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SOKAVA REBBE

RABBI PINSON AMAZING LECTURE
ON DAVENING. PAGE 6

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77 Route 59
Monsey, NY 10952

ROSH CHODESH ELUL SHABBOS & SUNDAY



RABBI YY JACOBSON

SHABBOS

9:00^{AM} - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

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

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RABBI LANKRY

DEAR KEHILLA,

PARASHOT RE'EH HAFTORAH

This week is Shabbat Rosh Chodesh Elul. The regular Haftarah from Isaiah 54:11 is pushed off and Isaiah 66:1 is read.

The Navi opens the Haftarah with a fiery message regarding the privilege of a Korban in the Bais Hamikdash. Yeshaya declares in the name of Hashem, "The heavens are my throne and the earth is my foot stool. What home can you build for Me and what is an appropriate site for My Divine Presence?" The Radak explains that Hashem was rejecting the notion of His requiring an earthly abode where to reside. Even the span of the universe barely serves as a throne for Hashem's Shechina to rest, how much

more so our small Bais Hamikdash. However, the purpose of His earthly abode is in order for us to experience His Divine presence. And it is in this uplifting environment that we offer sacrifices to Hashem and commit ourselves to fulfilling His will.

There is a deeper message of humility. As magnificent and grand as we can build a Bais Hamikdash in proportion to the greatness of Hashem its nothing. So why would Hashem lower himself to a human standard?

This teaches us a lesson of what is important in life and what our priorities should be. Greatness is not about size or power, or even the ability to control people. It's not about the massive army, navy, or air force. Greatness is about how

can we uplift the downtrodden and raise the people in despair. The way to reach out to the simple people of the world is to be part of that world. To accomplish that you need a dwelling place with them, and that is called a Bais Hamikdash. Hashem is not doing anything for his glory but rather for all the little guys he cares about. The Nefesh Hachaim explains that today we don't have a Bais Hamikdash, the human body is a microcosm of the Bais Hamikdash. The Divine presents that is infinitely large, and greater than anything we can imagine, has the ability to squeeze Himself into our hearts. That our hearts will be Hashem's dwelling place is the ultimate lesson of absolute humility.

This past week was the yahrtz-

eit of a great Tzadic, the Tushe Rebbe who was so holy and above all in his Avodat Hashem. The Tushe Rebbe was greatness personified and yet he made time for everyone. I recall being a young kollel man with no money. I went to the Rebbe for a blessing for a son and he blessed us with a son. The next year we had Shlomo Yehuda after five daughters. A few years ago we went to Tush to thank the Rebbe and so that my son should see the great and holy Tzadic who gave us this bracha. I will always remember his warmth and his Tzidkus that was so full of humility.

SHABBAT SHALOM



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	7:44PM
MINCHA TENT	7:00PM
MINCHA/KABALAS SHABBOS 18 DOWNSTAIRS	7:30PM
SHKIYA	8:02PM
MINCHA 20 FORSHAY	7:45PM
SHACHRIS VASIKIN-DAF YOMI SHIUR	5:30AM
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 5	7:15PM
MINCHA SHALOSH SEUDOS	7:40PM
SHKIYA	8:01PM
MARRIV	8:41PM & 8:46PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ

S 5:42 M 5:43 T 5:44 W 5:45 T 5:46 F 5:47

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:20 M 6:18 T 6:17 W 6:16 T 6:15

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:47 M 7:45 T 7:44 W 7:43 T 7:41

AUGUST 12 - AUGUST 17

NEITZ IS 6:02 - 6:07
 PELAG IS 6:32 PM - 6:27 PM
 SHKIA IS 7:59 PM - 7:53 PM
 MAGEN AVRAHAM
 8:56 AM - 8:58 AM
 GRA- BAAL HATANYA
 9:32 AM - 9:34 AM

SHABBOS WEATHER

FRIDAY 86°
 SHABBOS DAY 73°

WEEKDAY MINYANIM

שחרית	מנחה ומערב	מערב
כותלין 20 Forshay ↑	על גג המסדה 18↓	פולג 18↓
6:15AM 18 Forshay ↓ Mon-Fri	12 MIN. מקיפת המסדה 18Tent	שקיעה אד 18 Tent
7:00 18 ↓	AT מקיפת 20 Tent	10 MIN. מקיפת המסדה 18Tent
7:30 18 Tent	20 מקיפת המסדה 18Tent	30 MIN. מקיפת המסדה 18Tent
8:00 18 ↓	50 מקיפת המסדה 18Tent	60 MIN. מקיפת המסדה 18Tent
8:30 18 Tent		8:30 18 Tent
9:00 18 ↓		9:00 18 Tent
9:30 18 Tent		9:15 18 Tent
10:00 18 ↓		9:30 18 Tent
10:30 18 Tent		9:45 18 ↓
11:00 18 ↓		10:00 18 Tent
		10:15 18 Tent
		10:30 18 Tent
		10:45 18 Tent
		11:00 18 Tent
		11:15 18 Tent
		11:30 18 Tent
		11:45 18 Tent
		12:00 18 Tent
		12:45 18 Tent

BLUEBERRY HILL ZMANIM

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

MINCHA 6:15 PLAG 6:34



RABBI COREN

PARSHAS REEH AND ELUL

Parshas Reeh is unique in its name. "Seeing" wisdom is obviously a higher level of understanding than just internalizing the concept. How do we know this? In the passages of Matan Torah we are told that the nation saw the voices. And we encounter the word again in Parshas Vaeschanan where Hashem tells Moshe to go up the mountain and see the land of Israel in all directions. The Mefarshim explain that this embodies a deep vision of the future challenges and salvations of the Jewish people. This is the vision that Moshe Rabenu is teaching the Jewish people before they enter the land of Israel. They go on to explain that Moshe's vision was infusing the land of Israel with Kedusha.

I think we can better understand the message with the words of the Ohr Hachayim who has a unique explanation for why Moshe used the word 'reeh'-- see and adds the words 'Anochi' --me. Why is Moshe pointing to himself?

The answer given by the Ohr Hachayim is that Moshe was imparting to the Jewish people the most important message that will apply and will be the pivotal tool for their success: - choose spirituality, choose the word of God and you will have blessing. Choosing the path of idols and rejecting God will result in a cursed life. Essentially Moshe was saying that if you want to be really fulfilled and happy and have a life of true blessings then don't fall into the trap of materialism which leads to forgetting Hashem when not used properly. Rather focus all your efforts on spiritual growth and if you were given the gift of

wealth make sure you realize it's a test to see if you will use it for spiritual purposes or not.

