

רבי ישראל מאיר הכהן בעל החפץ חיים זי"ע
עש"ק כ"ד אלול
Chofetz Chaim
Friday, September 15



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

Journal

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



SELICHOS
SCHEDULE
See Page 6

כפרות - KAPAROS
INFORMATION
See Page 10

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




בית מדרש אור חיים
BAIS 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

בְּכֹל-צַרְתֶּם לֹא צָר וּמִלֵּאדָּה פָּנִי
הוֹשִׁיעֵם בְּאֶהְבְּתוֹ וּבְחַמְלָתוֹ הוּא
יְאֱלֹהִים וַיִּנְטֹלֵם וַיִּנְשָׂאֵם כָּל-יְמֵי עוֹלָם



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET parashot Netzavim Haftarah

This week's Haftarah is the last of the seven that give nechuma to the nation. The Navi writes that the greatest consolation is the fact that Hashem himself will return to us. Now that every other dimension of redemption is in place, the time has finally arrived for Hashem to rest His Divine Presence amongst His people. Eretz Yisroel has been revived, Jerusalem has been rebuilt, the exiles have returned en mass, but the ultimate objective has yet to be seen. In response to this, the prophet Yeshaya quotes the Jewish people saying, "I will be gladdened by Hashem, My soul will rejoice over My G-d." (61,10) Chazal in Yalkut Shimoni (505) view the Jewish people's response to be specifically related to the return of Hashem to Jerusalem. The Jewish people respond to all the magnificent prophecies of their glorious future and proclaim that their true source of happiness is but one, the return of Hashem to His beloved people. They sorely long for the privilege of sensing the presence of Hashem amongst them and feeling the closeness and love He has for His people. They resolve that they will be gladdened and happy only through His return to them.

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

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

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

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

The fourth group thinks that the pleasures are here and now. If we do the Mitzvot then we will obtain all the goodness in this world. If we don't, we live miserable lives.

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

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

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

Once upon a time there was a king that had a very rebellious son and he sent him out into exile in a faraway land. Over time he became a farmer like everyone else and he had a dream if he can only have a gazebo on his field so he can rest from the sun once in a while. One day the king missed his son so much that he traveled to the far away land to see how he was doing. Before the king arrived there was an announcement in all the villages that he was coming and it's an opportune time to go and ask the king for a gift. The king was thinking that his son would request to return home and he would embrace him and take him home. Finally the day came and the king met his son the farmer and the king asked him, "what I can grant you sir?" The son replied all I want is a small hut in the field so I can cool off from the hot sun.

Mashiach, Techiyat Hamaytim and living eternal are good but there is nothing like going home to Hashem and being his son again. We should all just yearn to be embraced by Hashem and live with Him as one; that is the greatest and best pleasure.

We yearn every day for mashiach but it is not simply for the reason of ending the suffering of this life. Rather it is a means to get closer to Hashem. The Techiya and angelic life is not simply to see our loved ones and live eternally, rather to be eternally connected to Hashem.

Shana Tova to all my dear friends
aaron

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30 pm

SHABBOS NIGHT	Candle lighting	6:48pm	SHABBOS DAY	Shachris Vasikin	6:05am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	6:58pm		Shachris	8:00am - Kiddush		Pirkei Avos	6:15pm
	Shkiya	7:06pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 6:45pm
	Mincha Bais Chabad 20 Forshay	7:16pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	7:04pm
			Pirchei - Bnos	2:00	Maariv	7:44 & 7:49pm		

Complete Weekday Schedule of Minyanim & Locations See page 6 Complete Selichos Schedule & Locations See Page 6

SHACHRIS

20 Minutes before Neitz (3)

S 6:19 | M 6:20 | T 6:21 | W 6:22

MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 5:32 | M 5:30 | T 5:29

12 Minutes Before Shkia (1)

S 6:49 | M 6:47 | T 6:46

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.17 – SEPT.23

NEITZ IS 6:39 am - 6:42 am

PELAG IS 5:44 pm - 5:40 pm

SHKIA IS 7:01 pm - 6:56 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
9:09 AM – 9:10 AM
GRA- BAAL HATANYA
9:45 AM – 9:46 AM

WEEKDAY MINYANIM



Dipping Apple in the Honey is that all it takes?

We are less than 7 days away from taking the dip into the honey. For many years I was zoche to be involved in kirov rechokim and now with kirov kerovim as well and throughout all this time, I have posed one of my favorite questions: What is the secret of the apple in honey? How does the apple dunking transform the coming year and make it sweet?

When I ask this question, people are curious and are forced to think much deeper into the meaning of this act.

In truth this question is not just a conceptual one. It's an halachic one too. There is an prohibition called ניהוש which means to create omens and attribute powers to them that may have an effect on one's life. Yet the Gemara and the Shulchan Aruch offer a list of fruits and vegetables that one should eat on Rosh Hashana and the Rama adds the apple in honey. Surely these can be perceived as omens of sorts.

How are these two adaptations reconciled?

The answer is not so simple. One explanation is hinted at in the words of the Mishna Berura who writes that when eating these items one should be reciting a prayer. This indicates that the essence of the act really isn't the fruit and vegetables. Rather it's the trigger that one receives from the items that inspires us to call out and pray to Hashem. This would be the simple explanation for combining the apple and honey.

However R Shlomo Kluger in his commentary to the Shulchan Aruch entitled Chochmas Shlomo gives us a much deeper understating of the apple and honey combo. R Kluger says that the idea represents the concept כל מה דעביד רחמנא לטב עביד -- whatever the merciful one does is for the best. In fact the Shulchan Aruch in סימן רל writes that there is an obligation for a person to always say these words כל מה דעביד רחמנא לטב עביד. It is interesting to note that most people don't use these words, but say instead an abbreviated version of the words-- גם זו לטובה, this too is for the best.

