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בית מדרש אור החיים

BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

ALL YOM KIPPUR SCHEDULES

PAGE 8

אור חתומה טובה



RABBI YY JACOBSON

SHABBOS NO CLASSES TUESDAY NO CLASSES

JUST WALK IN



77 Route 59 Monsey, NY 10952

Shabbos Morning MINYAN STARTING AT 8:00AM 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,

HAFTARAH PARASHOT VAYELECH

The Haftarah starts off with words from the Navi Hoshea and then quotes the Navi Micah and then back to Yoel. The opening statement is "Shuva Yisreal" return Israel to the ways of Hashem. Therefore this week is also called Shabbat Teshuva an opportunity to do Teshuva.

A person, at any stage in life, that does not do Teshuva it can be because he still wishes to live a certain way. He is enjoying that lifestyle

and does not want to make changes. Why would a person on his deathbed refuse to do teshuva? His life cannot continue anyway? Furthermore, why would Teshuva on a deathbed be valid, they won't have the time to illustrate that their Teshuva is sincere? There is a story of two sisters who were not speaking for years and were in a terrible lifelong feud. One woman became very sick and was close to death and she requested that her sister come visit her. The sister came thinking that at this time her sister wanted to

apologize and end this long bitter fight. As she entered the room, the dying sister beckoned for her to come close. The other sister put her ear close to her lips and the dying sister jumped up and started biting her ear off. In great shock, the family separated the two. The dying sister declared, now I can rest in peace and she passed away.

The Navi Hoshea ends with a statement "The ways of Hashem are straight. A Tzadik will go in His way and the wicked will make a mistake in Hashem's ways" A person that does Teshuva

at the end of his life it's because he is inherently good but succumbed to his Yetzer Harah. He is really a Tzadik inside and in a moment of truth at the end of his life he does teshuva and expresses his essence. A person that is truly wicked will not grab the opportunity to amend their ways but will mistakenly continue their evil ways.

Aaron Lankry
Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	6:50PM
MINCHA TENT	7:00PM
MINCHA/KABALAS SHABBOS 18 DOWNSTAIRS	7:11PM
SHKIYA	7:08PM
MINCHA 20 FORSHAY	6:50PM
SHACHRIS VASIKIN-DAF YOMI SHIUR	6:05AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	
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	6:50PM
SHKIYA	7:06PM
MARRIV	7:46PM & 7:51PM

WEEKDAY ZMANIM

SHACHRIS					
20 MINUTES BEFORE NEITZ					
S 6:17	M 6:18	T 6:19	W YK	T 6:21	F 6:22
MINCHA & MARIV					
12 MINUTES BEFORE PLAG					
S 5:34	M 5:32	T YK	W 5:25	T 5:28	
MINCHA & MARIV					
12 MINUTES BEFORE SHKIA					
S 6:51	M 6:50	T YK	W 6:45	T 6:44	
SEPTEMBER 16 - SEPTEMBER 21					
NEITZ IS 6:37 - 6:42					
PELAG IS 5:46 PM - 5:40 PM					
SHKIA IS 7:03 PM - 6:56 PM					
MAGEN AVRAHAM					
9:08 AM - 9:10 AM					
GRA- BAAL HATANYA					
9:44 AM - 9:46 AM					

SHABBOS WEATHER

FRIDAY 76°
SHABBOS DAY 78°

WEEKDAY MINYANIM

שחרית		מנחה ומערב	
כותרות	20 Forshay ↑	קולג' אשדוד	12 MIN 18↓
6:15AM	18 Forshay ↓ Mon-Fri	שקיעה אשדוד	12 Tent 18Tent
7:00	18 ↓	שקיעה אשדוד	20 Tent 20 Tent
7:30	18 Tent	שקיעה אשדוד	20 Tent 18Tent
8:00	18 ↓	שקיעה אשדוד	50 Tent 18Tent
8:30	18 Tent		
9:00	18 ↓		
9:30	18 Tent		
10:00	18 ↓		
10:30	18 Tent		
11:00	18 ↓		
מנחה 18↓		מערב	
1:30PM		פולג' אשדוד	18 ↓
2:00		שקיעה אשדוד	18 Tent
2:30		שקיעה אשדוד	18Tent
3:00		שקיעה אשדוד	30 Tent 18Tent
3:30		שקיעה אשדוד	60 Tent 18Tent
4:00			8:30 18 Tent
4:30			9:00 18 Tent
5:00			9:15 18 Tent
5:30			9:30 18 Tent
6:00			9:45 18 ↓
6:30	18 Tent		10:00
7:00	18 Tent		10:15
7:30			10:30
8:00			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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RABBI COREN

SHABBAS SHUVA: THE LAST SHABBOS

Reb Yonassan Eibeshutz Z”L as quoted in the Mishna Berura tells us that the days during Aseres Yemai Teshuva can fix the corresponding days of the entire year. For example, the Wednesday of the 10 days will fix all the Wednesdays of the past year and hence Shabbos can fix the entire Shabbasos of the year. So here we are in Parshas Vayelech--Shabbas Teshuva and we have the ability to fix all the Shabbasos that have gone by for the entire year. Now that is a serious opportunity. The question, simply put, is how exactly do we do this?

The first step is to follow the directions of Teshuva which are explained in the Rambam and Rabeinu Yona and in Chovos Halevavos and many other sefarim. These sources are all in agreement that doing teshuva is basically a three part formula: admitting your mistakes, regretting them, and planning a future without them.

The Yetzer Hara, however, has many tricks up his sleeve and one of them is belittling your intentions by constantly whispering in your ear, “Who are you kidding? Are you really going to assume a different personality for seven days of the year? You won’t speak during davening? You will daven with more kavana? You will open up a Sefer or Tehilim on a consistent basis? Believe me, It won’t last for the rest of the year.”

To this you should respond:

Dear Yetzer Hara. You have hovered close to me for many years and you have been doing a great job holding me back from being the best I can be. But

truthfully speaking, without your presence, I wouldn't have the motivation to grow spiritually during these days of awe.

Hashem declares the following: I will rise from the seat of Judgment and sit down on the seat of Rachamim. Basically He is telling us that He will take upon himself to be a ‘chasid’ --someone that is religiously zealous in his deeds and words. But He expects us to do the same.

