

מורנו הגדול רבי יהודה לווא זצ"ל
מהר"ל מפראג
The Maharal of Prague
שבת קודש י"ח אלול



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

Journal

"E Pluribus Unum"
Latin for "Out of
Many, One" - Achdus

FRIDAY EVENING SUMMER
MINCHA SCHEDULE HAS ENDED.
THERE WILL BE ONLY ONE MINYAN
FOR MINCHA & KABBOLAS
SHABBOS. THIS WEEK @ 7:10PM

RABBI COREN
NEW MORNING
SCHEDULE

See Page 3

THURSDAY NIGHTS

With
RABBI YISSACHOR FRAND

See Page 6

SHABBOS MORNING MINYAN



Starting at 8:00 AM
18 Forshay Rd. - Main Shul
נוסח אשכנז



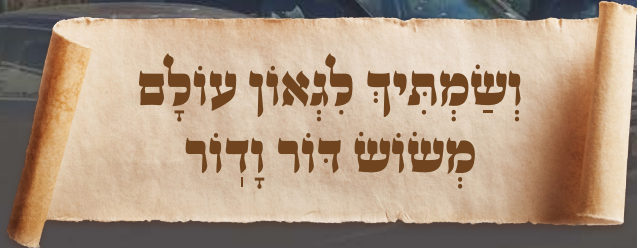
בית מדרש אור חיים
BEIT MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

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

SHIURIM FOR ENTIRE COMMUNITY

Separate Seating **RABBI YY JACOBSON WEEKLY CLASS**

SHABBOS 9:00 AM - CHASSIDUS AND SERMON BEFORE MUSAF 20 FORSHAY RD OPEN FOR MEN & WOMEN	EARLY BIRD DAILY SHIUR MON - FRI 5:30 - 7:30AM
SUNDAY NO CLASSES THIS SUNDAY	TUESDAY TUESDAY MORNING 9:30 - 10:30 AM SHARP 20 FORSHAY RD FOR WOMEN ONLY





OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Ki Savo

ונתן ה לראש ולא לזנב והיית רק למעלה ולא
(תהיה למטה כי תשמע אל מצות ה אלקיך לשמור ולעשות) (כי תבוא כה-ג
"Hashem shall place you as a head and not a tail, you shall be only
above and you shall not be below-if you harken to the commandments
of Hashem, your God, that I command you today to observe and to
perform."

It is common to find Hashems name referred to as 2 yuds "י" and
that is the combination of two names of Hashem (יאקדונקי
(יקוק אדני (replace the Kuf with a Hay) The way the two names combine is by
starting with the first letter of first word (yud) and then the first letter
from second word (alef). We then alternate the following letters from
the 2 names and end off with the last yud. In short it would spell as
2 Yuds but it signifies the combination of both names. The name Yud
Hay Vav Hay encompasses the kavana that Hashem is past, present and
future. The name Adne...incorporates the meaning , Master. It
implies both intentions; as at all times He is the master.

both names start with a Yud, Yisraels yud is the first of
the combined name of Hashem, Yaakov's Yud is the last letter of the
combined name. The first Yud refers to the head (in kabbalistic terms
refers to crown)and the last is the tail or the end(in kabbalistic terms
refers to malchut kingship).

It is fascinating to note that Yaakov is at the beginning of the nation
when the individual was in a state of perfection, his face was etched on
the kisei hakovod, but on a national level we were limited. Yisrael
is at the end of time, greater on a national level but probably limited on
an individual level.

The Ben Ish Chai asks on the verse "Hashem shall place you as a
head and not tail, you shall be above and not below", isn't "head" and
"above" redundant? So too stating "tail" and "below" are the same?
Being "head" refers to the Yud of Yisrael; we will be in the status of the

highest level of national and metaphysical existence. And not "tail" refers to
the status of the Yud of Yaakov where we don't reach our national perfection.

The word מעלה has a numerical value of 145, the word מטה numerical
value of 54. If you subtract 54 from 145 the difference is 91, which is the
same as the combination of the 2 names of Hashem ,65=26+65, יקוק
91=26+65. If a person is down and out or feels like the tail of society then
when he brings Hashem into his life he won't feel like the tail-below but
-above .

As Rosh Hashana comes upon us and we take the head of a lamb or fish,
we request that we should be a head and not a tail. This insight from the
Ben Ish Chai will bring us to a greater understanding of how we can reach
our potential.

Shabbat Shalom

An Amazing Daf Yomi

Bais Medrash Ohr Chaim
18 Forshay Rd
Main Bais Medrash
5:20 AM
Followed by Shachris

Rabbi Yaakov Block
thetutoringresource@gmail.com
410-258-1805

All Levels

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30 pm

SHABBOS NIGHT	Candle lighting	7:00pm	SHABBOS DAY	Shachris Vasikin	5:55am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:10pm		Shachris	8:00am - Kiddush		Pirkei Avos	6:30pm
	Shkiya	7:18pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 7:00pm
	Mincha Bais Chabad 20 Forshay	7:28pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	7:16pm
			Pirchei - Bnos	2:00	Maariv	7:56 & 8:01pm		

Complete Weekday Schedule of Minyanim & Locations See page 3

SHACHRIS

20 Minutes before Neitz (3)

S 6:12 | M 6:13 | T 6:14 | W 6:15 | T 6:16 | F 6:17

MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 5:42 | M 5:40 | T 5:39 | W 5:38 | T 5:36

12 Minutes Before Shkia (1)

S 7:01 | M 6:59 | T 6:58 | W 6:56 | T 6:54

LOCATION DIRECTORY

- (1) 18 FORSHAY DOWNSTAIRS
- (2) 18 FORSHAY UPSTAIRS
- (3) 20 FORSHAY UPSTAIRS
- (4) 20 FORSHAY DOWNSTAIRS
- (5) 18 FORSHAY TENT
- * NO SUNDAY MINYAN

SEPT.10 – SEPT.15

NEITZ IS 6:32 am - 6:37 am
PELAG IS 5:54 pm - 5:48 pm
SHKIA IS 7:13 pm - 7:05 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
9:06 AM – 9:08 AM
GRA- BAAL HATANYA
9:42 AM – 9:44 AM

WEEKDAY MINYANIM



Showing Appreciation to Hashem

In this weeks Parsha it says “vesamachta Bchol Hatov”, be joyful in all the good that Hashem has given you.

