

מו"ה שמחה בונם זי"ע זצלה"ה מפרשיסחא  
R. Simcha Bunim of Peshischa  
יב אלול



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER

# Journal

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



**בית מדרש אור חיים**  
BAIT MEDRASH OHR CHAIM  
**COMMUNITY LEARNING CENTER**

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

THURSDAY NIGHTS  
WITH RABBI  
YISSACHOR FRAND  
**BEGINNING TONIGHT**  
See Page 6

THIS FRIDAY MORNING  
SEPT. 1 SPECIAL SHIUR  
BY RABBI AVRAHAM REIT  
**THE MITZVAH OF LULAV**  
See Page 6



**SHIURIM FOR ENTIRE COMMUNITY**

Separate Seating **RABBI YY JACOBSON WEEKLY CLASS**

**SHABBOS**  
NO CLASSES  
THIS SHABBOS

**EARLY BIRD**  
DAILY SHIUR  
MON - FRI 5:30 - 7:30AM

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

**SUNDAY**  
NO CLASSES  
THIS SUNDAY

**NEW!**  
Additional Weekday  
Minyanim for Mincha  
and Maariv See page 3

**SHABBOS MORNING MINYAN**



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

**בְּשִׁעָה קֶצֶה הַסְתַּרְתִּי  
פְּנֵי רֵגַע מִמּוֹד  
וּבְחֶסֶד עוֹלָם רַחֲמֶיךָ**



OUR BELOVED RABBI SOKAVA REBBE

# Dear Kehilla,

BET Parashot KiSeitzei Haftorah

"Rejoice barren city who never expected such an overwhelming influx within your walls...Extend your annexes without interruption...Because your children will inherit the cities of the nations and settle the desolate areas." (54:1-3) The proportions of the Jewish redemption will be so overwhelming that Eretz Yisroel won't be capable of containing it. Yerushalayim will overflow from her newly acquired inhabitants and the surrounding areas will rapidly fill to capacity. The entire Judean hills will be saturated with newly sprouted neighborhoods but the Jewish influx will continue. The new wave of Jews will take possession of the entire land of Israel and settle therein but even these broadened quarters will not suffice. The return will be so encompassing that Zion will truly wonder in bewilderment from whence did all of her people emerge.

Yet the kindness of Hashem won't end here and the prophet continues to describe the setting of the future. Yeshaya tells the Jewish people, "Do not be afraid or embarrassed because your shameful past will never be remembered." (54:4) He adds in the name of Hashem, "I forsook you for a brief moment and I will gather you in with great compassion. With mild anger I concealed My countenance from you and with everlasting kindness I will have mercy upon you." (54:7,8) These passages reflect the concern of the Jewish people over their dark and rebellious past. They hesitate to return to Hashem because their previous wrong doings remain fresh in their minds. They cannot imagine bonding perfectly with Hashem given how unfair they acted towards Him in the past. Hashem responds that they should not hesitate to return because no trace will remain of their earlier ways. Hashem's blessing will be so encompassing that it will be virtually impossible for the Jewish people to relate to their earlier experiences. They will develop such close relationships with Hashem that they will be incapable of imagining what it was like without Him. How could they have ever appreciated life without their close and perfect relationship with Hashem ?!

The Navi Yeshaya is describing a massive real estate boom in Jerusalem that seems never-ending. It will be a migration of people from all over the world and all of the Judean hills will become full. This sounds like what is

happening today. The demand for an apartment in Jerusalem is so high and the expansion is incredible. If one had any doubt if we are living in the messianic age his uncertainty should disappear at the obvious enactment of the prophecy.

The opening statement of "Roni Akara lo Yulada Pitzchi Rena Vtzhal" Roni- means more than rejoice it the type of rejoicing that brings a person to song. Akara- is a lady that is barren and cannot have children, but the Navi repeats and said "Lo Yulada" that did not give birth, why the double expression? How are these words of consolation to a barren woman when the children that she received were from abroad? It sounds more like Jerusalem will be adopting children and not having children of their own. Is this such a cause for her to sing and rejoice?

I dont have an answer and I would really appreciate if someone can help me with this questions.

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

<b>SHABBOS NIGHT</b>	Candle lighting	7:11pm	<b>SHABBOS DAY</b>	Shachris Vasikin	5:50am - DAF YOMI SHIUR	<b>SHAB EVENING</b>	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	6:40pm
	Mincha 18 Forshay	7:21pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 7:10pm
	Shkiya	7:29pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	7:28pm
	Mincha Bais Chabad 20 Forshay	7:39pm		Pirchei - Bnos	2:00		Maariv	8:08& 8:13pm

### Complete Weekday Schedule of Minyanim & Locations See page 3

#### SHACHRIS

20 Minutes before Neitz (3)

S 6:05 | M 6:06 | T 6:07 | W 6:08 | T 6:09 | F 6:10

#### MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 5:52 | M 5:50 | T 5:49 | W 5:47 | T 5:46

12 Minutes Before Shkia (1)

S 7:13 | M 7:11 | T 7:09 | W 7:08 | T 7:06

#### 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

SEP. 3 – SEP. 8

NEITZ IS 6:25 am - 6:30 am

PELAG IS 6:04 pm - 5:59 pm

SHKIA IS 7:25 pm - 7:18 pm

סוף זמן קריאת שמע  
MAGEN AVRAHAM  
9:04 AM – 9:06 AM  
GRA- BAAL HATANYA  
9:40 AM – 9:41 AM

WEEKDAY MINYANIM



## Fascinating Insights Into the Number 13 and Yud Gimel Midos Shel Rachamim

The highlight of the prayers for the entire month of Elul all the way up until Yom Kippur is the tefilla of יג מידות --the thirteen attributes of compassion. The Gemarah on Rosh Hashana reveals to us just how powerful this prayer is and points out that Hashem himself felt the need to come down dressed like a chazzan wrapped in a talit in order to teach Moshe how to say the words properly.

Many questions arise as to the reason for such a deep and heavy description of Hashem. Why did Hashem have to come down as a shaliach tzibur? What is the significance of the number 13? Why a talit?

Moreover, why have we been saying this tefila for hundreds of years without knowing the answers to these questions? And yet this is the only prayer that, according to the Gemarah, where Hashem guarantees we won't come back empty handed.