This is what the Ramak the great mekubal says: If you want Hashem to be a chasid for you than for seven days you must act like a chasid as well. This avowal may not last the rest of the year but it might just continue and you find yourself refraining from saying loshon hara or conversing in shul. You may even join a daf yomi shiur which will give you more energy and joy than hanging out with the wrong crowd or wasting your time on non-spiritually uplifting behavior.

There is another trick that can be used to answer the Yetzer Hara:

Dear Yetzer Hara. You probably think I will never succeed in learning mussar or Gemara because it hasn’t worked up until now.

However—it’s important to understand that not all times are the same and that today we are offered extra siyata dishmaya. Because of this, we are more likely to reignite and inspire ourselves to do things that will have an impact on us for life. I know quite a few people that took up my suggestion to learn Chovos Halevavos and they realized how much it changed them and what an

impact the words of this timely sefer can have on our lives.

One of my favorite stories is quoted in Siman 204 the day after Rosh Hashana in the Beer Haitev. I believe it’s the most chasidische or baal shem tov-type of story in all of the Shulchan Aruch. The story is told of someone who was threatened by a group of bandits who were about to kill him. He asked if he could perform one mitzvah before he died. It was the time of the new moon so he asked if he could bless the Levana. The bandits agreed so he began to recite the words of the prayer fervently and he got to the words ‘Keshem Sheani Roked Kenegdech’ (just as I dance in front of you o’ moon and I can’t touch you so will my enemies not be able to touch me.) The custom is to jump or lift one’s feet when reciting these words and that’s what the man did. A miracle happened when he began to lift himself. A wind came and carried him away from the bandits and he was able to escape. This is an amazing story to read anytime but especially now during the Aseres Yemai Teshuva. I think the message is clear: during these days we receive super powers but we must make a small effort to lift our feet. Only then will miracles happen to us.

Gmar Chasima Tova



UFARATZTA

THE BEIS OF TESHUVA: B’CHAL DERACHCHA D’AEIHU.

The Tzadik Harav Meshulam Zusia of Anipoli broke down the word Teshuva in to five ways of doing teshuva, based on the letters of Teshuva: Tav-Shin-Vav-Beis-Hey, each corresponding to a Pasuk in the Torah.

....The Fourth method corresponding with the letter Beis: B'chol D'rochecho Doeihu, "In all your ways, know Him" (Mishlei 3;6). A person who sets his heart and mind to observe all that happens to him and around him, will perceive G-dliness tangibly in evidence; as the Mittlerer Rebbe pointed out, that people in business have an advantage over scholars that sit and learn, in that the former can witness actual Hashgacha peratis \ divine Providence. This form of Teshuva comes from one's perceiving Hashgacha Peratis.

===Hayom Yom Tishrei 7

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Rabbi Nachum Scheiner
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Rabbi Daniel A. Coren
 Maggid Shir

Wishing the Kehilla a
גמר חתימה טובה!

ON ASKING FOR FORGIVENESS



**PARSHA
SNAPSHOT**

LAZER SCHEINER

One of the more difficult tasks we face during this time of the year is asking someone we have hurt for forgiveness.

Asking Hashem to forgive us is so much easier. Standing in prayer with our face buried in a machzor we implore that Hashem forgive us and we follow that up with a heartfelt request for a healthy and bountiful year.

To ask a spouse parent, friend and even a child for forgiveness is something that does not come easy to most people.

So, what are we to do. How do we get the courage to ask forgiveness? Oftentimes we have caused so much pain that we are sure that we will be rejected or at the very least we will be

tagged with a conditional pardon.

There is no simple solution to this dilemma. Yet, if we do not do it and do it properly, we enter Yom Kippur with a black stain that is impossible to remove. We will stand before Hashem and beg for forgiveness and beseech Hashem for His blessings and we will be doing this wrapped in sin.

Some ideas which may help: When you ask for forgiveness do it with humility, make yourself small if necessary and be very clear that you did something wrong. Such a statement of regret will make it easier for someone to forgive you, even if they are the type that "doesn't forget". Almost no one will refuse a sincere heartfelt apology from someone who admits their wrongdoing with regret.

When apologizing, don't try to minimize or justify your wrongdoing. Don't misrepresent it, Just say it the way it was in a gentle manner that won't be blunt and hurting. Speak with sensitivity and empathy and then when the offended party sees your sincerity it'll be easier for them to forgive you.

Even if you feel you also were hurt as well and you decided to ask forgiveness keep your grievances and emotions out of the picture at this point. When you apologize listen carefully to the offended party and don't open your apology with "I'm asking forgiveness but you should know you hurt me more" or "don't think you were the only one hurt". Rather, come with empathy for their pain, Not only they will be ready to forgive you, they may open their heart and feel your pain too and maybe even apologize to you. Just don't be upset if they don't.

Lashan Hara and rechilus can cost someone dearly even if they don't know about it. The wrong words can impact someone's parnossa, marriage and relationships. How then do we ask forgiveness. You certainly can't cause more pain by telling someone that you spoke Lashan Hara about them if the telling causes pain. If you think this may have occurred, speak to a Rav who can guide you..

HAFTARAH SHUVA

HOSHEA 14:2-10; YOEL 2:11-27; MICAH 7:18-20.

The Call to Teshuvah -The first portion of the Haftarah is read from: The Book of Hoshea. "Shuva Yisrael ad Hashem Elokecha" "Return, O Israel to Hashem, your G-d", for you have stumbled because of your sins. Confess to Hashem and return to him. Ask Hashem to forgive you. Hashem gives word that the rough years are over and Hashem will be revitalizing the people and the land of Israel. The second part is read from: The Book of Yoel. Hashem has the Prophet Yoel inform the Jewish people that a plague of locusts will come and destroy all who are not observing his Torah. Hashem says, however that even at this late hour it is still possible to do "teshuvah" (repentance), but only if they do it wholeheartedly with fasting weeping and lamenting. Hashem is patiently waiting for them to return to Him. Hashem will now cause the agriculture of Israel to blossom tremendously. Yoel informs the Nation of Israel that Hashem is going to provide tremendous blessing in the way of food, that people will be startled. They will go from having nothing to having it all in a very short period of time. The last portion of the Haftarah is read from The Book of Micah. Hashem is forgiving of Bnei Yisroel's sins, for He is kind, and merciful. May the promises he made to our forefathers be fulfilled.

