

ושמחת בחגך והיית אך שמח



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BET

BRINGING EVERYONE TOGETHER

Journal

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

SIMCHAS TORAH SCHEDULE
See Page 2

SHABBOS MEVORCHIM
ROSH CHODESH CESHVON
IS ON FRIDAY & SHABBOS

SPECIAL SHIUR FROM
HARAV YOSEF VIENER
MONDAY OCT.16 See Page 10

THERE WILL BE AN 8:00 MINYAN
IN 18 FORSHAY (NUSACH ASHKENAZ) FOR BOTH
DAYS OF YOM TOV AND SHABBOS BERAISHIS
SEE SCHEDULE ON PAGE 2

SHIURIM FOR ENTIRE COMMUNITY

RABBI YY JACOBSON
WILL BE IN TOWN
THE LEST 2 DAYS OF YOM TOV & SHABBOS

SHMINI ATZERES
He will be speaking
before Davening & before Yizkor

SIMCHAS TORAH
Dancing and showing love to the torah

SHABBOS BEREISHIS
He will be speaking
before Davening & before musaf
Mincha 5:35 (20 Forshay)

There will be a special Neilas
Hachag Mamar & Fabrengen @ Bais
Chabad immediately following Mincha

בית מדרש אור חיים

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כָּאִישׁ אֲשֶׁר אָמוּ תִנְחַמְנוּ בֶּן
אֲנָכִי אֲנַחְמָכֶם וּבִירוּשָׁלַם תִּנְחַמּוּ:



WEDNESDAY, Hoshana

Rabba, Erev Shmini Atzeres

OCT 11 / כ"א תשרי / כ"א

Please see separate flyer for Hoshana Rabba Schedule.

Early Mincha	1:30PM
Candle Lighting	6:04PM
Mincha	6:14PM
Shkiya	6:22PM
Mincha (Bais Chabad)	6:32PM
Maariv & Hakafos	

THURSDAY, Shmini Atzeres

OCT 12 / כ"ב תשרי / כ"ב

Shachris: Vasikin	6:35AM
Shachris	9:15AM
Childrens Program (ages 3-9)	9:15AM-12PM
Shachris (Bais Chabad)	10:00AM
Mincha	1:45PM
Daf Yomi	5:30PM
Mincha	6:10PM
Shkiya	6:21PM
Maariv & Hakafos	7:00PM-9:30PM

Light Refreshments will be served



FRIDAY,

Simchas Torah

OCT 13 / כ"ג תשרי / כ"ג

Please see separate flyer for Simchas Torah Schedule.

SHABBOS,

Parshas Bereishis

Shabbos Mevorchim

OCT 14 / כ"ד תשרי / כ"ד

Shachris Vasikin	6:30AM
Early Shachris	8:00AM
Shachris	9:15AM
Youth Minyan (led by R' Yossi Fried)	9:15AM
Childrens Program (ages 3-9)	9:15AM-12PM
Shachris (Bais Chabad)	10:00AM
Mincha	1:45PM
Daf Yomi	5:20PM
Mincha	5:45PM
Neilas HaChag/Shalosh Seudos following Mincha	
Shkiya	6:17PM
Maariv	5:57PM & 6:02PM

SIMCHAS TORAH

OCT 13 / כ"ג תשרי / כ"ג

• Candle Lighting	Not Before 7:08PM	
• Maariv & Hakafos	7:00-10:00PM	18 TENT
• Shacharis		
Vasikin	6:25AM	20 ↑
Early Minyan	8:00 With Fast Hakafos	18 ↓
Main Minyan	9:15	18 TENT
Second Minyan	9:45 Not before.	20 ↑
Youth Minyan	9:15	18 ↓
Childrens Program (Ages 3-9)	9:15-11:45	18 ↑
• Laining Aliyos for all	10:30-11:30	18 TENT
Light Kiddush	10:30-11:30	18 TENT
Kol HaNaarim, Chassanim & Mussaf	11:30 ^{SHARP}	18 TENT
• Hakafos following Mussaf (approx. 12:00)		18 TENT
After Hakafos: Large Gala Kiddush		20 TENT
• Mincha		
After Hakafos		18 TENT
6:00PM Followed by Kabalas Shabbos & Maariv		18 TENT
• Daf Yomi	5:20PM	20 ↑
• Candle Lighting	6:00PM	

Please Note:
↑ Upstairs
↓ Downstairs

SHUL SCHEDULE



Complete Weekday Schedule of Minyanim & Locations See page 3

SHACHRIS

20 Minutes before Neitz (3)

S 6:48 | M 6:49 | T 6:50 | W 6:51 | T 6:52 | F 6:53

MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 4:53 | M 4:52 | T 4:52 | W 4:50 | T 4:48

12 Minutes Before Shkia (1)

S 6:03 | M 6:01 | T 6:00 | W 5:58 | T 5:57

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

OCT.15 – OCT.20

NEITZ IS	7:08 am - 7:13am
PELAG IS	5:05 pm - 4:59 pm
SHKIA IS	6:15 pm - 6:07 pm

סוף זמן קריאת שמע	
MAGEN AVRAHAM	9:19 AM – 9:21 AM
GRA- BAAL HATANYA	9:55 AM – 9:67 AM

WEEKDAY MINYANIM

GET READY THE YOUTH MINYON IS BACK!

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SHABBOS

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Tehillim with Nosh and Mitzva Dollars at 11:15

Pirchei in the Afternoon



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thru the year

New Exciting Programs
Starting after Sukkos

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SCHEDULE

Learning – 12:00am-6:00am
There will be Matan Schara B'tzida

Shacharis – Vasikin 6:10
Followed by Breakfast

בס"ד

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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

WEEKDAY MINYANIM
חורף תשע"ח WINTER '17-18

שחרית

כותיקין 20 Forshay ↑ Brochos 30 min/Hodu 20 min before Neltz
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↓
10 MIN. AFTER שקיעה 18↑
30 MIN. AFTER שקיעה 18↓
60 MIN. AFTER שקיעה 18↓
7:30 18↓
8:00 18↓
8:30 18↑
9:00 18↑
9:30 18↑
9:45 18↓
10:00 18↓
10:30 18↓
11:00 18↓
11:30 18↓
12:45AM 18↓

מנחה

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

מנחה ומעריב

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

↑ Upstairs
↓ Main Floor

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



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla, Time to Celebrate

תורת ד' תמימה משיבת נפש

The Torah of Hashem is perfect, restoring the soul (Tehillim 19:8)
To many of us, Simchat Torah is one of the most exciting holidays. With dancing and singing continuing late into the night and throughout the next day, it is a spectacular sight to see and revel in.