To begin to unravel the secret of this prayer we must look to the source. The Gemarah in Maseches Rosh Hashana 17b recounts the entire episode whereby Hashem teaches Moshe this tefilah and presents three different opinions as to where the 13 midos emanate from. Tosfos says they begin with the words Hashem Hashem. The Gemarah explains that the first Hashem is an attribute of mercy before a person sins and the second Hashem is for a person after he has sinned. The Rosh asks why we need Hashem's mercy before we sin. We didn't do anything yet. Many explanations have been given to this viewpoint but the one that I think is most poignant is the clarification given by the Maharal who explains it this way: Of course we need Hashem's mercy. We need it every moment of our lives. Even for what seems like the simple act of breathing, we seek His kindheartedness. His compassion is manifested by abundant chesed which as the pasuk says עולם חסד יבנה the whole world is built on the foundation of chesed. This is the reason Hashem created the world; He wanted to bestow chesed as the Baalai Machshava explain.

Once we accept this point as being the introduction to Yud Gimel Midos, we can then understand an even deeper message. R Shimshon Pinkus explains that the Yud Gimel Midos are like rain drops from the world to come and not from this world. His words are based on a how we interpret אטא. The Brisker Rav explains that when a person sins he creates a vacuum for himself that prevents Hashem from being there for him and that based on the rules of nature, he should be dead. But because of Hashem's compassion, He keeps him alive.

Hashem uses Yud Gimel Midos to give each person time to do teshuva which is the mida of אפיק and up to the mida of חנוך which means someone who really doesn't deserve it. This gift is a reward from the world to come not from this world and as we recite each word of the Yud Gimel Midos we have the ability to awaken the upper spheres and bring down from there to this world more and more drops of supernatural blessings all the way to the last mida of נקה when Hashem comes and cleanses us and renews our Neshama.

The sefarim tell us that the 13 midos on which the Torah is expounded corresponds to the 13 midos of rachamim. In fact the Rokeach says that when a person learns Torah he wakes up the 13 midos of rachamim.

The magic number 13 is the same gematriah as אהבה love. It's also the gematriah of Echad—one.

In addition, 13 is the amount of words in the bracha for learning Torah as well as the number of words for the bracha of Chanuka. And of course 13 is the age for a Bar Mitzva which is when the yetzer tov joins the neshama. Lastly, when aligning the 13 midos, the month of Elul corresponds to the mida of חסד. This is what Elul and these awesome days are all about—Hashem's love and chesed for the Jewish people. And when we cry out these 13 midos with all our heart and understanding we are promised to receive results paid in full.



# WEEKDAY MINYANIM

## קיץ תשע"ז - '17 SUMMER

### 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↓	

### מנחה

1:30PM	18↓	מנחה גדולה
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

### 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↓	
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](http://www.18forshay.com) // [ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com)



## New schedule in Rabbi Coren's Office

Starting this Tuesday Morning 9/5

8:00 to 8:20	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah



**Paying On Time**

The posuk in this week's Parsha teaches us that one should pay the wages of his worker on the day of his work since he supports himself by doing this work. Chazal in Bava Metziya learn from this posuk that if one finishes his work in the daytime, he has to be paid before sunrise. The worker may come and collect the wages during the night. When one finishes working during the night, he may collect wages the entire day, until shkiya.

Reb Yitzchok Zilbershtein brings an interesting question in Chashukei Chemed. Reb Aryeh Pommeranchik zt"l was at the dentist. Upon the dental work being completed, Reb Aryeh turned to the dentist and said, "I don't have any money on me." He then asked for a loan with two witnesses present. The dentist gave him money as a loan. Reb Aryeh then gave the money to the dentist and said, "Here is payment for your treatment of my teeth." I will repay the loan that I borrowed from you at a later date.

An interesting question can be posed in relation to the above anecdote. If the above scenario would take place on Chol HaMoed and the patient would not have money to pay; in addition, there wouldn't be any witnesses, would one be able to write a shtar for the transaction? Would it be better not to pay on time, provided that the vendor agrees, to avoid writing on Chol HaMoed?

Reb Yitzchok Zilbershtein said that it would seem that it would be permitted to write the document on Chol HaMoed because it should be considered a "davar ha'avud." This would be so because without writing the document you would lose out on the mitzvah of paying your vendor on time.

Reb Yitzchok said that upon presenting this question to his father-in-law, Reb Elyashiv zt"l disagreed and said it would be better not to borrow the money. His reasoning was that many poskim hold that writing on Chol HaMoed is an issur De'Oraysa as seen in Mishna Berura, siman taf kuf lamed, seif koton alef. The reason for being meikil on a davar ha'avud is because the Torah gave the Chachamim a koach to ascertain what melachos can be done. One should not be meikil any more than Chazal were meikil.

In Shulchan Aruch, Choshen Mishpat, siman shin lamed tes, seif yud it says that one is not over on the issur of holding back money unless the vendor is asking for it. In the above scenario, since the vendor is okay with you not paying immediately, one should therefore not write a shtar.

There was an electrician who was working at the home of Reb Elyashiv zt"l for a few days. On a daily basis Reb Elyashiv tried paying the electrician, but every day the electrician kept on saying, "I'm not finished!"

The day that the electrician finished was the day when Rebbetzin Zilbershtein, the daughter of Reb Elyashiv, was nifteres. One of the grandchildren came into Reb Elyashiv ten minutes after he heard the bitter news and Reb Elyashiv instructed him to summon the electrician as he finished his work. The electrician's response was, "At such a time I can't accept the money." Reb Elyashiv in turn said, "I can't go to the levaya unless you take the money." Reb Elyashiv wanted to pay for the work on the day the work was finished and Reb Elyashiv held that one may not pay debts in aveilus since it might make the avel happy. He therefore needed to pay the electrician before the levaya.

The chashivus of paying on time could not be depicted in a clearer fashion than from observing our gedolim.

**Ki Seitzei**

Seventy-four of the Torah's 613 mitzvos are in the Parshah of Ki Seitzei. These include the laws of the beautiful captive, the inheritance rights of the firstborn, the wayward and rebellious son, burial and dignity of the dead, returning a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one's home, and the various forms of kilayim (forbidden plant and animal hybrids).

Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who falsely accuses his wife of infidelity. Among other the following cannot marry a person of Jewish lineage; a male of Moabite or Ammonite descent; a first- or second-generation Edomite or Egyptian.

Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an escaped slave; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to "eat on the job"; the proper treatment of a debtor, and the prohibition against charging interest on a loan; the laws of divorce (from which are also derived many of the laws of marriage); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for yibbum ("levirate marriage") of the wife of a deceased childless brother, or chalitzah ("removing of the shoe") in the case that the brother-in-law does not wish to marry her.

Ki Teitzei concludes with the obligation to remember "what Amalek did to you on the road, on your way out of Egypt."

**Haftora Yeshayahu 54:1-10.**

This week's haftorah is the fifth of a series of seven "Haftaros of consolation". Forsaken Jerusalem is likened to a barren woman devoid of children. G d enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that G d has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftorah compares the final Redemption to the pact G d made with Noach. Just as G d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse."

**We are proud to offer the Monsey Community  
The following services at our Bais Medrash**

<p>From Rosh Hashanah until Sukkos</p>  <p><b>ארוכה מינים</b></p>	<p><b>בית מדרש אור חיים</b> BAIS MEDRASH OHR CHAIM COMMUNITY LEARNING CENTER 18 FORTSHAY ROAD, MONSEY, NEW YORK 10952 UNDER THE LEADERSHIP OF RABBI AARON LANKEY</p> <p><b>Details to Follow</b></p>	<p>From Rosh Hashanah until Yom Kippur</p>  <p><b>כפרות</b></p>
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### פרשת כי תצא

במסכת ברכות ה"א איתא לעולם ירגיז אדם יצר טוב על יצר הרע, ופירש רש"י ז"ל ב"ה ירגיז יצר טוב וז"ל: "שיעשה מלחמה עם יצר הרע" עכ"ל.

כתוב כאן להדיא שני חידושים א. זהו מלחמה שהוא לעולם דהיינו בכל זמן ובכל עת, הוא זמן של מלחמה עם היצר הרע, ב. צורת המלחמה עם היצר הרע הוא על ידי היצר טוב, והיינו שעצם המלחמה ראש בראש עם היצר הרע הוא בכלי זיין שהוא היצר הטוב, ונעמוד אחת על אחת.

והנה כבר הבאנו שמבואר בקדמונים שהפרשיות שנקראים בחודש אלול כולם מיוחדים ליום הגדול והנורא, והנה שבוע שעבר היה הפרשה של "שום תשים עליך מלך" והיה דיבורים ע"פ משי"ח השטמ"ק בס"מ סנהדרין שכיון שמלך שמח על כבודו אין כבודו מחול, והיינו משום שמלך שאין מכובד אינו מלך, ( והסברה נותנת שכבודו היינו כבוד הציבור כעין הא דקיי"ל מה שאסור שיסחיה דעתו מתורה, וכתב הרמב"ם בהלכות מלכים שליבו היינו ליבן של ישראל, וכן כבודו שהיינו עצם כוחו שהיינו עצם רצונו אינו שייך עליו פרטי ) ממילא היכא שפגעו בכבודו של המלך, אז בטל עצם מציאותו של מלך, וממילא יהיה צריך למנותו מחדש, וזהו אופן השייך ממש, אולם למעשה נתנו ה' אלוקיך... לשון יחיד, שזהו רק יצר הרע האחרונה כל פגיעה שעברנו על מאמרו יתברך אזי בבחינה מסויימת מרחקים אנו את עצם מציאותו ממנו יתברך, אז מצד עצמינו חייבים שוב להמליך עליו את השם יתברך.

כי תצא מלחמה על אויביך ונתנו ה' אלוקיך בידך ושבית שביו"

המלך זקן וכסיל יושב לנו על הווריד כמו זבוב, ונורמל אמורים להתעצבן, ( מי שחי בחווה יודע כמה מדובר... מהזבוב שחוזר שוב ושוב ומאבד לך הריכוז הישיר הדעת מעיר אותך משינה מפריעה לך לאכול בלי איש מציק, עד שהאדם מתחרפן מזה... ואנחנו התרגלנו עליו... עובדים איתו... וח"ו עובדים אצלנו!!! אומרת התורה לשון רבים כי תצא מלחמה על אויביך היינו שבא היצר הרע בכל מיני אופנים כל הזמן נראה לכל אדם בכל זמן ועת כמשהו אחר, ובא להחטיאו בכל אופן השייך ממש, אולם למעשה נתנו ה' אלוקיך... לשון יחיד, שזהו רק יצר הרע אחד, שרק נראה במיני גוונים אבל ס"א אחד הוא, כך כתבו כולם בפה אחד שזהו מלחמת היצר הכתוב מדבר...

רבינו בליקוטי מוהר"ן תורה ק"ז לומד הפסוק הנ"ל ונותן לנו עוד דרך בעבודת השם לנצח את היצר וזהו תוכן דבריו, שעל ידי המלחמה בו היינו על ידיו גופא, שנותן את הכח שלו בידיו והיינו עצם החוס שיש בו והיצר שיש בו בזה ממש מנייה וביה מנצחים אותו, והמחיש את הדברים רבינו הגדול הגר"י צבי חשין שליט"א בשיעור עם עובדא עם החפץ חיים זיע"א שבוקר אחד קם כדרכו בשעות מוקדמות והיה ממש באמצע החורף והיה זקן מופלג, ובא היצר הרע באמתלאות שהרי מוקדם בבוקר וקר בחוף ועדיף שימשיך לישון, אמר לו א"כ איך אתה באתה לכאן? והמשיך הח"ח שכך אמר ליצר הרע אם אותו חוס וחשק עזה שהוא עצמו בא לכאן, בזה גופא החוס והחשק הצליח לנצחו, וזהו ונתנו והיינו את היצר בעצמו בידך עד שאתה שולט עליו ממש.

בראתי יצר הרע בראתי תורה תבלין בבא בתרא טז. קידושין ל: ככה לוחמים בו ביצר בעסק התורה וככה לומד האור החיים הקדוש בספרו חפץ ה' בברכות (שם) שבא אם היצר הטוב וכך מנצח היצר הרע, וזהו מדוייק לעולם ירגיז אדם יצר טוב והיינו שבא אם הכלי זיין שלו שזה היצר טוב וזה התורה שנקרא טוב, ובכך עושה מלחמה ממש נגדו לכלכלו מעצמו, וזהו לעולם יעסוק אדם בתורה ובמצות שלא לשמה שמתוך שלא לשמה בא לשמה סוטה כב. זויר כג: פסחים ג: הוריות יב. וזהו השני לעולם אחד ירגיז ואיך הוא מרגיז לעולם? וזה על ידי לעולם ילמד אדם תורה ...