The beginning of the Parsha speaks about the Mitzvah of Bikurim. The Sifri tells us that in the merit of fulfilling this Mitzvah we will enter into the land of Israel. Of course this is very difficult because we didn't get the Mitzvah of Bikurim until we entered the land so how can we merit something that we cannot fulfill?

The answer is that there are two parts to the Mitzvah, one is the action itself and the other is the “Taam” the reason behind it. The Reason behind the mitzvah of Bikurim is to appreciate all the good that Hashem gives us. This is what the verse above is saying. Be joyful with all the good that Hashem has given you until now and in the merit of our appreciation of this good, we will deserve the land of Israel.

Rabbienu Yona adds a very important ingredient to the Mishna in Pirkai Avos that speaks about being happy with what we have. The Mishna teaches us that “who is rich, one who is happy with what he has”. it would seem that all we need to do to be happy is focus on the good we have, however Rabbienu Yona adds that we also need to add as a goal learning Torah and Mitzvos. This means, that just having the tangible physical good and appreciating it is not enough, we need spirituality as well.

The Gemara in Maseches Brachos says that the word Tov - good means Torah because at the end of it all without Torah we cannot reach the ultimate experience of Good.

Shabbat shalom

We have an exciting new and extended schedule throughout the morning for people to choose from. They all take place in the office upstairs of 18 Forshay



New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:00 to 7:00	Daf Yomi
7:00 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah



CHAI ELUL

Yom Holedes (Birthday) of the Baal Shem Tov - 1698. Yom Holedes of the Alter Rebbe(Baal Hatanya) - 1745.

The Alter Rebbe told his son the Mittlerer Rebbe(his memale makom (Successor) as 2nd Chabad Rebbe) in the name of the Baal Shem Tov, that one must have Mesiras Nefesh (total self-sacrifice and dedication) for Ahavas Yisrael (love of one's fellow), even towards someone one has never seen.

====

The Alter Rebbe (received the following teaching from the Tzadik Reb Mordechai, who had heard it from the Baal Shem Tov: A soul may descend to this world and live seventy or eighty years, in order to do a Jew a material favor, and certainly a spiritual one.



בס"ד

WEEKDAY MINYANIM

קיץ תשע"ז - SUMMER '17

שחרית

כותיקין	20 Forshay ↑	Brochos 30 min/Hodu 20 min before Neitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	18↓	
7:30	20↑	
8:00	18↓	
8:30	18↑	
9:00	18↓	
9:30	18↑	
10:00	18↓	
10:30	18↑	
11:00	18↓	

מעריב

AT פלג	18↓	Repeat Krias Shma after nightfall
AT שקיעה	18 Tent	
10 MIN. AFTER שקיעה	18↑	
30 MIN. AFTER שקיעה	18 Tent	
60 MIN. AFTER שקיעה	18 Tent	
9:00	18↑	
9:15	18↑	
9:30	18↑	
9:45	18↓	

מנחה

1:30PM	מנחה גדולה	18↓
2:00PM		18↓
2:30PM		18↓
3:00PM		18↓
7:00PM		18↓

MINCHA FOLLOWED BY MAARIV

12 MIN. BEFORE פלג	18↓
12 MIN. BEFORE שקיעה	18 Tent
AT שקיעה	18↑
20 MIN. AFTER שקיעה	18 Tent
50 MIN. AFTER שקיעה	18 Tent

10:00	18↓
10:15	18↓
10:30	18↓
10:45	18↓
11:00	18↓
11:15	18↓
11:30	18↓
12:45AM	18↓

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchain18@gmail.com



Bavli or Yerushalmi?

We learn about the chashivus of Eretz Yisroel in this week's Parsha since mitzvos that can only be done in Eretz Yisroel are discussed.

The Gemara in Bava Basra, daf kuf nun ches, amud alef speaks about an argument between Reb Ila and Reb Zeira. After Reb Zeira went up to Eretz Yisroel, the Amoraim in Bavel paskened like Reb Ila; however, Rabba paskened like Reb Zeira. As a result of Rabba paskening like Reb Zeira, Reb Zeira commented that we see from this that the air of Eretz Yisroel makes one smart. The Rashbam explains that upon arriving in Eretz Yisroel, Reb Zeira worked very hard to forget all the learning he did in Bavel so he could re-learn everything in Eretz Yisroel. The Yaavetz says that as a result of this Gemara, one may learn in Eretz Yisroel without a chavrusa, while one is not allowed to do so in Chutz Le'Aretz.

The Milchamos in Meseches Rosh Hashana, perek gimmel writes that when there is an argument between an Amora of Eretz Yisroel against an Amora of Bavel, we pasken like the Amora of Eretz Yisroel since "Avira D'eretz Yisroel Machkim." Tosfos in Sanhedrin, daf heh, amud bais quotes Rabbeinu Tam in regard to "issur ve'hetter," that the people of Eretz Yisroel are smarter, since the "avir" makes them smart and the people of Chutz Le'Aretz are subordinate to them.

In contrast, we see a Tosfos in Brachos, daf lamed tes, amud alef and Sukka, daf chof vov, amud bais that when there is a machlokes between Bavli and Yerushalmi, we pasken like the Bavli and not the Yerushalmi. The Shailos Ut'shuvos Maharik in siman peh daled and in siman tzaddik alef asks the obvious question. How could we pasken like the Bavli if the avir of Eretz Yisroel makes one wiser? To strengthen this question, we see in the Gemara in Kesubos, daf ayin heh, amud alef it says that one person in Eretz Yisroel is the equivalent of two in Bavel.