Yet something striking stands out when pondering the real reason behind Simchat Torah. Just six months ago, we celebrated a Yom Tov of seeming similar nature: Shavuot. Reliving the magnanimous day we received the Torah, we accepted and embraced our beautiful Torah heritage. As such, it seems odd that we would have a day at the end of Sukkot relating to the celebration over the Torah. Wouldn't it be more appropriate for Simchat Torah to be observed during Shavuot, the time of the Giving of the Torah?

I once came across a beautiful parable in explanation.

Years ago, there lived a king who had a fabulous daughter. A girl of refined character and spectacular beauty, the king grew worried that she would be taken advantage of and marry someone who would not fully appreciate her. Musing over the best method of finding her a husband, the king finally came up with an idea. He would hang up signs announcing that his daughter was looking for a husband, yet had one condition: the man who would marry her could not see her before the wedding.

Following through with his idea, the king went about posting signs in every town announcing his daughter's availability for marriage, albeit with the one condition. While the talk of the town turned to who would step forward and grab this opportunity, within days, rumor had it that something was amiss. Why else would the king remain so adamant that his daughter not be seen before getting married if nothing was wrong with her? She must have some sort of problem that the king is hiding, everyone thought. And so, no one took the offer.

All except one. One boy stepped forward. Ready to marry the king's daughter, he put on his best suit, and headed straight to the palace. Knocking on the large, ornate door, he was greeted by one of the guards. "I am here to marry the king's daughter." Without further delay, he was ushered into the king's private quarters, at which point he reiterated, "I love you, your highness. I love your country and everything that you stand for. With your permission, I would like to receive your daughter's hand in marriage."

Hearing the boy's enthusiasm and sincerity, the king could tell that he would most perfectly suit his daughter. And so, the date was set in three months' time for the grand wedding to take place.

Three months later... the long-awaited day finally arrived. Leading the boy down to the wedding canopy, for the first time he saw his bride. And to his utter astonishment, she was absolutely beautiful. Her appearance was breathtaking.

After concluding the ceremony, the bride and groom were finally allowed a few moments to speak to one another and enjoy each other's company. As the boy began to engage his bride in conversation, he noticed that she was quite intelligent. And not only that, but she could speak seven languages and read and write poetry. Quite quickly, all of his original worries disappeared.

As the weeks went by, the boy's love only continued to increase for his wife. She was much smarter, beautiful and benevolent than he could ever have imagined. And so, he approached the king with a request. "Your majesty, it is now my turn. I would like to celebrate. Six months ago when we got married, you celebrated the marriage of your daughter. But now, after getting to know how special she is for the past number of months, I would like to have my own special party celebrating my beautiful marriage."

And true to his word, an exquisite, lavish celebration was held in the king's palace.

The same scenario plays itself out on Simchat Torah. As we received the Torah on Shavuot, we readily exclaimed, "Naaseh v'nishmah – We will do and we will hear." We expressed our readiness to embrace the Torah and enter into an eternal covenant with it and Hashem. But at the time, we perhaps did not fully appreciate its beauty and vastness. Only Hashem, the One Who granted us this gift in marriage, knew what beauty it truly possessed. It is only after spending six months delving into its wisdom and seeing its brilliance that we have arrived at a genuine appreciation of its profundity and depth of meaning.

And now, at this time of Sukkot, we are finally ready. Turning to our Father, the King, we say, "It is our turn to celebrate. We have spent months with the Torah at our side, gleaning from its pearls of wisdom and insights, and now we know what beauty it has to offer. With Your permission, we would like to celebrate..."

That is what Simchat Torah offers us. A day to bask in the beauty of our marriage to the Torah. And without question, its beauty is something worth dancing for late into the night.



Current Events and Shnaim Mikra

This year present a challenge when beginning the cycle of shnaim mikra ve'eichad Targum

First of all the mitzvah to do shnaim mikra for parshas beraishis doesn't begin until Simcha's Torah when we complete last year's cycle and since Simchas Torah is on Friday it doesn't leave us much time before Shabbas to finish all the long Rashi's and the even read twice the parsha and once the translation

Firstly, to makes things easier my dear friend Avi Rubinfeld suggested that the Rashi's should be learnt in advance starting even today and I would add that his suggestion is very much in sync with the idea behind the whole mitzvah.

Chazak tell us that when we do this mitzva we will receive longevity without explaining how this works.

I would like to suggest that the idea behind the mitzva is to always look into the Torah to receive constant guidance. This is especially important with what is going on in our lives at the moment we learn the weekly parsha.

It is well known that when a person is unsure what to do, they should look into the torah and see what message Hashem is sending them.

The famous method of the Vilna Gaons is just one example. The more basic idea is that when something happens this week we need to look and find the interpretation in the parsha that we are currently in. You will be amazed how much insight into your own personal current events as well as to events in the world as we know it you will find.

I have the privilege to teach the daf every day and its mind boggling how many times we see a direct connection between that day's daf and the current events.

We say ki hem chayienu veorech yameinu

Perhaps we can say that when a person realizes how much the Torah is our chayienu then Hashem rewards him with Orech Yamienu

In conclusion, Shnaim Mikra is an amazing mitzva that should be done slowly with an eye on the messages that Hashem is sending us as it is our source of life and longevity. There is no better time to join this obligation then right at the beginning

Good Yom Tov and Shabbos



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



Mitzvos Bnei Noach

We recently learned in Daf Yomi in Sandhedrin, daf nun vov, amud bais that we learn about all of the zayin mitzvos bnei Noach from a posuk in this week's parsha. We read in Perek Bais, posuk tes vov that Hashem commanded Adam saying... These are the mitzvos bnei Noach. One of these mitzvos is the prohibition of "gezel," stealing.

Rav Yochanan is quoted in the Gemara in Sanhedrin, daf nun tes, amud alef saying that if a Goy learns Torah, he is chayev misa. The posuk teaches us that "Torah tziva... morasha kehilas Yaakov." Torah is an inheritance for the Jews, not for the Goyim. The Gemara asks, why is this issur of not learning Torah not listed as part of the zayin mitzvos? The answer is because it is included in the issur of gezeilah.

The following question then arises. How does learning Torah fall under the category of gezel? Normally, if I take something away from another person, it is gezel; but what is a Goy who learns Torah taking away from us?

The Hagahos Yaavetz answers that one who is osek in Torah usually uncovers some hidden meaning or comes up with a chiddush to add to what he is learning. If a Goy goes ahead and says the chiddush, it is like stealing from a Jew who could have come up with that chiddush himself. Not only that, but in addition, this chiddush may not be used by a Yid since it was given by a Goy. The problem of the Goy stealing our Torah is therefore clarified.

