

ושמחת בחגך והיית אך שמח



OUR BELOVED RABBI SOKAVA REBBE

BET JOURNAL

BRINGING EVERYONE TOGETHER

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



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

SUKKOS / CHOL HAMOED SCHEDULE
See Page 2 & 3

RABBI JACOBSON
WILL BE GIVING A SPECIAL DRASHA ON SHABBOS CHOL HAMOED See Page 17

HOSHANA RABBA SCHEDULE
See Page 3

SIMCHAS BAIS HASHOEVA FABRENGEN
WITH RABBI YY JACOBSON
SEE BACK PAGE

DURING THE FIRST THREE DAYS OF YOM TOV AND DURING THE LAST THREE DAYS OF YOM TOV THERE WILL BE AN 8:00 MINYAN
SEE PAGES 2 & 3 FOR DETAILS



SHIURIM FOR ENTIRE COMMUNITY

RABBI YY JACOBSON

WILL BE IN TOWN

AND WILL BE SPEAKING

AT BAIS CHABAD

EVERY DAY OF YOM TOV BEFORE DAVENING AND BEFORE MUSSAF

וְשִׂחַתְתִּי-אֵשׁ בְּמִגּוֹג וּבִישְׁבִי
הָאֵיִם לְבַטָּח וַיִּדְעוּ כִּי-אֲנִי ה'

סוכות תשע"ח SCHEDULE

WEDNESDAY,

Erev Sukkos

OCT 4 / י"ד תשרי

Early Mincha in afternoon	1:30PM
Candle Lighting	6:16PM
Mincha in tent	6:26PM
Shkiya	6:34PM
Mincha (Bais Chabad)	6:44PM

THURSDAY,

Sukkos Day 1

OCT 5 / ט"ו תשרי

Shachris Vasikin (Followed by Daf Yomi Shiur)	6:30AM
Early Shachris	8:00AM
Shachris	9:15AM
Childrens Program (ages 3-9)	9:15AM-12PM
Shachris (Bais Chabad)	10:00AM
Mincha	1:45PM
Daf Yomi	5:45PM
Mincha	6:25PM
Shkiya	6:33PM
Maariv	Not before 7:00PM
Candle Lighting	Not Before 7:15PM

FRIDAY, Sukkos Day 2

OCT 6 / ט"ז תשרי

Shachris Vasikin	6:30AM
Early Shachris	8:00AM
Shachris	9:15AM
Childrens Program (ages 3-9)	9:15AM-12PM
Shachris (Bais Chabad)	10:00AM
Mincha	1:45PM
Daf Yomi	5:45PM
Mincha	6:25PM
Candle Lighting	6:12PM
Shkiya	6:30PM
Maariv	after Mincha

SHABBOS, Chol Hamoed

OCT 7 / י"ז תשרי

Shachris Vasikin	6:30AM
Early Shachris	8:00AM
Shachris	9:15AM
followed by Kiddush	
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
Shiur by Rabbi YY Jacobson	4:45PM
Daf Yomi	5:30PM
Mincha and Shalosh Seudos	6:10PM
Shkiya	6:29PM
Maariv	7:09PM & 7:14PM

חול המועד סוכות תשע"ח Sunday, Monday, Tuesday Minyanim Schedule

Shacharis

6:15am	18 Tent
6:40 ^{Vasikin}	20 ↑
7:00	18 ↓
7:30	20 ↓
8:00	18 Tent
8:20	18 ↓
8:40	20 ↑
9:00	20 Tent
9:20	18 ↑
9:40	18 ↓
10:00	20 ↑
10:20	20 Tent
10:40	18 ↑
11:00	18 ↓

Mincha 18 ↓

1:30pm	Mincha Gedola
2:00	
2:30	
3:00	
Mincha followed by Maariv	
5:00	12 min before פלג
6:12	12 min before שקיעה
6:25	At שקיעה
6:45	20 min after שקיעה
7:15	50 min after שקיעה

Maariv 18 ↓

5:12pm*	At פלג
6:25*	At שקיעה
6:35*	10 min after שקיעה
6:55	30 min after שקיעה
7:25	60 min after שקיעה

*Repeat קריאת שמע

8:30pm-12am
Maariv Every
15 minutes

Please Note:

- ↑ Upstairs
- ↓ Downstairs

SHUL SCHEDULE



Complete Weekday Schedule of Minyanim & Locations See page 7

SHACHRIS

20 Minutes before Neitz (3)

S 6:40 | M 6:41 | T 6:42 | W 6:43

MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 5:02 | M 5:01 | T 5:00

12 Minutes Before Shkia (1)

S 6:14 | M 6:12 | T 6:11

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.08 – OCT.11

NEITZ IS 7:00 am - 7:03am
 PELAG IS 5:14 pm - 5:10 pm
 SHKIA IS 6:26 pm - 6:21 pm

סוף זמן קריאת שמע
 MAGEN AVRAHAM
 9:16 AM – 9:17 AM
 GRA- BAAL HATANYA
 9:52 AM – 9:53 AM

הושענא רבה

Schedule

התעוררות בעיני דיומא

שליט"א Rav Dov Ber Pinson
 Noted Author and Mashpia
 9:00-11:00pm in the big Sukkah with Music & Food

Mishna Torah

9:30 & 10:45PM 18 ↑

Tehillim b'Tzibur

Led by Rabbi Coren 18 ↑

Rabbi Coren will speak at 12:15 followed by Tehillim at 12:30

Yeshivas Bein Hazmanim

Learning throughout the Night 12:00-6:00am 18 ↓
 Please see separate flyer for more details.

Shacharis

6:10AM Vasikin	18 Tent
6:30	20 Tent
7:00 Led by Rabbi Coren	18 ↓
8:00	20 ↑
9:00	18 ↓
10:00 Carlebach Minyan	18 Tent Led by Yoily Lebowits

Daf Yomi

5:15, 6:00, 10AM

Mincha Gedola

1:30PM

WEDNESDAY, Hoshana

Rabba, Erev Shmini Atzeres

OCT 11 / תשרי 11

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 / תשרי 12

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 / תשרי 13

Please see separate flyer for Simchas Torah Schedule.