WOMEN WRITING A TORAH



**RABBI BERACH
STEINFELD**

WE LEARN FROM THE POSUK IN DEVARIM, PEREK LAMED ALEPH, POSUK YUD TES THAT ONE HAS A REQUIREMENT TO WRITE A SEFER TORAH. THE POSUK TELLS US, WRITE THIS SONG AND TEACH IT TO THE BNEI YISROEL.

THE AVNEI NEZER IN ORACH CHAIM, SIMAN TAF KUF TES ASKS THE

FOLLOWING QUESTION ON THE CHINUCH. THE CHINUCH IN MITZVAH TAF RESH DALED SAYS THAT EVERY PRIVATE PERSON HAS A MITZVAH OF MECHIYAS AMALEK. THIS WOULD SEEM TO APPLY TO WOMEN AS WELL SINCE WE FIND YAEL KILLED SISRAH. HOWEVER, THE CHINUCH SAYS THAT THE MITZVAH OF MECHIYAS AMALEK APPLIES ONLY TO MALES THAT GO OUT TO BATTLE. WHY IS THIS SO?

THE AVNEI NEZER ANSWERS THAT IT IS CONSIDERED A MITZVAH THAT IS TIME BOUND SINCE WE CAN'T KILL ON SHABBOS AS WE FIND THAT BAIS DIN WOULD NOT KILL ON SHABBOS. DURING A TIME OF WAR, FIGHTING WOULD BE RENDERED PIKUACH NEFESH, BUT WOMEN ARE NOT FIGHTING IN WAR, SO THEY THEREFORE ARE PATTUR FROM MECHIYAS AMALEK.

THE SAME RATIONALE CAN BE USED REGARDING THE REASON WHY WOMEN ARE PATTUR FROM WRITING A SEFER TORAH. SINCE ONE MAY NOT WRITE ON SHABBOS, IT IS THEREFORE CONSIDERED A TIME BOUND MITZVAH, WHICH RESULTS IN THE EXEMPTION FOR WOMEN.

WE SEE FROM THE ABOVE THAT IN ORDER FOR A MITZVAH TO BE CONSIDERED TIME BOUND IT DOES NOT HAVE TO BE A MITZVAH ONLY DONE AT A CERTAIN TIME, BUT EVEN IF THE MITZVAH HAS A RESTRICTION THAT IT CAN'T BE DONE AT A CERTAIN TIME IT RENDERS IT A MITZVAH THAT THE ZMAN IS GOREM.

THE SHAAGAS ARYEH ARGUES REGARDING THIS POINT. THE SHAAGAS ARYEH SAYS THAT BRIS MILAH IS NOT CONSIDERED A MITZVAH SHEHAZMAN GRAMA DESPITE THE FACT THAT IF THE MILAH IS DONE AFTER EIGHT DAYS IT IS NOT DOCHEH SHABBOS. THE MITZVAH IS REALLY NOT TIME BOUND; THE FACT THAT YOU CAN'T DO IT ON SHABBOS IS BECAUSE THERE IS A SECONDARY ISSUR OF CHILUL SHABBOS THAT BLOCKS THE PERSON FROM DOING THE MITZVAH.

WE COULD EXPLAIN THIS MACHLOKES WITH A KLER. WHAT IS THE REASON ONE NEEDS TO WRITE A SEFER TORAH? IF THE REASON IS A GEZEIRAS HAKASUV THAT ONE SHOULD WRITE A SEFER TORAH, THEN THE FACT THAT ONE CAN'T WRITE ON SHABBOS MAKES IT A TIME BOUND MITZVAH AND IF YOU WRITE IT, IT BECOMES A MITZVAH HABA BE AVEIRAH. THIS EXEMPTS WOMEN FROM THIS MITZVAH. IF YOU SAY THAT THE REASON FOR WRITING A SEFER TORAH IS TO BE ABLE TO LEARN, THEN EVEN THOUGH ONE WROTE THE SEFER ON SHABBOS BE ISSUR, THE SEFER TORAH STILL SERVES ITS PURPOSE OF BEING ABLE TO BE LEARNED FROM AND THEREFORE WOULD NOT BE A TIME BOUND MITZVAH. WITH THIS REASONING, WOMEN WOULD BE ABLE TO WRITE A SEFER TORAH.

MAY WE ALL BE ZOCHEH TO BE MEKAYEM THE MITZVAH OF KSIVAS AND LIMUD SEFER TORAH.



RABBI NACHUM SCHEINER

ROSH KOLLEL

MITZVOS TZRICHOS KAVANAH - IS IT A PREREQUISITE?:

The Gemara tells us that when fulfilling a mitzvah, one must have in mind that he is doing this action in order to perform Hashem's command. There is a dispute as to whether this is only something that should be done or an actual prerequisite for fulfillment of a mitzvah. The Shulchan Aruch sets down the rule that in fulfilling a Scriptural mitzvah it is indeed a prerequisite for fulfillment of the mitzvah. Therefore, if one did not have in mind that he is performing this action specifically because Hashem commanded us, he would be required to do over the mitzvah with the proper intent. However, when a mitzvah is of a rabbinical nature, the regulation of mitzvos tzerichos kavanah will not be a prerequisite and it is halachically valid even if one did not have this in mind.

For example, if one was practicing shaking his daled minim on the first day of Sukos and then realizes that he "did it," since he did not have intention to fulfill the mitzvah, he must shake

them again with the proper intention. However, if this took place on the other days, which are only rabbinically mandated, he will not have to shake again.

MAASAV MOCHICHIM - HIS ACTION IS PROOF OF HIS INTENTION

The Mishna Berura quotes the following novelty suggested by the Chayei Adam. Although one should always have in mind the proper intention when performing a mitzvah, if one forgot, in certain circumstances, we may still say that he has fulfilled the mitzvah. In a case that it is self-understood and quite obvious that the only reason one would be doing this action is for fulfillment of the mitzvah, then we say that he has indeed fulfilled the mitzvah. This is known as maasav mochichim, his action is proof of his intention.