So why indeed does Moshe use the words 'see' and 'Anochi'? Moshe understood that if a pauper without a penny to his name would show up and tell wealthy people who own fancy cars and houses that money and material possessions are harmful, their reaction would be somewhat hostile. "Listen my friend," they would say. "Just dip in my pool and live in my house for a week. You will change your perspective.

After all, you haven't tasted real Olam Hazeih." With this understanding, Moshe informs his people that despite all his riches—and they are many—his life's mission has been to keep Hashem's mitzvos. And that even while the Jewish people were busy amassing wealth during yiztiat mitzrayim and the crossing of the yam suf, Moshe was involved in the mitzvah of moving the bones of Yosef Hatzadik.

We are entering the month of ELul. The Mefarshim explain that Elul is ani ledodi vedodi li which describes a love relationship between us and Hashem. There is no greater pleasure than the love of Hashem and that is exactly what Hashem wishes from us but it takes effort and a lot of choices between spiritual pursuits or physical ones.

The Rambam tells us that Teshuva means returning to Hashem and loving him. It's about regaining the best possible relationship.

May we all merit to return both individually and collectively. Good Chodesh

SHABBAT SHALOM

וכן מבואר מלשון רש"י מועד קטן (כב): דאיתא ת"ר חכם שמת בית מד' רשו בטל וכתב רש"י וז"ל "אותן שרגילין ללמוד תורה מפיו" עכ"ל, ולהדיא מבואר כמו"ש, שדווקא מי שמקבל חכמת התורה מרבו ממש, והיינו מפיו בזהו שנקרא רבו, ולזה יש חילוק להלכה כשמת אם צריך בית מדרשו להתבטל, והדברים מפורשים בגמרא הוריות (יב). אמר להו רב מרשיא לבריה כי יתביתו קמיה רבייכו חזו לפומיה דכתיב "והיו עיניך רואות את מוריך" (ישעיה פ"ל פ"כ), וכן מבואר בכריתות (ג), וכן"ל אתי שפיר שזהו ממש "יבקשו מפיהו", וכן מובא בספר 'צור יעקב' (דף קצו ע"ב) שכשאדם רואה בפני רבו שכלו ותבונתו מתגברת, ולכך משה רבינו עליו השלום אף שכלו שכל אנושי אפילו הכי הואיל ופנים בפנים דבר ה' עמו הבין תיכף רזין דרזין עד ד' שיערי בינה, כי ראיית פני רבו גרמה לו זאת.

ואגב גם יש נפקא מינה מי ששומע שיעורים או קורא מספרים של מחד ברים אם נקרא רבו, שמבואר שדווקא הלומד מרבו ובפני רבו אז נקרא רבו, תוס' ברכות (לא ע"ב) בד"ה מורה הלכה בפני רבך את וז"ל "אף ע"פ שלא למד עדיין בפניו, מ"מ גדול הדור היה ובה ללמוד לפניו עכ"ל. והנה המעיין יראה דבר מעניין ביותר שהקשה ותירץ לכאורה כפשוטו אם הוא לא למד ממנו או שבא ללמוד ממנו, אבל מהו שאמר בא לפניו או לא בא לפניו, ואלא שמבואר כאן כנ"ל שיש עוד דין חוץ מזה אם לומד תורתו או לא אלא יש מעלה מצד עצם היותו בפניו בשעת מעשה כשלומד תורתו, וזה מחדש תוס' שעצם מה שבא ללמוד בפניו לזה כבר יחשב רבו, וע"כ יחשב מורה הלכה בפני רבו, והרחבנו בדברי תוס' בהמשך. וכך הגיב הגר' משה שפירא זצ"ל (שליט"א) לאחד שניגש עליו ואמר לו 'מורי ורבי', משום ששומע שיעוריו בקלטות וקורא ספריו, וא"ל שזהו באמבטיה נתעברה וזהו מלשון הגמרא חגיגה טו. וכנ"ל.

ובפשטות יסוד הענין בזה, שהוא עצם חלק מצורת מצוות לימוד התורה לראות את רבו בשעת השיעור ולשמוע דבריו, ידוע מה שכתב מהרש"א ז"ל בהוריות (יב): בד"ה חזו לפומיה וכו' וז"ל: בא"ד "והוא שהדבור של האדם משתנה ומשתמע לפעמים לתרי אפי, אבל מתוך עקימת שפתים וקריצת עינים שבאדם לפעמים יש להבין כוונתו של המדרש וז"ש והיו עיניך רואות לפניו את מוריך, המורה לך כוונת המדבר" עכ"ל. ומבואר בדברי קדשו של מהרש"א שישוד הך דין של ראיית רבו בשעה שמלמדו, הו' ממש דין בהבנת הלימוד, שבכך יש לו להבין, זה שאמר הרמב"ם "רואין את הרב ושומעים את דבריו" והיינו ששמיעה כידוע הוא מלשון להבין, והא גופא ע"י שרואה את רבו בשעת מסירת השיעור אז זהו הסיבה שמבין את עומק דבריו.

ולפ"ז מה שתולים על הקיר או בסוכה תמונות של צדיקים ותלמידי חכמים, אין לזה שום משמעות כלל וכלל, שלפ"ד מהרש"א זהו דווקא לראות את מוריך, וכמו"ש שבוה מבין את דבריו, ולא כמו שאומרים שיש איזה ענין של יראת שמים וכדומה, ואולי יש לתת סמך לדבר זה ממש"כ קהלת (פרק ח' פ"א) "חכמת אדם תאיר פניו" וממילא לראות זיו אורם שקורן מפניהם יש בזה מעלה, ואולי זה הביאור במה שהביא החיד"א בספר מדבר קדמות (מערכת צ' אות ט') שכתב בשם האר"י ז"ל שכאשר יתקשה בדבר תורה יצייר צורת רבו וטוב לו להבין הענין.

Daf Yomi
 Beginning A New Mesechta (Menachos)
 Sunday August 12
 18 Forshay (Rabbi Corens Office) 6:15 - 7:00
 What a way to start Rosh Chodesh Elul

A Double Haftora in Parshas Ki Seitzei Because of Rosh Chodesh Elul



PARSHA
SNAPSHOT

LAZZER SCHEINER

To properly understand why there can be a double haftarah, some background is needed.