SHABBOS,

Parshas Bereishis

Shabbos Mevorchim

OCT 14 / תשרי 14

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



בס"ד

Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

ליל הושענא רבה

Learning Throughout The Night At Our Shul

COME JOIN US ON THIS AUSPICIOUS NIGHT!
Refreshments

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

 Shacharis – Vasikin 6:10
 Followed by Breakfast

For more information
 Call: 845-293-0670
 Email: Bmocnk@gmail.com



SIMCHAS TORAH

OCT 13 / תשרי 13

- 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

Light Kiddush	10:30-11:30	18 TENT
Kol HaNaarim, Chassanim & Mussaf	11:30 <small>Shabbos</small>	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



Oleh Regel

Succos is one of the Shalosh Regalim. The mitzva of Aliya L'regel to the Bais Hamikdash applied to all three Regalim. One may try to understand what the mitzva of traveling up to the Bais Hamikdash is all about. Is this mitzva a way of one getting to the Bais Hamikdash to be close to Hashem, or is there an actual mitzva of traveling up to the Bais Hamikdash?

There are a number of differences that can be seen when analyzing this. Is one mekayem the mitzvah of Oleh Regel if he travels by car? If the mitzvah itself is to come close to Hashem in the Bais Hamikdash, it would be sufficient. If the traveling itself is the mitzvah, then going via car would be insufficient.

To further analyze the mitzvah we may ask the following question. Is one required to have kavana that he is doing a mitzvah while going up to Yerushalayim, thereby according every step kavana and simchas hamitzva? If this is so, would this concept apply to doing other mitzvos, like Gemilas Chassadim? Is there a mitzvah in every step or is the actual going a "heichi timtza" (making it possible) to do the mitzvah?

The Ritva in Succah, daf chof heh, amud bais says that the "etzem" going up to Yerushalayim is in and of itself a mitzvah.

The following question arises; is there a possibility that there are actually two mitzvos here; the first one is going to the Bais Hamikdash and the second one is actually traveling to Yerushalayim?

The Gemara in Sotah, daf chof bais says that since one gets rewarded for the steps taken to go to Shul, one should walk to a Shul that is farther away in order to take more steps. We see the opposite mentioned when it comes to the mitzvah of Succah. We say that one should go to the closer Succah, not the farther Succah.

We will explain the difference between these cases. Going to Shul is an act of getting closer to Hashem; therefore the fact that one is walking is in and of itself a mitzvah. Walking to do any other mitzvah is just a "heichi timtza" to get to the mitzvah.

A proof of this may be brought from the Gemara that says that the ikkar schar of going to a drasha is the walking to the drasha. That is why the women and children who may not understand the drasha still have a mitzvah to go to get closer to Hashem.

May we all be zocheh to get close to Hashem this Yom Tov.

The Meaning of Sukkos

When Hashem took us out of Egypt, we stayed in a place called Sukkos. There Hashem taught us how protect ourselves from the elements, and He built shelters for us. Later, Hashem surrounded us with the Clouds of Glory. We were surrounded on all sides: the four sides, to protect us from wind and enemies; on top, to protect us from the sun; and beneath us, to protect us from scorpions and other dangerous things found in the Desert.

To thank Hashem for this, we are required to use a Sukkah every year during the Holiday of Sukkos. We must eat in a Sukkah any meal that includes certain types of foods. One should also sleep in the Sukkah, and many people do, because that is preferable according to Halacha and very commendable. However, there is a Halachic (legal) difference between eating and sleeping. It is forbidden to eat (those types of foods) outside of the Sukkah unless it happens to be raining enough to bother you while you eat or it is extraordinarily cold, but there may be mitigating circumstances where you do not have to sleep in a sukka.

A Sukkah must have at least three walls of any reasonably sturdy type, and a specific type of roofing. The roofing must be vegetation, such as sticks or branches or leaves that are placed on the roof to give shade, but are NOT tied down in any way. In this way, when we leave our homes and eat in the Sukkah, we are showing our complete trust in Hashem.

Being inside a sukka is our declaration of trust in Hashem. We leave our safe homes and live in sukkos that are less comfortable and not as firm and stable as our houses. We put our trust entirely in Hashem.

When we use a sukka, we must fulfill the Mitzvah of Sukka. To fulfill that mitzvah, we must bear in mind why we use a sukka. It is to remember and to be grateful that Hashem took us out of Egypt and protected our ancestors in the Desert.

When we enter a Sukkah, we observe quite a different type of Commandment than almost all others. Most Commandments are things we do, or say, or eat. The holiness within the Commandment therefore begins internally, as part of the actions we do with our bodies (and souls, of course). But the holiness of the Sukkah encompasses us, and penetrates us. And like all Commandments, it both protects us elevates us, and it binds us in a strong personal relationship with Hashem.





סוכות - סגולת עצם מציאות הזמן

החג נקרא "חג הסוכות זמן שמחתנו" ויש להבין דהרי פסח הוא זמן חירותנו מובן שאז יצאו לחירות, שבועות זמן מתן תורתנו שאז ניתן התורה, אבל מהו בזמן של סוכות שיש לה איזה מין קשר ישיר לזה שמצד הזמן היינו זמן של שמחה, ועוד יותר איך זה שמתייחסים למחות הזמן הזה של סוכות לחצצה של זמן שמצד הזמן עצמו יש שמחה, לכאורה שמחה תלייה במין דבר הנעשה או איזה מין תכלית המבוקש, אז מהו ששיך לעצם הזמן ייחס של שמחה, אתמרה.

המשנה סוכה (נא ע"א) "מי שלא ראה שמחת בית השואבה לא ראה שמחה מיימי" ויש להבין איזה מין שמחה איירי כאן ששייך בה כולל מציאות הראיה שהיא הרגש ומה שייך לראות בזה, אלא מדובר בדברים המביאים לשמחה, לא בזה איירי המשנה לכאורה אלא בעצם השמחה ממש וצ"ב.

