!

However, he granted me a compassionate and kind motion by allowing me a month to prepare, a month where I can retract some of my actions and improve my ways and behavior. I hope to take advantage of it and come to my fateful trial ready.

This trial will determine the future of myself and my family, and will also determine my financial, public, medical and mental well-being.

* On Rosh Hashanah, the Day of Judgment, we will stand before our Creator, as individuals and as a group, and will be judged for our actions and our misdeeds. We will be given a verdict for life or death, for success or failure, for better or worse. *

פרשת נצבים ראש השנה

מהות מצות שמיעת השופר והתשובה שיש בו

הרמב"ם בהלכות תשובה פרק ג' הלכה ד' וז"ל: אע"פ שתקיעת שופר בראש השנה גזירת הכתוב, רמז יש בו, עורו ישנים משינתכם ונרדמים הקיצו מתרדמתכם וכו' עכ"ל.

רבינו מכליל את גדר הדין של שופר בהלכות תשובה ולא בהלכות שופר עצמו, והיינו שעצם החפצא של השופר יש בו תשובה, וזה בעצם שמיעת השופר גופא, ויש לבאר את גדר הדבר.

ומובא משל מעיר של טיפשים שהעבירו לאחד מגדולי הטיפשים כסף ללך לעיר הגדול ולראות איזה כלי יהיה שווה ערך לקנות לקדם את עיר הטיפשים, כשהגיע לכיוון העיר ראה עשן רב וחצוצרות תוקעים, וכל שתקע החצוצרה נכבה האש, אזי רכש לעיר הטיפשים חצוצרה לכבות האש, אז בשונו לעירו היה אש ורצו כולם לחצוצרה לתקוע אבל האש לא פסק, עד שעבר פיקח ואמר להם שהחצוצרה היא רק לעורר שצריך להביא מים ולכבות האש, וזה הקול שטמון בחצוצרה, שיבינו שזה הזמן לכבות האש.

"רמז יש בו" כתב רבינו שהרמז הזה היינו בו על ידי התקיעה, ומובא משמיה דהגרי"ז זיע"א שלשנן דברי הרמב"ם שוב ושוב ושוב עד שזה יהיה מעורר בשעת התקיעה ממש, כעין החצוצרה לאש שבועה, ועל ידי שמשנן את דברי הרמב"ם יתעורר האדם בשעת התקיעות לשוב אל ה' וללך בדרכיו, ולעקור את הגירסה דינקותא והמלמודה, ולהתחדש התחדשות חדשה בכל העבודות ה' להיות כעבדים ויעיד עלינו יודע תעלומות באותו רגע של התעוררות שלא נשוב לאותו דרגה לעולם ונוסיף לראה ליראה, והתחזקות תמידית, וזהו עבודה גדולה לייצר את השופר למעוררה, אבל זהו שכתב שרמז יש בו בעצם שמיעת ההנחה והלילה.

כתיבה וחימה טובה

דוד יהודה פיירסטון

Yes, you too have been under surveillance a year — "an eye saw, an ear heard, and all your deeds were written in a book." You too can change your legal standing for the better. Remember that to our good fortune, the king is going out to the citizenry this month and will listen personally to you.

Utilize the coming month, get ready for your decisive trial and do everything to be better, more humane and more loving.

Elul 5778 - "I am to my beloved and my beloved is to me."

The month of mercy and forgiveness, a month of blessing!

STRAIGHT FROM THE HEART

Torrents of rain beat down on his face, but the tempest did not prevent chassidic master Rabbi Leib Sarah's from reaching the village. It was only several hours before the beginning of Yom Kippur. He was some distance from his intended destination, but he was relieved to learn that in this village too there would be a minyan (quorum of ten) with which to pray--eight local villagers would be joined by two men who lived in the nearby forest.

Rabbi Leib immersed himself in the purifying waters of a river which ran by the village in preparation for the holy day, ate the meal which precedes the fast, and hastened to be the first in the little wooden synagogue. There he settled down to recite the various private devotions with which he was accustomed to inaugurate the Day of Atonement.

For a few long, long moments they stood in silence face to face, the tzaddik and the apostate... One by one the eight local villagers arrived in time to hear the words of Kol Nidrei. Together with Rabbi Leib there were now nine. But there was no minyan, for it transpired that the two Jewish foresters had been imprisoned on some malicious libel.

"Perhaps we could find just one more Jew living around these parts?" asked Rabbi Leib.

"No." the villagers all assured him, "there's only us."

"Perhaps," he persisted, "there lives here some Jew who converted out of the faith of his fathers?"

The villagers were shocked to hear such an odd question from the stranger. They looked upon him quizzically.

"The doors of repentance are not locked even in the face of an apostate," Rabbi Leib continued. "I have heard from my teachers that even when one poles about in the ashes one can light upon a spark of fire..."