One could say that this is just easier and shorter to recite but the Baal Shem made a beautiful distinction between the two sayings. The difference is based on who said each statement. The first was said by Rabbi Akiva when he was alone in the forest with only a rooster, donkey and a candle. Slowly each item was taken away from him and in the morning that the flame went out, he realized that it had actually saved his life. He found out later that during the night a group of bandits looted and killed the entire neighboring village and if not for the light going out and the donkey and rooster making noise, his location would have been found and he too would have been harmed.

The second statement, גם זו לטובה, is based on Nachum ish Gumzu who was Rabbi Akiva's rebbi. The statement was mentioned following on a mission that he was sent on to save the Jews. He was given a box of precious stones to deliver to the king and on



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

It is written, Atem Nitzavim Hayom, "You stand this day." This day refers to Rosh Hashana which is the day of Judgment ... Yet you remain standing firmly upright (NITZAVIM), meaning - you will be vindicated in judgment.

On the Shabbos preceding Rosh Hashana, the last Shabbos in Elul, we read the parsha of Atem Nitzavim, which is G d's blessing on the Shabbos Mevarchim of the seventh month. That seventh month - Tishrei is itself satiated - and in turn satiates all of Israel - with an abundance of good for the duration of the coming year."

====Hayom Yom Elul 25



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

There is a story about the Gerrer Rebbe, when a fellow came to visit him. The Rebbe asked him "where are you learning"?, and he said "in Ohr Sameach, however I am not a Baal Teshuva". The Rebbe replied "Why not"?

the way he stopped overnight to sleep at an inn. During the night, the innkeeper stole the precious stones from the box and filled it instead with earth. Nachum went on his way in the morning not suspecting a thing and when he opened the box in front of the king, it was earth he found and not precious stones. The king was quite upset with a present of earth and was about to send Nachum off to prison when one of the guards (who happened to be Eliyahu Hanavi) suggested that it might be the same earth that Avraham Avinu used to fight the 4 mighty kings and that it had special powers. The king agreed to try it out and he successfully vanquished his enemies. Nachum was rewarded with great wealth and on the way back to his home town, he stopped by the same inn and told the people there, including the innkeeper, what had ensued. They were, of course, shocked and decided to knock down their house and bring the earth to the king. Obviously it didn't work like they wished.

What is the difference between the two great rabbis and why is it that the Shulchan Aruch tells us to choose Rabbi Akiva's words? And how does this connect to Rosh Hashana and the dipping of the apple in the honey? Let me know what you think.



Learning to Work or Working to Learn

We see in this week's Parsha, Perek Lamed, posuk yud tes the importance of choosing life so that we can survive for many generations.

The Rash MiShantz on the Mishna in Peah, Perek Alef, Mishna Alef quotes a Yerushalmi in which Reb Shimon explains the above posuk of choosing life as choosing a good craft. We also see from the Gemara in Nedarim, daf mem tes, amud bais that Reb Shimon would put a basket on his shoulder and work. He would say, "Work is great that it brings respect to the person doing it."

Reb Shimon discusses the importance of work in a Mechilta in Parshas Yisro, Perek Chof, siman tes. The Kohen Gadol is so incredibly holy that he may enter the Kodshei Kodoshim when he needs to do Avodah on Yom Kippur; however, if he enters the Kodshei Kodoshim when he is not doing the avodah he is punishable by death. In contrast, if repairs are needed, even a tamei or a baal mum may enter to do the required repairs. This would indicate that Reb Shimon was a proponent of going to work.

We find in the Gemara Brachos, daf lamed heh, amud bais that Reb Shimon holds that the main purpose on this world is not to work, but to learn Torah day and night. How can we reconcile what Reb Shimon says about working and what he says about learning?

The Gemara quotes Reb Shimon bar Yochai saying what will become of a man's Torah learning if he plows during plowing season, plants during planting season, harvests during harvest season, threshes during threshing season, and winnows during winnowing season? When the Jews do the will of Hashem, others do their work, but when the Jews do not do the will of Hashem, then they must do the work by themselves.

We can attempt to explain this seeming contradiction by differentiating between work that is related to land, which requires extensive work through a majority of the year, and work that may involve a craft. Work related to land causes a great amount of bittul Torah; whereas other crafts or jobs are not as extensive and time consuming, thereby giving the person a chance to make a living and also having ample time to devote to learning Torah.

With this explanation we can understand the Gemara in Shabbos, daf lamed gimmel, amud bais that recounts the story of Reb Shimon and his son Reb Elazar. Upon exiting the cave they had hid in for twelve years, Reb Shimon and Reb Elazar saw a person plowing and planting the fields. Reb Shimon and Reb Elazar could not believe that people were leaving the work of Olam Haba and spending time working for this temporary world! Whoever they saw working in the fields got burned from the eyes of Reb Shimon and his son. We see from this Gemara that their anger was only focused on people working in the fields, not on people doing any other jobs, since working as a farmer takes a lot of time and effort leaving little or no time for learning.

The Rosh in Bava Basra, Perek Alef, siman chof vov writes that a talmid chacham whose parnassa is made via a business or a craft and his every free moment is dedicated to learning Torah, the term "Torah Umnaso" (Torah is his craft) may still apply to him. The Shailos U'teshuvos Mahari ben Lev, Chelek Gimmel, siman mem zayin writes that included in one's parnassa responsibility is the ability to marry off one's daughter with a nadan. The Shailos U'tshuvos, Maharash Halevi, siman chof daled adds that part of this responsibility of parnassa is to earn enough money to buy clothing and jewelry for one's wife and children and to be able to have shalom bayis.

This would just reinforce Reb Shimon's quote that he praises one who works, so long as he is not mevateil Torah, and is still called a person whose Umnos (craft) is Torah. Let us all strive to be a person like the above!