הרמב"ם בסוף הלכות לולב (פרק ח הלכה יב' ג' יד') מדבר בענין מצות שמחה שיש בחג ביתר שאת משאר ימים טובים שכל אחד ואחד היה מנגן בכלי שיר שהוא יודע לנגן ומי שידוע בפה בפה, וכו' אולם מסיים (בהלכה יד') וז"ל: "מצוה להרבות בשמחה זו, ולא היו עושין אותה עמי הארץ וכל מי שירצה, אלא גדולי חכמי ישראל וראשי הישיבות והסנהדרין והחסידים והזקנים ואנשי מעשה הם שהיו מרקדין ומספקין ומנגינין ומשמחין במקדש בימי חג הסוכות, אבל כל העם האנשים והנשים כולן באים לראות ולשמע" עכ"ל ויש להבין מהו שבשמחה בחג הזה צורת השמחה דווקא אצל החשובים שבעם, ולמה לא כל אחד כפי השגתו ישמח בו בקוב"ה, וצ"ב. ועוד יש לדקדק בלשונו ולא היו עושים אותה עמי הארץ וכל מי שירצה... מזה לשון עושין עושה, איזה מין עשיה מדובר כאן, וכן מסיים וכל העם באים לראות ולשמע, היה כאן איזה מין עשיה שדווקא החשובים שבעם היו שייכים לזה, והעמי הארץ לא, והם רק יכלו לראות ולשמע וצ"ב.

והפסח כמו שמסיים הרמב"ם הלכות לולב הלכה (טו') כלל בכל המצות כולם שיש לשמוח בעשייתם וה לשונו "השמחה שישמח אדם בעשיית המצוה ובאהבת האל שצוה בהן, עבודה גדולה היא, וכל המונע עצמו משמחה זו ראוי להפרע ממנו שנאמר 'תחת אשר לא עבדת וכו', וכל המגיס דעתו וחולק כבוד לעצמו ומתכבד בעיניו במקומות אלו חוטא ושונה וכו', וכל המשפיל עצמו ומקל גופו במקומות אלו הוא הגדול המכובד העובד מאהבה, וכן דוד מלך ישראל אמר ונקלותי עוד מזאת והייתי שפל בעיני, ואין הגדולה והכבוד לשמוח לפני ה' שגא' והמלך דוד מפזז ומכרכר לפני ה' וכו' עכ"ל. והעירו כולם מהו שדווקא כאן בהלכות לולב קבע הרמב"ם דין זה של שמחה של מצוה, דהו"ל לינוקט בריש הלכות זמנים קדמא כל המצות והזמנים שיש לשמוח בהם ממש.

והנראה מדבריו מפורש, כרחל בתו הקטנה, שכל השמחה שאיירי כאן היינו שמחה בקוב"ה והיינו שמחת הנפש ושמחה ברוחניות, ולכן מי ששייך לזה יכול לשמוח בזה, וכידוע מספרים וסופרים שיש את ביטול ה' (י"א היישות) וזהו עצם חלק החומר כמו שהגדיר הרמב"ם בענין הזריזות שזהו "עפריות החומריות גם ויש להתגבר נגד טיבוע עצמו" וכידוע מהאריז"ל שהמילה "טבע" היינו ט' פעמים עב' שזהו 648 ואם הכולל עולה בגימטריה "תרדמה" שזהו 649, והיינו שתרדמת אדם נובע שהוא טמון במהות הטבע, ולכן לצאת מזה יש לבטל חלק החומרי הטבע שיש בו, וזה שכתב הרמב"ם הדרך לזה מי שמשיג גדלות הבורא שהוא מגדולי חכמי קראל או ראש ישיבה שהו הכרה מצד עומק התורה וכן סנהדרין וחסידים, אזי ריקודם שייך לביטול הישות בתכלית, אזי בזה גופא יש מהות השמחה, כמו שכתב בספר שם משמואל זיע"א (בענין השבת) שיש לריקוד אזי יש לו שמחה, שעי' הריקודים מגביה עצמו בעצם מהאדמה ובכך בא לשמחה.

והנה יש לומר לפי"ז טוב טעם ודעת "חג הסוכות זמן שמחתנו" הפסח שמיני וביה, שע"י שהאדם נמצא בסוכה, אזי מוקף הוא בצלולת דמהימנותא, ובאור המקיף, וזהו מהמצוות היחידות שכל גופו ממש נמצא טמון בו, ומפקע הוא מכל עניני חומר בעצם, ואין זמן שמצד מצות הזמן דיניה היא ליפקע מהפעולות החומר בתכלית, עד כדי שיש מהראשונים שסוברים שיש איסור להיות חוץ לסוכה כי אם לצורך גדול, וידוע שצדיקי עולם הקפידו בזה נורא, עכ"פ מובן מה שהזמן מצד עצם הזמן היא שמחייבת שמחה. וזהו שדווקא מי שהיה לו השגה בגדלות ה' יתברך שייך לו לבטל הישות שלו, אבל שאר העם האנשים והנשים הם באים לראות... איך באים לשמחה ובאיזה פעולות ושירותות ותישבויות מביא לשמחה האמיתית כמו שכתב הרב המגיד ז"ל ויעשה הטוב מצד שהוא טוב ויבחר באמת מצד שהוא אמת, וכשהוא עושה מה שהו נברא בשבילו ישמח ויגיל, וזהו שכתב המשנה מי שלא ראה איך באים להיות בשמחה ממש, אזי לא ידע איך משיגים השמחה ממש, שאך ורק לגדולי המשיגים בגדלות ה' שייך להם לראות קטנות עצמם ולבטל כל מציאותם עליו יתברך, ומובן מה שסיים הרמב"ם הלכות לולב דווקא בהלכה של שמחה של מצוה, שכעת שבאנו להשגה מהו שמחה ואיך באים לזה מקשר הרמב"ם הדברים לכל המצות שבתורה.

חג שמח
דוד יהודה פייסטון
ישיבת יורה דעה ליברטי

True Happiness in the Home במה משמחם? אנשים בין ונשים בבגדים

Our Sages teach.. When Yomtov comes around we need to be happy, satisfied and content.. But how? Men are concerned with the ethereal.. Wine..inner thoughts.. But our wives are far more down to Earth than we are. They love beauty, but keep it practical please- colorful clothes (Is black still the trend?), beautiful jewelry (fun costume jewelry may be ok too, sometimes even better, but ask..not everyone feels that way). It's all part of the plan..the letter of the law. But the spirit of the law is that if we want true happiness over Yomtov and all year through, we must be concerned with our wives feelings..we must let them know how much we love and cherish them. Our wives must feel all this and more. For their job of taking care of us (boy, what they have to put up with!), our children, and our homes, is truly never ending and so our appreciation for them must have no bounds. Especially when a three day Yomtov places extra demands on them- we must respond with extra praise!