לימוד תורה זהו מעלת התשובה לימוד התורה זהו יסוד המלחמה ביצר לימוד הצורה משלים קומת צורת האדם לימוד התורה מקיים ומחייה ומאיר לכל העלמות!

נתחזק בלימוד התורה בהרצאת התורה  
דוד יהודה פירסטון

### Parshas Ki Saytzai No Pain No Gain...

Faced with being a participant or merely a spectator in lives- many of us are unsure which role we would like to assume. The pressures seem to be growing daily in whatever age or stage we find ourselves in. Parents have little time left to spend with their children- children are under pressure from demanding curricula. Not to mention that big bad wolf of our time "homework" which is an anomaly if I ever heard one.. As it basically limits our children from doing any work whatsoever in the home!

Oh yes, did I mention our religious obligations? How about family Simchas.. Not to mention the never ending jobs our wives and mothers (aka the CEO's of our families) face everyday..

Sandwich generation anybody? The combined effort of raising small children and tending to aging parents, a common predicament, carries with it much blessing but at times stretches the very fabric of our existence, beyond recognition.

Onto the platter of our life comes this weeks Parsha; Ki Saytzai, with its plethora of commandments. Strangely enough, in it we find two mitzvot which could not be more dissimilar that have the same reward; Shiluach Hakan- sending away the mother bird and the Mitzvah of honoring our parents. Keeping these commandments properly, bring us long life.

Perhaps the hardest and most prevalent Mitzvah in the Torah- honoring our parents and Shiluach Hakein, a relatively easy and quick Mitzvah (once you locate the proper nest)-sending the mother bird and taking the young, that needs to be done only once, both share the almost unique distinction of a specified reward.

On a mystical level, this teaches us that we do not fully understand the importance of any given Mitzvah- on the outside it may appear seemingly inconsequential but never the less every Mitzvah- large or small, easy or hard, constant or one time only, must be performed with the same alacrity, lofty intentions and unbounding love for our Creator..!

All this is good and well until we run into the saying of our Sages in Pirkey Avos- Lefum Tzaarah Agrah- (loosely translated as no pain-no gain) the undisputed concept that Hashem rewards us according to how much effort we put into doing a Mitzvah.

If the Parsha promises the same reward for both an easy and a difficult Mitzvah- how does this concept pan out?

Let's look at an age old parable that might help shed some light on this ancient question.

The King had just finished building a magnificent castle. In order to truly glorify a piece of his new abode with the work of unparalleled artistry- He invited 2 famous painters to each decorate an entire wall with an original design. These two artists would be

competing, their walls facing each other, and the most beautiful creation would be rewarded with a huge sack of gold coins.

One of the artists worked night and day for a whole year creating a masterpiece.. The other decided to take advantage of all the delicacies and the high life available as a guest of the King, both night and day, for the entire year.

It was the day before the competition was to end and the lazy artist still hadn't started his design,..! What was he to do.. ?

At the last moment an idea swept through his mind. He purchased a large mirror and tinted it ever so slightly, added a few lights- and pointed it in the direction of his friends masterpiece.

At once it was evident.. The light, the colors and the placement.. His work- merely a reflection of his friends hard efforts, far surpassed the original in its breathtaking beauty and presentation- it was not even close!

The King and his ministers came by the very next morning, to view the work and pronounce a winner. There was no question- the reflection was more beautiful and deserving of the reward..Fake art!

Faced with a dilemma.. The King stood up and announced to all present- "Yes the reflected work was undoubtedly superior and deserving of the reward, but the original artwork is magnificent in its own right, one of a kind- a years worth of painstaking effort, day after day, week after week..

I have decided to place the sack of gold coins next to the wall of the winner. And the King proceeded to place the coveted reward next to the first artists work - But in doing so, the reflection of the gold coins also appeared to be next to the wall of the mirrored creation.. "You have both received the reward you so aptly deserved.. A reward according to the effort you put in.. "

The artistic illusion received only an illusion of a reward.. The real work- merited the real reward. Lefum Tzaarah Agrah- real efforts bring us true reward.

And so it goes.. For the Mitzvah, we receive whatever reward Hashem promises us.. For we truly cannot understand the value of any Mitzvah great or small.. But for the effort we put in.. well that is different- we are eternally rewarded for our efforts!

In other words- we can create smoke and mirrors making it seem as if we are putting in great efforts, externally.. In fact, we can fake the whole world out, making it look real good- but in the end..it's the effort that counts. And what's more- only we can know if our efforts are real.. And only sincere effort can make us truly happy by reflecting the glory of our souls.

May Hashem give us the strength, the willpower and the peace of mind necessary to fulfill His Mitzvos with love and devotion. May we truly feel Hashem in every step we take both inside and out. May everything we do be meaningful to ourselves and our families,..and may we merit great rewards in This World and The Next!

Good Shabbos!



STARTING THIS WEEK  
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We are pleased to announce  
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**מצות נטילת לולב**  
**Friday, September 1<sup>st</sup>**  
**יום ו' פ' כי תצא**  
**7:15am**  
**18 Forshay, Upstairs**

For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**  
 845.372.6618 // [ohrchaimmonsey@gmail.com](mailto:ohrchaimmonsey@gmail.com)




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*Refreshments will be served*

**LABOR DAY**

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<b>MAARIV 9:45pm</b>		

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## **Part XI – Rules and Regulations for Early Shabbos**

We previously discussed that the Shulchan Aruch (O”C 261:4) states that once one accepted Shabbos, one can no longer do any melachah. What about asking a fellow Jew, e.g., a next door neighbor who is making “late Shabbos”? The Shulchan Aruch (263:17) states that some allow asking a fellow Jew, who was not yet mekabel Shabbos, to do melacha.

There are two basic reasons given for this allowance. The Taz explains that since for him it is not Shabbos, one is allowed to ask him to do melacha, even if it is being done for someone who already accepted Shabbos. However, the Magen Avraham explains with a different justification. Since this time period is not part of Shabbos per se, and it was the person’s decision to accept Shabbos, there is no prohibition to ask others to do melachah. Since the person had the option not to accept Shabbos, he can still ask others to do melacha.