For example, if one says sh'ma during maariv, it is quite clear that he is trying to fulfill the mitzvah and not just practicing. Hence, according to this suggestion of the Chayei Adam, even if one forgot to have the proper intention prior to his recital of sh'ma, we can say that,

b'di'aved (post-facto), he has indeed fulfilled the mitzvah. However, if one usually davens maariv at the plag minyan, when he is not fulfilling the mitzvah of saying sh'ma (and must therefore repeat the sh'ma after nightfall), then the fact that he is saying sh'ma during maariv is not necessarily clear that it is done for fulfillment of the mitzvah and this concept will not apply.

Similarly, if we see someone eating outside his house in a small hut, especially if it is not so comfortable, we can say that there is no logical explanation for his action other than fulfilling the mitzvah of Hashem. Therefore, even if he forgot to have the proper intention when eating in the Sukah, we can say that he has indeed fulfilled the mitzvah.

However, this novelty does not seem to be universally accepted. The Chida writes about a great sage, who after finishing his meal on the first night of Sukos, realized that he had forgotten to have in mind that he is eating for the sake of fulfilling Hashem's command. He decided to go back to the Sukah and partake of another k'zais of bread, making

sure to have the proper intentions. According to the opinion of the Chayei Adam, he had fulfilled the mitzvah and it would be unnecessary to eat again. Furthermore, nothing would be accomplished by eating again, since the mitzvah was already done. So, it would appear that this sage – and the Chida who concurs with the sage – does not agree with the suggestion of the Chayei Adam.

In summary, when fulfilling a Scriptural mitzvah, one must have the proper intention to fulfill the command of Hashem. If one did not have in mind this in mind, he would be required to do over the mitzvah with the proper intent. However, when a mitzvah is of a rabbinical nature, the regulation of mitzvos tzerichos kavanah is not a prerequisite and it is halachically valid even if one did not have this in mind. Additionally, some hold that if it is obvious that this action is for fulfillment of the mitzvah, then we say that he has indeed fulfilled the mitzvah.

Rabbi Nachum Scheiner

FORGET THE RABBI

The Cantor, the Lion & the Fox



RABBI YY JACOBSON

THE LAST WISH

On Rosh Hashanah night, the Kazaks captured the rabbi, the cantor and the president of the synagogue, and granted them a final wish before they would be put to death.

The Rabbi: All year round I prepare for my Rosh Hashanah sermon. You can't kill me before you let me present this sermon and get it out of my system.

"OK," proclaimed the Kazaks. "We well allow you to give the sermon." They turned to the cantor. "How about you? What is your final wish?"

"For 364 days a year, I prepare for my cantorial presentation on the High Holidays. For this year I composed many new brilliant and extraordinary compositions. You have to let me sing them before you kill me."

"Granted," said the Kazaks. "And you," they said, turning to the president, "what is your final wish?" "Kill me first," he said.

SERMONS AND MELODIES

It's been a longstanding tradition among Jewish communities the world over, to employ for the High Holiday services cantors, often accompanied by choirs, to entertain, engage and inspire the multitudes of crowds flocking to synagogues during the three days of Rosh Hashanah and Yom Kippur.

In many a congregation, the cantor embodies the primary focus of the High Holiday experience. As in a concert or opera, the cantor's choice of melodies, his cantorial skills and manipulation of sounds and pitches constitutes the zenith of the services. Especially if the musical presentation is coupled with a rabbi who knows how to tell a good joke or bring a tear to the eye, it is a hands-down success story.

"Spit not in the well from which you drink," suggests the Talmud. I should be the last one to find fault with this phenomenon, since I, too, am employed by a lovely community in New York to serve as a cantor and pontificator. Yet a moving thought from the great master the Baal Shem Tov concerning this "cantor" and "rabbi" phenomenon may be worthwhile for all synagogues and all of us to reflect upon.

AN ANGRY LION

The Baal Shem Tov, one of the most profound thinkers in the history of Jewish spirituality (1698-1760), once shared this following allegorical story.

Once upon a time, says the Baal Shem Tov, the lion grew furious with all of the other jungle animals. Since the lion is "the king of animal life," and is most powerful and dominant, his ire evoked deep fright in the hearts of the other animals.

"What should we do?" murmured all the animals at an emergency meeting. "If the lion lets out his anger, we are all done."

"No worries," came the voice of the fox, known as the wiliest of animals. "In the reservoirs of my brain are stored 300 stories, anecdotes and vignettes. When I present them to the lion, his mood will be transformed."

A wave of joy rushed through all the animals as they embarked on a march toward the lion's home in the jungle, where the fox would placate him and restore the friendly relationship between the lion and his subjects.

THE FOX FORGETS

During the journey through the jungle pathways, the fox suddenly turns to one of his animal friends and says, "You know, I forgot 100 of my entertaining stories."

Rumors of the fox's lapse of memory spread immediately. Many animals were overtaken by profound trepidation, but soon came the calming voice of Mr. Bear.

"No worries," he said. "Two hundred vignettes of a brilliant fox are more than enough to get that arrogant lion rolling in laughter and delight.

"They will suffice to do the job," agreed Mr. Wolf. A little while later, as the extraordinarily large entourage of animals was nearing the lion, Mr. Fox suddenly turned to another colleague. "I have forgotten another 100 of my anecdotes," lamented the fox. "They simply slipped my mind."

The animals' fear became stronger, but soon enough came the reassuring voice of Mr. Deer.

"No worries," he proclaimed, "One hundred fox stories will suffice to capture the imagination of our simple king."

"Yes, 100 jokes will assuage the lion," agreed Mr. Tiger.

A few moments later, all of the hundreds of thousands of animals were at the lion's den. The lion rose to his full might and glory, casting a fierce gaze at all of his subjects, sending a shiver through their veins.

The Moment of Encounter

As the moment of truth arrived, all of the animals looked up with beseeching eyes to their bright representative the fox, to approach the lion and accomplish the great mission of reconciliation.

At that very moment, the fox turned to the animals and said, "I am sorry, but I forgot my last 100 stories. I have nothing left to say to the king."

The animals went into hysteria. "You are a vicious liar," cried they cried. "You deceived us completely.

What are we to do now?"