Harav Doniel Ohian Shlita relates a story of providence that happened to a Kollel family in his Bais Medrash in Eretz Yisroel this past year.

"Before Pesach someone wished to give a gift to any poor Avreich in need of funds. He gave me 400 Shekels and asked me to please give the entire gift to one family only and not to split it up as he wished it to be a gift that mattered. The next day I met one of my talmidim who was barely making ends meet. I immediately gave him 200 Shekels, forgetting that I had committed to gift the monies to one family only!

Later on that day, I remembered my vow to give the full money to one family- I immediately called my Talmid and told him "I have another 200 Shekels for you!"

To my surprise, he told me- " I knew that you were going to call and give me this news! In fact I was waiting for this phone call.." I wondered how he knew.. Did he know the contributor? And his preferred intentions?

He explained.. "Yesterday my wife and I went shopping for basic Yomtov staples.. Wine, flour, Oil .. the bare, bare minimum. On the way my wife stopped at a small dress shop with her mother. Now my mother-n-law is not yet religious, but she is very respectful of us and our customs. Entering the store-my wife promised that she was "just looking" and not buying - she knew we could not afford much this year. But of course..there was this beautiful blouse that looked as if it descended from heaven itself-with her name on it! "Only 500 shekels", is what the storekeeper said.

Looking at us- she said "I will give you a discount; 400 shekels and it's all yours for Yom Tov!"

Knowing that we did not have an extra 400 shekels, I hesitated. Now it was my mother-n-laws turn to get me to confront my own inadequacies as a breadwinner and as a Jew with Emenah.

"It's soon to be YomTov.. Can't you for once and for all buy your wife something nice..? It is really such a small amount for HaKadosh Baruch Hu to pay back..! Don't you believe that if He wants, He can send the money to you in an instant.. And of course He will for such a big Mitzvah!"

Her arguments hit their mark.. And I wrote a check that I prayed would not have to hit my already taxed overdraft..

So this morning when you gave me the 200 shekels I knew that there was more coming.. I thought- the blouse cost 400 shekels.. so why is Hashem sending only 200?"

And I waited to see where the other 200 shekels would come from."

Rav Ohian relates.. "There is a special treasure house in Heaven that makes sure all expenditures for YomTov are taken care of. When you made your wife happy.. the simchah you caused lit heavenly lights.. When you, despite your hard times, made the sacrifice for Yom Tov, for your wife and for the Kavod of Hashem...the Angels themselves pledged to fulfill your commitment."

Another one of Rav Ohian's talmidim, met one of the gedolei Rosh Yeshiva in Bnei Brak before Sukkos, on a year when the first day of the Chag came out on Shabbos. He told the Avreich the following-"Everywhere people are running out, busy with buying an extra special lulav and esrog, spending extra monies which in many cases they do not have- they may not realize that this year it is only a Rabbinic obligation (since we do not take the lulav the first day of Yomtov, and the Mitzvah of lulav during Chol Hamoed is only Rabbinic). I am going out now to buy clothing and jewelry for my wife.. With all the work my wife puts into Yomtov, if I can make her happy- there is no doubt that I am fulfilling a Torah obligation."

In fact, the great kabbalist and foremost disciple of the Ari HaKodesh, Rav Chaim Vital says that all the chesed that we do for others can be lost forever if we do not act with sensitivity towards our wives. In the hustle and bustle of YomTov preparations something is bound to be put to the bottom of the pile. There is simply not enough time to do everything properly. Fortunate is the man who realizes that his primary obligation is to his spouse- the rewards he reaps will be many, both tangible and eternal.

Good YomTov!



Direction

In continuation of the Kollel Boker Friday Morning Shiur, I would like to present some more highlights of the shiur on the proper way to fulfill the mitzvah of shaking the daled minim

The Shulchan Aruch states that one should start shaking towards the front; then turn around clockwise (to the right). This order is based on the Talmudic dictum that one should always turn to the right. After the four sides, one should then shake upwards and then finally downwards. This is the prevalent Ashkenazic custom. Others, including those who daven Nusach Sefard, follow the order of the Arizal, who says to do: right left front up down back. This is based on kabalistic reasons.

The Mishna Berura points out that it is unnecessary for the person himself to turn; one need only turn the daled minim in the particular direction. The Kaf Hachaim asserts that one should turn his face towards the particular direction. Some have the custom to actually turn themselves entirely in the direction that one is shaking the daled minim.

Position of the daled minim

In what position should the daled minim be while shaking them? When shaking in the different directions should they be tilted or horizontal, or should they be kept vertical and just moved towards that direction? In addition, when shaking towards down, should one turn them upside down? This is actually a dispute among the Rishonim. Some say that the proper way to shake in each

direction is that they should be turned totally in that direction and when shaking to the downwards position they should be turned upside down. Others take issue with this practice and posit that just as one must hold the daled minim in an upright position – the way that they grow – to fulfill the mitzvah while taking them, one must do the same during the shaking. Another reason given is that this is a disgrace to the mitzvah when holding them upside down.

The Rama rules that one can turn them upside down and we do not consider it a violation of the rule that one must hold the daled minim in an upright position to fulfill the mitzvah, because as long as the lulav was held correctly, the way it is held during the shaking is not a problem. The Rama rules that one can, indeed follow the opinion that allows one to turn them over. The Mishna Berura, however, quotes many poskim (the Levush, Taz, Derech Chaim, and Chayei Adam, among others) that rule not to turn them upside down. They explain that since all agree that if they are kept upright one has fulfilled his obligation and if they are turned upside down one may not be fulfilling the obligation, it is better to stay on the safe side and keep them upright. In addition, the Aruch Hashulchan and the Kaf Hachaim, point out that, kabalistically speaking, one should not turn them upside down, but rather lower them down without turning them towards the floor.

This is all as far as the down direction. In regards to the sides, the Darkei Moshe writes that all agree that one can tilt them towards the side. He explains that tilting it towards the side is not a problem; it can still be considered upright. Additionally, the daled minim do, in fact, occasionally grow on a tilt and hence on a tilt is still classified as take in them in the way that they grow.