The haftaros were established when the King Antiochus outlawed public reading of the Torah. Chazal at the time therefore established the custom of reading a topic from the Nevi'im similar to what was supposed to be read from the Torah. Even after the law was abolished, and prior to the Gemara's printing, this became Minhag Yisroel.

Most haftaros share some similarity with at least one concept presented in the Torah reading. During the 'Three Weeks' from 17 Tamuz until Tisha B'Av, we read 'Tilasa D'Paranusa', 'Three Readings of Punishment'. After Tisha B'Av until Rosh Hashanah, 'Shiva

D'Nechemta', or 'Seven Readings of Consolation' are read. This is followed by a reading of Teshuva, during the Shabbos between Rosh Hashanah and Yom Kippur. The Avudraham, as well as Rabbeinu Tam, conclude that these special haftarah readings are so important, that they are never pushed off.

A complexity arises when that rule goes head-to-head with another rule. The Gemara (Megillah 31a) states that whenever Rosh Chodesh falls out on Shabbos, a special haftarah is read: 'Hashamayim Kisi', as it mentions both the inyanim of Shabbos and Rosh Chodesh. If Rosh Chodesh falls out on Sunday, then on the preceding Shabbos the haftarah of 'Mochor Chodesh' is read, as it mentions the following day being Rosh Chodesh.

The question becomes, what happens when as it does this year, Rosh Chodesh Elul falls out on Shabbos or Sunday? Which ruling trumps which? Do we follow the Gemara or the Pesikta? Do we stick with the 'Shiva D'Nechemta' or the special Rosh Chodesh reading?

The answer is that there is no easy answer! In fact, the Mordechai cites both as separate, equally valid minhagim, with no clear cut ruling.

The Beis Yosef writes that the halachah follows the Avudraham as he was considered an expert in these topics. Consequently, in the Shulchan Aruch, he rules that on Shabbos Rosh Chodesh Elul only that week's haftarah of consolation, 'Aniyah So'arah' is read. This would also hold true if Rosh Chodesh fell on Sunday, that only that week's haftarah of consolation would be read, and not 'Machar Chodesh'. This is the general Sefardic ruling on this topic.

The Rema, citing the Sefer Haminhagim says, that since the special reading of Shabbos Rosh Chodesh also contains words of consolation, it is therefore the proper reading, even for Shabbos Rosh Chodesh Elul. Moreover, this reading is mentioned specifically by the Gemara as the proper reading for Shabbos Rosh Chodesh, with no special distinction given for Shabbos Rosh Chodesh Elul. Additionally, since it is recited more often (as Shabbos Rosh Chodesh falls out at least twice a year) one will fulfill the Talmudic dictum of 'tadir v'sheino tadir, tadir kodem', that preference is given to the more common practice, by reading this haftarah instead.

Therefore, if Rosh Chodesh would fall out on Sunday, all would agree that only that week's haftarah of consolation would be read, as there is no conciliatory theme in 'Mochor Chodesh'.

The issue is that, by maintaining the Rosh Chodesh priority, it would seem that we would miss out on one of the 'Shiva D'Nechemta', as there are not enough weeks before Rosh Hashanah to fit in all seven of these special haftaros, yet, the Pesikta and Rishonim stressed the importance and necessity of each and every one of them being read.

Therefore, the Sefer Haminhagim maintains that we need to make up the missing haftarah, and it is done as an addition, on Parshas Ki Seitzei, two weeks later. The reason is that the haftarah of Parshas Re'eh, 'Aniyah So'arah' in the original Navi (Yeshaya Ch. 54: 11) follows consecutively after the haftarah of Parshas Ki Seitzei, 'Runi Akara' (Yeshaya Ch. 54: 1). Therefore, this solution turns two separate haftaros into one long one and thereby fulfills everyone's requirement to hear all seven of the Conciliatory Haftaros.

This resolution of having a double haftarah on Parshas Ki Seitzei when Rosh Chodesh Elul falls out two weeks earlier on Parshas Re'eh is cited and actually codified in halachah by many authorities including the Rema, Levush, Matteh Efraim, Magen Avrohom, Chayei Adam, Kitzur Shulchan Aruch and, the Mishnah Berurah. It is the definitive Ashkenazic ruling. Sefardim, on the other hand, do not have this interesting occurrence, as they follow the Shulchan Aruch's rule of never pushing off any of the 'Shiva D'Nechemta', and thereby never having the need to double up haftaros.

Incidentally, this double haftarah is the one we read for Parshas Noach

THE LONG AND SHORT OF MINCHA



RABBI BERACH
STEINFELD

I was approached by someone who asked me to write an article about the short mincha that is davened in Yeshivos. I want to start with the proper disclaimer that no one should pasken based on this article, but rather seek guidance from a Rov or Rosh Yeshiva.

I want to approach this from two directions. Firstly, what is the reason we have chazaras hashatz? Secondly, why do we have this question of short or long davening only for Mincha?

The Gemara teaches us in Rosh Hashana, daf lamed daled that Chazal were mesaken that a shaliach tzipbur should daven Shemoneh Esrei out loud so that those who don't know how to daven may be yotze from his tefillah. Rabban Gamliel was asked if this is so, why does the tzipbur daven quietly? He responded that in this way the Shaliach Tzipbur should have time to prepare for the chazaras hashatz. (As an aside, this could make a nafka mina in what nussach the shaliach tzipbur davens the quiet Shemoneh Esrei if he happens to daven a different nussach than the tzipbur.) Rabban Gamliel says that the Shaliach

Tzipbur is motzi both the person who knows how to daven and the person who does not know how to daven. The Rambam states the following idea and we see it brought down in Shulchan Aruch as well. Despite the fact that we don't have anyone who is not a baki and therefore the Shaliach Tzipbur is not motzi anybody; nevertheless, the tzipbur must answer amen so the tefilla should not be a bracha levatala. We see that the takana of chazaras hashatz continued even if there is no one to be motzi.