One of the villagers now spoke up.

"There is one apostate here," he ventured. "He is our paritz, the squire who owns this whole village. But he has been sunk in sin for forty years now. You see, the gentile daughter of the previous squire fell in love



with him. So her father promised him that if he converted and married the girl, he would make him his sole heir. He didn't withstand the temptation, so he did exactly that.... They had no children, and his wife died many years ago; he now lives alone in his great big house. He is a cruel master, and deals especially harshly with the Jews on his land."

"Show me his mansion," said Rabbi Leib.

He removed his tallit in a flash, and ran as fast as he could in the direction of the mansion, with his white skullcap on his head and his white kittel billowing in the wind. He knocked on the heavy door, opened it without waiting for a response, and found himself confronting the squire. For a few long, long moments they stood in silence face to face, the tzaddik and the apostate. The latter's first thought was to summon one of his henchmen to seize the uninvited intruder and hurl him into the dungeon in the back yard. But the luminous countenance and the penetrating eyes of the tzaddik softened his heart.

"My name is Leib Sarah's," began the visitor. "It was my privilege to know Rabbi Israel, the Baal Shem Tov, who was admired also by the gentile noblemen. From his mouth I once heard that every Jew should utter the sort of prayer that was first said by King David: 'Save me, O Lord, from blood-guilt.' But the word used for 'blood' (damim) can also be translated as 'money.' So my teacher expounded the verse as follows: 'Save me, so that I should never regard money as my Lord...'

"Now my mother, whose name was Sarah, was a holy woman. One day the son of one of the local gentry took it into his head to marry her, and promised her wealth and status if she would agree, but she sanctified the name of Israel. In order to save herself from that villain she quickly got married to an old Jewish pauper who was a schoolteacher. You did not have the good fortune to withstand the test, and for silver and gold you were willing to betray your faith. Realize, though, that there is nothing that can stand in the way of repentance. Moreover, there are those who in one hour earn their portion in the world to Come. Now is that hour! Today is the eve of Yom Kippur. The sun will soon

set. The Jews who live in your village are short one man to make up a minyan. Come along now with me, and be the tenth man. For the Torah tells us: 'The tenth shall be holy unto G-d.'"

"By the sanction of the Almighty, and by the sanction of the congregation, we declare it permissible to pray together with those who have sinned..." The squire paled at the words spoken by this white-clothed man with the singular face. And meanwhile, down the road, the eight local villagers waited in shul, huddled together in frozen dread. Who could tell what calamity this odd stranger was about to bring down upon their heads?

The door burst open, and in rushed Rabbi Leib, followed closely by the paritz. The latter's gaze was downcast, and his eyelashes were heavy with tears. At a sign from Rabbi Leib, one of the villagers handed the apostate a tallit. He enveloped himself in it, covering his head and face entirely. Rabbi Leib now stepped forward to the Holy Ark, and took out two scrolls of the Torah. One he gave to the oldest villager present, and the other--to the paritz. Between them at the bimah stood Rabbi Leib, and he began to solemnly chant the traditional tune for the opening lines of the Kol Nidrei prayer: "By the sanction of the Almighty, and by the sanction of the congregation, ...we declare it permissible to pray together with those who have sinned..."

A deep sigh broke forth from the depths of the broken man's heart. No man there could stand unmoved, and they all wept with him. Throughout all the prayers of the evening, and from dawn of the next day right until nightfall, the paritz stood in prayer, humbled and contrite. And as his sobs shook his whole body as he recited the confession, the other nine shuddered with him.

At the climax of the Neilah service, when the congregation was about to utter together the words Shema Yisrael, the paritz leaned forward until his head was deep inside the Holy Ark, embraced the Torah Scrolls that stood there, and in a mighty voice that petrified those present cried out: "Hear, O Israel, the Lord our G-d, the Lord is One!" He then stood up straight, and began to declare with all his might: "The Lord is G-d!" With each repetition his voice grew louder. Finally, as he cried it out for the seventh time, his soul flew from his body.

That same night they brought the remains of the paritz to burial in the nearby town. Rabbi Leib himself took part in the purification and preparation of the body for burial, and for the rest of his life observed the yahrzeit of this penitent every Yom Kippur by saying kaddish for the elevation of his soul.



יָרַחְיִי כַּלְּלָהּ YARCHEI KALLAH



Rabbi Yisroel Reisman The Bee's Honey

יהי רצון מלפניך... שתחדש עלינו
שנה טובה ומתוקה

May it be Your will... that You
renew for us a good and a
sweet year

One of the most widespread customs associated with the night of Rosh Hashanah is that of consuming various food items – e.g. carrots, leeks, beets, dates, pomegranates, head of a fish – for a good omen. Intending to serve as a source of merit for our upcoming year, we hope that we will be blessed with a new year filled with prosperity, success and productivity.