Netzavim-Vayelech

Our double-Sedra on this last Shabbat of 5777 begins as Moshe gathers the Jewish People one final time before he dies to reaffirm our eternal covenant with Hashem. Moshe tells the nation that, ultimately, all Jews will return to the Land and the promise of Moshiach will be fulfilled. Torah & Mitzvot are accessible to all who truly desire them; therefore choose Life.

In Vayelech, Moshe bids his People farewell on the last day of his life. At Hakhel, the nation gathers each 7 years to hear the King read sections of the Torah. Yehoshua is told to copy over the Torah & become leader of the nation. Moshe exhorts the people to stay faithful to the Torah.

Yeshayahu 61:10-63:9

This week's haftarah is the seventh and final one of a series of seven "Haftaros of Consolation." The prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple.

Yeshayahu then declares his refusal to passively await the Redemption: "For Tzion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G d restores Jerusalem and establishes it in glory.

The haftarah then recounts G d's oath to eventually redeem Zion, when the Jews will praise G d in Jerusalem. The haftarah also contains a description of the punishment G d will mete out to Edom and the enemies of Israel.

Yeshayahu concludes with the famous statement:

"In all [Israel's] afflictions, He, too, is afflicted, and the angel of His presence redeemed them..."

Like a loving father who shares the pain of his child, G d, too, shares the pain of His people, and awaits the redemption along with them.

MIKVAH CARDS

ALL THOSE WHO WISH TO OBTAIN A MIKVAH CARD
FOR THE NEW SHUL MIKVAH, PLEASE CONTACT

Shul Manager
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or

Shul Shamesh
Asher Benedic



פרשת נצבים וילך

הרמב"ם בהלכות תשובה (פרק ג הלכה ד') וז"ל: אע"פ שתקיעת שופר בראש השנה גזירת הכתוב רמז יש בו, כלומר עורו ישנים משנתכם ונרדמים מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם, אלו השוכחים את האמת בהבלי הזמן ושונים כל שנתם בהבל וריק אשר לא יועיל ולא יציל, הביטו לנפשותיכם והטיבו דרכיכם ומעלליכם ויעזבו כל אחד מכם דרכו הרע ומחשבתו אשר לא טובה וכו' עכ"ל.

דנו בכוונת הרמב"ם רבותא בכל הדורות, והנראה בפשט שחז"ל מזה שיש דין לתקוע בשופר בלי שום פעולות כלל, אלא עצם החפצא של המעשה תקיעה (שמיעה) זהו בעצם מעורר כל התיקונים כמו שמרחיב הש"ס בראש השנה טז. שה' יתברך ניזכר בעקידת יצחק,

יש עוד דבר וז"ש "רמז יש בו" והיינו שעצם התקיעה היא בעצמה אמורה לרמז לך, והיה עובדא בהבנת כוונת הרמב"ם קמיה מרן קדוש ישראל רשכבה"ג הגרי"ז סולובייצק זיע"א והתבטה לשוב ושוב על דברי הרמב"ם הנ"ל שוב ושוב, וזה בעצם ייצר את השופר לחפצא של רמז שיש בו, שעל השינון בדבריו יהיו חיים וקיימים שזה הקול של השופר אומר לי אלו המילים.

וזה עורו ישנים... משנתכם!
נרדמים... מתרדמתכם!
חפשו במעשיכם...
חזרו בתשובה!!!
וזכרו בוראכם!

ולשנן את זה עד שמיד בשעת התקיעה זה יצעק לעומק נפשך חזרים הנ"ל וזה בעצם יפעול, וזהו מעשה תשובה שיש בעצם השופר טבל חייבים להכין לזה ממש.

גוט שבת
דוד יהודה פיירסטון

Parshas Nitzavim -Vayeileich Are the Mitzvos Too Overwhelming?

כי קרוב אליך הדבר מאוד בפיך ובלבבך לעשותו

It's a promise by G-d, an assurance, a guarantee- In this weeks Parsha,

Hashem confirms the axiom..He will never test us with something that we cannot possibly fulfill-The complete Torah and hence every Mitzvah in it is not beyond our reach. B'ficha U' Belevovcha La'asoso"

We can overcome the urge to be lax in observance from time to time..

Every spiritual goal we set for ourselves is truly within our reach, but we must inject our observance with passion, true passion that engages both our hearts and our minds.

The war is raging.. And if we think there is no battle- think again.

We each have our personal Yetzer Harah, designed to throw us even a little off balance.

Coloring our world with the words- "I cannot possibly do this, I am not on that level.. It's just not me..I won't even try. And so it is every day, every year, that we lose battles by attrition- by giving up and losing faith in our own strengths.

As we watch the past year fade into the sunset - bringing to a close our dreams for greatness, we are forced to confront our shortcomings once again on Rosh Hashanah.

But what if we could truly believe that we have the power to make meaningful strides. What if we knew that this strength was placed into our DNA by our Creator who not only loves us for our Mitzvos and positive actions but for our struggles as well..

אתם ניצבים היום כולכם לפני ה' אלוהיכם

Today, all of you are here before Me- Hashem tells us.. All the components that make up your lives- your honesty and your struggles to keep the truth. Your commitment to the Torah and your human shortcomings. Your pleasant, cooperative and loving nature.. and the challenges you have controlling your anger, when things don't always go as planned. Is there such a thing as a perfect person? Not in this world- our's is a world for people that have something to correct, to change..that is why we are all here.

Losing hope, giving up- is something that we are prone to do but must fight with every fiber of our body.. We are not angels.. but the Torah was not given to angels.. rather to humans with all of our weaknesses. If G-d had wanted perfect soldiers He would have agreed to keep the Torah for His heavenly beings- but He did not. He admires us despite that fact that we are vulnerable and we may stumble sometimes.