Another question may be asked in relation to this topic. Do we need to give a Goy mussar if he is oveir on the zayin mitzvos bnei Noach?

Rashi in Sanhedrin Ayin Heh, amud alef says that we have no chiyuv to give mussar since it says "amisecha." One is required to give mussar only to a fellow Jew. The Divrei Shaul explains that the reason for the chiyuv to give mussar exists because we have a concept of "arvus" which does not apply to a Goy.

The Sefer Chassidim says that the fact that Hashem sent Yona to the city of Ninveh shows us that one could and should give mussar to a Non-Jew provided that it will be effective mussar. The Sefer Chassidim held the position that mussar is not a din in arvus, but rather an attempt to be mekadash Shem Shomayim.

The following question may be posed to those who are of the opinion that Jews don't need to give mussar to a Goy. Does a Goy have an obligation of giving mussar to a Goy?

There are many differing opinions. The Binyan Dovid says that a Goy is required to give mussar to another Goy, whereas the Kli Chemda says that a Goy does not need to give mussar to another Goy. This could be explained by viewing whether giving the mussar is due to the idea of arvus or to be mekadash Shem Shomayim. If the reasoning is arvus, the Goy is not obligated. If the reasoning is to be mekadash Shem Shomayim, then it could be the Goy is required to do so.

Berashis

Hashem creates the world in six days. On the first day He makes darkness and light. On the second day He forms the heavens, dividing the "upper waters" from the "lower waters." On the third day He sets the boundaries of land and sea, and calls forth trees and greenery from the earth. On the fourth day He fixes the position of the sun, moon and stars as timekeepers and illuminators of the earth. Fish, birds and reptiles are created on the fifth day; land animals, and then the human being, on the sixth. Hashem ceases work on the seventh day, and sanctifies it as a day of rest.

Hashem forms the human body from the dust of the earth, and blows into his nostrils a "living soul." Originally Man is a single person, but deciding that "it is not good that man be alone," Hashem takes a "side" from the man, forms it into a woman, and marries them to each other.

Adam and Chava are placed in the Garden of Eden, and commanded not to eat from the "Tree of Knowledge of Good and Evil." The Nachash persuades Chava to violate the command, and she shares the forbidden fruit with her husband. Because of their sin, it is decreed that man will experience death, returning to the soil from which he was formed, and that all gain will come only through struggle and hardship. Man is banished from the Garden.

Chava gives birth to two sons, Cain and Hevel. Cain quarrels with Hevel and murders him, and becomes a rootless wanderer. A third son, Shais, is born to Adam; Shais's eighth-generation descendant, Noach, is the only righteous man in a corrupt world.

Haftorah Yeshayahu 42:5-21

The connection of the Haftorah to the Parsha: Parashat Bereishis speaks of Hashem creating the heaven and earth. The Haftorah also begins with "So says Hashem, the Creator of heaven and earth". While the weekly Torah portion focuses on the creation of the universe, the weekly Haftorah portion focuses on the creation of the New World to come after the coming of the Mashiach. The storyline of this week's Haftorah: Yeshayahu has a prophecy that G-d will show all mankind the truth in the future. The Mashiach will be a light unto the nations. Hashem has prepared Mashiach to free the Jewish people from exile and to show the entire world that Hashem is the true master. After the redemption, all humanity will sing Hashem's praises. Hashem will punish Bnei Yisrael's oppressors, for Bnei Yisroel endures much degradation in exile. Hashem promises that Bnei Yisroel will be gathered in from all parts of the world and be saved. The Haftorah concludes with reassurance that the Divine word is an absolute truth and will occur.



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The Maggid's Corner
Rabbi Benzion Sneh

מעובד ע"י

הר"ר אברהם הלל רייך שליט"א

Adapted for English by Avrohom Hillel Reich

**Shabbos Bereishis
Strengthening Our Emunah Every Day**

One need only to look at the bestseller list of Jewish books over the last few years to see that Emunah is a popular topic.

"Living with Emunah", "Garden of Emunah"- the titles abound..

Emunah has been deemed the panacea for our generation (and rightfully so!). We are a generation that has been accused of being "spiritually empty".. "overly concerned with externals" and so on and so forth..

Mechanchim and Menahalim everywhere are rewriting curriculum's; introducing Emunah based subjects into our children's schools.

This is all a wonderful occurrence and long overdue. But let's get back to the basics and look to the Torah for guidance-

"בראשית ברא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ "

In the very beginning, G-d created the heavens and the Earth.

Our sages tell us that contemplating the wonder of creation is a tried and true segulah for strengthening our Emunah. Throughout the years we Orthodox Jews haven't had it easy, given the fact that science and religion have always been uneasy partners- Even in the age of Stephen Hawking, black holes, both black and white dwarfs and the primordial soup -we as believing Jews might be still be best served by having a simple yet enduring belief in our Creator.

The following parable shows us an example of this type of faith.

The king of a foreign land summoned his faithful Jewish adviser to his chambers- " Tell me who created the world?" he asked him.

The adviser replied - "Our G-d the master of the universe .

"How do you know this, the king asked?"

The adviser responded immediately," Your majesty, why, it is Emunah -our faith in the miracle of Creation that has kept us alive throughout the generations!

The king was ready- "Emunah; blind faith?... Ridiculous!

You have three days to come up with a better proof otherwise I will force you to renounce this silly faith of yours!"

The adviser returned exactly three days later as ordered.

"Your Majesty- I would like to sing the praises of the King in a most beautiful song."

The king agreed and his loyal adviser proceeded to sing a most beautiful and lyrical song about the fine qualities of the King.

Verse after verse of the most masterful praise flowed from the lips of the servant.

It was a veritable masterpiece.. a work of art! The Kings curiosity was piqued- "Who is responsible for this wondrous creation?," he asked.

The adviser answered, "Your Majesty- ask me no questions.. in any case you would not believe me if I told you."

But the King persisted ...

"If you must know, your Majesty.. I have a pet monkey at home. Just yesterday he approached my writing table and swinging his arm towards my inkwell, he spilled the ink on the paper and this song was created.."

Before the adviser could finish, the King interrupted, "Utter nonsense, a creation like this cannot just "happen".

The adviser was ready with a clever and convincing comeback-

"If your majesty can believe that a creation like this cannot just happen by itself- then how can you even entertain the fact that our wondrous and complex world was simply created by chance without a Creator!

"Surely you can now see that there must be a most masterful composer who has created our world!"

From that moment on, this servant became the Kings most trusted adviser.

The Chovos Halevovos at the end of the sixth Perek of Shaar Hayichud, says, that there are people who believe that creation was just a Mikra, a happenstance.. and wonders how a man; walking, talking and healthy, a miraculous creation himself.. can even entertain these thoughts!