Of the many foods eaten, arguably so, the apple and honey serve as one of the main highlights. Taking an apple and dipping it into honey, we wish that the year we are about to embark upon be full of sweetness.

Yet, this is not the only instance in which honey plays a significant role in Judaism. In praise of the Land of Israel, the Torah tells us that it is a “Land flowing with milk and honey” (*Shemot* 13:5).



Nevertheless, there is a clear distinction between the nature of honey mentioned in this verse and that which we use on the night of Rosh Hashanah. As explained by Chazal (*Ketubot* 111b), the honey referred to in this Pasuk is that of date's honey. And as common custom has it, the honey used to dip our apple in on the night of Rosh Hashanah is that of a bee. Yet why is that so? Why in fact do we not use date's honey and instead resort to bee's honey?

As any keen observer would quite quickly notice, the manner in which honey is obtained from a date and a bee are strikingly different. When a date is crushed, its honey easily and smoothly flows straight out. Little more is necessary to attain the desired honey from within the date. It is in this respect that Eretz Yisrael is praised as a land flowing with honey. When the Jewish people abide by the Torah, the Land produces an overabundance of blessings, including sweet honey, which is easily obtainable and accessible by all.

But such is not the case with bee's honey. Aside from the arduous process which the bee undergoes in producing the honey, the concerted effort needed to procure the honey subsequently is not so simple and easy a task. Needing to contend with the bees and circumvent their stinging efforts used to protect themselves and their honey, only after much labor can one anticipate returning with anything.

Yet that is the very point. Our definition of a sweet new year is a year of effort and accomplishment, of labor and fulfillment. We are not simply looking to enjoy an easy year where we do not work and feel any sense of achievement. Quite to the contrary, we recognize that by exerting ourselves to confront challenging situations and overcome them, we will attain the sweetest life possible.

Such is the message of the bee's honey. A sweet year is a year of fulfillment, of attainment and of satisfaction. Yet we understand that such sweet feelings are only a byproduct of hard work and much effort. And that is best represented by the bee's honey. If we wish to enjoy such sweetness, there is no better place to look for it than the beehive.



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6 AM Rabbi Heller

9 AM Rabbi Stern

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 7AM, 8AM, 10AM**



A Song of Uman ©

*Does anyone care if I live or die, if I laugh out loud or if I cry?
 Or is there only apathy, "Oh what an awful tragedy
 If I only knew."
 If I could turn my head to the one on high, and beg Him to turn a loving eye
 But its been so long
 If someone could but show me how, I'd cry to Hashem right here and now
 All I hear is silence
 And in the throes of my despair, a word that whispers in my ear
 Uman - Uman
 Rosh Hashanah, once a year, a time when mountains quiver
 I try to weep and find the tears I try to moan and touch the fear
 Of the judgement You deliver
 How can I be close to You, with my stained soul, become a diamond not a piece
 of coal
 Uman - Uman
 Do I have to hurt and my neshoma bleed to change what may have been de-
 creed
 Uman - Uman
 Or can I dance, and sing out loud and feel your love and walk unbowed
 And be you child once again
 And I hear the Rebbe promise me, that he will be my guarantee
 If I would just hold out my hand
 Our Tatta in himmel will hold you tight, and pull you from the shroud like
 night
 And I begin to cry.
 Tatta Tatta I may have run away, let me hold Your hand, stand with me this day
 You are my father and I am still Your child, Look down at me and let me feel
 Your smile
 And wipe away my tears
 Uman Uman I hear can your song, I can feel a Rebbe who makes me strong
 And I am happy*

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לא תמיד אנחנו יודעים בדיוק מהו טעמו של היין ההונגרי, הטעם עומד לנו על קצה הלשון, טעם עמום שהנשמה עוד זוכרת מלמעלה, אבל היטב אנו יודעים מהו תחליף זול...

UmanWine.com

(כ) אמר משל שפעם אחת נסע סוחר גדול עם יין טוב אינגרישער [אונגרי]. פעם אחת

אמר המשרת והבעל-עגלה להבעל-הבית הלא אנו נוסעים בדרך הזה עם היין הזה, ואנו סובלים הצער כל כך תנו לנו לטעם מעט. ונתן להם לטעם מזה היין הטוב. לאחר ימים נתגלגל שזה המשרת נתועד יחד 295 עם שותי יין בעיר קטנה ושתי יין ושבו אותו מאד, ואמרו שהוא יין אונגרישער. אמר המשרת הנ"ל תנו לי לטעם ונתנו לו. ואמר אני יודע שאין זה יין טוב אונגרישער כלל, וגערו בו ודחפו אותו. והוא אמר הלא אני יודע שאין זה יין אונגרישער כלל, כי הלא אני הייתי אצל סוחר גדול כזה וכו' והם לא השגיחו עליו. ואמר, אבל לעתיד כשיבוא משיח אז ידעו כשיתנו יין המשמר, אזי לאחרים יוכלו להטעות ויתנו להם יין וואליחשין סטראוויצטיר ויאמרו להם שהוא יין הטוב המשמר, אבל לאנשי שלומנו לא יוכלו להטעות כי אנחנו טעמנו היין הטוב וכו':