"My job," responded the fox calmly, "was to persuade you to take the journey from your own nests to the lion's nest. I have accomplished my mission. You are here. Now, let each and every single one of you discover his own voice and rehabilitate his own personal relationship with the king."

LACKING A PERSONAL RELATIONSHIP

This story, concluded the Baal Shem Tov, illustrates a common problem in institutionalized religion. We come to synagogue on Rosh Hashanah or Yom Kippur, or any other time of the year, and we rely on the "foxes" -- the cantors and the rabbis -- to serve as our representative to the King of Kings.





"The rabbi's sermon today was unbelievable," we often proclaim after services. "He is really awesome." Or, "That cantor? His vibrato just melted my soul." These clergy all-too-often become the "foxes" who know how to get the job done for us.


Yet, sooner or later, we come to realize that the foxes, with all due respect, don't really have what it takes to address the king on behalf of you and me. Each of us must discover his or her own inner voice and inner passion and spirit, and speak to G-d with a distinct and unique.

Cantors and rabbis during the High Holidays (and the rest of the year) ought to view themselves as the Baal Shem Tov's foxes: Their function is to persuade and inspire people to leave their own self-contained domains and embark on a journey toward something far deeper and more real. But each and every one of us must ultimately enter the space of G-d alone.

So this Rosh Hashanah and Yom Kippur, don't rely on any foxes. Speak to G-d directly. With your own words, with your own soul. Heart to heart, from your truest place to His truest place.

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Beis Menachem Mendel Lubavitch of Pomona and YPS



PARSHAS VAYELECH / SHABBOS SHUVA

Don't Give Up

We've all been there. Sometimes things go dark. A blackout. Finding our way seems almost impossible as we feel entrapped and enveloped by the lack of light.

Our vision is worthless, our intelligence less. It's almost primal, this feeling of powerlessness as we grapple with a sea of blackness. And then we find the light...it could be daylight or some sort of generated clarity. We've reached a ray of light. We can breath again as feelings of relief wash through our body and normalcy resumes.

Rav Yosef Templer Shlita of Monsey, relates the following legend from the Baal Akeidas Yitzchak, R' Yitzchok Rama (1420-1494). It was a time of war, a physical and psychological darkness for his kehilla. They were on the run and persecuted because of their Jewishness. Many left the faith, regrettably, but those that persisted, surrounded their leader for some words of chizuk that would accompany them on the long journey to safety.

His words of farewell were a parting gift that strengthened their faith immeasurably.

להגיד בבוקר חסדך ואמונתך בלילות

Dovid Hamelech says to G-d.. We speak of your chesed each morning and your emunah in the evening.

The Baal Akeidah asks.. What is Hashems

emunah?

Hashem's chesed (kindness), we can understand. But what exactly is G-ds emunah (faith)?

The Baal Akeidas Yitzchok's kehilla was living in one of the darkest periods of Jewish history. They were soon to confront expulsion, death, war and tragedy, the likes of which we cannot imagine. To his faithful flock, he revealed the following:

"You are about to go through difficult times... Hashem will be with you every step of the way. Hashem believes in you... he has faith in your strength to persevere. It is always darkest before the dawn, but just remember- The crown jewel of our existence is our relationship with our Creator.. Keep strong, keep connected.. Hashem keeps all the lines open, from His side. If we cut ourselves off, so to speak, from our Heavenly source, we may feel alienated, betrayed and in limbo. But Hashem assures us- this will never be the case. No matter where we journey, we are never far from Him. There is no place, no philosophy, no spiritual pose that is devoid of the Divine, no matter where we are or what we're going through. As we fight for our survival, we must feel this love in every fiber of our being.."

G-d believes that even though things might not always seem bright, we will continue to treasure our relationship with Him.. We are bound forever.

This is Hashem's emunah- He believes in us and treasures our relationship. It is both a timeless and ageless love.

Will we keep this relationship strong, even through the darkest periods of our nation?.. Yes.. Hashem answers resolutely, Emunascha Baleilos...even through the darkness of night.

As we prepare for Yom Kippur, a day which represents the pinnacle of our devotion to Hashem, we must remember the faith and devotion Hashem has for us. Hashem has placed a part of Himself- Chelek Elokah Memal into each and everyone of us.

Our prayers and resolutions on this day are really just a glimpse into our divine souls and their potential. On Yom Kippur there is nothing but our soul for us to see..and it shines with the clarity one can only see when Gashmius is removed from the landscape.

Harav Templer adds- in a similar vein we awake each morning with the prayer Modeh Ani on our lips.. The simple words of Modeh Ani also praise Hashem's Emunah .

Modeah Ani Lefanecha...She' Hechzarta be Neshmasi.. Rabah Emunasecha.. Thank you my King, King of all the souls here on Earth, for revitalizing my soul each day after I sleep...Hashem, your faith in me is humbling!

Each day we need to recharge.. Each day we need to feel that Hashem is close to us, that He cares..If we approach Yom Kippur with this feeling, our tefillos will be different, our year, elevated.

Good Shabbos, Gmar Chasima Tovah!

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כפרות

ח' תשרי Monday – צום גדלי' Wednesday
11 Forshay Rd, backyard

מק 2:00-7:00pm צום גדלי'

Thursday 5:00-7:00pm

Sunday 12:30-7:00pm

Monday 4:00- 9:30pm



Aseres Y'mei Teshuvah (Wed.- Monday : Sept. 12 to 17)

Neitz Minyan 5:55 AM 20 Forshay Rd.

All Selichos listed (except Neitz) will take place at 18 Forshay Rd. Main Floor.
 Shachris Minyanim will take place at their regular times and locations in the Tents.

5:45-6:30 7:00-7:30 8:00-8:30 9:00 9:30-10:00-10:30

There will be Night Selichos 18 Forshay (Tuesday Night –Sunday Night)

10:00 PM & 1:00 AM

Erev Yom Kippur

15 Minutes Before Each Shachris 18 Main Floor (Neitz begins 35 Minutes before Neitz)

יום כיפור תשע"ט
SCHEDULE



TUESDAY, Erev Yom Kippur

ט' תשרי / SEP 18

Mincha see separate flyer

Chabad 3:00PM

Candle Lighting 6:42PM

All should remember to light a Yartzeit candle to be used for Havdalah.