To understand this properly, we must step back and look at the source for this heter. The Gemara states that, if one lives far away from his field and cannot watch the field over Shabbos, he may ask his friend to watch the fruits, for him. Although the owner cannot go there himself on Shabbos, since it is out of the Techum – the distance that one may walk on Shabbos – he is allowed to ask his friend to do so for him.

The Rashba says that we can apply the same for one who makes an early Shabbos. Although the person himself cannot do the melacha, since for him it is Shabbos, he is allowed to ask his friend to do it for him.

The Ran, however, takes issue with this ruling and asks: what is the comparison? In the aforementioned case of the fruits, there is a possibility to get there, by building small huts along the way, thereby extending the city limits. But in the case of early Shabbos, once one accepted Shabbos, he can no longer do melacha.

The Beis Yosef affirms that the comparison is, indeed, valid. In the case of the fruits, there were no huts built, but the mere possibility to build huts along the way, is sufficient. So, too, in the case of early Shabbos, one did not have to accept Shabbos.

The Acharonim ask that there is still no comparison. In the case of the fruits, there remains a remote possibility that a non-Jew can build small huts, rendering the trip permissible, but in the case of early Shabbos, it is too late.

Therefore, the Taz posits that the real reason is not because of the

possibility to extend the city limits, but rather the reason that it is allowed is because one may ask another Yid to do something for him, as long as for him there is no prohibition involved. That being the case, says the Taz, the same would apply to early Shabbos: since for the person making late Shabbos, there is nothing wrong with doing melacha, he can even do it for someone who already made Shabbos. However, the Magen Avraham concurs with the Beis Yosef and maintains that the allowance is due to the fact that one did not have to accept Shabbos at this time.

In summary, 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.

These shiurim are available on the shul’s website [18Forshay.com](http://18Forshay.com), [Torahanytime.com](http://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](mailto:Ohrchaimmonsey@gmail.com).

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

# Rabbi Simcha Bunim of Peshischa

Rabbi Simcha Bunim was born in 5525 (1765) in Vadislov, the son of Rabbi Tzvi the Maggid, who was a great speaker. When he was older, his father sent him to study Torah with Rabbi Yirmiyah, the Rosh Yeshiva of Mattersdorf, and in other yeshivas in Hungary and Moravia. He was greatly influenced by Rabbi Mordechai Benet, who was then the head of the Nickelsburg yeshiva.

When he returned to his father in Hungary, Rabbi Simcha Bunim married the daughter of Rabbi Moshe of Bedzin. As was the norm during that time, Rabbi Simcha Bunim was supported by his father-in-law in Bedzin for several years. There he studied Torah and was encouraged by his wife, a woman of valor who was known for her piety and good qualities.

In Bedzin, he began to get closer to Chassidus, and little by little he started to adopt its customs. He prayed with burning zeal, in the manner of the Chassidim, and went to see to Tzaddikim, Rabbi Moshe Leib of Sasov and Rabbi Israel the Maggid of Kozhnitz.

Through the influence of the Maggid of Kozhnitz, he was hired by the wealthy Dov Bergson, who put him in charge of dealing in wood and forest products. He devoted himself entirely to this business, frequently traveling to various towns, especially to Danzig and Leipzig in Germany. After a certain time, he began studying pharmacology and even received a diploma after passing an exam before a board of doctors in Lvov. From there, he went to Pshischa and opened up a pharmacy. During all that time he remained closely attached to Chassidus. He often visited the Tzaddik Rabbi Israel of Kozhnitz, and he was also very close to Rabbi David of Lvov, until finally he found the one in search of his soul – Reb Yaakov Yitzchak, “the Yid Hakodosh” of Pshischa. There “the holy Jew” was building a new concept in Chassidus, one of great spirituality, with a number of particularly wise individuals. It is not surprising that Rabbi Simcha Bunim, who himself had a very sharp mind, became attached to him.

In Pshischa, people learned that being a worker of miracles was not as difficult it seems, for all men of a certain level could overturn heaven and earth. What is difficult, however, is truly being a Jew.

The “holy Jew” of Pshischa didn’t live very long. He was 45 years old when he left this world. His disciples assembled to ask Rabbi Simcha Bunim for advice on his succession. He responded with a parable:

“A shepherd fell asleep in a field. At midnight he awoke and remembered his flock, and he was

seized with fear lest he find it scattered. He then looked around and was relieved to see the flock grazing peacefully by the edge of a brook. He then got up and cried, ‘Master of the world, how can I thank you for having safeguarded my flock? Put Your flock in my hands, and I will guard it as the pupil of my eye. I will never again fall asleep.’”

Rabbi Simcha finished by saying, “If you can find a shepherd as faithful as that, take him as your Rebbe.”

Everyone got up and said, “It is you, Rabbi Simcha Bunim, who is our shepherd – you who are our Rav.”



Rabbi Simcha Bunim was a great Torah Gaon. However, it is not for this that he is best known. He was wise among the righteous and the pious, and he developed an entire world of wisdom for his Chassidim. He taught them how to be true Jews.

One day a man who mortified himself by a daily fast came to see him. He asked Rabbi Simcha if he had already arrived at the level of a Tzaddik and if he would soon see the prophet Eliyahu.

Rabbi Simcha replied, “The main thing is the way in which a man conducts himself after his fast. Does he eat like a man, or does he devour his food like an animal?”

Tens of thousands of people from all walks of life lined up to listen to him. He was esteemed and respected, wise and intelligent. He had among his students the greatest Chassidim of his generation. At the end of his life, he lost his sight and suffered greatly as a result. He then said, “I, Bunim, prayed to the Holy One, blessed be He, that He take the light of my eyes so that they could open and look upon the glory of eternity, and that my mind be sharpened so as to deeply reflect upon eternity.”

He led his Chassidim for only 13 years, from 5574 (1814) to his death in mid-Elul 5587 (1827). However he succeeded in training a generation of great Chassidim during those 13 years.

With the approach of his death on Elul 12, 5587, he heard his wife crying. He told her, “Why are you crying? All the days of my life have only served in teaching me how to die.”