It is interesting to note that during his time the Rambam was mevatal chazaras hashatz and everyone davened together with the Shemoneh Esrei of the shaliach tzipbur. The Rambam felt it would be a chillul hashem otherwise since everyone already davened their own Shemoneh Esrei and when the Shaliach Tzipbur would say it again people would talk and spit in shul and the goyim who see this may say that the Yidden are not davening properly. The Rambam was therefore mevatal chazaras Hashatz. His son Reb Avraham was unsuccessful in continuing his father's tradition since there were a lot of Rabbonim including the Radvaz who disagreed with this position and felt that there won't be kedusha and birkas Kohanim so chazaras hashatz was reinstated.

I just want to add that according to a kabbala of the Ari z"l, the second Shemoneh Esrei is greater than the first one. Notwithstanding this kabbala, I want to discuss based on Halacha whether a short mincha is acceptable or recommended. Rabbi Yaakov Kamenetzky in his sefer Emes L'Yaakov says that in Yeshivos where everyone knows how to daven there is really no need for chazaras hashatz. Therefore, in a lot of Yeshivos there is the minhag of davening the short version of Mincha. In Slabodka they would daven a short Mincha after shiur klali because during chazaras hashatz the bochurim would argue about the shiur klali and the chazaras hashatz would be disturbed. They therefore established a short Mincha. That being the case; if one is in a work place where they could daven a long Mincha but the decorum of chazaras hashatz would not be proper, it is better for them to daven a short Mincha. There is a misconception that the reason for davening a short Mincha is because of bittul Torah. That cannot be the case since the short Mincha is davened even on Friday when there is no seder after Mincha. On a fast day, when the Shaliach Tzipbur has to say aneinu, there is no short Mincha. Reb Aharon Kotler paskened that on Chanukah and Purim where there is a mitzvah to be mefarsem the nes by saying al hanisim, no short Mincha is davened.

The reason this can only take place at Mincha and not Shacharis is because during Shacharis there is a requirement of saying geulah next to Shmoneh Esrei. Hence the reason we don't daven a short Shacharis. The Rema in siman resh lamed bais says that if one is davening Mincha late and there won't be enough time before shkia, it is recommended that they should daven a short Mincha. The best scenario would be if we all daven a long mincha with the proper decorum and not talk in shul and we will be able to even gain the kabbala aspect from chazaras hashatz.



RABBI NACHUM SCHEINER

ROSH KOLLEL

THE SCRIPTURAL MITZVAH

9 BLOWS

The mitzvah of tekias shofar, as we know it today, includes blowing 100 different sounds from the shofar. However, this total of 100 is actually based on a few different factors: Scriptural, rabbinical, and minhag (custom).

The Torah tells us that there is a mitzvah to blow the shofar on Rosh Hashanah, but, surprisingly enough, the Torah does not spell out too many of the details. The Gemara quotes the pesukim of blowing the shofar on Rosh Hashanah as well as on Yom Kippur of Yoveil (the 50th year), where the word teruah is used three times. This teaches us that we must blow a teruah (a crying sound) three times. Additionally, the Gemara gleans from the various pesukim that each teruah needs to be sandwiched between two tekios (a straight sound), which equals 9 blows altogether. The Gemara then learns out all of the details of the shofar of Rosh Hashanah from the shofar of Yom Kippur of Yoveil and vice versa (with a gezeirah sha've), giving them the same rules and regulations.

(In fact, since a tekiah must be a straight sound,

Rav Yehoshua Leib Diskin zt"l was careful to have the sound of the tekiah completely straight, without even a change of pitch midstream.)

THE SOURCE FOR 30 BLOWS

In Rosh Hashanah 34a, the Gemarah tells us that Rav Avahu instituted for the



teruah blowing different types of crying sounds, a long cry (shevarim), a short cry (teruah), and a combination of first a long cry (shevarim) and then a short cry (teruah). (The reverse is not necessary because people do not cry that way.) This brings us up to a total of 30 blows.

Most Rishonim explain that this was based on an uncertainty that arose over the centuries as to the proper way to blow a teruah. The Rambam and the Shulchan Aruch concur with this explanation.

However, the Ran, as well as the Sefer Hachinuch, quote Rav Hai Gaon, who says that in essence any way one blows, he has fulfilled the mitzvah, since these are all valid methods used for crying. In fact, each country used to blow in a way that

people cried in that vicinity. And since we want a mitzvah to be universally fulfilled in an identical fashion, Rav Avahu instituted that all the fashions should be employed, thus unifying all the factions of klal yisroel. So we have a dispute, whether the 30 blasts of the shofar are to ensure that one is fulfilling the mitzvah or if this was just for unification purposes.

A practical difference between the two different approaches is whether one may recite a brocha if only blowing one of the ways. According to Rav Hai and the Sefer Hachinuch it is possible that one can recite the brocha because we are certain of his fulfillment of the Scriptural mitzvah. However, according to the Shulchan Aruch and the others, since we are in doubt if he is doing it right he cannot recite a brocha.

There is an interesting scenario discussed in the poskim. There was a town that did not have a shofar on the 2nd day of Rosh Hashanah which happens to have been a Friday. They sent someone to a neighboring town to try to procure a shofar. When the day was almost over and Shabbos was rapidly approaching, they lost hope in the arrival of the shofar and, as was the prevalent custom, they made an early Shabbos.

After they had already accepted the Shabbos, lo and behold, the messenger arrived with the shofar in hand. The question was

raised whether they can still blow shofar, since all those who knew how to blow had already accepted Shabbos, a time when we do not blow shofar. The Mishna Berura rules that they can, indeed, blow albeit without a brocha. He then stipulates that they should only blow the bare minimum – tshr"t, tsh"t, and tr"t.

This ruling would seem to fit according to Rav Hai Gaon that with any combination one can fulfill the obligation and although any combination would suffice, they may have wanted to fulfill, at least partially, Rav Avahu's institution. However, this is obviously not the correct understanding behind this ruling of the Mishna Berura. The Shulchan Aruch and the Mishna Berura clearly state that we blow all of the variations because we are uncertain as to the correct way.

If that is the case, then one of each will not suffice. We will have to explain that the Mishna Berura really means that one should do 3 of each (which is 30 altogether, the bare minimum). Indeed the Kaf Hachaim states clearly that one would need to blow 3 of each series.

In summary, there is a question if the reason that we blow the 30 blasts of the shofar is to fulfill all of the different options of shevarim or if this was just for unification purposes.

HOW TO BECOME A KOSHER HUMAN BEING

DO YOU HAVE REAL STANDARDS? DO YOU HAVE THE COURAGE TO CHALLENGE YOURSELF?