Tefilas Zaka/Kol Nidrei 18 Tent 6:35PM

Chabad 6:45PM

Shkia 7:00PM

RABBI YY JACOBSON WILL BE IN TOWN FOR YOM KIPPUR AND WILL BE DAVENING AT THE CHABAD MINYAN. RABBI JACOBSON WILL SPEAK AFTER KOL NIDREI AND BEFORE YIZKOR, AND WILL BE GIVING INSIGHTS INTO THE DAVENING DURING MUSSAF. R. JACOBSON WILL BE SPEAKING PRIOR TO NEILA.

WEDNESDAY, Yom Kippur

י' תשרי / SEP 19

Vasikin 5:45AM

Shachris 9:00AM

Yizkor

Chabad 10:00AM,

Yizkor 12:30PM

Daf Yomi 45 minutes before Mincha

Mincha To be announced after Mussaf

Chabad 5:30 PM

Shkiya 6:59PM

Maariv 7:44PM

Havdalah and "Breakfast"

מנחה לערב יום כיפור

ט"ז

1:30 18 Main

1:45 18 Tent

2:00 18 Main

2:15 18 Tent

2:30 18 Main

2:45 18 Tent

3:00 18 Main

3:15 18 Tent

3:30 18 Main

4:00 18 Main

4:30 18 Main

5:00 18 Main

5:30 18 Main

As we near the Yom Hadin, we look for every advantage to improve our lot in this world. Here is a way to guarantee success.

Rabbi Simantov Yanetz

Something that we generally do every day or so is recite Birkat HaMazon after consuming a meal with bread. As opposed to most other blessings which are rabbinically mandated, Birkat HaMazon is unique in that it is



of Biblical origin and thus carries with it greater stringencies and requirements. Yet something less known is a fascinating comment and insight shared by Rav Yehudah Ashkenazi, also known as the Be'er Heitev, one of the primary commentaries on the Shulchan Aruch.

In the laws of Birkat HaMazon (Orach Chaim 185:1), he writes: "Why is the letter pei-sofit (final pei) missing from the entire text of Birkat HaMazon? It is to allude to the fact that whoever recites Birkat HaMazon with proper concentration, neither Divine anger ('af' in Hebrew and similar to the letter pei/fei) nor fury will be meted out against him. In addition, his source of food and income will be readily avail-

able in plenty and with honor all the days of his life." The Be'er Heitev quotes The Chinuch, a Rishon who makes a similar statement.

As clearly indicated and guaranteed by the Be'er Heitev, the simple act of thanking Hashem by reciting Birkat HaMazon with concentration after a meal ensures tremendous blessing and prosperity. Hashem rewards such an individual measure for measure, in return for his dedicated and meticulous recital of this ever-important after-blessing. The reverberating impact such a committed action can have is in no way minor and small. It carries immense weight and has the potential of affecting us in ways we may never have considered.

Let me share with you a true story.

Years ago, a simple and sincere Jew had the practice of reciting Birkat HaMazon with meticulous attention and concentration. It wasn't long before his unusually intense way of reciting Birkat HaMazon became widely recognized, and the rabbi of his shul realized that there may be a story behind his scrupulous conduct. Approaching his congregant, the rabbi politely and curiously asked what motivated him to be so careful with the way he bentched.

"Rabbi," the man replied, "let me tell you. When I was twelve years old, I learned in a cheder (elementary school) in Poland. One day, Rav Meir Shapiro came to visit our class and asked, 'Does anyone know why the letter pei sofit is missing from Birkat HaMazon?' Of course, none of us knew the answer. But then Rav Shapiro told us the explanation of the Be'er Heitev. I was so impressed by what I heard and learned, that from then on, I committed to always reciting Birkat HaMazon with my utmost focus. "Years later, I found myself

standing in line before the Nazis, waiting to be directed either to the left or right, to death or to life. I shook in my place, dreading when it would come my turn to discover my fate. At that moment, I began whispering, 'G-d, I now need You to repay me for my commitment to always reciting Birkat HaMazon with concentration. I need you to fulfill the promising words of the Be'er Heitev...' "As I neared the front of the line, I realized what I was up against. The Nazi guards would certainly ask me my occupation and inquire what I could do to assist their war efforts. But, as a young yeshiva student, I had little experience in anything particular. I had no idea what to say. "Just then, a man from behind tapped me on the shoulder. 'Young boy,' he whispered in my ear, 'tell them that you are a chef and I am your helper, and both of us will be saved...' I did just that. Without further questioning, the Nazi guards pointed me towards the working line along with my new friend. A few hours later, we were told that we would be needed as cooks in the kitchen in Auschwitz.

"And so," concluded the man to the rabbi, "not only did I survive the war, but I had plenty of food available throughout it all. Following the war, I moved to America, and ever since then, thank G-d, I have lived with a steady and comfortable income for myself and my family. I attribute it all to those words of the Be'er Heitev that I learned that day from Rav Meir Shapiro. It is in reward for my commitment to reciting Birkat HaMazon so carefully my whole life that I am here alive and thriving. "And that is why I still, to this very day, say each and every word of Birkat HaMazon with such care and concentration. It kept me alive years ago and keeps me alive to this very day."

DON'T LOOK BACK!

Rabbi Weinstein was teaching his 3rd grade class the story of Lot and his wife. Rabbi Weinstein described that when Lot's wife looked back at Sodom she turned into a pillar of salt.

Just then little David Silverstein interrupted. "My mommy looked back once while she was driving," he announced, "and she turned into a telephone pole."

EXPRESSING HUMILITY

It was Yom Kippur, and the cantor was chanting the Hineni, the self-deprecatory supplication that begins the Musaf service. Coming to the end of the prayer, the cantor added his personal cry.

"Dear Lord, Master of the Universe, I am nothing, nothing, nothing at all!"

Hearing his heartfelt plea, the rabbi added a similar prayer.

"I am nothing, , nothing, even less than nothing."

All at once a third voice joined in coming from the back of the sanctuary. It was the shammas, who had prostrated himself.

"I, too, am a nobody, O Lord, I'm nothing, nothing at all."

Whereupon the rabbi turned to the cantor with a sniff and whispered, "Ha. Look who thinks he's a nothing!"