Among his talmidim were Rabbi Menachem Mendel of Kotzk (Kotsker Rebbe), the Vurker Rebbe Israel Yitzhak Kalish, Rabbi Yitzchak Meir Alter of Ger (Chiddushei Harim), Rabbi Mordechai Yosef Leiner of Izhbitz (Mei HaShiloach), Rabbi Yaakov Arye of Radzymin and Rav Chanoch Heynekh of Alexander.

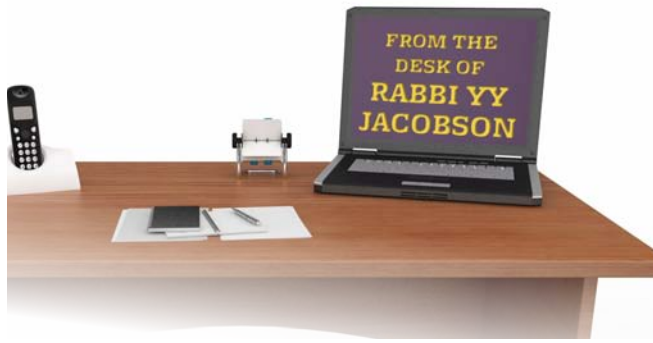
## Rav Simcha Bunim Of Peshischa Reveals The Future

One Purim after the Seudah, Rav Tzaddok HaKohen told the following story with his face aflame from the Kedusha of the day. He related that one day he was walking with his Rebbe Rav Mordechai Yosef of Izhbetza and suddenly he stopped and told him the following story.

One Shabbos I was in Peshischa. Right before Havdala as Rav Simcha Bunim picked up the Kos, he said as follows. I am peering into the future of Klal Yisroel in the days preceding the coming of Moshiach. It will be a time when Yehudim will accustom themselves to extravagant luxuries and unnecessary expenses. Their normal income will not suffice them. They will be forced to find side jobs and additional sources of income. They will run day and night to earn what they need to support this lifestyle. They will invest their entire lives in a sea of toil and sweat. My hair stands on edge and my nails cut into my flesh as I imagine to myself what will be the fate of the Yehudim at that time. (Zichronam L’Vracha from “HaKohen”)

One part has already come true, now we await the other Bimheira Biyameinu Amein!





## A spiritual Manual

One of the most essential factors to bear in mind during biblical study is the idea that each mitzvah, law and episode described in the Torah contains—in addition to its physical and concrete interpretation—a psychological and spiritual dimension as well. In his commentary

on the Bible, 13th century Spanish sage, Nachmanides, writes: “The Torah discusses the physical reality, but it alludes to the world of the spirit.” Another great Kabbalist went even further. 17th century mystic Rabbi Menachem Azaryah of Fanu (in Italy) states that “The Torah discusses the spiritual reality, and it alludes to the physical world.” This means that stories and laws in the Torah ought to be understood first and foremost as events and laws in the spiritual realm, and this is actually the primary method of Torah interpretation. But in its communication of spiritual truths, the Torah also lends itself to be interpreted from a physical and concrete vantage point. What then is the spiritual meaning of the seemingly coarse description in this week’s portion, of “a man who will have two wives, one beloved and one hated, and both the loved and unloved wives have sons, and the firstborn son is that of the hated one”? How are we to understand this verse in the universe of the spirit?

## The Struggling Vs. the Romantic Soul

Judaism teaches that the relationship between each husband and wife in this world reflects the cosmic relationship between G-d (the Groom) and the Jewish people (the Bride). The entire book of “Song of Songs” by King Solomon is based on the notion that our human and flawed relationships are capable of reflecting the Divine marriage with Israel. There are two types of human beings who enter into a marriage with G-d: the “beloved spouse” and the “despised spouse.” The “beloved spouse” represents those unique individuals who enjoy a continuous romance with G-d. Their souls are overflowing with spiritual ecstasy, selfless idealism and fiery inspiration. They cannot stop loving G-d, and G-d cannot stop loving them. On the other end of the spectrum stand the “despised spouses,” all those human beings possessing numerous qualities that ought to be spurned and hated: immoral urges, vulgar passions and ugly temptations. These are the people whose hearts are not always ablaze with love toward G-d; rather, they struggle each and every day to remain married to their Divine soul and not fall prey to the lure of their animalistic tendencies and the array of confusing paradoxes filling

their psyches. Throughout their life they must battle not to become a victim of many a natural instinct and craving. Egotism, fear, selfishness, arrogance, corruption, short-sightedness, guilt, shame, threaten to overcome their daily living patterns and they must constantly stand on guard to preserve their integrity and innocence. The Torah teaches us that G-d’s “firstborn son” may very well come not from His union with the beloved spouse but rather from His relationship with the despised spouse. This means that the spiritual harvest that a struggling human being produces as a result of his or her grueling and stormy relationship with G-d, may often be far deeper and more powerful than that of the spiritually serene person. For it is precisely in our daily struggle against the forces of darkness within ourselves and the world around us that we generate a powerful explosion of G-dliness and holiness in the world, unparalleled in the tranquil life of G-d’s “beloved spouse.” The morality and the integrity that emerges from the midst of a battle between good and evil contain a unique depth and splendor not possessed by the straightforward spirituality of the saint. Thus, “On the day that He wills His property to His sons, He cannot give the son of the beloved wife birthright preference above the son of the hated wife, the firstborn. Rather, He must recognize the firstborn, the son of the hated one, to give him the double portion in all His property.” On a spiritual level this means, that on the day that Moshiach will come, when humanity will finally taste the full-Divinity in the world, a “double portion” of G-dliness will be revealed in the arduous labor and sweat of the individual who never stopped fighting for his soul.

## During the Struggle

You might recall the moving poem written by a profound heart:

*One night I had a dream. I dreamed I was walking along the beach with G-d. Many scenes from my life flashed across the sky. In each scene I noticed footprints in the sand.*

*Sometimes there were two sets of footprints, other times there was only one.*

*I noticed that during the low periods of my life, when I was suffering from anguish, sorrow or defeat, I could see only one set of footprints. So I said to G-d, “You promised me Lord, that you would walk with me always. But I have noticed that during the most difficult times of my life, there has only been one set of footprints in the sand. Why, when I needed you most, you were not there for me?”*

*G-d replied, “My precious child, I love you, and would never leave you. The times when you saw only one set of footprints, was when I was carrying you.”*

*(This essay is based on a discourse by Rabbi Schneur Zalman of Liadi delivered in 1793).*

## Who’s Doing the Talking?

“Does marriage change one’s personality?” Greg asked his buddy Mike. “In a way,” says Mike. “You see, when I was engaged, I did most of the talking and she did most of the listening. When we just got married she did most of the talking and I did most of the listening. Now we both do most of the talking and the neighbors do all of the listening.”