RABBI YY JACOBSON

and spiritual qualities of its soul.

Another point expounded by the Jewish mystics is that the food a person consumes has a profound effect on one's psyche. Therefore, when a person eats the flesh of a particular animal, the "personality" of this animal affects the identity of the human consumer.

The split hooves and the chewing of the cud represent two qualities of the soul of these animals that are crucially necessary for the healthy development of the human character. When the Jew consumes the substance of these animals, he becomes a more "kosher" and refined human being.

MORAL SELF-DISCIPLINE

Cloven hooves -- the division existing in the coverings on an animal's feet -- are symbolic of the notion that one's movement in life (reflected by the moving legs) is governed by a division between "right" and "left," between right and wrong, between the permissible and the prohibited. A split hoof represents the human capacity to accept that there are things to be embraced and things to be rebuffed.

This process of moral self-discipline is the hallmark of living a healthy psychological and spiritual life. A violin can produce its exquisite music only when its cords are tied, not when they are loose and "free." Similarly, a human being who allows himself to do whatever he wants, whenever he wants, wherever he wants and with whomever he wants, robs himself of the opportunity to experience the inner music of his soul.

Challenge yourself

The second quality that characterizes a "kosher" human being is that he always chews his cud.

Even after a person "swallows" and integrates into his life certain perspectives, attitudes and feelings, he must never become totally self-assured and smug about them. The spiritual human being needs to continually regurgitate his notions and ideas to be chewed and reflected upon again.

Man must never allow himself to become fully content in his own orbit (as the above anecdote about David Goldberg keenly demonstrates). Contentment breeds smugness; smugness breeds boredom or arrogance. A person ought always - till his last breath - challenge himself, examine his behavior and refine his character.

David Goldberg bumps into somebody in the street who looks like his old friend Jack.

"Jack," he says. "You've put on weight and your hair has turned gray. You seem a few inches shorter than I recall and your cheeks are puffy. Plus, you're walking differently and even sound different. Jack, what's happened to you?"

"I'm not Jack," the other gentleman tells him.

"Wow! You even changed your name," David says.

TWO SIGNS

Land animals that are permitted, or kosher, for Jews to consume are identified in this week's Torah portion by two distinct characteristics.

Firstly, the animal must bring up its cud and chew it. This means that after swallowing its food, the animal must regurgitate it from the first stomach to the mouth to be chewed again. This regurgitated food is called "cud."

Second, the animal must have completely cloven hooves.

For example, the cow, goat, sheep and gazelle possess both these characteristics and are deemed kosher. The donkey and the horse, on the other hand, which lack both of these features, are defined as nonkosher animals. The pig, which has split hooves but does not chew its cud, and the camel, which chews its cud but has no split hooves, are nonkosher animals.

Why do these particular characteristics cause an animal to become kosher?

THE POWER OF FOOD

Judaism teaches that the physical attributes of an animal reflect the distinct psychological

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ל"ז tell us (and consequently we are all aware of , that the power of the יצר הרע is our imagination.

How coincidental is that, that the words **How coincidental is that, that the words חן והייית אך שמך** are in THIS PARSHA !!

The clear message is for us to always in all ways see the world through eyes of happiness in order to have CLARITY !!

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PARSHAS RE'EH ARE WE RUNNING AWAY FROM OURSELVES?

ראה אנכי וגו'. יש לפרש הפסוק ראה אנכי, תסתכל בעצמך

Re'eh anochi..take a good look at yourself
Everyone has felt it.. The phantom ring of the cell phone.

It might be Shabbos or any time when you are sure that you're not carrying your phone with you, but yet you feel or hear a vibrating device, if only for a moment.

Or maybe you were somewhere without a phone, perhaps you forgot it or (Heaven forbid) lost it. Uh oh.. No phone.. can't entertain yourself digitally.. what are you to do with all this free time?

But alas.. Our time is not free..far from it. Our time is not even ours. We are slaves to the device.

The truth is we are uneasy and uncomfortable without our phone..

Amazing.. But easily explainable.

When you don't want to deal with your issues- distraction is king. If our generation has a credo , it must be- we cannot ever be alone with our thoughts, with ourselves.

To some of us- the idea of being alone with ourselves and not being able to "talk digitally with our friends" is horrifying, terrifying.

When did all this happen?

It's not only our phones.. Any distraction, anything that entertains us when we are "alone" It could be a husband or wife that works crazy long hours- or any other addictions R"L

They all have one common denominator- they help us run away from ourselves.

Now to be sure, recreation is necessary and healthy. All work and no play makes Yaakov a dull boy. To keep ourselves from burning out we must engage in healthy activities.

But the question here is.. And everyone knows it's about time we asked it..

Are we afraid to spend time with ourselves?

We have to work hard to truly confront our challenges, and living in this pampered generation has made us all weaker and infinitely less patient with ourselves and those around us.

Real growth only occurs when there is resistance, correction and discovery- when we change old habits- instead of constantly giving in to them.

As the Maharal observed, a seed which does not break, remaining whole and beautiful without cracking open.. cannot bring forth a tree or any growing matter.

We spend our valuable time running away from ourselves to swim in the pleasurable sea of technology. It's constant..day and night.

We all have challenges to confront, pain to deal with.. Not everything is fine.. But we choose the narcotic of not knowing, not seeking and not caring, over the painful albeit fulfilling tour of our inner lives.

But we really can't be blamed- inner work is difficult. But can only be accomplished when we turn down the static of our technological "friends."

An action that is easier said than done.

None of this self-searching is new. The Alter of Slobodka was by all accounts, a master of the human psyche. Living in the last century, he devoted his life to helping others achieve growth through self-reflection, known popularly as the Mussar movement.

Let's hear a story about the Alter that demonstrates an amazing sense of prescience foreshadowing the nisyonos of future generations.

R' Reuven was getting on in years.. Soon to turn 30, he was not yet an "alte bochur" but time was marching on. The Alter sensed that Reuven might not be taking life seriously, perhaps he had some demons to deal with and was refusing to confront them.

One afternoon the Alter told him that he should be at his home at 6:00 sharp that evening. The Rosh Yeshiva was in the habit of setting up dates at that time and he surmised that he would be meeting someone there for just such a purpose.