Rabbi Chaim Sonnenfeld Tzt"l of the old Yishuv in Yerushalayim once entered a shop where the owner had stepped out for a moment. A well know Maskil whose religion was atheism, walked in at that moment inquiring where the owner was. Rabbi Sonnenfeld said- "Don't you know this store has no owner- it was formed and runs by itself!"

The Maskil was perturbed by Rabbi Sonnenfeld's reply and suggested that perhaps the Rabbi was out of touch with reality-

Rabbi Sonnenfeld replied-"Listen to what you are saying! I have only said that this one small store has no owner, no Baal HaBayis, but you on the other hand believe that this entire world has no Creator and no one responsible for it.. and I am the one who is out of touch ?"

"הַשָּׁמַיִם מְסֻפְּרִים בְּכּוּד אֶל וּמַעֲשֵׂה יְדָיו מְגִיד הַרְקִיעַ" (תהילים יט' פסוק ב)

David Hamelech tells us that the world itself is the greatest testament to the Creators greatness!

Let us all take the time to notice our surroundings, the beautiful colors on display for us this time of year. Take a walk and enjoy the wondrous gift of natures beauty we have been given. Gazing upon all of G-ds beautiful creations will surely strengthen our Emunah.

Good Shabbos and Good YomTov!

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Mincha 4:48 Plag: 5:08

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Summary Shiurim

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7:00 - 8:00am
Upstairs Bais Medrash

Shacharis:
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner | 845.372.6618 | ohrchaim18@gmail.com



Night Kollel

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SIMCHAS TORAH HAKAFOS

STANDING UP OR SITTING DOWN

Adapted from an article by Rabbi Yair Hoffman

Simchas Torah is, of course, a time of intense joy in which we celebrate both the completion and the continuity of the Torah. In doing so, we generally remove all the Sifrei Torah from the Aron Kodesh and encircle the Bima with seven joyous Hakafos. The Sifrei Torah are always on the move and in front of us, and this brings up some halachic questions.

THE FUNDAMENTAL HALACHA

The Shulchan Aruch (YD 282:2) states that one who sees a Sefer Torah being moved is obligated to stand up in front of it. All should stand up until the person moving the Torah reaches his place or if it is no longer within their sight.

This Halacha would seem to direct that the entire period of Hakafos of Simchas Torah, one must remain standing. In many places the Hakafos can last several hours. There are places in which the Hakafos last for four or five hours and rare is the Shul that has Hakafos for less than an hour and a half. Must one really stand the entire time?

Rabbi Yair Bacharach, author of the Chavas Yair writes in his commentary on Shulchan Aruch (Mekor Chaim 141:7) that, in fact, there is such an obligation to stand.

ONE LENIENCY

The Aruch HaShulchan (YD 282:5) expresses a somewhat more lenient view. He writes that while the Hakafos are going on and the Torahs are encircling the Bima, there is certainly an obligation to stand. However, in between the Hakafos, even though the Torahs are being held by individuals, one may sit down. His reason is that this is equivalent to the Torah having reached its place. A MORE LENIENT VIEW

Rabbi Eliyahu Ben Yechiel Michel Zlotnick, a member of the Eida Chareidis Beis in his Pri Eliyahu (Vol. III OC #24) presents an even more lenient position. He writes that when the Torah is within a circle and around that Torah is another circle of people, the people form a living; human Mechitzah and it would be permitted to sit down beyond that circle. We find the concept of a human Mechitzah in the Shulchan Aruch itself (OC 362:5) and this would apply here.

LIMITATIONS OF THIS VIEW

There are limitations to Rabbi Zlotnick's leniency, however, if one of the people holding the Torah would move to the outskirts of the circle, which happens relatively frequently, then the leniency would no longer be effective. Another possible limitation is found in the Pischei Teshuvah Yore Deah 282:2. The Mechitzah itself also has height requirements. It cannot merely be ten tefachim (handbreadths) above the ground; it should be ten handbreadths above the head of the individual. Rav Moshe Feinstein in his Igros Moshe does not subscribe to the Pischei Teshuvah's stringency in regard to a shul Mechitzah and would probably not agree to that requirement in terms of a Mechitzah demarcating a separate area in regard to standing up for a Torah as well.

Regardless, however, the first point would require the participants to actually plan that no one hold a Torah on the outskirts of the Hakafos circle, something that would have to be planned and announced.

A THIRD LENIENCY

The Halichos Shlomo cites the view of Rav Shlomo Zalman Auerbach zt"l that one can be "melamed zchus" on those people who are lenient and sit. He suggests that

during Simchas Torah we might consider the entire Shul as a place of Seforim and it is as if they are resting in their place. Interestingly enough, he compares this rationale to a similar idea found in the responsa of Rabbi Betzalel Stern zt"l the author of the B'Tzel HaChochma (the Debriciner Rav's older brother).

A FOURTH LENIENCY

What is the idea found in the B'Tzel HaChochma? He writes (Vol. V #139) that the entire obligation to stand is only derived in the Talmud (Kiddushin 33b) from a Kal VaChomer argument that since we are obliged to stand in front of those who study Torah, certainly we must stand before the Torah itself. Rav Stern rationalizes that since there is no obligation to stand in front of those who are studying Torah when they are standing around, then there would be no rationale to obligate people to stand for a Sefer Torah itself.

A FIFTH LENIENCY

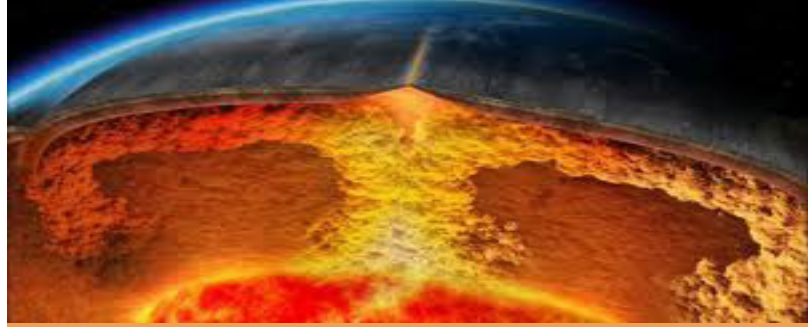
Rav Moshe Shternbuch (Teshuvos VeHanhagos Vol. II #319) Shlita also explains that when the Torah is not travelling to a particular place but is merely circling around the obligation to stand up is not so clear cut. He writes that in such a situation it would be sufficient to stand just at the very onset of the Torah coming in front of him.

If one decides to stand during Hakafos it is to be commended. There are however as stated, many leniencies. Standing or Sitting, let us show honor to Hashem & the Torah by making our Hakafos in our amazing shul both beautiful and meaningful.