The Maharik answers that since the Talmid Bavli was written later than the Talmid Yerushalmi we pasken like the Bavli. Had the people in Bavel felt that the Gemara that the Yerushalmi brings down is accurate, they never would have written the Bavli. Therefore, we have a rule in psak that we follow the "basraa" (the later psak) since the later psak heard the previous psak and still felt that he needs to argue; whereas the first psak never heard the later psak, and it could very well be that had he heard the later psak, he would change his mind.

So why did Reb Zeira daven that he should forget his learning from Bavel? Initially, there was a lot of strife in Bavel and the majority of Bais Din and Sanhedrin were still in Eretz Yisroel, so full clarity was lacking in Bavel. However, during the days of Ravina and Rav Ashi, who composed Talmud Bavli, Bavel was at peace and Eretz Yisroel was mostly destroyed. At that point in time there were no Bais Din and Sanhedrin in Eretz Yisroel, so the psak goes like Bavli.

Let us hope we are zocheh to Moshiach and all psak will come out of Eretz Yisroel whose "avir" makes one wiser.

Ki Sovo

Moshe instructs the people of Israel: When you enter the land that G d is giving to you as your eternal heritage, and you settle it and cultivate it, bring the first-ripened fruits (bikkurim) of your orchard to the Holy Temple, and declare your gratitude for all that G d has done for you.

Our Parshah also includes the laws of the tithes given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the curses on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of Re'eh. Moshe reminds the people that they are G d's chosen people, and that they, in turn, have chosen G d.

The latter part of Ki Sovo consists of the Tochachah ("Rebuke"). After listing the blessings with which G d will reward the people when they follow the laws of the Torah, Moshe gives a long, harsh account of the bad things—illness, famine, poverty and exile—that shall befall them if they abandon G d's commandments.

Moshe concludes by telling the people that only today, forty years after their birth as a people, have they attained "a heart to know, eyes to see and ears to hear."

Haftorah Yeshayahu 60:1-22

This week's haftorah is the sixth of a series of seven "Haftarot of Consolation." These seven haftaras commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

In glowing terms the prophet recounts descriptions of what will unfold during the Redemption. Beginning with the resurrection of the dead and the ingathering of the exiles, continuing with the joy and abundance the Jewish people will then experience, as well as the gifts that will be brought to G d from all of the nations of the world.

Finally, the Jewish nation will no longer be despised and derided, there will no longer be violence nor mourning, and G d will shine His everlasting light on His people.

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SHABBOS
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 Pirchei in the Afternoon

THE Youth Minyan
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Avos Ubanim
 Trips and Exciting Programs thru the year
 New Exciting Programs Starting after Sukkos



פרשת כי תבוא

בפרשת ביכורים יש דין להביא ביכורים ולקרוא פרשת ביכורים, ומסיימת התורה בפסקי הביכורים "ושמחת בכל הטוב אשר נתן לך ה' אלוקיך וכו'" וכתב רש"י שהקריאה הזאת נאמרת רק בין שבועות לסוכות, אבל מסוכות ואילך לא קוראים, והטעם משום שהקריאה צריכה להיות בזמן שמחה וממילא משבועות עד סוכות שמחים שאז מלקטים התבואה, משא"כ מחג ואילך.

כתב הרוח חיים לרבינו חיים וואלינר זיע"א בפרקי אבות בקנין התורה שמחה שאדם לומד בשעה בשמחה מה שלא יכול ללמוד בשש שעות בלי שמחה, ויש גירסא בכ"ד שעות עייש. אמר דוד המלך בתהילים "לולי תורתך שעשועי".... אז אבדתי בעוני... לא מספיק ללמוד צריך תורתך שעשועי, זהו התורה וכך כתב רבינו יונה באבות שיש ללמוד כעין שלמד השם יתברך לפני בריאת העולם כשעשוע ממש, זהו היחס שלנו לבורא עולם ללמוד כמו שהוא למד באופן של שעשוע (בלע"ז GAME) זה צורה שצריך ללמוד.

איך אנמנו טוב מבעליו דברי קדשו של רבינו חיים נ' עטר שכתב מילי זהב אותיות שיש לנשק כל אות מעצם האימרה פיתגם שנתנת משמעות למהו תורה, ואיזה גשמעק יש בתורה, מילים שלו יבריה כל תירוץ ממי שלא אוהב ללמוד או עכ"פ כל חושב, דברים שחייבים לאומרם כל יום, מילים שיש בהם סגולה לאהבת התורה!!!!

וזה לשונו של רבינו:

"גם ירמוז במאמר בכל הטוב כאומרם ברכות ה. אין טוב אלא תורה, שאם היו בני אדם מרגישים במתיקות ... ועריבות ... טוב התורה... היינו... משתגעים... ומתלהטים... אחריה, ולא יחשב בעיניהם מלא עולם כסף וזהב למאומה !!!! (השאלה למה לא יחשב בעיניהם ??) התשובה ממשיך האור החיים הקדוש... כי התורה כוללת כל הטובות שבעולם עד כאן לשונו הזהב.

מי של סומך על זה שינסה ואזי כשנרגיש את המתיקות והעריבות הכל כבר יהיה היסטוריה.

שבת שלום ומבורך
דוד יהודה פיירסטון

Parshas Ki Savo

Bundles of Blessings

Take a quick look around, the year is ending- we are standing less than two weeks away from Rosh Hashanah and the bright lights of judgement are just around the corner. Are we prepared?

Let's look inside of ourselves.. Are we the people we want to be?

Of course, we can always be better parents, better children to our parents..at any age.