## Firstborn Rights

This week’s Torah portion (Ki Seitzei) states the following law: “If a man will have two wives, one beloved and one unloved, and both the loved and unloved wives have sons, and the firstborn son is that of the hated one; on the day that this man wills his property to his sons, he cannot give the son of the beloved wife birthright preference above the son of the hated wife, the firstborn. “Rather, he must recognize the firstborn, the son of the hated one, to give him the double portion in all his property.” On the most literal level, these biblical verses mandate that a firstborn son shall inherit a double portion of his father’s estate, while each subsequent son shall inherit an equal portion of the property. A father does not have the power to bequeath the double portion reserved for the firstborn to one of the other sons he loves, and any attempt to do so is ignored by Judaic law. As the Talmud makes clear, a person is certainly empowered to distribute his entire estate to one of the other sons (or to any other individual for that matter), as long as he conveys it as a gift. But if he chooses to bequeath the estate to one of the sons as an inheritance and so deny his firstborn son’s rights as a natural heir, then the father’s attempt has no legal validity in the Jewish judicial system. What is disturbing, however, is the Torah’s need to state the point via a shameful example of a man who loves one of his wives and loathes the other. Why was it necessary to use a crude illustration in order to make the simple point that the firstborn son is entitled to a double portion of the inheritance regardless of the father’s preferences?

# Measles Vaccination before going to Uman

## UMAN

is hard at work preparing for Rosh Hashanah and the many thousands of visitors expected. Recently, there has been an outbreak of measles in the Ukraine. The Ukrainian Health Ministry reported that in the past month, they have registered about 700 patients and it is very likely that they have many hundreds of unregistered cases as well.

Anyone born in Israel from 1970 onwards has been vaccinated. There is no need for an additional vaccine. Anyone born before 1957 was also immunized. Anyone born between 1957 and 1970 should be vaccinated at a Health Ministry clinic before traveling to Uman.

**Visitors from across the world including the United States should verify their vaccination status before traveling to the Ukraine.**

The World Health Organization (WHO) considers Ukraine to be an “endemic transmission” country. For an infection that relies on person-to-person transmission to be endemic, each person who becomes infected with the disease must pass it on to one other person on average. Ukraine is considered a fertile environment for measles transmission due to a low rate of vaccination in-country, although clinics report being well stocked with MMR (measles, mumps, and rubella) vaccines.

### What is measles?

Measles is a highly contagious virus found throughout the world. People get measles by breathing in the measles virus that is spread when an infected person coughs, sneezes, or talks. You can get measles just by being in the same room with an infected person.

Starting in 2011, the US has been experiencing an increase in measles cases related to the increase of measles in foreign countries being visited by US travelers. Recent measles outbreaks of concern have been in Europe,

### Symptoms

Symptoms of measles include high fever, generalized rash, runny nose, pink, watery eyes, coughing, diarrhea, and earache. The average time between exposure to the measles virus and development of symptoms is usually 10 to 12 days but can range from as few as seven days to as many as 21.

**Most people will recover from measles after around 7 to 10 days, but sometimes it can lead to serious complications. If you think you may have been infected, see a physician immediately.**

*One afternoon, a man went to his doctor and told him that he hasn't been feeling well lately. The doctor examined the man, left the room, and came back with three different bottles of pills. The doctor said, "Take the green pill with a big glass of water when you wake up. Take the blue pill with a big glass of water after you eat lunch. Then just before going to bed, take the red pill with another big glass of water." Startled to be put on so much medicine, the man stammered, "Doc, exactly what is my problem?" The doctor replied, "You're not drinking enough water."*

*A plumber attended to a leaking faucet at the neurosurgeon's house. After a two-minute job, he demanded \$150. The neurosurgeon exclaimed, "I don't even charge that amount and I am a brain*

# The Moment of Truth

Rabbi Mordechai Becher

As I once entered a taxi in Israel, I requested of the driver to take me to a yeshiva called Mishkan HaTorah in Unsdorf. Turning to me, the driver said, "You study there?" "Yes, I do," I replied. "Whose class do you attend?" Considering that he did not seem to be religious, I was surprised that he would be familiar with the names of the rabbis in the yeshiva. But I nevertheless answered his question. "Rabbi Moshe Shapiro." "You should know," said the taxi driver, "that because of him I keep Shabbat." Intrigued by his response, I asked him to tell me his story.

"Not long after I moved into an apartment building on Rechov Uziel, Rav Shapiro also moved there. One weekday morning at eight o'clock, I noticed him heading outside. Besides the fact that it was pouring rain, he looked very harried. And so, I figured I would help him and offer him a ride. "Rabbi," I called out, "come into the taxi; I'll take you where you need to go." Happily accepting my invitation, he thanked me and sat down in the front seat. "While I proceeded to take out the car key and put it into the ignition, Rav Shapiro placed his hand on my hand. I looked at him and he looked at me. And then he said, "Do you drive this taxi on Shabbat?" As he said those words, I was faced with a major dilemma. The truth was that I did drive on Shabbat, but I could not summon the audacity to look him straight in the face and say yes. On the other hand, I was not going to lie and say that I did not drive. And so, there I was. It was pouring rain outside, the key was in the ignition and I could not say yes and I could not say no. I was stuck.

"At that moment of truth, I summarily decided that I would no longer drive on Shabbat. And with that, I said, 'No, I do not drive on Shabbat.' After the taxi driver finished this story, he looked at me and said, "Rabbi Becher, I did not lie because ever since then I have not once driven on Shabbat. My life from that point on drastically changed. The Shapiros invited me and my family to their home for Shabbat, and afterwards Rebbetzin Shapiro even arranged for my children to attend Jewish schools. "Now you know," the taxi driver concluded, "what I mean when I say, 'I keep Shabbat because of Rav Moshe Shapiro.'"