The Bikurei Yaakov, however, takes issue with this reasoning. He asserts that even if this will be a viable explanation for the lulav, which occasionally grows on a tilt, for the esrog this will not be a sufficient justification, since it doesn't grow on a tilt. He therefore rules that one can tilt them slightly, but not turn them entirely to the side.

Summary

In summary, we shake and turn the daled minim in all directions, either going three times in each direction or going one time in each direction and shaking three times while out.

There are different customs as to how to turn around and if the person should also turn. And there is a question if one should turn the daled minim to the side and down or keep them in an upright position.

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

Wishing everyone a Chag Sameiach,
Rabbi Nachum Scheiner

Rabbi Nachum Scheiner



The Natural Chassid

When Rabbi Schneur Zalman of Liadi began to disseminate his teachings in White Russia and Lithuania (circa 1772), many young men flocked to him and became his ardent followers, despite the prevailing opposition to the Chassidic movement. They found that Chassidism injected a new vitality and joy in serving G-d that was lacking in “establishment” Judaism. Among the newly converted Chassidim were the two sons of one of the leading Torah scholars of the time.

One day, they approached Rabbi Schneur Zalman with a dilemma that had been occupying their minds for some time: should they try to win over their father to the Chassidic approach to serving G-d, or is he perhaps too set in his ways to change at this point in his life.

“Does he perform mitzvot with joy?” asked Rabbi Schneur Zalman.

“Every year,” related one of the sons in reply, “when we finish building our sukkah, father climbs onto a bench and kisses the sechach.”

“In that case,” said the founder of Chabad, “he is fine the way he is.”

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A Beautiful Etrog

Each Sukkot morning, after performing the mitzvah of taking the “Four Kinds,” the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, would allow all who wished to do so to use his lulav and etrog. Many chassidim availed themselves of the opportunity, though they had a set of “Four Kinds” of their own, regarding it as a great privilege to perform the mitzvah with their Rebbe’s set.

One day, after the Rebbe’s etrog was returned to him bruised and stained from being handled by hundreds of hands, one of his chassidim said to him: “Why do you allow so many people to use your etrog? Look at what has happened to it! It has lost its hiddur (beauty)!”

“Why,” replied Rabbi Yosef Yitzchak, “this is the most beautiful etrog in the world! What greater hiddur can there be for an etrog than the fact that hundreds of Jews have performed a mitzvah with it?”

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Rabbi Doniel A. Coren
 Maggid Shiur

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12:15pm – 1:00pm

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Harav Meir Sender

Rosh Yeshiva, Yeshivas Daas Chochma

בעניני דיומה בהלכה ובאגדא

Monday, Oct 9

Harav Shmuel Abba Olshin

Rosh Yeshiva, Yeshiva Gedola of Hillside

בעניני דיומה בהלכה ובאגדא

Tuesday, Oct 10

To Be Announced

The Flight of a Lifetime



And you shall rejoice on your festival... (Devarim 16:14)

Rabbi Chaim Rosenfeld

Looking to purchase some real estate, David finally found the land of his dreams in Australia for ten thousand dollars. A week later, however, he received a phone call. It was an oil company interested in the land David had purchased. "We will give you ten million dollars for this land," they said. With his jaw dropping, David immediately agreed. "There is one condition however; you must be here in Australia within twenty-four hours to sign the contract." Hearing this, David immediately races to the airport.

"I need a ticket to Australia now!" David says to the clerk politely yet anxiously. "I'm sorry sir, but all flights are booked." "No, no," says David, "you don't understand. I need to be in Australia within twenty-four hours. If need be, I will charter my own airline. I don't care if it costs me thousands of dollars." "I'm sorry sir, but all our private planes are already taken."

Now getting more nervous, David asks if he can see the head manager. Taking out fifty thousand dollars, David hands the stack of bills to the manager. "Here, please take it. I just need you to get me on a plane to Australia right now!" Sure enough, David gets on the next plane.

The only catch is that the restroom is where David will spend the next long stretch of several hours. There is simply no other space.

There is also another man on this plane. A multi-millionaire, he has traveled around the world and lived a life of luxury ever since he knew. But with his children negligently spending all the money he has given them, they break off all contact and relationship with their father. And then the man's wife leaves him. Now depressed and all alone without any family, he decides he needs to get away and buys a first-class ticket to Australia. Being served champagne and all sorts of other delicacies, he comfortably sits back and relaxes.

The stewardess then gets on the PA system with an announcement. "Who is the happiest man on this plane?" Everyone immediately turns their head in the direction of the wealthy man in first-class. "Now let me ask you, who is the saddest man on this plane?" Still standing cramped in the tiny bathroom is David.

Who in reality, however, is the happiest man on this plane? David. Although he is in the bathroom, he is looking at his watch and thinking, "Nine hours to go!" And who is the saddest man on this plane? The man in first-class. Without a relationship with his family and all alone, life is depressing.

What distinguishes David from this other man? Destiny. While the man in first-class may be enjoying a momentary comfortable ride, he knows that he is landing to a life of misery. David, however, although at the moment quarantined in an uncomfortable bathroom, knows that in just a matter of hours he will be ten million dollars richer.

The same is true of life. We are all on a plane. The airplane picked us up in the hospital as a baby and will drop us off after a hundred and twenty years. And while some people may get to sit in first-class, others will ride in business, coach or the cargo. And then there will be those who sit in the bathroom. But it does not make any real difference. What will determine one's happiness in life is where they are going and what their destination is. And every member of the Jewish people is on their way to Olam Haba, as our Sages teach, "All of Israel has a share in the World to Come" (Sanhedrin 90a).

As we transition from the days of Rosh Hashanah and Yom Kippur and enter the joyous days of Sukkot, we must wonder why in fact we are so happy. What has changed that engenders such festive rejoicing? The answer is that now, after more than an entire month of repentance and introspection, we finally have realized who we truly are. We finally have come to terms with our purpose in life and where we are heading. We are on a flight, a long flight, but we know that when we land we will be the happiest people around. And if that is so, we have all the reason to smile from ear to ear right now even during our flight.