This Rosh Hashanah when we face the open Machzor and count the pages to see how much time we have left in Shul, let us look at the back pages of our lives, re-examining them in a new light and forgiving ourselves - for no good can come from berating and demeaning our souls and exposing its vulnerabilities. But this year, let's take a different stance. Let's stand before G-d with the knowledge that He supports our attempts at greatness because we are part of the Royal Family and hence worthy of His love. Hashem Himself will lead us all to the proper path but we must make a start - however small, we must begin to love and accept ourselves for who we are. And the coming year will surely be full of blessing for us and our families.

Good Shabbos!



WEEKDAY MINYANIM

קיץ תשע"ז – '17

שחרית

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

מנחה

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

↑ Upstairs
 ↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

יום א' דסליחות תשע"ז

Motzei Shabbos, Sept. 16

1:00AM 18↓

Sunday, Sept. 17

5:45AM כתיקין 20↑
 7:00AM 18 Tent

ימי הסליחות תשע"ז

Monday & Tuesday, Sept. 18-19

6:00AM כתיקין 20↑
 20 minutes before each Shacharis - 18 Tent
 5:55 8:40
 6:40 9:10
 7:10 9:40
 7:40 10:10
 8:10 10:40
 Shacharis Minyanim Regular Times & Locations

Evening

Sunday, Monday, Tuesday
 10:00PM 1:00AM 18 Tent

ערב ראש השנה

Tuesday Evening, Sept. 19

10:00PM 18 Tent
 1:00AM 18 Tent

Wednesday, Sept. 20

5:20AM כתיקין 20↑
 6:00 18 Tent With Rabbi Coren
 7:00 18 Tent
 8:00 18 Tent
 9:00 18 Tent

20 Forshay - Tent

SCHEDULE:

From Yom Kippur to Sukkos – Open all day.

To reserve a table, please contact the Shul manager
 Lazer Fried at 845-587-3462 or Bmocmanager@gmail.com

You can also pre-order, please see form on 18Forshay.com

סוכות תשע"ח
 שוק ד' מינים
 Daled Minim
Full Shuk

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Shiur will be in Yiddish
Wednesday, September 27th
ז' תשרי
8:45PM
 Maariv at 9:45
18 Forshay – Main Floor Bais Medrash
 For more info or to join the Kollolel, please contact: **Rabbi Nachum Scheiner**
 845.372.6638 // ohrchaimmonsey@gmail.com



A LITTLE BIRDY TOLD ME
RABBI YOSSE MIZRACHI

A non-observant Jew was once walking down the streets of Israel when he came across a lost parrot. Apparently, it had flown away from its owner and landed helplessly on the street. Caring about the survival and life of the parrot, the irreligious Jew brought it home.
 A few days passed by for the parrot in his new cage in a new home. Finally, Friday night arrived. For this individual, though, Shabbat was no different than any other day of the week. At least he thought so. That was soon going to come to an end.
 Shabbat Shalom! Shabbat Shalom! The parrot began wishing his newly found

owner Shabbat Shalom! And again Shabbat Shalom! He couldn't get enough of it. The entire Shabbat, all that could be heard out of the parrot's mouth were these two resounding words: Shabbat Shalom!
 The man got the message. He himself started wishing others Shabbat Shalom! And in fact, he began his journey back to Yiddishkeit, returning to his roots. For all of us as well, we would be wise to listen to those messages which come our way.
 They may not always be as blatant as a talking parrot, but then again, you never know.

WHEN DID YOU GET SICK

Rav Chaim Shmulevitz once said that we may see an older person with a weakened immune system catch a cold in the middle of the winter, which worsens and worsens, and people attribute the cause to the harsh winter. However, such calculations are incorrect, as the person actually caught the cold on Rosh Hashanah, because that is when it was determined exactly what was going to happen later that winter. This is the awesomeness of the day of Rosh Hashanah, where Hashem our King decides what our year will look like.



Over **150** participants
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ישיבת בין הזמנים
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Yeshivos:

- Aderes Hatorah
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- Bais Hillel
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- Beth Medrash Govoha
- Chofetz Chaim of Cherry Hill
- Klausenberg
- Mesivta of Boston
- Mesivta of Greater Los Angeles
- Mir Yerushalayim
- Ohel Torah
- Ohr Reuven
- Ohr Sameach
- Philadelphia
- R' Asher Weiss
- Shaarei Torah
- Shor Yoshuv
- Toras Chesed
- Waterbury

- Yeshiva Chayei Olam
- Yeshiva Gedola of Carteret
- Yeshiva Gedola of South Monsey
- Yeshiva Tiferes Shmuel
- Yeshiva Tiferes Yisroel
- Yeshiva Toras Ahron
- Yeshiva Toras Chaim
- Yeshivas Darchei Torah
- Yeshivas Divrei Chaim of Gorlitz
- Yeshivas Kodshim

Kollelim:

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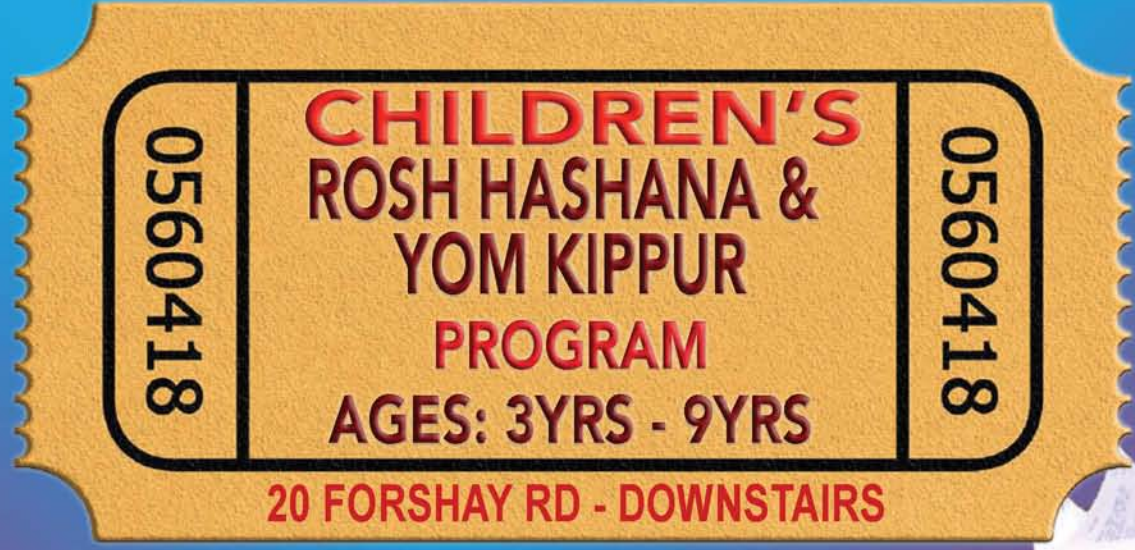
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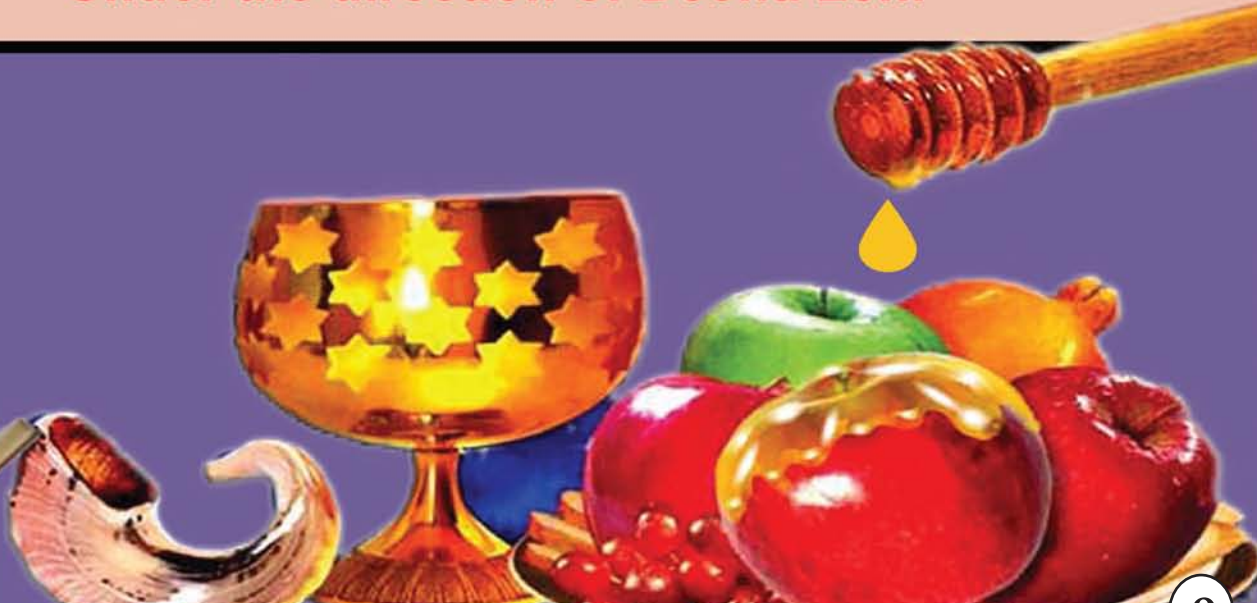


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THE ONE-ARMED BANDIT A LESSON IN TZEDOKA

BY YERUCHAM REICH

It wasn't at all nice, and it seemed rather cruel, but there were those who referred to him as "The One-Armed Bandit." There was certainly no apparent reason to call him a bandit, but he consistently failed to show his nicer side, which was, of course, undoubtedly hidden somewhere (far?) beneath the surface, and, as he was, nebech, one-armed, and as he came around in the mornings to collect money, some people, insensitively, called him that.

He would show up at Shacharis and would go from person to person for a handout. He never said please and he never said thank you. He didn't smile. He did occasionally grimace, but it was clear that his grimace was indeed a grimace and not a poorly executed smile. He exhibited no discernible chen. And he didn't seem too clean.

He could be seen outside the shul, sorting his collected coins on the hood of a parked car. He would separate out the pennies and then contemptuously sweep them off the car and into the street, and then pocket the silver. Oh, and he was Russian. There were times that he was the tenth man, but he refused to stay even one extra minute so that Kaddish could be recited. He would walk right out, the coins he just collected jangling in his pocket, leaving the congregants angry and frustrated.

On several occasions people told him that they would not give him anything until after Kaddish, or until after a minyan arrived. He promised to stay and, based on that promise, he got his money, whereupon he walked right out, again leaving us high and dry. And angry. People swore they would never give him anything again, and heatedly told him so. It made no apparent impression.

It was on one such occasion that I learned one of the most important lessons of my life. I learned something profound about tzedaka, and about my father, of blessed memory. At the height of one of those dramatic scenes, when people around us, frustrated, raised their voices and angrily told the man that he would never get another dime in this shul again, my father tuned to me and said, "ihm darf min geben." To him, you have to give.

Giving tzedaka is a nisayon, a test. It's not easy to dig into your pocket and hand over your hard-earned money to others, especially if money is tight, or if it's a larger sum. But we are gomlei chasodim bnei gomlei chasodim, doers of kindnesses who are the children of doers of kindnesses, rachmonim b'nei rachmonim, people who feel pity and empathy for others who are the children of people who feel pity and empathy for others.