But are we satisfied with the type of person we have become? Are we the person we dreamt we would be years back? Take a long hard look at our daily routine, our surroundings.. The give and take, the ebb and flow of our existence..

Do we want to make any changes?

Now is the time to plan, to think.. To slowly rearrange our priorities..

One piece of advice; do not make big resolutions.. It has been said.. small people make big resolutions that cannot be kept..great people make smaller promises that can be achieved.. Let's make our life great again, by urging our ourselves to make solid but attainable goals.. with G-ds help this year it will stick..

But what of the mistakes we made this past year, did we veer off the path? A little... alot?

We may not have been our best possible self every moment- but Hashem has given us the gift of Tshuvah for just this reason. Were we too quick to judge? To condemn?Were we less than pleasant to those around us?

Our Mitzvos will soon be piled on the heavenly scale.. And then come our faults.. Our aveiros.. Whoops - there goes the scale, tilting towards the other direction. Fortunate is the person whose good deeds far outweigh his misguided actions.

It's no mistake that our Parsha, loaded as it is with blessings and ominous harsh prophesies, comes at this time every year. In fact we learn in Masechta Megillah, that over 2500 years ago our leader Ezra HaSoifer ruled that Parshas Ki Savo should always be read,before Rosh Hashana in order to end the curses and negativity of the current year before we enter the New Year and receive its upcoming blessing..

"תכלה שנה וקיללותיה...תחל שנה וברכותיה!"

The question begs to be answered.. Were there not any good years during Ezra's time..and since then?

In fact the Talmud tells us that there were golden years of blessing during the times of Shimon HaTzaddik and Shimon Ben Shetach.. and fortunately G-d has given our nation some seemingly prosperous years in spite of the darkness of our exile.

But that is exactly the point- our hopes, wishes and dreams for a life full of all good can only truly be realized with the coming of Moshiach.. may he speedily arrive.. Everything else is only momentary gladness- passing as a leaf blowing through the air while the seasons make their mark.

So let's keep in mind...this year, daven for ourselves, our needs..our families.. it's only natural.. But remember, a sincere prayer for the Geulah, for bringing the world to it's final redemption, will accomplish all that and more. Thinking and praying globally will make us greater people and help us tap into the loftiness of our souls. Remember we are all a partner to the Divine- He has placed more than a spark of His essence within us.. Let us do our best to uncover this greatness.

But what of our shortcomings.. Our human frailty? Judgement is imminent, how can we tilt the scales?

The story is told of a young man who apprenticed himself to a silversmith with a large family and many obligations.. The silversmith promised the apprentice a modest wage each week, but time and time again he was unable to pay.. His own bills were overwhelming. There was simply nothing left in the till.

What was the young man to do.. He thought to himself- "If I demand my payment.. I know he simply cannot give me the funds..and I will incriminate him with the sin of delaying payment to his workers. But if I let the weeks add up.. He will surely not be able to pay such a large amount all at once and I will end up with nothing!"

Just then he hit upon a brilliant idea. In the back of the store underneath some piled up papers and assorted clutter was a large tin can. Into this can he threw a few flakes of silver and some gold shavings every single day. The bits were so small , not worth much and surely not missed.

At the end of two years he finally approached his employer.. "It has been some time since I received remuneration.. I know that I have learnt a lot here and that's what's valuable in the long run- but we still agreed to a small salary.."

"How much do I owe you ?" asked the forlorn silversmith.

They made the calculations..

I simply do not have that amount of money..!

The young apprentice made his way into the back room and returned holding a can laden with gold and silver pieces.. It was by now very heavy.

They weighed the can together and it was even a little more than the young man was owed.

The silversmith was overjoyed and blessed the young man profusely for his foresight and planning!

And so it is with our lives- we panic when our virtues are outnumbered by our failings.. We watch as the scale tilts ominously in the wrong direction- but wait.. The defending angels are wheeling in cartloads of suffering, of anguish and pain.. All these are to be combined with our zechusim and they serve to tilt the heavenly scale in our favor..

Still in all we cry out to Hashem- Please help that the coming year be filled with so much blessing and good deeds that we will not need to include our pain and suffering in order to bring us a favorable judgment. Please end our suffering from this year on....

"תכלה שנה וקיללותיה תחל שנה וברכותיה!"

Good Shabbos!

Erev Shabbos Plag MInyan for Mincha & Maariv
BLUEBERRY HILL AREA
KI - SOVO
Mincha 5:35 Plag: 5:57
30 Dr Frank Rd. Entrance From Humbert

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~Night Kollel~

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Author of Sefer B'damayich Chayi

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Thursday, September 14th
יום ה' פ' נצבים-וילך
8:45PM
Maariv at 9:45 - Followed by Q&A
18 Forshay – Main Floor Bais Medrash

For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**
845.372.6628 // ohrchaimmonsey@gmail.com

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STARTING THIS WEEK
AND CONTINUING THROUGHOUT THE YEAR!

We are pleased to announce
a live-hookup of the weekly
Parshas Hashavua Shiur
by
Rav Yissochor Frand שליט"א
R"H Yeshiva Ner Yisroel, Baltimore

Thursday Evenings
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12:30-6:30pm צום גדלי'
Mon-Wed 4:00-7:00pm
Thursday 4:00-10:00pm

Hours To Be Announced ערב יו"כ

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Part XII – Rules and Regulations for Early Shabbos

This is the last of the series of the shiurim about early Shabbos. We hope you enjoyed this and all of the comments and feedback were much appreciated.

We previously discussed that we have a fundamental machlokes as to what is the reason for allowing a fellow Jew to do melacha for someone who was mekabel Shabbos. According to the Magen Avraham, it is because he did not have to accept Shabbos at this time and according to the Taz it is because the one doing the melacha has no issur.