JOKE OF THE WEEK



Gambling Clergy

Father Murphy, Reverend Phillips and Rabbi Nussbaum are all playing cards together and gambling in the back room of the pub. All of a sudden, the police come in and they are arrested.

In court, the magistrate asks Father Murphy, "You are accused of gambling. What do you have to say?"

The old priest looks up to heaven, winks and prays silently, "Oh, God! Just one little white lie! I'll never do it again. Okay?"

He then announces to the magistrate, "Not guilty."

"Okay," says the magistrate, "you can go."

He turns to the Reverend. "And what about you, Reverend?" he asks. "What do you have to say?"

The clergyman looks piously to heaven and then bows his head in prayer, "Just one little white lie! I will never do it again," and then says out loud, "Not guilty."

"Very well," says the magistrate, "you can go."

Rabbi Nussbaum is the only one left. "You are accused of gambling," says the magistrate to the rabbi. "What do you have to say?"

"Gambling?" asks the rabbi. "With whom?"

Name Change

Samuel Cohen was the oldest of seven children. Unfortunately, he had to leave school early and work to help support his younger brothers and sisters. So Samuel never learned to read.

Years later when he married and opened a bank account, he signed his checks just "XX".

Samuel then started his own tailoring business in Golders Green, London, which soon prospered. He became a very rich man.

One Thursday, he got a call from his bank, 'Mr. Cohen, I wanted to ask you about this check. We weren't sure you had really signed it. All these years, you've been signing your checks, "XX"; this one is signed with three X's.....'

Samuel sighed, "since I've become rich, my wife thought I should have a middle name.'

Sukkah

An observant Jew who lived on Park Avenue, built a Sukkah on his balcony. Some of his 'high society' non-Jewish neighbors brought him to court. They claimed that the Sukkah on his balcony was an eyesore and was having a negative impact on the value of their homes in this posh neighborhood.

In court, the man was very worried about the outcome. It was the eve of the eight-day holiday, leaving him no time to make alternative arrangements in case the judge ordered him to take down the Sukkah. He prayed for help.

And G-d listened.

Judge Ginsburg, who was Jewish himself, had a reputation of being a very wise man. After hearing both sides, he turned around to the observant Jew and scolded him:

"Don't you realize that you live on Park Avenue, and not in Brooklyn? There is a certain decorum which is expected on Park Avenue. You have no right to be putting up an ugly hut on this lovely street without a building permit authorizing it. I hereby rule that either you remove the hut, or I will fine you one thousand dollars.

You have exactly eight days to do so! Next Case!"



A SUKKOT STORY

TERROR, HUMOR, AND A HAPPY ENDING

Adapted from a story by Dr. Zieva Dauber Konvisser

It was Sukkot 2001, and Feige Fishman Glasomitsky, an Orthodox Jew and a follower of the Lubavitcher Rebbe, decided to celebrate what should have been a joyous holiday by attending a hassidic music concert in the city of Hevron, located in the Judea/Samaria region – and the burial place of the Jewish Patriarchs and Matriarchs.

Feige tells her story of surviving and using humor to rise above the traumatic events in her life: “I went to hear music, and by the way, to give regards to our forefathers, whom I hadn’t visited in years. As it turned out I required their prompt intervention.”

She managed to hear only a few chords from the orchestra before feeling the blast from Palestinian Arab gunfire “like a baseball, or coconut, fired from a cannon.” Feige was seriously injured and a nineteen-year-old woman was lightly wounded in the shooting incident. “Fortunately it was not so dramatic – I got shot, I got better. Unfortunately other people have got worse stories than mine. Now I can see that it was very much something to be thankful for. Everything eventually went back to normal, except in my mind, which sees life a bit differently now.”

Feige was a thirty-eight-year-old, twice-divorced mother of five who had made aliya to Israel from the United States in 1979. She has had several prior traumas and feels the hardships have made her stronger. “Getting shot in a terrorist attack was the tip of the iceberg. I’ve gone through worse things – two divorces, a terrorist attack, five kids, and coming to Israel.”

For Feige, the attack lasted “the length of eternity, divided into many split seconds, each of which is etched into my being forever. In the first split second, a voice from deep within me said, in English, ‘You’re going to live.’ In the next split second, I thought, ‘Gosh, I ought to let someone know about this,’ and besides, it’s customary in

such situations to fall on the floor, which I accomplished promptly; but when I tried to scream ‘Niftzati!’ (I’m wounded!), it came out like a groan.

In the next split seconds, I heard what sounded like popcorn popping and I thought, ‘What a shlemazel (luckless person) – you’re even missing the firework display.’ Then, I heard an announcement over the loudspeaker that we’re being fired upon and that the IDF (Israel Defense Forces) is returning fire.”

Next thing she knew, “I’m surrounded by people with pitying looks on their faces and I wonder, ‘Why are they looking at me like that and does all that blood over there belong to me, and I hope they get someone professional over here to take care of this, and I wish those people with the television cameras would go away because I don’t think my sheitel (wig) is on straight.’

“I was greatly relieved to see the men in the orange vests, and pleased when they wrapped me up thoroughly, so that my insides would stop falling out.”

As they rushed her to Hadassah Hospital thirty kilometers north in Jerusalem, she explained to them that “everything is fine, it’s just a bit difficult to breathe, so they should please drive slower if they can. They didn’t even answer me. They just looked at each other and drove faster. They called base: ‘We’re bringing in a casualty, moderate to serious.’ I thought, ‘Who can they mean? The only one in here is me!’ I asked them to call my sister-in-law, who was in my house with my two youngest daughters.

The thought bothered me that maybe no one knew that I was wounded. Little did I know that everyone knew, and immediately.”

The doctor told her: “Lady, you had a miracle. The bullet went in here, on your right side and stuck here”

I like my scars. They remind me again that you aren’t just here for nothing. But I was fortunate that I didn’t see anything. I didn’t hear anything. I just felt this bullet in my side. And so it’s hard to be traumatized because I didn’t really see anything.... Getting shot didn’t shake my faith in G-d. Just the opposite, I learned to appreciate even more G-d’s divine providence over each person.”

In the summer of 2006 Feige and her bashert Asher Glasomitsky, a Russian immigrant and scribe of Torah scrolls and other religious writings, found each other. They married in September – the third marriage for each of them.