Reuven dressed up in his Shabbos finery and waited. 6, 7 and then 8 o'clock passed, as he waited in the living room of the Alter.

After making excuses in his mind for the lateness of his date, he entered the study of the Alter. "She did not come.. I waited over 2 hours, what should I do now.. No one has come to meet me."

The Alter looked at him, and in a most incisive way said- "I told you that there would be a meeting tonight, but I did not tell you who you would be meeting. I wanted that for once in your life you should meet yourself. But you were not up to the journey."

Good Shabbos!

May we merit to live our lives in a most real and honest way- taking the time to find out who we really are, not hiding behind our devices and our perceived identities. And may this honesty help us achieve both greatness in our relationships and growth in our spiritual challenges.



Zacher Nishman:
Zev Ben Avraham Zelig, Pesach
Yishaya Zev Halavi, Le'refuah
Shalema Rafael Yehuda Ben
Aidel

YESHIVAS BEIN HAZMANIM



The Skulener Rebbe and Senator "Scoop" Jackson

Submitted by Mr.M

Although Henry "Scoop" Jackson [1912-1983], who served as the senator from the state of Washington for the last thirty years of his life, was not Jewish, his dedication and respect for the Jewish people were remarkable. Rabbi Moshe Londinski, of Seattle, Washington, worked closely with Senator Jackson. He aided him with fundraising and helped to gain community support for the Senator in his political career.

One Sunday afternoon in early June, in the early 1970's, Rabbi Moshe received a phone call from the gabbai (attendant) of the Skulener Rebbe, Reb Eliezer Zusia Portugal. "I am calling on behalf of the rebbe," the gabbai said. "The rebbe must see Senator Jackson tomorrow at nine in the morning. Can you arrange an appointment?"

Miraculously, Rabbi Moshe was able to arrange a meeting with the busy Senator. The Skulener Rebbe had requested that the Rabbi act as an interpreter between the Rebbe and the Senator, so Reb Moshe took the next plane to Washington, D.C.

The Rebbe arrived with his attendants in Washington, D.C. They met Rabbi Londinski in the outer office, and they entered the inner office of Senator Jackson together. But instead of speaking to the Senator, the Rebbe whispered something to his gabbai who in turn whispered something to the Rabbi. The latter turned pale. He looked helplessly at Senator Jackson.

"What is the problem?" The Senator asked curiously.

"Well, ah. .." Rabbi Londinski took a deep breath. "It seems that the Rebbe has not had a chance to complete his morning prayers. He needs a place where he can concentrate. Would he be able to use your office for a little while?"

"Of course, no problem!" said the Senator. The Senator immediately stood up and walked with the Rabbi out of the inner office. The two of them stood in the hall, waiting for the Rebbe to finish.

Twenty minutes went by. By this time, both men were pacing the hall. Rabbi Moshe did not know what to say to the Senator. After all, it was his office! Fortunately, the office door opened just then, and the Rebbe himself beckoned them back inside.

Senator Jackson once again seated himself behind his desk. "Now," he said with a smile. "What can I do for you?"

Rabbi Moshe stood next to the Rebbe, ready to interpret every word. The Rebbe opened his mouth to speak. But after just two short words he burst into tears.

"What is wrong?" the Senator asked in concern. "I do not know," the Rabbi said in bewilderment.

The Rebbe was trying to speak through his tears, but Rabbi Moshe could not understand a single word. He stood, waiting for the crying to stop, but the tears continued to pour down the face of the Rebbe.

Senator Jackson beckoned to the Rabbi. "Tell the Rebbe that I know what he wants!" he said abruptly.

"You do?" Rabbi Moshe exclaimed, startled. "How?"

"Just ask the rabbi what he wants me to do about it," the Senator told

him.

The Rabbi stared at the Senator for a moment, but then he obediently turned to the Rebbe and relayed the statement of the Senator. The Rebbe stopped crying. "I want it stopped immediately," he said firmly, in Yiddish.

Rabbi Londinski translated the Rebbe's words. "How does he want me to stop it?" the Senator asked.

Again the Rabbi relayed the question to the Rebbe. "The Senator knows which buttons to press," the Rebbe replied.

The Senator consulted his address book, then reached for the phone, punched in a number and began to speak. And as Rabbi Londinski listened, the matter slowly became clear to him. A few days before, the Romanian government had arrested twenty Russian Jews who were then in Romania and falsely accused them of currency speculation. They were imprisoned and due to be executed in a few days.

The whole situation was a ploy by the Romanian government to pressure the United States into giving them 'Most Favored Nation' status, which would bring the country great financial gain. The Senator, as the head of the Foreign Relations Committee, was also very involved with Soviet Jewry, and he had

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heard about this action by the Romanian government. So he immediately understood what the Rebbe had come for.

The Senator had the Romanian ambassador to the USA on the phone. He said to him slowly and clearly, "As head of the Foreign Relations Committee, I strongly suggest that you immediately call your Prime Minister. Tell him that if those twenty prisoners are not released within forty-eight hours, I guarantee that Romania will never see a cent of American aid. Hair will grow on the palm of their hands before they ever receive the 'Most Favored Nation' status!"

The Senator put the phone down and looked up at Rabbi Londinski. "Tell the Rebbe that it has been taken care of."

The Rebbe smiled and warmly shook the hand of the Senator. Within forty-eight hours, all twenty prisoners had been released and brought to Israel.

Once again, Rabbi Londinski had seen the concern that Senator Jackson had for the Jewish people. He was curious about this, and at an appropriate occasion he finally asked the Senator why he cared so much about the Jews.

Senator Jackson smiled. "Three reasons: One, I was a prosecutor during the Nuremberg trials. I saw how much the Jews had suffered in the concentration camps, and I resolved to do whatever I could to help them.

"Two, my mother, a widow, was a housekeeper for a Jewish family in the town of Everet, Washington. They treated her very well. They even gave her extra food and money during the Depression years to help her raise her family. In her will my mother asked that her children should always be good to the Jews.

"And finally, when I was a young boy, there were a few Jews I would always help out on Saturday. They always treated me nicely."

Senator Jackson did not stop with helping those 20 Jews in Romania. Soon after, he, along with Congressman Charles Vanik of Ohio, introduced an amendment to the trade bill, linking emigration to most favored status. Ultimately, the Jackson-Vanik Amendment of the 1974 Trade Reform Act became law. The implementation of the Jackson-Vanik Amendment made one of the first cracks in the Soviet Iron Curtain.