HAVE NO FEAR, YOU'RE NOT LOST

Meyer and Judith, an elderly Jewish couple, were traveling together to the Far East. Suddenly, over the aircraft's speaker system, the captain announced, "Ladies and gentlemen, I am afraid I have some very bad news. Our engines have developed a problem, and we need to put this plane down in a few minutes' time. The good news is that I can see an island below us that should be able to accommodate our landing. The bad news is that this island appears to be uncharted—I am unable to find it on our maps. So the odds are that we will have to stay on the island for a long time before any rescue comes, if ever."

Meyer turns to Judith, "Judith, dear, did we turn off the oven?"

"Of course."

"Are our life insurance policies paid up?"

"Of course."

"Did we pay our pledge for the Kol Nidre appeal?"

"Oh my , I forgot to send off the check."

"Thank Heavens! They'll find us for sure!!"

עול תורה תשש כוחו" עכ"ל. ויותר אי"ז סתם מעשיו שנתרבים, אלא שזה משפיע עליו ממש שתשש כוחו, כדאיאת בגמ' סנהדרין (כו:): שזוהו הטעם שהתורה נקראת "תושיה" עיי"ש ולפ"ד רבינו שקיום כל התה"כ כלול בחפצא של הקבלה א"ש.

ולפי יסוד זה ר"ל בדברי הרא"ש שכתב שאינו יכול למנוע את עצמו והיינו שהוא בעצם התחיל לאכול בהיתר, ואז כשהוא המשיך לאכול ואכילתו כבר היתה גסה עליו, ואין יכול למנוע עצמו, א"א לקרותו רשע דהא ההתחלה בהיתר היתה ודו"ק.

ולענ"ד חשבתי שאולי זהו נמי הכוונה בוידוי במה שאומרים "על חטא שחטאנו לפניך באונס" – והיינו שכל עבירה בעצם אנו אנוסים במציאות וכנ"ל, רק ע"ע שזה שאנו לא עשינו כפי יכולתינו למנוע מלהגיע להך מצב של עבירה (ח"ו) וע"ז אנו מתחרטים. ויש לעיין טובא.

בענין תשובה בעבירה שבאונס

בוידוי: "על חטא שחטאנו לפניך באונס וברצון".

וכבר העירו בזה על מה מתודה בהך וידוי, דממנ"פ אי היה זה עבירה שדינו יהרג ואל יעבור, אינו אונס שהיה צריך הוא ליהרג, ואי דינו היה דיעבור ואל יהרג, אז לא חשבינו בזה כלל למעשה עבירה, שאותו תורה שאסרה לו לעשות שלא במקום מיתה התיירה לו לעשות ולעבור ע"ז במקום מיתה, וממ"מ מכח קושיא זו יש אלו שרצו להוכיח, שאדרבה מזה ראי' שעבירה באונס חשבינו ליה לעבירה בעצם, והיינו שמצד שבכל עבירה שיש בה מין מרידה א"א לחייבו בעונשין, אבל מצד מה שהוא עשה בפועל מעשה רע איכא וא"ש, אבל מה יענו אלו הסוברים שהמעשה כנעשה ממילא?

וראיתי מובא משמ"י (דהמחבר ספר עץ חיים פירוש בעין יעקב) שכתב חז"ל: כלומר בין עבירות שאנסו אותנו לעבור עליהן והתחייבנו עליהם, וכגון אם נהנה מהעבירה, ובג' עבירות החמורות שצריך למסור ע"ז את הנפש, חייב עליהן אף באונס ואף אם לא נהנה מהם, וכ"ש על עבירות שעשינו מרצון שבודאי התחייבנו עליהם עכ"ל. ומבואר כאן שעצם הוידוי הוא בגוונא של אונס במקום שנהנה, אבל היה מג' עבירות ממ"י יש בזה דין תשובה.

אולם אי"ז כ"כ פשוט שידוע במה שדנו בדינא דאונס, בשו"ת חמדת שלמה [ח"א סי' ב'] אי הוי פטור מעונש או שלא נחשב כלל לחפצא דמעשה, וכן בקו"ש כתור בות [דף ב:]: נידון בזה בסוגיא דאונס ביום אחרון עיי"ש, עכ"פ יש צד בזה שאי"ז נחשב כלל מעשה דידיה ע"י מה שהוא לא היה מרצונו, ולא מצינו בזה שהוא יתחייב ע"י מה שנהנה, דהא בסנהדרין (סב:): מצינו לגבי מתעסק בחו"ע שחייב שכן נהנה, וע"ש ברש"י שפירש 'דחשיב כמו שנתכוון', וביאור דבריו ידוע ממש"כ האתורו"ד [כלל כ"ד] שהחיסרון גבי מתעסק זהו משום שאין לו כוונה במעשה, וממילא א"א לייחס המעשה אליו, אבל היכא שהוא נהנה אז שייך בזה לייחס אליו הך מעשה ואכמ"ל. עכ"פ מעשה איכא רק ביחס משא"כ לגבי אונס אי"ז כלל נחשב למעשה, ואין כאן דבר במציאות ששייך ליחס עליו וצ"ע

והנראה בזה בהקדם מש"כ הרא"ש נזיר (כג.) ליישב מה שהוקשה שם דאיאת בגמ' לפי ר"ל דאוכל קרבן פסח לשם אכילה גסה שמצוה קעביד, והא קיי"ל דאכילה גסה לא שמיה אכילה ע' יבמות (מ.) יומא (פ:): ותי' חז"ל: וי"ל דה"ק דלא יצא ידי חובתו באכילת פסח, רשע קרינו ליה, מה היה יכול לעשות אם הוא כבר שבע אין לו מלהימנע מלאכול ואין ראוי לקרותו רשע אם אכלו עכ"ל. ומזמן שמד עתי דברי הרא"ש ועמדתו משתומם בכוונתו דאטו כ"א שעושה עבירה או מעשה רשע שייך לפוטרו בזה מחמת שאין יכול הוא לפטור את עצמו, אתמהה. רציתי לומר בזה, עפמ"ש הגה"צ ר' ירוחם זצוק"ל (בספרו דעת תורה ריש פ' דברים) על הקרא "ודי זהב" ע' פי' רש"י ז"ל שמשא טען לבורא עולם דכל הכסף וזהב שנתת להם גרם להם החטא, וממילא א"א להענישם עיי"ש. וכן ביתר אריכות ע' ברכות (ל:): שמובא שם משל למלך וכו' והניחו לפני בית הוונת שמה יעשה הבן ולא יחטא עיי"ש. והוכיח מזה המשגית, שחזינן מזה יסוד גדול לגבי פריעות עונש על כל חטא, שזה לא עצם מעשה העבירה עצמה, שהרי בשעת מעשה הוא אנוס לחלוטין, אלא המחייב הוא, האי מניעה שלא התחזק במקום שהיה חלש, וממילא היה יכול ליפול לתוך מכמוריות היצר, וממילא כתב לבאר שזה מה שאמר משה להקב"ה, שא"א לחייבם שהם היו אנוסים עיי"ש.