The Machatzis Hashekel points out a beautiful nafka mina (practical difference), if one did not accept Shabbos on his own volition, but rather because his kehillah was mekabel Shabbos. This is based on the regulation discussed elsewhere, that when one's kehilah is melabel Shabbos, one is required to join. Thus, it was not his voluntary decision; it was a requirement to accept Shabbos. Consequently, according to the Magen Avraham, since one had no choice in the matter, one would no longer be allowed to ask someone else to do melach for him. However, according to the Taz, the allowance is based on the fact that this is allowed for the person doing it, and it would, indeed, be allowed.

Another nafka mina is mentioned in the Igros Moshe and the Dovev Meisharim, in regards to the second day of Yom Tov. This can be very relevant to the many who will be visiting Eretz Yisroel

for Sukkos and wants to ask an Israeli to do melacha for him. This can also be a common question for those who have factories or businesses in Eretz Yisroel and ask an Israeli worker to do work. Once again, according to the Magen Avraham, since one has no choice in the matter (one must keep the second day of Yom Tov), he would not be allowed to ask them to do melacha for him. However, according to the Taz, the allowance is based on the fact that it is allowed for the person doing it, and for the Israeli, it is, indeed, allowed.

The Igros Moshe rules that inasmuch as this case is a machlokes, one must be concerned with the opinion of the Magen Avraham and the Beis Yosef, and one should not be allowed to ask another Yid to do melacha for him. (However, in the case of Yom Tov Sheini, he writes that there is room to be more lenient, since there is a sfeik sfeika, a double doubt: the machlokes Magen Avraham and Taz and, in addition, Yom Tov Sheini is a safeik.)

There is one other reason mentioned to be more lenient in regards to one who made early Shabbos. The Levush posits that one who accepts early Shabbos, only wishes to refrain from his own melacha, but did not mean to forbid the melacha done by others.

On this topic of someone who can or does not have to accept early Shabbos, there is a fascinating

question discussed, in a reverse scenario: can someone who was not yet mekabel Shabbos recite kiddush for someone who was mekabel Shabbos.

Rav Shlomo Zalman Auerbach zt"l points out that this is not a new question; this was already discussed by Rav Akiva Eiger, in his glosses on Shulchan Aruch. Rav Akiva Eiger points out that, at first glance, this person should not be suitable. In order to recite a brocha for someone, one must be a mechuyav, one who is required to recite that brocha. Since he was not mekabel Shabbos, and not required to recite kiddush, he should not be able to recite the kiddush for one who was mekabel Shabbos. However, he does have the option to accept Shabbos if he wants, so maybe that would suffice to consider him one who has the possibility of having the requirement.

Rav Shlomo Zalman ends off by saying that since this requirement is of rabbinic nature, if there is extenuating situation one can rely on using this person to recite the kiddush.

These shiurim will be available, both in booklet form and on the shul's website 18Forshay.com, Torahanytime.com, and are available on MP3 in the shul. As always, comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

The Maharal of Prague ז"ל, On His Yahrtzeit,

Shabbos Kodesh , 18 Elul

Shabbos Kodesh is the yahrtzeit of Rav Yehuda Lowy ז"ל, the Maharal of Prague. The Maharal was born in Posen, Poland, on the night of the Pesach Seder, to a distinguished family of rabbonim that traced its ancestry to Dovid Hamelech.

In 1553, the Maharal was elected rov of Nikolsburg and the Province of Moravia, where he remained for the following 20 years. In 1573, he moved to Prague, where he opened a yeshiva. In 1592, the Maharal accepted the position of rov in Posen, returning to Prague in 1598 to serve as its chief rabbi.

The Maharal criticized the educational methods of his day where boys were taught at a very young age and insisted that children must be taught in accordance with their intellectual maturity. Thus, Gemara and certainly tosafos should only be introduced only when the child is developmentally capable of fully comprehending what is being taught.

One of his leading talmidim was Rav Yom Tov Heller, author of the classic Mishna commentary Tosafos Yom Tov.

In Prague, the Maharal established the great yeshiva known as the 'Klaus.' (The ancient building of the Klaus burned down about eighty years after his passing and was subsequently rebuilt and named the Klaus Shul.) The Maharal won the admiration of his great contemporaries, including the Maharshah and the Maharam of Lublin.

The Maharal, was well versed in the science of his time and became famous among non-Jews for his great knowledge of mathematics, astronomy, and other sciences. He was a friend of the astronomer Tycho Brahe and Johannes Kepler. These in turn introduced him to Emperor Rudolph II. According to many stories, the emperor paid him frequent visits during the night, to discuss with him both politics and science, and the Maharal made use of these excellent connections to the advantage of his community whenever it was threatened by attacks or oppression.

The Maharal was a prolific writer, and his works include Tiferes Yisroel on the greatness of Torah and mitzvos; Nesivos Olam on ethics; Be'er Hagolah, a commentary on rabbinic sayings; Netzach Yisroel, on exile and redemption; Or Chadash, on Megillas Esther; Ner Mitzvah on Chanukah; Gevuros Hashem on Yetzias Mitzrayim; and many others. One of the most important of his writings is Gur Aryeh on Rashi on Chumash.

The Maharal was credited with performing nissim. The most famous story is that of the Golem which he created out of clay and which he brought to life by the use of the sheim Hashem.

The Maharal averted many calamities and blood-libels through the Golem. When the Golem had performed his mission, the Maharal laid it away in the attic of the Prague Shul.

The Maharal's ability to create a golem is never in dispute, the actual story according to some, may not have happened as portrayed

The genius of the Maharal is acknowledged by Jews from many walks of life. His work had a significant influence on the Vilna Gaon , and he was the great-grandfather of the founder of Chabad Chassidim, Rabbi Shneur Zalman of Liadi ("Baal HaTanya,")

The Maharal's kever at Prague's Jewish cemetery is visited by thousands every year.