We understand, and have learned from early in life that this is what G-d expects of us, and it is for this reason that G-d put the money we have in our pockets in the first place. Still, we do have choice in where and how much we give. That is our right, but that too is a test. As my father explained, through

his voice, his simple expression, the understanding and experienced wisdom on his face, without having to spell it out, if the gadol hador, the great man, the leader of our generation, asked us to donate to some very worthy cause, we would jump to do so. It would be easy. It would hardly be a test, except perhaps in how much we actually gave, compared to our ability to give. If a close dear friend was hurting and we had the wherewithal, would we have a momentary hesitation in offering financial assistance

But tzedaka is a test. We are not allowed to test G-d, except in this one area, tzedaka, and that is because of its centrality to the purpose of our being on this earth. But G-d does test us all the time, especially regarding goodness and kindness, and perhaps most especially regarding the commodity that is so very important to most people, money.

In testing us regarding our honesty and especially our willingness to part with our money -- and yes, money is important in life, in that without it life is very difficult -- G-d is examining not just our character, not just our spirit, but our understanding and acceptance of how we came to be here, Who governs the world, and Who put that money in our pockets to begin with. And why He put it there. And giving money to the highly objectionable, obnoxious "One-armed Bandit", is exactly that test. It tests who we are, really. It tests our very relationship with G-d, not on the terms we choose to define that relationship, but on the terms He chooses. Swaying and shukkling during davening and fervor and outward piety, studiousness and prayerfulness, are all important. But to legitimize and give credence to all that, you have to "put up", and perform where perhaps you don't really want to. But that's where G-d wants you to.



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The requirement to shake the daled minim

In continuation of the Kollel Boker Friday Morning Shiur, I would like to present some of the highlights of the shiur on the dimensions of the mitzvah of shaking the daled minim.

Is shaking the daled minim a Scriptural command or is it a rabbinical mandate. Additionally, what is the nature of the mitzvah of shaking: is it a separate mitzvah or is it a part of the mitzvah of taking the daled minim?

The source for the requirement to shake the daled minim is a Mishna in Sukah (37b): "At what point in Hallel would they shake the lulav...?" The Gemara explains that this is a continuation of the Mishna in the beginning of the perek, where the mishna mentions the requirement of a lulav to be four tefachim, which is three tefachim and one more tefach to shake. Since the Mishna already mentioned the requirement to shake, the Mishna then continues and discusses at what point the shaking was done.

Although this is the only mention in the Mishna of the requirement to shake the daled minim, Tosfos marshals proof that one is indeed required to shake the daled minim, at the time of the taking them, besides the shaking that is done during hallel.

One proof that they give is from the Gemara at the end of the 3rd perek, where the Gemara discusses the age that one must train his children for various mitzvos. In regards to shaking the lulav, the Gemara asserts that when the child is old enough to shake the daled minim, one is

required to provide him with a set of daled minim. Since this age is well before the age that the child can be reciting the Hallel, we can infer that there is a requirement to shake the daled minim, not during the recital of Hallel.

Tosfos brings another proof from a Gemara in Brochos (30a). The Gemara there is discussing one who needs to go away before davening, and states that the person should take the daled minim and shake them before his departure. It is clear that the requirement to shake them is not dependent on the recital of Hallel.

Is it part of the mitzvah or a separate mitzvah?

As mentioned, the Gemara asserts that when the child is old enough to shake the daled minim, one is required to provide him with a set of daled minim. The Chasam Sofer raises the following question: If the Scriptural mitzvah is fulfilled in its entirety simply by taking the daled minim, and the shaking is only rabbinically mandated, why does the mitzvah of chinuch only begin when the child knows how to shake them properly? Should we not be required to train the child to fulfill the Scriptural mitzvah from the time that he is able to take the daled minim, even if he is not capable of shaking them properly?

The Chasam Sofer answers that, indeed the requirement to shake the daled minim is of a Scriptural level, because, although not spelled out in the torah, it is a halachah limoshe m'sinai, a part

of the oral tradition. He proves this from the fact that the lulav must be a specific length, to facilitate the shaking. The specific shiur must be halachah limoshe m'sinai, just as all other shiurim, such as ten tefachim for a mechitza and three tefachim for lavud.

The Chasam Sofer then asks how this fits with the Gemara that asserts that once the daled minim were picked up one has fulfilled the mitzvah and that there is no requirement in the Torah to shake them. The Chasam Sofer answers that this may be included in the general rule that once it is feasible to perform the action, it is unnecessary to actually perform the action. Hence, as long as it is possible to shake, one fulfills the mitzvah without actually shaking them. Therefore a child, who is incapable of shaking the daled minim, is not able to fulfill the mitzvah and there is no reason to provide him with a set.

Based on this explanation of the Chasam Sofer, if someone is very sick or weak, and is not able to shake the daled minim, handing them the daled minim would be worthless, since they cannot fulfill the mitzvah by taking them if they are incapable of also shaking them.

These shiurim are available on the shul's website 18Forshay.com, Torahanytime.com, and will be 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



Whole, Broken, Whole

The Secret of the Shofar Sounds

On Rosh Hashanah we produce three sounds via the shofar. The first sound is called tekiah, a single whole note. The second is shevarim, three shorter “broken” notes, which sound like three sighs. The third is called teruah, nine staccato notes in rapid succession, which sound like the short sobs.

What do they represent? Tekiah reminds us that once we were whole. Each of us was born whole. Shevarim reminds us that in life we are plagued by questions, confusion, and disappointments; we become fragmented, and scattered, causing our existential sighs. Teruah reminds us how many people’s lives have been shattered through various negative experiences into tiny pieces. They are sobbing consciously or unconsciously.

But what we do after each time we blow the sounds of brokenness? We blow the tekiah again. This reminds us that we can be restored to wholeness again.

What is more, following all of the shofar sounds, we reach the tekiah gedolah, three sounds? We reach tekiah gedolah, “the great tekiah”—one note that lasts as long as the shofar-blower has breath, a much longer note than the initial blast which began the cycle. Through surviving brokenness, we can reach an even

deeper kind of wholeness than we knew before.