They both like the image they have given themselves of “being an old, rather than a young, couple because it has the advantage of wisdom that develops with age.” They joke about “where we’ve been all these years” without finding each other.

They both have learned an important lesson from their hardships – not just from the pigua, terror attack, but from all their life experiences – about how to find happiness and meaning in their lives.

On Sukkot of 2008, on the seventh anniversary of the attack, “the whole family – Asher’s children and mine – went to a concert in Hevron – the same band playing at the same place. I was required to recite the blessing one makes upon returning to the spot where she was saved from danger: ‘Blessed are You...Who made a miracle for me in this place.’ Before I knew it, I was introduced and my story recalled on stage. My blessing was broadcast to everyone attending the concert, on the radio, and over the internet! Asher saw that I was very emotional, and he’s glad that God saved me for him. The Hebrew word *asher* means happy and we are still very happy together.”



Are You Afraid To Change

Emulating the Esrog

The Blind Goller

Charlie Boswell was a great athlete who became blind during World War II while rescuing his friend from a tank that was under fire. When he returned to this country after the War, he decided to take up a sport that he had never tried as yet—golf. Years of Practice and determination led him to win the honor of National Blind Golf Champion no less than 13 times. One of his heroes was the great golfer Ben Hogan, so it truly was an honor for Charlie to win the Ben Hogan Award in 1958.

Upon meeting Hogan, Charlie was awestruck and told the legendary golfer that his greatest wish was to have one round of golf with the great Ben Hogan.

Hogan was duly honored, after all, he knew Charlie as the great blind player that he was, and truly admired his skills.

But suddenly Boswell blurted out an unexpected challenge. “Would you like to play for money, Mr. Hogan?”

“Charlie, you know I can’t play you for money, it wouldn’t be fair!” said Mr. Hogan.

Boswell did not flinch. Instead he upped the ante. “Aw, come on, \$1,000 per hole!”

“I can’t. What would people think of me, taking advantage of you and your circumstance,” replied the golfer who indeed was able to see.

“Chicken, Mr. Hogan?”

“Okay,” blurted a **frustrated** Hogan, “I’ll play. But I warn you, I am going to play my best!”

“I wouldn’t expect anything else,” said the confident Boswell.

“You’re on Charlie. I’ll tell you what. You name the time and the place!”

A very self-assured Boswell responded: “Fine. 10 o’clock...tonight!”

The Esrog

“You shall take for yourselves, on the first day [of Sukkot],” instructs the Torah in the 23rd chapter of Leviticus, “the magnificent fruit of a tree, the frond of a date-palm, branches from the thick-leaved tree, and willows of the brook.” These are the familiar “four kinds”—the Esrog, lulav, hadassim and aravos, which we celebrate and shake during the Sukkos festival.

The Torah, however, does not explicitly name the four kinds, identifying them instead through allusions and double-entendres. Take the Esrog for example: The Torah states, “you shall take for yourselves the magnificent fruit of a tree,” or in the original Hebrew: “pri eitz Hadar.” There are many beautiful fruits. Why was the Esrog chosen? In a brilliant interpretation, the Talmud reads the phrase “pri eitz Hadar” (“the magnificent fruit of a tree”) as a reference to the esrog (Esrog) since the Hebrew word hadar (“magnificent”) can also be read ha-dar, “that which dwells,” so that the phrase also translates as “the fruit that dwells on its tree from year to year.” Unlike other fruits, which wither and fall off after a single season, the esrog continues to grow on its tree throughout the entire year, enduring and growing with each season change. The Esrog is the only fruit on our planet “that dwells on its tree from year to year.”

It is a fascinating fact: The esrog can remain fresh and alive on a tree for five years, and just continue to grow with each season and each year, becoming bigger and bigger. This sets the esrog apart from all other fruits, which rots or falls off the tree after its particular season has passed.

Weathering Change

Yet here is an important question. Why does the Torah refer to the Esrog in this round-about way, as “the fruit that dwells,” rather than stating its name directly?

The answer is it is this quality of the Esrog—its ability to weather change and grow from it—which the Torah is attempting to teach us concerning our own lives.

The year is a microcosm of human life. The bud and bloom of youth, the fruitfulness of maturity, the autumn of one’s later years, and the wither of winter—all find expression in the seasons of a year. A year includes mundane days and exciting days; success and failure, blessings and challenges, straight balls and curve balls; warm and passionate experiences, as well as cold and frozen encounters. In short, the year incorporates the full spectrum of human experience and emotion.

This is the deeper significance of the Torah’s description of the esrog, teaching us about the how the human ought to mirror the esrog. The esrog is one who “dwells in his tree from year to year:” one who weathers all changes and fluctuations, whose integrity, growth and connection with his or her source and nucleus are not compromised by any of life’s vacillations.

Many people do well in particular “seasons.” For some, when life is sunny and warm, they thrive; for others, when life is cloudy and cold, they function well. Dark days bring out the best in them. Regardless, they are fully alive only in one season; when you take them out of their “comfort zone,” when you remove them from their “natural habitat,” they often wither away or become detached from the tree, from their source of life. When life’s waterfalls transport them to new and unexpected situations—they often lose their core, their vitality, their truthfulness, their steadfastness and courage.

The Torah teaches us to become like an esrog: to learn how to endure the diverse seasons of life. And even more, just like the esrog, to learn how to grow and develop from each season and change in our life. For in truth, every new experience in life, affords us the opportunity to discover new horizons.

This year, when you shake the esrog, try to emulate it.



Putin & The Rabbi

The Chief Rabbi of Israel, Rabbi Yitzchak Yosef once had an amazing meeting with President Vladimir Putin. Here's a short vignette of the meeting in the rabbi's words:

"I had a meeting with Putin the President of Russia. I thought we'd have a short meeting with a few pictures for a few minutes but I was surprised; he sat with me for an hour and a quarter! Where did he have the time to do this? He spoke the whole time, he doesn't know Hebrew and I don't know Russian but we had our ambassador there who was interpreting between us."