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**THE STRUCTURE OF THE EARTH'S CRUST TESTIFIES:
 "G-D CREATED THE WORLD"**

Maayan Kfir

The Structure of the Earth's Crust Testifies: "G-d Created the World"

Atheist scientists are really bothered by the structure of the Earth's crust. The mystery of the crust is so great that it is called "the holy grail of geology".

Here's the gist of the riddle: The outer layer of the crust is composed of tectonic plates which are hard, brittle and relatively low temperatures. The inner crust which we get to see in a volcanic eruption is fiery hot molten magma. No other planet in our solar system has a crust with the same structure as Earth.

It gets more confusing. The aforementioned tectonic plates have two types of crusts, oceanic crusts and continental crusts. Scientists have a good estimate of how the oceanic crust was made, from molten magma that cooled off in the sea. In other words, material from the hot inner crust that came up and hardened made the oceanic crust. There are whole giant undersea mountain ranges that have a layer of basalt that seems to have been poured on them from the ocean floor. Basalt is volcanic rock that once was magma.

The continental crust is quite different. Its creation remains a mystery for it is full of silicate minerals that make the Earth's continental crust much denser and heavier than the oceanic crust.

Scientists theorize that the continental crust was formed first and is older than the oceanic crust. That can explain the density but how it was formed remains unexplained.

There are two recent studies on this subject, one is from the "New scientist" and the other is from the Nature Geoscience magazine. They both talk of explanations for a narrow layer of crust till a depth of 250 miles at most no further than that. More baffling is that in Nature Geoscience their study found that the the places they could describe how the crust was formed were relatively "new" portions of the crust which have a different composition than the classical denser crusts we are familiar with.

So that brings us back to the question, how did the continental crust form under our continents? And how did it happen so quickly.

Scientists have no answer but the Torah does. (Genesis 1, 9-10)

And G-d said, "Let the water that is beneath the heavens gather into one place, and let the dry land appear," and it was so. And G-d called the dry land earth, and the gathering of the waters He called seas, and G-d saw that it was good.

SCHEDULE

Seder 10:00am-1:00pm

*There will be
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.....

Minyan Shacharis 8:30am

Minyan Mincha 1:30pm

.....

Breakfast 9:15-10am

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.....

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UFARATZTA

BY SHALOM BER MUNITZ

BY THE GRACE OF G D
7TH CHESHVAN, 5715 11/3 1954

Sholom u'Brocho, Rabbi Baumgarten conveyed to me your question as to why it is not the custom of Chabad Chasidim to decorate the Succah, as well as to sleep in the Succah.

This question calls for a lengthier explanation than this letter would permit. However, I trust the following points may suffice..... Continued:

II. Re SLEEPING IN THE SUCCAH: In order to safeguard and inspire a greater feeling of sanctity towards the Succah, sleeping in it is not practiced by us. The basis for this is twofold: FIRST, we have a rule that המצטער פטור מן הסוכה suffering exempts one from dwelling in the Succah. Secondly, during the sleep of a person is not in control of himself, furthermore, the very act of dressing and undressing, etc. inevitably creates a commonplace attitude toward the place which serves as a bedroom. Such a depreciation of attitude toward the Succah

by sleeping in it, as explained above, from what his attitude should properly be towards the Mitzvah of G d whereby he has sanctified all Jews, would be deeply felt by the Chabad Chassidim by virtue of his Chassidic teachings and upbringings, and would cause him profound spiritual suffering. The combination of these two considerations, therefore, led to the custom not to sleep in the Succah.

However, if a Jew feels absolutely certain that his sleeping in the Succah would not in the slightest affect his attitude toward the sanctity of the Succah, and is consequently free from any mental pain that might be caused thereby, he is duty-bound to sleep in it, in accordance with the fullest meaning of תשבו בעין תדורו, to make his Succah a dwelling place to the utmost. I hope the above will provide an adequate answer to your question, but should you desire further clarification, do not hesitate to write me.

With Blessing,

Pearls From Rabbi Yisroel Reisman

The Bais Haleivi once went over to someone who was dancing very leibidig on Simchas Torah, and asked

him, I know you, you don't have any sedorim. So why are you dancing so leibidig? He answered, I was

thinking of that. Yom Kippur just passed, I clapped Al Cheit for many different Aveiros, I didn't do all

those Aveiros. For example, I am not a judge, so I never took a bribe. So obviously, we are clapping Al

Cheit for all of Klal Yisroel. So if I can Clapp for Klal Yisroel, then I can dance for Klal Yisroel as well.

B'emes, the whole Hemshech of Yomim Noraim to Sukkos, Shmini Atzeres, and Simchas Torah, is a

feeling of togetherness of Klal Yisroel, an Achdus

JOKE OF THE WEEK



Off to the races

Jacob goes to the races for the first time. As soon as he arrives at Belmont, not knowing anything about horse racing, he goes straight to the corral to take a closer look. To his surprise, Jacob sees his rabbi blessing one of the horses. Jacob thinks he must be onto a good thing so he writes down the number of the horse and places a 10 dollar bet on it. The horse wins and Jacob wins 50 dollars.

Jacob immediately returns to the corral and there, as before, he sees the rabbi blessing another horse. He writes down the number of this horse and bets his 50 dollar winnings on it. It comes in first and Jacob now has over 500 dollars. This process goes on race after race until Jacob has won 21,000 dollars.

It's now time for the last race of the day and Jacob watches the rabbi bless the final horse. So confident is Jacob that, although the horse is a 20-1 long shot, he bets his entire winnings on it. But, Oy Vey, this time the horse struggles in last, a good 20 lengths behind the field.

Jacob is so upset with this outcome that he runs over to the rabbi and says angrily, "Why did every horse you bless win except the last one, rabbi? He came in last."

The rabbi replies, "That's the problem with you Reform Jews. You don't know the difference between a brochah and a kaddish."

What a day

One afternoon Max comes home from work to find total mayhem. His two young children are in the front garden, soaking wet and playing with the garden hose. There is food all over the lawn, garbage spilled everywhere and some of their plants have been pulled up and are lying on the path.

The front door to their house is wide open and there's no sign of their dog. As Max enters his house, he finds an even bigger mess. The table is lying on its side, all the vases have been knocked over and wet flowers are on the floor, the armchair cushions are lying where they were thrown and one of the children has been sick over the carpet. The bathrooms are a mess and the children's room is strewn inches deep with toys and various items of clothing.

Max goes into the kitchen and finds the sink full of unwashed dishes from the morning's breakfast, none of the food has been cleared up, the fridge door is wide open and there's dog food on the floor.