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HASHEM'S PRECIOUS DAUGHTERS

RABBANIT YEMIMA MIZRACHI

On the special occasion I had of visiting

HaRav Ovadiah Yosef zt"l, I asked him, "What is the most important idea for me to tell Jewish women and girls? Should I teach them about the mitzvah of hafrashat challah (separating challah), tzniut, saying Tehillim?" He told me, "Bnot Yisrael are tzadikot (righteous). Just tell them one thing: the prayers of a bat yisrael have a tremendous impact in heaven."

He then said to me, "Do you know what 'bat yisrael' means? 'Bat' in Hebrew refers to the black of the eye. A Jewish woman is the apple of Hashem's eye. He dearly loves His daughters. Whenever you finish speaking, tell your students that when many women daven together, five hundred skies open above their heads and their tefillot ascend directly to Hashem's heavenly throne."

I continue to follow his advice to this very day. Wherever I go, I have the women in the audience reflect for a moment in silent tefillah after I finish speaking. And the results are astonishing.

Let me tell you about one occasion where I personally witnessed the powerful effect of these few moments of prayer.

When it was time for my son to go to yeshiva, the Rosh Yeshiva of the yeshiva I had sent my older sons called me and said, "Rabbanit Mizrachi, I know that your other sons attend our yeshiva and all your son's friends will also be doing so during this upcoming year. However, this son of yours is not as advanced as they are. I don't think we can accept him at the moment. I am sorry, but I think he will need to find somewhere else." Knowing that my son was a sensitive boy, I knew that telling him this would break his heart. Although he may not have been the brightest boy intellectually, his middot and fear of heaven were tremendous. I knew he had the potential of achieving great success there if he would only be given the opportunity.

With the first day of Elul rapidly approaching, my son had still not found a yeshiva. But that did not stop me from ensuring that he would be taken care of. While his friends purchased the books they planned on learning that year, so did I. I was hoping that something would happen and he would be admitted into the yeshiva.

On the night before Rosh Chodesh Elul, the day when the yeshiva was supposed to begin, I gave a talk to a group of women in Bat Yam. Telling them about the potency of their tefillot, for a couple of minutes after my speech, we each recited our own personal prayer. I cried to Hashem that He not disappoint my son's hopes and that he be allowed into the yeshiva.

The next morning at 7:30, I received a phone call. It was the Rosh Yeshiva. "Rabbanit," he said, "I hear that your son does not have a yeshiva to attend yet. Tell him that he is welcome to come here meanwhile." Happily sending him off to yeshiva, he has stayed there for more than a "meanwhile." He has never left since that morning.

I did not ask why this happened because I knew why. When many Jewish women daven to their Father in Heaven, He listens to them. They are His most beloved and cherished daughters. The impact Jewish women have not only on their homes, but on the entire Jewish nation can never be underestimated. From their caring sensitivity to their potent words of prayer, they ensure Klal Yisrael's spiritual and physical well-being. And especially when it comes to the tefillot and tears of a mother for her child's spiritual growth and success, they are something which directly reach Hashem. The keys to unlocking the gates of heaven are in their hands.

EUROPE'S MONEY FUNDS IRAN'S WAR AGAINST ISRAEL

GIULIO MEOTTI

A little over a week ago ago, The Financial Times reported that the European car industry is rubbing its hands with glee in Iran. Renault has signed an agreement with the Islamic Republic of Iran worth \$ 660 million. Peugeot had preceded it with a 400 million contract. Volkswagen is also returning to Tehran after 17 years.

While the leaders of the car business came to the ayatollahs to sign contracts, an Iranian delegation met with the leaders of the Hamas terrorist movement.

Not long ago, Tehran became the first source of support for Hamas again after the Palestinian jihadist group in 2012 broke with Iran over the civil war in Syria. That break has been mended. The new Hamas leader in Gaza, Yahya Sinwar, just praised the "excellent" relations between Hamas and Iran. Teheran is now "the biggest supporter of the Izz el Deen Qassam brigades with money and weapons".

With the end of the sanctions, Iran is full of money. In the five months following the removal of sanctions, Iranian exports - excluding oil - rose by \$ 19 billion. Oil production, averaging 2.5 million barrels a day during the sanctions, has been skimmed in the last few months to nearly four million barrels a day. Equally, billions in revenue have come in and are increasing.

Obama and Kerry had been able to mislead the international community, arguing that the only alternative to the nuclear deal would have been a new war. That was not true. The alternative was to insist on sanctions. Global jihad has been encouraged by the nuclear agreement. Hamas now feels secure and ready for a new war, which will be paid for by the citizens of Gaza and by the Israeli people.

If Hamas were rational, it would invest in prosperity rather than in jihad against Israel. But radical Islam is not rational. In Nigeria, Boko Haram butchers people who already live under sharia, the Islamic law. In the north of Israel there is Hezbollah, also boosted by Iran's money.

A few weeks ago, EU foreign policy chief Federica Mogherini went on a mission to Tehran. She was photographed with an Islamic veil, smiling at the ayatollahs. She is the symbol of Europe's appeasement of radical Islam.

Israel will pay for this betrayal. But it will survive. Europe will suffer for its own appeasement. But its survival is less certain



GRATITUDE, A TORAH OBLIGATION

Ki Savo begins with the mitzvah of bringing the First Fruits (Bikkurim) to the Bais HaMikdash. The fruits are brought to the Kohen and their presentation is accompanied by a declaration expressing one's gratitude to the Almighty in the framework of a brief history of the Jewish people.

The Alshich in explanation of a medrash says, that the mitzvah of Bikkurim contains within it something that is essential to being a human being — the obligation for people to express their gratitude and hakaras haTov. Hakaras haTov is so basic and primary that the whole world's creation was actualized just for this mitzvah, which teaches us and trains us in the attribute of gratitude.