Going to a Secular Court (Part 2)

In the previous article we quoted the Shulchan Aruch (C"m 26:1) that tells us that a Jew is forbidden to take his dispute to a secular court system (ענין אפילו even if the court would issue the same ruling as a Bais Din. The SM'A explains that by going to a secular court one is demonstrating that the Halachic guidance of Torah's Moshe isn't the absolute truth. The Chazon Ish, Steipler, Satmar Rav all ruled that for an entire community or society to decide to adjudicate all disputes in accordance with secular law, is also a violation of this principle of Halacha.

There is however, a Halachic ruling which at first glance does not concur with this Halacha. The Minchas Yitz-

chok (Vol. 9:119) and many other Poskim rule, if two individuals stipulate in an agreement between themselves that Bais Din should rule their agreement in accordance with secular law as long as this condition is not to violate any Torah prohibitions (e.g. Ribbis etc.) it is permitted, and Bais Din may rule accordingly. For example, if a client wants to stipulate a service providers' liability as per NY State Law, even though such a stipulation may hold parties responsible beyond the responsibility Halacha demands regarding indirect damages (which is only a Grama D'nezakin) he may do so.

The question arises why doesn't stipulating in an agreement that Bais Din should rule their agreement in accordance with secular law constitute as demonstrating that the Halachic guidance of Torah's Moshe isn't the absolute truth? Why is this case any different than going to a secular court of law?

To answer this apparent contradiction, one must begin by understanding the role of Bais Din in the Torah. The Maharal (Gur Aryeh) explains, the Torah tells us that when Hashem came to visit Avraham Avinu after his Bris Mila, Avraham Avinu wanted to stand up out of respect to Hakodush Baruch Hu. Hashem told Avraham Avinu to sit so this should be a sign for

generation to come that Hashem stands in the presence of Dayanim while the Dayanim sit. The Maharal asks, what sign is Hashem showing us by standing in the presence of Dayanim?

The Maharal explains, Hashem is teaching us just like when a talmid stands in front of his Rebbe listening to his teachings in addition to displaying proper respect towards his Rebbe he is demonstrating the willingness to accept every word as the absolute truth. Hashem is teaching us, so to when Hashem stands in the presence of Dayanim Hashem accepts their Ruling as if the Torah itself ruled so.

With this reasoning we can understand the reason why a Jew is permitted to stipulate that Bais Din should rule his agreement in accordance with secular law. Since Bais Din is ultimately issuing the ruling it is as if the Torah itself Ruled so. Therefore, this case shares no resemblance as going to a secular court system as the Torah tells us Hashem Nitzov B'Adas Kel.

**Rabbi Avraham Kahan Dayan, Vaad
Hadin V'horaah Bais Din**

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Surprise! An unexpected event – debatable whether its action is positive or negative. Truth is, like everything in life, some people enjoy surprises and some people don't. A few weeks ago, I came home to a unique surprise. I would like to share this with my BET family. My wonderful mother often surprises me with homemade sushi. It is always delicious and way better than the stores. As an aside, I enjoy a rare steak, but I do not enjoy raw fish inside my sushi. This surprise, however, was not edible. In fact, it was alive and kicking, which is not how I typically order my food in restaurants nor is it the way I request that my mother prepare my sushi.

I was sitting in traffic after a long day of work at the office pondering important questions of life such as "When will this traffic pick up speed?" and "Did I put back the portrait that cov-

ers the safe that I believe I neglected to lock in my boss's office?" Finally, I came home and was greeted by the sniffs (me sniffing him, and him sniffing me) and sight (me seeing him in color, and him, according to my research, seeing a black and white version of me) of a large white canine! To be precise, it was a 3-month old pure-bred German Shepherd. Was I happy about this surprise? Come to me privately if you would like to hear my feelings.

Living with a dog in the house for a little over a month has brought many new and interesting questions to my mind. I decided it would be appropriate to discuss these perplexing thoughts in the wonderful BET journal. For example, two of the questions which my brother, the owner of the dog, addressed me with were:

1. Why do dogs and other four-legged animals have tails? A tail didn't seem to

give Vashti any helpful skills.

2. Why does one year of a dog's life translate to 7 years of that of a human?

A third question that plagued my wisest and oldest brother Yosef was, "Yehuda, if, as you mentioned, you have lived 'with a dog in the house for a little over a month,' does that mean that you live in a dog house? And if it does, then being that, unfortunately, you have sunk to the unfortunate and desperate level of seeking shelter in a dog house, can I count the birthday money (don't get your hopes up Yehuda, it's not a great deal of cash) I plan on giving you as maaser?"

I'd like to address the two questions of my younger brother, who I proudly consider a pretty wise guy (in a manly respectful way) posed. For the most part, the use of a dog's tail is for communication. The wide, sweeping wag in-

dicates a happy dog while a quick swish can show the annoyance of a cat. In a canine, a tail may also serve as a type of rudder to help stabilize the dog in the water. In cats, excretions from these glands may be used to mark territory.

Regarding the comparison of seven human years equaling one human year, it is a complete myth and is totally inaccurate.

Lastly, Yosef, being that you're in Cleveland where there are state vouchers and the expenses for the dog probably exceed the cost of Yeshiva tuition for your four lovely and wise children, you must be saving all the money that you are not paying to the Yeshiva to be used in a responsible fashion, so I expect a fat check for my birthday regardless of the maser status.

Think about it,
Yehuda Grodko

JOKES

THINK ABOUT IT

"Doctor, there's a patient on line 1 that says he's invisible" "Well, tell him I can't see him right now."

I told my sister she drew her eyebrows too high. She seemed surprised.

I ordered 2000 lbs. of Chinese soup. It was Won Ton.

Don't spell part backwards. It's a trap.

A courtroom artist was arrested today for an unknown reason... details are sketchy.

Claustrophobic people are more productive thinking out of the box.

Whoever said that nothing was impossible obviously never tried slamming a revolving door.

Doesn't expecting the unexpected make the unexpected expected?

I live in my own world but it's okay. They know me there.

For Sale: Parachute. Only used once, never opened, small stain.

I used to have superpowers... But a therapist took them away.

There are two rules in life. 1. Never give out all of the information.

If at first you don't succeed, then skydiving is not for you.