He's quite worried by now and heads up the stairs to look for his wife Fay. He has to step over yet more toys and piles of clothes. He's worried Fay might be ill, or even worse.

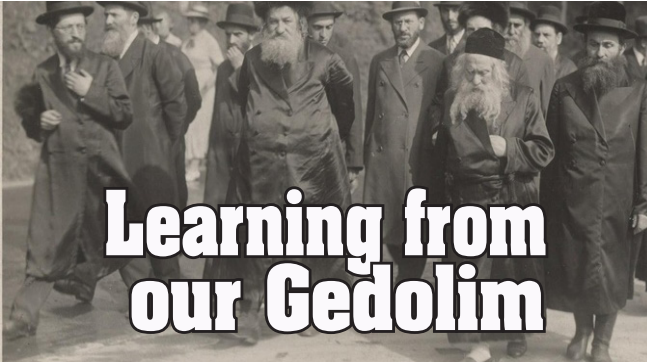
In the bedroom he finds Fay. She's curled up in bed, still in her pajamas and reading a book. She smiles at him and says, "How did your day go, darling?"

Max looks at her bewildered and asks, "What happened here today, Fay?"

She again smiles, "You know every day when you come home from work and you ask me what in the world did I do today?"

"Yes," he replies.

"Well," says Fay, "today I didn't do it."



Learning from our Gedolim

Rabbi Eytan Feiner

On one occasion after I spent some time with Rav Chaim Kanievsky shlita, I drove his son-in-law to Bat

Yam. Amidst our conversation, I mentioned what Rabbi Paysach Krohn had mentioned in his eulogy of

Rebbetzin Batsheva Kanievsky a”h. Rav Chaim was asked by his children during the shiva what the greatest quality of his Rebbetzin was. While one would suppose it to be her tefillah (prayer) as she arose very early for Shacharis and diligently prayed Mincha and Maariv, or her scrupulousness to avoid speaking lashon hara, or her unbelievable modesty.

Rav Chaim said none of the above. He answered that the number one positive trait of his Rebbetzin was savlanut, patience. She was able to just sit and listen to people from all walks of life pour their

hearts out for hours on end.

I then proceeded to ask his son-in-law what he believed the greatest character trait of Rav Chaim to be. While one would have correctly said the fact that he carries the weight of the Torah world on his shoulders, his son-in-law offered a different answer. “It is zerizus, (alacrity)” he said. “He always looks for the earliest opportunity to fulfill a mitzvah. He wishes to daven Shacharis as early as possible in the morning, Mincha in the early afternoon and Maariv at the first opportunity available. When it comes to choosing a Lulav and Esrog, as well, he does so right away in the morning. He displays an unbelievable degree of zerizus.”

We would be wise to learn from our leaders and implement these two ever-important traits of patience and alacrity in all our endeavors.



Meeting Milton Petrie

Rabbi Zecharia Wallerstein

בראשית ברא אלקים את השמים ואת הארץ
In the beginning of Hashem’s creating the heavens and the earth (Bereishis 1:1)

When my father was a young man, he served in the 112th Airborne division in the United States army during the Korean War. Despite being drafted against his choice, he was tough-spirited and serious about anything he put his mind to. Particularly important to him was davening. Growing up as a young boy, I always used to sit next to him during davening. While my friends would go outside and play games, I remained inside sitting quietly next to my father. In hindsight, it was something which certainly instilled within me the value and importance of davening.

Aside from this, my father owned a plastic shopping bag company. Now developed into a Wallerstein family business, many department stores which carry bags today are stocked by my family’s business. Years ago, my father’s biggest customer was Milton Petrie, a Jewish American-born retailer, investor and philanthropist.

Owning a large chain of Petrie stores, which operated over 1,700 discounted women’s clothing stores, he invested and made millions of dollars. At the time of his passing, he was worth \$1.5 billion dollars, even though he had donated enormous sums of charity to various organizations.

At one point, Milton Petrie asked my father if he could meet with him regarding his plastic bag company.

Setting a time and date to meet at the Lou G Siegel restaurant in New York, my father and my mother, who served as my father’s secretary, planned accordingly. It was not too often that someone would

get an opportunity to sit one-on-one with Milton Petrie.

Arriving at the restaurant, my father began talking about his exact business in exporting and importing

bags. A little while into the meeting, my father turned to Mr. Petrie and said, “Please excuse me; I have to go out for

a couple of minutes.” Covertly motioning to my mother to continue talking to Mr. Petrie, my father slowly walked away from the table. Making his way towards the front of the restaurant, my father walked out of the building and began walking two blocks to the nearest shul to daven Mincha followed by Maariv.

Twenty-five minutes later, my father returned to Lou G Siegel and took a seat. Mr. Petrie, not naive in any way, could only wonder where my father had disappeared to. “Mr. Wallerstein,” he said, “to go to the men’s room takes a couple of minutes. Where have you been for the last twenty-five minutes?” Not hesitating, my father looked at Milton Petrie and said, “I am really sorry; you are the chairman of the board of one of the biggest companies in America, but I had to spend some time with the chairman of the board of the world.”

Petrie was confused. “You know the chairmen of the board of world?” “Well, as a religious Jew,” my father said, “three times a day we have an appointment with the chairman of the world, and I cannot miss that appointment. I am really sorry. I wanted to make this appointment with you earlier, but it didn’t work out that way.” Petrie looked back at my father. “Mr. Wallerstein, until I die or this company closes, you have our business. I never met a man who talks to the chairman of the board of the world.”

And true to Milton Petrie’s word, we received his business for years. Mr. Petrie had never met a man who walked out on him like that before. My father could have been walking out on millions of dollars and forgoing a one-in-a-lifetime chance to strike a deal with the chairman of the board of Petrie. But he realized that however much Petrie was worth, it didn’t compare to the chairman of the board of the world. And indeed, Milton Petrie himself understood and appreciated that quite well.

We can never forget that when we stand in front of Hashem, we are standing in front of the chairman of the board of the world. That is something which is worth more than all the money we are ever offered.



A Torah of Flesh and Blood

When the Russian Jewish Soldiers Removed Their Shirts on Simchat Torah

The Cantonist Saga

It is one of the most tragic and horrific narratives in the history of Russian Jewry: the story of the Cantonists.

On August 26, 1827, Tsar Nicholas published the Recruitment Decree calling for conscription of Jewish boys between the ages of twelve and twenty-five into the Russian army. These boys were known as Cantonists; derived from the term 'Canton' referring to the 'districts' they were sent, and the 'barracks' in which they were kept. Conscripts under the age of eighteen were assigned to live in preparatory institutions until they were old enough to formally join the army. The twenty-five years of service required that these recruits be counted from age eighteen, even if they had already spent many years in military institutions before reaching that age.