The sages of the Talmud offered the following teaching. A clay pot, being porous, is susceptible to tumah, ritual impurity, through contact with certain impure substances. If a clay vessel becomes tamei, the way to make it

again tahor (ritually pure) is to break it and then glue it back together. Through the pot’s brokenness, in other words, wholeness is restored; it become pure again.

We too are made from clay, as Genesis describes, “G-d created the human being clay from the earth.” When we allow ourselves to be open to our own vulnerability and brokenness, we become capable of a deeper and more powerful wholeness than we knew in the first place. Tekiah gedolah packs its punch precisely because it arises out of scattered sounds. The places where we’re glued back together are places where the light of G-d can enter.

In the Rain

I once read an article, which related the following experience:

She had been shopping with her Mom in Wal-Mart. She must have been 6 years old, this beautiful red haired, freckle faced image of innocence. It was pouring outside. The kind of rain that gushes over the top of rain gutters, so much in a hurry to hit the earth it has no time to flow down the spout.

We all stood there under the awning and just inside the door of the Wal-Mart. We waited, some patiently, others irritated because nature messed up our hurried day. I am always mesmerized by rainfall. I get lost in the sound and sight of the heavens washing away the dirt and dust of the world.

Memories of running, splashing so carefree as a child come pouring in as a welcome reprieve from the worries of my day. Her voice was so sweet as it broke the hypnotic trance we were all caught in. “Mom, let’s run through the rain,” she said.

“What?” Mom asked.

“Let’s run through the rain!” She repeated.

“No, honey. We’ll wait until it slows down a bit,” Mom replied.

This young child waited about another minute and repeated: “Mom, let’s run through the rain.”

“We’ll get soaked if we do,” Mom said.

“No, we won’t, Mom. That’s not what you said this morning,” the young girl said as she tugged at her Mom’s arm.

“This morning? When did I say we could run through the rain and not get wet?”

“Don’t you remember? When you were talking to Daddy about his cancer, you said, ‘If G-d can get us through this, He can get us through anything!’”

The entire crowd stopped dead silent. I swear you couldn’t hear anything but the rain. We all stood silently. No one came or left in the next few minutes. Mom paused and thought for a moment about what she would say. Now some would laugh it off and scold her for being silly. Some might even ignore what was said. But this was a moment of affirmation in a child’s life. A time when innocent trust can be nurtured so that it will bloom into confidence, courage and faith.

“Honey, you are absolutely right. Let’s run through the rain. If G-d let’s us get wet, well maybe we just needed washing,” Mom said. Then off they ran. We all stood watching, smiling and laughing as they darted past the cars and yes, through the puddles. They held their shopping bags over their heads just in case. They got soaked. But they were followed by a few who screamed and laughed like children all the way to their cars.

“And yes, I did. I ran. I got wet. I needed washing.”

Shanah Tovah, a year of health, happiness, prosperity, peace and redemption.

A TZADDIK'S TEAR A STORY OF THE CHOFETZ CHAIM

BY YERACHMIEL TILLES

Rabbi Israel Meir Kagan
(1838-1933), the "Chafetz Chaim"

About 30 years ago, an American rabbi visiting Miami, Florida gave a lecture on the life and accomplishments of the famed "Chafetz Chaim" (Rabbi Israel Meir HaCohen Kagan, 1838-1933). He described the life of the great sage who lived a humble life as a shopkeeper in the village of Radin, in Poland, yet was recognized throughout the Jewish world as a great scholar, tzaddik (righteous person) and leader.

There was another story the rabbi wanted to tell, but he hesitated, for he only knew part of it. As he stood at the lectern, he thought for a moment and then decided that he would tell it anyway. He rationalized that even an unfinished story about the Chafetz Chaim would have a meaningful message.

He began to relate an incident about a teenage boy in the Chafetz Chaim's yeshiva who was found smoking a cigarette on Shabbat -- the sacred day of rest. The faculty and student body were shocked, and some of the faculty felt that the boy should be expelled. However, when the Chafetz Chaim heard the story, he asked that the boy be brought to his home.

At this point, the rabbi interrupted the narrative and said, "I don't know what the Chafetz Chaim said to the boy. I only know that they were together for a few minutes. I would give anything to know what he said to this student, for I am told that the boy never desecrated the Shabbat again. How wonderful it would be if we could relay that message -- whatever it was -- to others, in order to encourage them in their observance of Shabbat." The rabbi then continued with his lecture.

After his talk, the hall emptied of everyone except for one elderly man, who remained in his seat, alone with his thoughts. From the distance, it seemed he was trembling, as if he was either crying or suffering from chills. The rabbi walked over to the elderly man and asked him, "Is anything wrong?"

The man responded, "Where did you hear that story of the cigarette on Shabbat?" He did not look up and was still shaken. "I really don't know," answered the rabbi. "I heard it a while ago and I don't even remember who told it to me." The man looked up at the rabbi and said softly, "I was that boy." He then asked the rabbi to go outside, and as the two walked together, he told the rabbi the following story:

"This incident occurred in the 1920's when the Chafetz Chaim was in his eighties. I was terrified to have to go into his house and face him. But when I did go into his home, I looked around with disbelief at the poverty in which he lived. It was unimaginable to me that a man of his stature would be satisfied to live in such surroundings.

"Suddenly he was in the room where I was waiting. He was remarkably short. At that time I was a teenager and he only came up to my shoulders. He took my hand and clasped it tenderly in both of his. He brought my hand in his own clasped hands up to his face, and when I looked into his soft face, his eyes were closed for a moment.