The Pirkei D'Rabbi Eliezer [Chapter 7] actually associates the sin of ingratitude with fundamental theological denial (kefira b'Ikar) of the Almighty.

One who is ungrateful towards his fellow man is ultimately ungrateful towards the Almighty as well. One who is an ingrate to his boss, his employees, his friends, his spouse, his parents, and his neighbor will eventually come to deny the favors of the Almighty.

In Michtav M'Eliyahu (Vol. 1, pp. 46–47), Rav Dessler explains where the “mekor banefesh” is for the middah of hakaras hatov (and, conversely, kefiyas hatovah). Someone who is a nosein — a giver — does not want to receive gifts — he wants to give. In the instance where he gets something without payment, the only way he can deal with this is by acknowledging how much he is indebted for what he received. However, someone who is a taker — sees his entire life purpose as a way to get more and more. In the instant that he receives, what registers to him is the need for more. He is, writes Rav Dessler, simply incapable of sincerely expressing gratitude.

Additionally, Rav Dessler speaks about the initial level of hakaras hatov: we must at least tell people how much we appreciate the good they have done for us. So much so, that we are required to be appreciative of inanimate objects which has neither a positive nor negative effect on the object. The highest level of this middah is appreciating Hashem for everything He has done for us - but we must work up toward this level, and that is done by appreciating everything and everyone!

“According to psychologists, the words ‘thank you’ are no longer just good manners, they are also beneficial to the self.

To take the best known examples, studies have shown that being grateful can improve well-being, physical health, can strengthen social relationships, produce positive emotional states and help us cope with stressful times in our lives.”

One who does chesed and shows kindness to others innately wants to do good and be of benefit to others. They are individuals who will thank anyone or anything who has done good for them, even an inanimate object. One, who would not demonstrate gratitude to an inanimate object, or worse, by showing disdain towards someone who has tried to do good to them, would indicate a dulling of their sensitivities and a flaw in character.

There is a brocha in the Shmoneh Esrei called the Blessing of thanksgiving. The brocha begins with the words “Modim anachnu lach”. Rav Hutner states that the precise translation of these words is not “we thank You”; rather the translation is “we admit to You”.

Rav Hutner explains that the reason why these two words are identical in Hebrew is because a person's ability to give thanks is based on his ability to admit that he is incomplete. If a person gives thanks to someone, it indicates that he was lacking — he needed the favors and kindness of someone else. This is why it is sometimes so difficult for us to say “thank you” — because it is so difficult for us to admit that we were in need. The greater the gifts that we receive from someone, the more difficult it is to say “thank you”, because a greater gift indicates our greater need.

Saying Thank You –A story

Dr Lebovitz divides his time between providing medical services in his hometown of Boston and Yerushalyim. He told R'Krohn the following story which gave him and all who hear it a new perspective on life.

As a senior resident in the Brigham and Women's hospital in Boston, his responsibility is the emergency room. The ER like all other ERs throughout the world is a tempest of doctors and nurses attending to patients in relation to the severity of the situation.

One day while making his rounds, the loudspeaker came to life and blared “Code BLUE!!” — this alert was a life threatening warning. A woman had suffered a severe heart attack in the hospital cafeteria upstairs and was in cardiac arrest.

Dr Lebovitz quickly grabbed his equipment and raced upstairs. Doctors were already working on the woman when he arrived. The cafeteria had been cleared of non-essential medical personnel and he pushed his way past the security guard standing at the door.

“How's she doing?” Dr. Leibowitz asked “I'm afraid it's too late” — said one of the doctors. “We've been working on her a while already.”

“Let me try” he said — he quickly moved towards her and inserted an intravenous catheter directly into her heart and started her on Epinephrine

He then applied 2 large paddles to her body so he could send an electric shock to the heart — and jumpstart it back into its normal rhythm.

He tried a few times — but he was unsuccessful. The other doctors began to leave the room shaking their heads in disappointment — a patient had died right before their eyes.

However, Dr Lebovitz would not give up. He tried a 5th and a 6th time to stimulate the heartbeat — but it wasn't happening. He realized the end was near — if it hadn't already come. He would try one more time.

He pressed the control button on the defibrillator with added emphasis — he glanced at the monitor ... the razor thin line darted upwards. There was life — “We have a heartbeat!!!” he cried

Filled with hope and determination, he worked frantically to continue the hearts revival and with a supreme effort he managed to stimulate the pulse. He ordered the medics to transfer her to the ICU unit. Her progress was slow but steady!!

He returned to the ER room to continue his duties. Periodically over the next few days, he would call up to the ICU to get updates on her condition. When he was informed that she was doing much better he wondered if he should go up and visit — she wasn't his patient — wouldn't recognise him and he didn't need the thanks..

He did however, have one reason to see her. Her name was Christina — obviously not a Jewish name. His name Lebovitz was very Jewish — “If I visit it'll be a Kiddush Hashem — for a Jew saved her life. Let her know “Verachamav al Kol maasav — reflecting Hashem's ways — Jews are compassionate to all.”

He wondered how he would introduce himself. That question was answered when upon walking in to the room the man seated next to her bed said, “He's the one who didn't give up- he saved your life — he's the one I've been telling you about.

“And who are you”

to which the man replied “ I'm her husband, I was with her when it happened. I saw you working on her from behind the cafeteria window”...

At that point the woman began to cry uncontrollably He stood there rather embarrassed and waited. What she said ... he never forgot.

“What do I say?” She said “Thank you? That's what you say to someone who holds the door open for you — not someone who gives you your life back “

“I will tell you this,... When I go home and see my children I will remember you and say THANK YOU DR LEBOVITZ... In a week's time when I take a walk with my husband I will think of you and say THANK YOU DR LEBOVITZ... The next time I visit my friends I will think of you and say THANK YOU DR LEBOVITZ... And when I have my next birthday I will say THANK YOU DR LEBOVITZ...”