ולפי יסוד זה שהכל מתחיל מראשית הדבר, כמאמרם ז"ל זה לעומת זה עשה אלוקים, כידוע דברי המשנה באבות [פרק ג' משנה ט'] "כל שחכמתו מרובה ממעשיו אין חכמתו מתקימת וכל שמעשיו מרובין מחכמתו חכמתו מתקימת". והקשה רבינו יונה דאם לא למד איך שייך שיעשה, ולא שייך למימר שיהיו מעשיו מרובין מחכמתו? וע"ש שתי' שהכל תלוי בקבלתו שבזה כלול כל העשיי' וכמאמר באבות דר' נתן ממס' ע"ז (ב:): אם תקבלו את התורה טוב ואי לאו כאן היתה קבורתכם, – והיינו שהכל היה תלוי בחפצא של קבלת כלל ישראל, – וכן מבואר בתוס' ע"ז (ג.) ד"ה נוגעין בעדותן, שבי' בסו"ד שמה ששמיים וארץ קיימים היינו משום שקיבלו ישראל ע"ע לעסוק ולקיים את התורה עיי"ש, [וצ"ע ממס"כ הנפש החיים שער ד' שאם לא יעסקו בתורה שניה אחת יהפך העולם לתהו ובהו, חז"ש "אם לא בריתי יומם ולילה חוקות שמים וארץ לא שמתי" והיינו שעסק התורה הוא מה שמקיים את העולם. ולכאו' זהו לא כדברי תוס'], וכן חזינן בדברי רש"י בב"מ (פד.) לגבי ר"ל שלא היה יכול לקפוץ מעבר לנהר חז"ל: "שמשיקבל עליו



~Night Kolloel~

RABBI NACHUM SCHEINER

MIDDLE LEAF SPLIT OF A LULAV – HOW MUCH IS AN ISSUE?

I would like to share some highlights of the recent shiur that I gave on the topic of a lulav with a split tiyomes.

The Shulchan Aruch describes the lulav as a branch with many double leaves, which are all attached – like twins. He then follows the Rishonim who rule that the halachos of the tiyomes is a reference to all – or most – of the twin leaves of the lulav. According to this understanding, there are no rules and regulations that apply specifically to the middle leaf, that we call tiyomes. However, the Rama quotes the opinion of others, who explain that these halachos apply specifically to the middle leaf, known as the tiyomes.

Nechlika hatiyomes, the middle leaf being split, is definitely one of the most common issues that are found in a lulav. As mentioned, the Rama follows the Rishonim who explain that this is referring to the middle leaf.

There are many opinions as to how much of a split is a problem. The Rama (645:3) rules that it is only a problem if it is completely open all the way down to the shedra. The Gra adds that this is indeed the halacha, but the same will be true even if it is split just more than 50%, based on the halachic principle of rubo kikulo – most is like the whole thing. The Chazon Ish

(145:1), however, writes that one can use such a lulav even lichatchila – and he even allows reciting a brocha.

The Rama adds that it is preferable to have a lulav that is completely closed, since there are those that hold that even a small split is a problem. How much of a split is he referring to?

The Taz posits that he doesn't mean any tiny amount; he is only discussing a significant amount, which would be a tefach. Less than a tefach is a non-issue, and is still considered entirely closed according to all. The Chayei Adam takes issue with the Taz and rules that the Rama means that it should preferably be totally closed. He explains that the reason for these Rishonim is because once it is open a little it will definitely open more and it already has the halachic status of a completely open lulav.

USE OF GLUE

There is an interesting question in the poskim if one can glue the lulav closed. Although one cannot glue a pitum that fell off, or the like, this may be better. According to the Chayei Adam, it is not split per se; it is just a concern that the split will grow. That being the case, why should one not be allowed to use glue, which is just to ensure that it doesn't become split. Indeed, Rav Yisroel Yaakov Fisher, in his haskama to the sefer "Arba Minim Hashaleim," as well as

Rav Shlomo Zalman, allows the use of glue. Rav Shlomo Zalman proves this from the halacha of a shofar, where one can make use of glue to put together the broken pieces.

In summary, if the middle leaf of a lulav is split, it is a problem. There are different opinions as to how much of a split is an issue. In addition, in some situations, one can use glue to keep the lulav from splitting more.

COMMUNITY KOLLEL NEWS:

In honor of the coming yom tov of Sukos, the kuntres of the shiurim that were given at the kolloel on the topics of hilchos lulav and esrog, will b'ezras Hashem be available.

I gave a shiur at the Night Kolloel, 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. See above for some highlights.

The Night Kolloel, 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.

He discussed the halachic differences between hadar and chaseir, and if and when one can have kora (the brown

barky pieces attached to the lulav) on the lulav. He also pointed out how people spend so much time and money to find the best daled minim, but after a few days of yom tov, don't have such beautiful daled minim, any more. In actuality, one should try to keep them beautiful for the entire 7 days.

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"aa, 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.

YESHIVAS BEIN HAZMANIM

Once again, Ohr Chaim will be hosting another YESHIVAS BEIN HAZMANIM with Matan Schara B'tzida. Details to be announced!

Wishing the entire kehilla

a Wonderful Shabbos and a Gmar Chasima Tova,

Rabbi Nachum Scheiner

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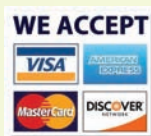
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