Nicholas strengthened the Cantonist system and used it to single out Jewish children for persecution, their baptism being of a high priority to him. No other group or minority in Russia was expected to serve at such a young age, nor were other groups of recruits tormented in the same way. Nicholas wrote in a confidential memorandum, "The chief benefit to be derived from the drafting of the Jews is the certainty that it will move them most effectively to change their religion."

During the reign of Nicholas I, approximately seventy thousand Jews, some fifty thousand who were children, were taken by force from their homes and families and inducted into the Russian army. The boys, raised in the traditional world of the Shtetle, were pressured through every possible means, including torture, to accept baptism. Many resisted and some managed to maintain their Jewish identity. The magnitude of their struggle is difficult to conceive.

This thirty year period from 1827 till 1856 saw the Jewish community in an unrelieved state of panic. Parents lived in perpetual fear that their children would be the next to fill the Tsar's quota. A child could be snatched from any place at any time. Every moment might be the last together; when a child left for

cheder (school) in the morning, parents did not know if they would ever see him again. When they retired at night after singing him to sleep, they never knew whether they would have to struggle with the chappers (kidnapper, chap is the Yiddish term for grab) during the night in a last ditch effort to hold onto their son.

These kids were beaten and lashed, often with whips fashioned from their own confiscated tefillin (phylacteries.) In their malnourished states, the open wounds on their chests and backs would turn septic and many boys, who had heroically resisted renouncing their Judaism for months, would either perish or cave in and consent to the show of baptism. As kosher food was unavailable, they were faced with the choice of either abandoning Jewish dietary laws or starvation. To avoid this horrific fate, some parents actually had their sons' limbs amputated in the forests at the hands of local blacksmiths, and their sons—no longer able bodied—would avoid conscription. Other children committed suicide rather than convert.

All cantonists were institutionally underfed, and encouraged to steal food from the local population, in emulation of the Spartan character building. (On one occasion in 1856 a Jewish cantonist Khodulevich managed to steal the Tsar's watch during military games at Uman. Not only was he not punished, but he was given a reward of 25 rubles for his display of prowess.)

Cantonist Shuls

The brave few survivors who maintained their faith and managed to return to their families 25 years later, found it hard to integrate into the regular community. They were illiterate, uneducated, and have lived among Russian gentiles for a quarter century. So they build their own shuls (synagogues) in order to do things in their own way. These came to be known as the Cantonist Shuls.

Rabbi Yerachmiel Milstein related the following story which he heard from a Jew who heard it from his grandfather.

This man's grandfather once attended a Cantonist Shul on Simchat Torah, the joyous holiday when we dance with Torah

scrolls in the synagogue. Now the cantonists could dance like Cossacks. They were tall, strong, muscular men, and the heavy Torah scrolls would seem like toothpicks in their arms. They effortlessly danced on for hours on end. Many Jews from different synagogues came to see them dance. Truth be told, some of these Jews sadly and foolishly danced down at these soldiers. They looked like Cossacks, and were crass and uncultured. It was not their fault, they had no education, they grew up without family or community; they were drafted into a hostile army at such a young age. But people are often judgmental: "he is just not my type..."

With Bare Skin

Then for the final hakafah (circuit around the synagogue's central lectern), the cantonists, as if on cue, suddenly in unison removed their shirts from their bodies. With the Torahs held tightly to their bare skin which was covered with the most horrible welts and scars, they danced around even more energetically. Their smiles and joy were now giving way to streams of tears flowing from the cheeks of the learned and educated Jews who came to watch them dance.

The learned Jews were now filled with deep shame. They were all thinking the same thoughts: We may have studied and observed this Torah, but these holy Jews gave their bodies and lives for it. We are holding the Torah scrolls; but their bodies

are Torah scrolls. For them, Torah and their bare skin have become one. Theirs was not a Torah of sermons and words; it was a Torah of life, of self sacrifice, of absolute and unwavering commitment.

Living today in freedom, few of us have been beaten for our Judaism. Yet as we will once again this year hold on to the sacred scrolls and dance with the Torah, we ought to ask ourselves how we can make the Torah part of our own flesh, allowing its words be transcribed on the tablets of our heart not just on the parchment of our synagogues. For this is the Torah that really matters—the one that ignites a fire in our souls.



The Ramban & The Big Bang Theory

We do not need to prove our belief in Hashem's creation of all that is. This article attempts to use a Ramban (as per our understanding of said Ramban) to reconcile current scientific opinion with the Torah view. It is important to bear in mind that there are many interpretations of these psukim

On the first pasuk in Bereishis the Ramban has a long piece on the creation of the universe, stating that Hashem created all matter from absolute nihility (The condition of being nothing). Hashem brought into existence from complete, absolute nihility an exceedingly fine primary essence with practically no matter. This primary essence contained the potential for bringing forth other things, ready to receive form and matter and to emerge from the potential to the actual. This primary substance was termed "hule" by the Greeks. After creating "hule," Hashem did not create anything else. Rather, He formed and made things into being from this hule and endowed them with forms and perfected them. Ramban continued that the Greek term hule was termed *tohu* in Hebrew. *Tohu* is a contraction of "it is in it," interpreted as "there is form in this hule." Ramban cited from Sefer Yetzirah (2:6), "Hashem formed substance from *tohu* and thus made a nothing into a something. He further cited a midrash of Rabbi Nechunia ben Hakaneh (Sefer HaBahir): Rabbi Berechiah said, "What is meant by the phrase that the land was "tohu" and "bohu"? Initially, it was *tohu* (i.e., something that had no form) and it was changed to *bohu* (i.e., something that had form) (Ramban, Artscroll edition, Bereishis, vol. 1). Elsewhere, the Ramban defined the size of this primary essence as that of mustard seed (Kisvei Ramban, Mossad HaRav Kook, Jerusalem, p. 146).

Today, the Ramban's description of the creation of universe is termed the Big Bang Theory, with *hule* or *tohu* defined as "energy" and *bohu* as matter, with the conversion of energy to matter described in Einstein's Theory of Relativity, $E = mc^2$, with $E =$ energy, $m =$ matter, $c =$ speed of light. According to this theory, suddenly out of nothing there appeared an enormous source of energy, initially termed the "primeval fireball." Prior to this primeval fireball nothing else existed and the sudden appearance of this marked the beginning of the universe. The primeval fireball was extremely hot and of an intense concentration of pure energy (the Greek's *hule* and the Ramban's *tohu*) and from it matter (*bohu*) was formed according to Einstein's equation. In a vacuum, the value of c is 186,000 miles/second or 67.1 million miles/hour; it is the maximum speed at which all matter and massless particles (such as light) and information in the universe can travel. The high value of c means that an enormous amount of energy is required to form a small amount of matter. Yet, all the matter in the universe is traced to originating from the energy in this primeval fireball (Wikipedia).