Her words were simple and powerful.

When he left the room, he walked into the hospital corridor and said to no one “When I come home and see my wife and family I'm going to say “THANK YOU HASHEM.... The next time I have the privilege to stand in Your presence and daven I'll say THANK YOU HASHEM. The next time I walk up stairs and don't get out of breath I am going to say... THANK YOU HASHEM!!!”



HADAR TAKING A BEAUTIFUL ESROG

I would like to share some more highlights of the shiur that I gave at the Night Kollel. There are many different factors that can disqualify an esrog. We will focus for now on the requirement to have an esrog which is hadar (beautiful).

It is worth mentioning the famous notion of the Chasam Sofer who asserts that the lack of beauty does not depend on the layman's perception of beauty. Rather, the Torah left it to the Chachamin to decide and is dependent on what the Chazal decide is beautiful. Hence, the Chasam Sofer famously writes that if an esrog starts to turn brown due to the many people who are handling the esrog for the mitzvah, it is not a disqualification of hadar. On the contrary, the Chasam Sofer asserts, that is a true display of the beauty of the mitzvah.

Source for the disqualification of hadar

There is an interesting discussion as to what is the source for the disqualification of a lack of beauty. Rashi, in the beginning of the 3rd perek of Sukah, opines that the source for the requirement to have a beautiful esrog is from "v'anveihu," which is the general requirement to beautify mitzvos. Tosfos, however, takes issue with Rashi's explanation, and points out that although that is an important requirement, it does not disqualify a mitzvah. Hence, if one takes a talis which has seen better days, although it is lacking in beauty, one will fulfill the mitzvah. Tosfos, therefore points to the Gemara which states that the requirement of hadar written in regards to esrog is extended to the lulav, as well.

Is the requirement of hadar every day or only the first day

Tosfos and the Rosh assert that the requirement of hadar is applicable every day of Sukkos. The Rambam, however, maintains that a lack of hadar is only a disqualification on the first day; the rest of Sukkos it is kosher. There is a source for this from a Gemara that tells the story of Rav Chanina, who would bite into his esrog and use it on the other days of Sukkos, even though it is a lack in hadar. This proves that the Gemara deems such an esrog kosher on the other days.

What is the halachah? The Rama (649:5) follows the opinion of Tosfos and the Rosh, and asserts that a lack of hadar is a disqualification the entire Sukkos. On the other hand, in an earlier Siman (646:2), there is a discussion about hadasim with red berries, which is also a disqualification of hadar, and yet the Shulchan Aruch states that it is only a concern on the first

day, which would seem to prove that the disqualification of hadar only applies on the first day.

The Biur Halacha at the end of that Siman explains that this is only the opinion of the Orchos Chaim, but the Beis Yosef himself, in his additions to the Beis Yosef, known as Bedek Haba'is, affirms that it is a disqualification for all 7 days. Hence, the Mishna Berura points out that it will indeed be a disqualification for all 7 days.

In conclusion, there is a difference of opinion as to if the requirement of hadar is applicable every day of Sukkos or if it only applies on the first day. Halachically speaking, it does apply every day of Sukkos.

COMMUNITY KOLLEL NEWS:

Bais Medrash Ohr Chaim Community Kollel – in conjunction with our Legal Holiday Yarchei Kallah – hosted a Shiur, this past Monday morning, Labor Day, given by the renowned author and lecturer, Rabbi Ben Tzion Shafier of The Shmuz. He discussed the importance of reflecting on one's experiences throughout the past year, both things that were special good and the things that were not necessarily the way we wanted and realize how it was all decreed from Above on this past Rosh Hashanah. The overflow crowd was treated to hear his great insights, as well as receiving a free copy of his book: "Stop Surviving, Start Living," and an MP3 of many of his classic shmuzen on preparing for Rosh Hashana and Yom Kippur.

Rabbi Avraham Reit, acclaimed author of Lekicha Tamah spoke for the Kollel Boker, this past Friday morning, Sep. 1, on the rules and regulations of the shaking of the four minim and the proper time for the recital of the brocha. He also discussed some halachos of the pitum.

I gave a shiur at the Night Kollel on the topic of the Pitom of the Esrog - Can it still be Kosher if broken? I will also be giving a shiur on Friday morning, Sep. 8, on the halachic implications of the shaking of the four minim: is that an intrinsic part of the mitzvah?

The Night Kollel will also be hosting a shiur from Rabbi Shimon Schreiber, on the topic of esrog, on Thursday night, Sep. 14, at 8:45pm. He will be discussing and showing many different fascinating esrogim.

Many of these shiurim are available on the shul's website 18Forshay.com, Torahanytime.com, and will be available on MP3 in the shul.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner



Rabbi Avrohom Reit speaking for the Night Kollel on Arba Minim last week.

JOKE OF THE WEEK



Some challenging thoughts from our Guest Funnyman the Cleveland Comic

Gavriel Grodco

Do you think "sand" is called sand because it is between the sea and the land?

If you come out of the shower clean how does your towel get dirty?

Why is there a letter D in the word Fridge, but not when it is Refrigerator?

Who knew what time it was when the first clock was made?

Who put the alphabet in alphabetical order?

If you are waiting for the waiter, aren't you the waiter?

Why a pizza box is a square and the pie is round and the slices triangles?

Why do we get IN a car but get ON a bus?

Isn't it weird that we have a voice in our head..like the one you're using when you read this..

Why doesn't glue stick to the inside of the bottle?

Now back to our regular jester

"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.

לְשִׁמּוֹעַ אֶל הַרְנָה וְאֶל הַתְּפִילָּה



10:15 ^{pm}

Lekavod Dovid HaMelech

Melave Malka

with musical accompaniment by  PUMPIDISA

11:00 ^{pm}


Powerful words of Chizuk and inspiration by

Rabbi YY Jacobson

1:00 ^{am}

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