A fool isn't someone who is wrong; a fool is someone who is afraid of being wrong.

Someone should open up a restaurant called "I don't care". Then we can finally go to that restaurant my wife is always talking about."

I could agree with you, but then we'd both be wrong.-



UFARATZTA

THE ORDER OF BIRCHOS HATORAH:

With the tallis touch the beginning and ending of the reading, kiss the tallis where it touched the Torah, roll up the Torah, turn your face slightly to the right, say the b'racha, open the Torah and read.

THE QUALITIES WITHIN YOU

In describing the unique qualities of humankind, four terms are used: Adam, Ish, Enosh; Gever.

ADAM refers to the quality of mind and intellect.

ISH refers to the quality of the heart and emotion.

ENOSH, weakness in either intellect or emotion or both.

GEVER, who overcomes inner weakness and removes obstacles and hindrances to the attainment of an intellectual or emotional quality. I.e. gever works upon enosh to elevate him to the plane of ish or adam.

Since it is possible to turn enosh into ish or adam, it is obvious that enosh already possesses the qualities found in ish and adam.

====Hayom Yom Elul 4



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~Night Kollel~

RABBI NACHUM SCHEINER

SHAATNEZ IN COVER OF BIMAH & TALIS AND TEFILLIN BAG

We discussed last week that the paroches and anything which is kept in the aron can be made from shaatnez, but the cover of the bima cannot be made from shaatnez. The cover of the sefer torah (the mantel) is a machlokes: According to the Taz and Pri Megadim it is not allowed and according to the others it is allowed.

The Yam Shel Shlomo goes a step further and allows even the cover of the bima to be made from shaatnez (not like the ruling of the Rama). He writes emphatically that there is no reason to be concerned that someone will do an aveira and use the bima cover for personal use. And if we have someone who is doing it unlawfully, we do not have to go out of our way to try to help him.

The Aruch Hashulch, similarly asks on the Taz: Why should we be concerned that someone will make use of the covering of the bima, if it is tashmishei kedusha and forbidden to be used for personal benefit? The sefer Shemesh Tzedaka answers this question on the Taz and explains that we need to be concerned that people will do it without realizing that they are doing something wrong, and will have derived enjoyment from the shaatnez. And as far as the claim that it is unintentional, he answers that is considered to be intentional because it is psik reisha, something that will definitely happen.

The Derech Emunah offers another solution to the above question on the Taz. He points to the Yerushalmi, which already raises this question. The Derech Emunah, then, suggests that since it is very hard to be careful about not deriving any benefit, it is considered as if they stipulated that one can derive benefit, as the Rama himself writes in regards

to having personal benefit from various tashmishei kedusha. Once it is allowed, the concern that one will have enjoyment returns, and it should not be made from shaatnez.

Thus, we have a machlokes if one can make the mantel of the sefer torah from shaatnez. The Mishna Berura (147:10) follows the ruling of the Taz and the Pri Megadim and does not allow anything that comes out of the aron to be made from shaatnez.

TALIS OR TEFILLIN BAG

What is the halacha regarding a talis or tefillin bag? Is it the halachic equivalent of a bima cover or that of a mantel for a sefer torah? A talis bag can definitely not be made out of shaatnez. The reason is because a talis bag does not have any kedusha at all, and there is a definite concern that one will have personal use. The Pri Megadim and Mishna Berura add that same will apply to the tefillin bag. Although it does have the status of tashmishei kedusha, since it holds the tefilin, it is still forbidden just like the cover of the bima.

In conclusion: the Paroches or anything kept in the Aron can have shaatnez; some allow even the cover of the bima to be made from shaatnez, but most do not; in regards to the mantel of the sefer torah the Mishna Berura rules that one should not; and the tefilin bag and a talis bag cannot be made out of shaatnez.

COMMUNITY KOLLEL NEWS:

As has become the unofficial custom, both The Kollel Boker and the Night Kollel will once again be learning inyana d'yoma during this Elul. The Kollel Boker will be learning hilchos shofar, which is especially appropriate, as they finish their trek through Meseches

Rosh Hasanah. The Night Kollel will be learning hilchos lulav.

Now is the perfect opportunity to come and get clarity in these important subjects. Feel free to contact me and we will try to set you up with the best chavrusa.

The Night Kollel just finished hilchos shaatnez and a kuntres of the shiurim that were given will b'ezras Hashem be available shortly. And as always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.

The Night Kollel would like wish a hearty mazal tov to our dear members, Mordechai and Faigy Fleischman, on the birth of a baby boy and the bris this past Sunday. May they see lots of nachas!

YESHIVAS BEIN HAZMANIM: Once again, as another successful Yeshivas Bein Hazmanim comes to an end, we can look back and marvel at the beautiful sight of so many bochorim and yungerleit, who converged on 18 Forshay, throughout these summer weeks. Rav Asher Weis commented that this was the place to learn and how YBH is one of the great splendors of 18 Forshay. The deluxe breakfast allowed for a nutritious start to the day, as well as a seamless transition from the davening to the learning. And of course the swimming made available for the participants of the YBH, was the icing on the cake.

Wishing you a Wonderful Shabbos and a Chodsh Tov,

RABBI NACHUM SCHEINER

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ד' מינים – הלכות לולב
Shiurim by Rosh Kolloel and Featured Guest Speakers
Come Join and Gain Clarity in this Fundamental Topic
New Shiur will begin
Rosh Chodesh Elul

Daily Shiurim Open to All

DAF YOMI 8:45-9:45pm	DAF HASHAVUA 8:15-9:00pm	MISHNA YOMIS 9:15-9:25pm
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MAARIV 9:45pm



בית מדרש אור חיים
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSEY, NY 10952

Kolloel Boker

שליט"א רב נחום שניינר
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

NEW!! **Currently Learning**
מצות תקיעת שופר

Summary Shiurim from Rosh Hakolloel
בעניני דיומא ובעניני הפרשה
Erev Shabbos Halacha Shiurim

7:00-8:00am
Upstairs Bais Medrash

Shacharis
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com

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TO SPONSER THE BET PLEASE EMAIL ohrchaim18forshay@gmail.com



30 DAYS UNTIL UMAN

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Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL **RABBI NACHUM SCHEINER** ohrchaim18@gmail.com OR CALL 845-372-6618

Why Shlep Bottles to Uman this Rosh Hashana



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