סופי פרוסקה 6



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~Night Kollel~ RABBI NACHUM SCHEINER

KAPOS – KEEPING THE LEAVES OF THE LULAV TOGETHER

The lulav is called in the Torah: כַּפַּת תְּקָרִים. There is an important halacha that we learn from the wording of the pasuk. The word כַּפַּת means tied together, meaning that it should be a branch with the leaves held together. Although this is just a reference to the type of branch, the Rama (645:1) adds that it is preferable for the leaves of the lulav to actually be close together.

The Mishna Berura writes that there is a dispute in the Acharonim if the Rama is recommending that the lulav leaves be totally together or if they are spread out a little is also fine. The Levush explains the reason that they should be as close together as possible, because the closer they are together is a bigger fulfillment of “kapos,” having the leaves together.

In the sefer Toras Hadaled Minim, the author quotes Rav Elyashiv zt”l as saying that if there is a little space at the top – which often happens, especially after many days of shaking – that is fine. His son-in-law, Rav Ezriel Auerbach

shlit”a adds, that as long as when you put it down or when you shake it – it looks like it is together, that is also included in the preferable fulfillment of the mitzvah.

There is an interesting minhag that on Hoshana Raba we take off the rings, which are there to help keep the lulav leaves together. This minhag is mentioned by the rishonim and quoted by the Tur, as well as in Shulchan Aruch. This is alluded to by the word כַּפַּת, which is spelled without a vuv, which has the numerical value of 6. This teaches us that, the lulav leaves only need to be together on the first six days.

COMMUNITY KOLLEL NEWS:

I gave a shiur at the Night Kollel, learning Hilchos Lulav. The shiur took place on Thursday night, August 30 – on the topic: “Defining the p’sul of a split lulav – its form and size.” There was also a demonstration with a lulav.

I also gave a shiur at the Kollel Boker on the topic of Hilchos Tekias Shofar: “Options of Rashi & Tosfas on the length of Terua, with practical applications.” See Halacha Corner for more details.

The Kollel Boker hosted a shiur by Rav Benzion Ettlinger, Renowned Baal Tokea. Topic: “Is Your Blast Too Fast?” Rabbi Ettlinger – with his vast knowledge and experience of over forty years as a baal toke’a – kept the crowd enthralled with his live demonstration of the various sounds of the shofar.

Rabbi Ettlinger related some of his shofar experiences with the venerated Rav Mordechai Schwab. He told of a time that there was a baal tokea who was retiring, but the new baal tokea was not able to get out a sound. Rav Schwab went over to the erstwhile baal tokea and whispered something in his ear, and after that the sounds came like a breeze! He also told of the time that Rav Schwab reprimanded him for blowing the tekiah longer than necessary.

He discussed the many opinions of the proper way to blow a shevarim and a teruah – both from the halachic viewpoint, as well as the different minhagim that exist in the various Jewish communities throughout the world. He also had with him a fascinating, double-shofar, a horn which actually grew as a double-horn. He discussed the halachic status

of such a shofar – if there is an issue that one of the shofars will constitute a hefsek or a chatzitza.

The Night Kollel, currently learning hilchos lulav, had the privilege to host a shiur from Rabbi Shimon Schreiber, author of B’damaich Chayi, on Tuesday night, Sep. 4. 8:45-9:45pm. Some of the topics he covered are: a Green Lulav until the top, split, and dried out.

Ohr Chaim Community Learning Center, in conjunction with our Yarchei Kallah, presented a Legal Holiday Shiur given by the esteemed Reb Sholom Mordechai Rubashkin shlit”a, this past Monday, Sept. 3rd, Labor day. He spoke on the topic: “Ein Davar Ha’omeid Bifnei Hateshuvah.”

As usual, these shiurim are available on the shul’s website, 18Forshay.com, on MP3 in the shul, and many of them are also available on Torahanytime.

Wishing the entire kehilla a Wonderful Shabbos and a Kesiva Vachasima Tova,

Rabbi Nachum Scheiner



««R Benzion Ettlinger gave a shiur at the Kollel Boker this past Friday Morning

R Moshe Weiss gave a hand on shiur at the Kollel Boker »»



בית מדרש אור חיים

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Wishing the Kehilla a
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