**In the words of Rabbi Becher, "There are two major components in bringing a Jew back to his or her roots. First and foremost, you must believe in them. He or she is Jewish and has a neshama. Secondly, no matter how far a person is from Yiddishkeit and no matter what they have done in the past, that does not take away from their pristine standing as a Jew one iota." Every Jew is precious and welcome to return home. Our Father in Heaven is waiting with open arms.**

## JOKE OF THE WEEK



*surgeon." The plumber replied, "I agree. You are right! I too, didn't either, when I was a surgeon. That's why I switched to plumbing."*

*The man told his doctor that he wasn't able to do all the things around the house that he used to do. When the examination was complete, he said, "Now, Doc, I can take it. Tell me in plain English what is wrong with me." "Well, in plain English," the doctor replied, "you're just lazy." "Okay," said the man. "Now give me the medical term so I can tell my wife."*

*Office executive "Sir, can I have a day off next week to visit my mother-in-law?" Boss "Certainly not!" Office executive "Thank you so much sir! I knew you would be understanding."*



### SOURCE FOR USING AN ESROG

Here are some highlights of the recent introductory shiur I gave at the Night Kollel, on the topic of esrog.

The Pasuk in Parsha Emor states: וּלְקַחְתֶּם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הַדָּר "You shall take on the first day a p'ree etz hadar, a fruit of a tree, which is beautiful." This we know is a reference to an esrog. But, how do we know that it means an esrog?

There are a number of explanations given:

Rashi, on this pasuk, quotes the Gemara Sukah (35a), that explains the pasuk as follows: The word הָדָר can also be read as דָּר, which means that it dwells. Whereas other fruits will fall off the tree, an esrog remains on the tree from year to year

Rashi also quotes another explanation mentioned in the Gemara. The Torah writes the words פְּרִי עֵץ, the fruit of a tree. This seems to be superfluous, as every fruit grows on a tree. The Gemara says that it is can be explained as follows: the fruit and the tree are one and the same, meaning that the taste of the fruit and the branches are the same.

This is all based on the explanation given by the Gemara and quoted by Rashi, that although esrog is not spelled out, there is an asmachta, an allusion in the language of the pasuk that it means an esrog. The Rambam, in his introduction to Peirush Hamishnayos, also concurs with the understanding, that these explanations are an asmachta, an allusion in the language of the pasuk.

The Ramban in Chumash, however, suggests that, besides these allusions that the Chachamim gave, there is also a source in the simple reading of the text of the pasuk. He quotes the Ibn Ezra, who says that when the Torah requires a beautiful fruit, it is obviously referring to an esrog, which is, by far, the most beautiful fruit. According to this, the word "hadar" is an adjective, describing the esrog as a beautiful fruit.

The question still remains: As long as we find a nice fruit, albeit not as nice as the esrog, it should also qualify. Even if an esrog is the nicest fruit, where do we see in the Torah a requirement to take the nicest?

To answer this question, we can suggest that the Torah means that we must take the most beautiful, which is an esrog. Additionally, since the esrog is the nicest,

all other fruits cannot be called beautiful, since in comparison with an esrog they are not so beautiful.

The Ramban, himself, suggests that the word "hadar," which means nice, or desirable, is actually a noun and is another word for the esrog tree, since the word esrog in Aramaic also means nice, or desirable.

In summary, Rashi and the Rambam, based on the Gemara, maintain that the source for the esrog is from an asmachta, an allusion. Whereas, according to the Ibn Ezra and the Ramban, the simple understanding of the text of the pasuk is referring to an esrog.

### COMMUNITY KOLLEL NEWS:

Bais Medrash Ohr Chaim Community Kollel – in conjunction with our Legal Holiday Yarchei Kallah – will be hosting a Shiur, this Monday morning, Sep. 4, @10:00am, given by the renowned speaker and lecturer, Rabbi Shafier of The Shmuz. Topic: "Preparation for Yamin Nora'im and how to maximize your Elul." Refreshments will be served.

Both the Kollel Boker and the Night Kollel launched their zman, with great excitement – along with many new members – to tackle the Sukkos-related topics, hilchos esrog and the rules of shaking the daled minim, respectively. We would like to welcome, Naftali Weinhouse, Yitzi Katz, Yaakov Reich, and Ari Kaufman, who have joined the Night Kollel and Michoel Weinstein and Dovid Shaw who have joined the Kollel Boker.

The Night Kollel had an introductory shiur, given by Rabbi Avraham Reit, acclaimed author of Lekicha Tamah. He discussed the importance of learning properly the halachos of esrog, due to its complexities. If one learns and knows the halachos, he will be able to find easily a good esrog. Rabbi Reit will also be speaking for the Kollel Boker, this Friday morning, Sep. 1, at 7:15AM, on the rules and regulations of the shaking of the four minim and the proper recital of the brocha.

The Kollel Boker would like to wish a hearty mazal tov to Mordechai & Shoshana Leah Adler on the birth of a baby girl. The Night Kollel would also like to wish a hearty mazal tov to our dear choson, Chaim Fogel, on his engagement to Rivky Braunstien. May they be zocheh to build a bayis ne'eman b'yisroel!

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*



### THE YESHIVA THAT IMPACTED THE WORLD

The founding of Yeshivat Tomchei T'mimim was on Sunday, Elul 15, 5657 (1897).

The beginning of studies in Talmud and Chassidus was on Wednesday, Elul 18, 5657 (1897).

On Simchat-Torah-eve, 5659 (1898), after hakafos, my father proclaimed: The name of the Yeshiva is Tomchei T'mimim, and the students who study and conduct themselves in its spirit are to be called T'mimim.

====Hayom Yom Elul 15 1-RaShaB, 5th Chabad rebbe, father of the RaYYatz, 6th Chabad rebbe.

In 1897 the Rebbe RaShaB (Admur Sholom DovBer - 5th Chabad Rebbe) established a school whose curriculum included the study of Talmudic and legal courses as well as the mystical teachings of Chabad Chassidism. This school also placed special emphasis on prayer: students were encouraged to meditate while praying, to use the opportunity to open their hearts and souls to their Father in heaven.

This school produced an army of learned, inspired and devoted disciples, who in the decades to come would be at the forefront of the effort to keep the flames of Judaism alive under Soviet rule and oppression. And these students then carried the torch to the West, where they actively battled the blight of assimilation.

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