According to the Big Bang theory, all the matter of the universe was originally pressed into one pinpoint, incomprehensible hot, as compression generates heat. Possibly, this initial pinpoint of energy might have bubbled at trillions of degrees, before it detonated (Big Bang). After the initial explosion, the universe was filled with an incredibly high energy density and huge temperatures and pressures and was very rapidly expanding and cooling. Within a fraction of a second after the

Big Bang, the universe consisted of light of the primeval fireball interspersed with plasma, particles of either positive or negative charges (Aviezer, 1990). After the initial explosion and expansion, the universe cooled sufficiently to allow for the formation of subatomic particles, including protons and neutrons. A few minutes into the expansion, when the temperature was about a billion degrees Kelvin and the density was that of air, neutrons combined with protons to form hydrogen and helium nuclei; eventually, electrons were formed. Upon further cooling, photons of light energy dominated. Much, much later in time, nuclei combined with electrons forming atoms. Over a long period of time, gravitational forces attracted nearby matter to produce dense regions that formed gas clouds. Giant clouds of these primordial elements coalesced through gravity to form stars, galaxies, and other astronomical structures. Heavier elements were synthesized either within stars or during supernovae. Eventually, the Earth and universe, as we know them, came into existence. Dr. Alan Guth, a physicist and cosmologist at the Massachusetts Institute of Technology, labeled the initial pinpoint of energy as a "cosmic mustard grain" (Easterbrook, 1998).

According both to the Ramban and to Dr. Guth the entire universe started with an incredibly huge amount of energy, condensed into a unit of minute size. Ramban's concept of the creation of the universe preceded the Big Bang Theory by close to 800 years! Look around - everything you visualize on land and the entire cosmos seen above - all initiated from a unit the size of a mustard grain. Although difficult to comprehend, this apparently is the truth.



THE SIMCHA OF SUKKOS AND SIMCHAS TORAH

I would like to share with you a thought that I was planning on saying at the Yeshivas Bein Hazamanim. However, due to the enjoyable give and take and the active involvement of the audience, the time did not allow for it and I will suffice with sharing it here.

The Sefer Hachinuch explains a reason for the mitzvah of daled minim is that since people are in a state of happiness, we must channel this happiness into connecting with and service of Hashem. As he explains in regards to many mitzvos, a person is influenced by his actions. Hence, in general, the actions one does when performing mitzvos will infuse a person with a deeper sensitivity to spirituality and a more profound connection to Hashem. This is specifically accomplished via the daled minim, which come at a time of the year when people are extremely joyful. The daled minim – which naturally bring happiness to a person – will serve as a constant reminder of where our true happiness should lie: in our revitalizing our spiritual batteries and staying connected to the ultimate joy of serving Hashem. Our happiness on yom tov should not be just be a materialistic simcha; one must ensure that there is a spiritual dimension of Simchas yom tov as well.

This can also be connected to the mitzvah of sukah. We leave our homes and move into simple huts for seven days, to show that it is not from our riches or assets that we derive satisfaction. We are truly happy with simplicity and by being a samei'ach b'chelko, happy with whatever we have, no matter how great or how little. It is not our big homes that guarantee happiness; one is happy even with his simple wooden hut. That

can be a reason why we find the mitzvah of beautifying the sukah with decorations – something we do not have in regards to other mitzvos. This can be to show that we are happy with simplicity and even the simple sukah can be beautiful.

The Sefer Hachinuch then adds something which is particularly appropriate as we approach the joyful days of Simchas Torah. He raises the following question: if we need the daled minim to help us remain connected, should we not need them on the days of Simchas Torah when everyone rejoices. He explains that these days are days when we rejoice with Hashem and His Torah. Hence, it is unnecessary to have any other reminders. The very essence of the joy is one of a spiritual dimension, no reminder is needed.

May we merit to connect to the true Simchas yom tov and rejoice with Hashem and His Torah, on these special days and throughout the year!

COMMUNITY KOLLEL NEWS:

The Kollel Boker will be starting this coming zman with a new limud. The Kollel Boker is from 7:00-8:00 and we will be learning Meseches Rosh Hashanah, with the plan to finish the entire mesechta through the course of this year.

The Night Kollel will be starting the topic of hilchos kiddushin, chupa, and sheva brochos. The Night Kollel is from 8:15-9:45, with Maariv, before and after. The Night Kollel also has many other learning opportunities. So, now is the time to come and join us and we will find you the best chavrusah or shiur for you.

YESHIVAS BEIN HAZMANIM:

As always, the YBH has been going strong, even on the hectic days before

yom tov. The crowd was treated to many shiurim on inyana d'yoma. On Sunday before yom tov, Rabbi Asher Weiss spoke about the rules and regulations of mitzvah haba'a b'aveira, in regards to using a stolen sukah. On Monday, Rabbi Yaakov Kapelner discussed the dimensions of kavanah which are needed for mitzvos in general and the added kavanah one must have on the first two nights of Sukkos, that we sit in the Sukah in order to remember how Hashem took care of us in the desert and continues to watch over us constantly. On Tuesday, I discussed the rules and regulations of the brocha of "al netilas lulav." On Wed., Rabbi Coren addressed the dimensions of the mitzvah of Sukah in halachah and agada.

CHOL HAMOED SHIURIM: Sunday of Chol Hamoed, Harav Meir Sender, Rosh Yeshiva, Yeshivas Daas Chochma. Monday, Harav Shmuel Abba Olshin, Rosh Yeshiva, Yeshiva Gedola of Hillside. Tuesday, Harav Yitzchok Abba Lichtenstein, Rav, Kehillas Bais Avrohom of Forshay.

On Monday after yom tov, at 12:00pm, we will be privileged to have Rabbi Yosef Viener Rav, Kehillas Shaar Hashamayim of Wesley Hills, with Timely Shailos Relating to Bochorim & Yungerleit. Questions can be submitted in advance. Email: bmocnk@gmail.com Call/text: 845-293-0670

HOSHANAH RABA!

Once again we will also be having a Yeshivas Bein Hazamanim program scheduled for the night of Hoshanah Raba! Come join us for the learning on this auspicious night!

Wishing you a continuous Chag Samei'ach,

Rabbi Nachum Scheiner



Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים



Learning



Shiur by Rav Asher Weiss



Learning



Lunch

Ohr Chaim's learning programs include:



Just so you should know...



3 3 1 DAYS UNTIL UMAN

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