"When he opened them, they were filled with tears. He then said to me in a hushed voice full of pain and astonishment, 'Shabbat!' And he started to cry. He was still holding both my hands in his, and while he was crying he repeated with astonishment, 'Shabbat, the holy Shabbat!'

"My heart started pounding and I became more frightened than I had been before. Tears streamed down his face and one of them rolled onto my hand. I thought it would bore a hole right through my skin. When I think of that tear today, I can still feel its heat. I can't describe how awful it felt to know that I had made the great tzaddik weep. But in his rebuke -- which consisted only of those few words -- I felt that he was not angry, but rather sad and fearful. He seemed frightened at the consequences of my actions."

The elderly man then caressed the hand that bore the invisible scar of a precious tear. It had become his permanent reminder to observe the "holy Shabbat" for the rest of his life.

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ESROG – THE DISQUALIFICATION OF CHASEIR

I would like to share some more highlights of the shiur that I gave at the Night Kollel.

What is the source for the disqualification of chaseir? The Gemara (34b) states that we learn the from the word וְלִקְחֶם, that it must be a complete and one must take all four of the minim and a half-job is meaningless. Tosfos, there, extends this concept to each of the minim being complete and if any one of the minim are missing it is not kosher.

However, Tosfos raises the following question: there seems to be a difference between these two requirements. The requirement of taking all four species is applicable to the entire Sukkos, whereas the requirement to take a complete esrog is only for the 1st day.

Interestingly, we also find this concept in regards to the requirement of lachem, owning the four species, where there is a similar discrepancy and some requirements learned from this pasuk apply to the entire Sukkos, and some are only for the 1st day.

As we know, on the first day of Sukkos one must own the lulav and esrog, in order to fulfill the mitzvah. However, the rest of Sukkos, one may use a borrowed lulav and esrog. This is learned from the word “lachem,” it must be yours. On the other hand, we find that an esrog from an arla tree – the first three years of the tree, when one may not derive any benefit from the fruits – is disqualified the entire Sukkos. This regulation is also learned from the word “lachem” – it must be usable for all your needs. The question is obvious: when is it disqualified for the entire Sukkos and when is it limited to the first day?

Tosfos in the beginning of the perek addresses this very question and explains that the rule of thumb is as follows: Taking the four species on the first day of Sukkos is a Scriptural requirement and all of the regulations apply. However, the other days, it is only a Scriptural requirement in the Beis Hamikdash; today it is a rabbinical mandate, in order to remember the Beis Hamikdash.

Tosfos, therefore, suggests that the only regulations that were stipulated by the Chachamin in regards to the other days were the ones that are built in to the actual taking of the four species. Hence, the requirement to take all four and having hadar is required throughout Sukkos, but an esrog which is choseir and is just

missing a part or a borrowed lulav and esrog is only disqualified on the first day.

One important point to add is that although a chaseir is kosher on the other days, the Raavad and the Bikurei Yaakov, among others, posit that it is still better to try to use a shaleim. This is not because of the requirement of hadar; rather it is because of the regulation of “v’anveihu,” which is the general requirement to beautify mitzvos.

In conclusion, an esrog which is choseir and is missing just part is only a disqualification on the first day; the rest of the days it will be kosher, but it is still preferable to use one that is not chaseir.

COMMUNITY KOLLEL NEWS:

The Night Kollel would like to wish a hearty mazal tov to our dear member, Hillel Goldscheider, on the engagement of his daughter, to Noach Katzenstein of Flatbush.

I gave a shiur at the Night Kollel on the topic: “Pitom of the Esrog – Can it still be Kosher if broken?” and will be, im yirtzeh Hashem, featured in a future article. I also gave a shiur on Friday morning, Sep. 8, on the topic of “Shaking the daled minim after the brocha and during Hallel – General overview and sources.” The next part of the series – on the rules and regulations of how and when to shake, will take place on Friday morning, Sep. 15.

The Night Kollel, currently learning hilchos esrog, will be hosting a shiur from Rabbi Shimon Schreiber, author of B’damaich Chayi, tonight, Thursday night, Sep. 14, 8:45pm, Maariv, 9:45pm, followed by Q&A. He will also be featuring a “show and tell” of many different fascinating esrogim.

These shiurim are available on the shul’s website 18Forshay.com and will be available on MP3 in the shul.

YESHIVAS BEIN HAZMANIM:

Boruch Hashem, after many successful and invigorating sessions of Yeshivas Bein Hazmanim in the past years, it is our immense pleasure to once again announce our 11th Yeshivas Bein Hazmanim, starting right after Yom Kippur. All meals on Chol Hamoed in our comfortable and expanded sukkah! As always, there will be Matan Schara B’tzida and guest speakers. Once again we will also be having a Yeshivas Bein Hazmanim program scheduled for the night of Hoshanah Raba! Come join us for the learning on this auspicious night!

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner



Learning at the night kollel this week.

JOKE OF THE WEEK



Medical Advice

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.”

Plumber Fee

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 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.”

More Medical Advice

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.”

At The Office

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.”

לְשִׁמּוֹעַ אֶל הַרְנָה וְאֶל הַתְּפִילָּה



10:00 pm

Lekavod Dovid HaMelech

Melave Malka

with musical accompaniment by PUMPIDISA

10:30 pm

Powerful words of Chizuk and inspiration by

Rabbi YY Jacobson

1:00 am

Beautiful heartfelt Selichos by world renowned

Yoely Lebovits

WITH MUSICAL ACCOMPANIMENT BY PUMPIDISA

**2 SELICHOS
MINYANIM**

THERE WILL BE AN ADDITIONAL
SELICHOS WITH RABBI DONIEL
COREN AT 1:10 AM
@ 18 FORSHAY RD.

Free Entrance

Where: YSV BOYS BUILDING - 121 COLLEGE ROAD - SUFFERN, NY

When: MOTZEI SHABBOS, SEPTEMBER 16 @ 10:00 PM

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