"He started explaining what Greek culture is, what Egyptian culture is and what Roman culture is. He kept explaining and expounding on the topic and I'm listening to what seems to be a history lesson. Then he turned to me suddenly, surprising me and asked me: "Honorable Rabbi, tell me... all the other cultures disappeared. Who remembers Greek culture today? Who knows what Roman culture or Egyptian culture is today? Nobody knows what these are anymore. You the Jewish nation, you remained! Can you explain to me how is it that you remain and all those other cultures were erased from the world? Rabbi, please give me an explanation for this! I started trying to explain like in outreach seminars which explain basic concepts in Judaism, but he interrupted me and said: "Don't answer me, I'll answer you."

"What did he tell me? Remember he is not Jewish and not someone who came back to Judaism; he is the non-Jewish president of half the world, of Russia and what did he tell me? He told me: "You remain in the merit of your rabbis and of your Torah! Your rabbis spread Torah and in merit of this you remain."

"To hear such an answer from a non-Jewish president... he knows the truth! He acknowledged the truth that we remain in the merit of our Torah. The nation of Israel exists only in merit of our Torah! Therefore let us all strengthen ourselves in our Torah. May the merit of the Torah help to build the Holy temple speedily in our days, May the Torah protect you all and grant you good health and clear vision and a long life. May we merit seeing the final redemption speedily and in our days, Amen!



BY THE GRACE OF G D
7TH CHESHVAN, 5715 [NOVEMBER 3, 1954]
BROOKLYN, N.Y.

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.

I. Re DECORATIONS....

Unlike the Sechach and walls of the Succah, decorations are not an essential part of the Succah, but an adornment which adds to the enjoyment of the person sitting in the Succah; they are as the name clearly indicates, supplementary objects which beautify the appearance of the Succah.

The attitude of Chabad Chassidim in this connection as taught by generations of Chabad leaders and teachers, is that the Succah is to imbue us with certain essential lessons, which are explained in Chassidic literature and the Talmudic literature in general. It is expected of Chabad Chassidim that they should be impressed by the essential character of the Succah without recourse to the artificial make up; that the covering (Sechach) of the Succah and its walls, not adorned by external ornaments, rugs or hangings, should more forcibly and directly impress upon the Jews the lessons it is meant to convey.

II. Re SLEEPING IN THE SUCCAH (To be continued)



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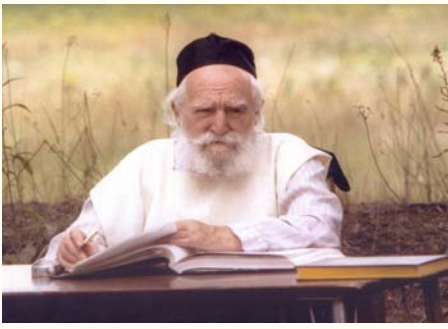
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YOU DON'T LOSE FROM KEEPING THE HALACHA

Rabbi Feinstein's advice saved the lives of all Luban's Jews when they listened to the young Rabbi's ruling instead of to their hearts

Approximately 80 years ago when Rabbi Moses Feinstein still lived in Luban, Russia and was its rabbi, there was a Jewish informer that made his fellow Jews suffer greatly. People would disappear for treatment and come back broken from the secret police or not come back at all. This wretched person brought a lot of grief to his Jewish brothers.

This man reached old age and died. Before dying he wrote a letter to the burial society of how he regrets his life in this world and wants a penitence for what he did. As a penitence for his actions he asked the burial society to bury him face down and through the embarrassment of being buried in that way he would get some penitence for his evil ways.

The burial society came to Rabbi Feinstein and asked him what to do. "Jewish law forbids treating the body of the deceased with a lack of respect and it's forbidden to bury anyone face down. But this is what the man asked for so what do we do?" Rabbi Feinstein answered that "after death according to Jewish law a person doesn't own his body and cannot leave

orders about his body for after death. Therefore I say you need to listen to Jewish law and bury this man in the way permitted by Jewish law, face up like any other Jew."

The burial society said: "But he begged us! He wants a forgiveness and penitence for his soul! Why shouldn't we accede to his request?" Rabbi Feinstein answered: "It's our job to follow the law and my job as rabbi is to make sure that the law is indeed kept. He must be buried according to Jewish law. As for his sins, he will be judged in heaven and he will get forgiveness according to his judgment. It is none of our concern."

The burial society listened to Rabbi Feinstein and buried the man according to Jewish law face up. A few days later the cemetery watchman saw a government employee walking around the cemetery and he went over to him to see if he could help him. The employee said that he was there to inspect the grave of the informer that was recently buried there. The watchman showed him where the grave was and then a crew of people came to

open the grave. The employee looked at the open grave a few moments and then had the workers re-cover the plot with dirt again.

The watchman asked what they were looking for. They answered that they received a letter from this man before he died with the following words: "since I know the people of my town hate me because I was loyal to you and informed on them they are liable to bury me face down like a donkey instead of like every other Jew and you should come and check to see if it isn't so." So we came and we saw he was mistaken," the government employee said.

The cemetery watchman told the story over when he came to the synagogue that evening. The whole village heard how they were saved from the wrath of the government by keeping the Jewish laws of burial with no other considerations. Only through the steadfastness of Rabbi Feinstein to stick to the Jewish law were the Jewish townsfolk saved from the great pain of a cruel government happy to torment them.



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WHAT IS THE DISQUALIFICATION OF A MISSING PITUM?

What is the nature of this disqualification of a missing pitum: is it because it is lacking in hadar or is it because it is chaseir? As we already discussed, the disqualification of chaseir is only on the first day; the other days it is kosher. (However, it is still better to use an esrog which is not missing at all. This is because of the general requirement to beautify mitzvos, which we learn from the pasuk “v’anveihu.”)

The Rama (649:5) asserts that a missing pitum is a problem of chaseir. The question is: if the problem is because of chaseir, it should only be an issue if it is missing the size of an isar (a small coin); why should it be a problem if it is only missing a little bit? The Magen Avraham (649:17) quotes the Hagahos Meimonos, who answers that since we are dealing with the top of the esrog, even if a small part is missing, it is a problem.

On the other hand, the Magen Avraham proves that the Magid Mishna is of the opinion that the missing pitum is a problem of hadar.

HOW DO WE PASKEN?

What is the halachic ruling on this matter? If the pitum is totally missing into the cavity of the esrog it is definitely pasul. If it is completely flush with the skin of the esrog, the Mishna Berura (648:30) rules that it can be used and one need not be stringent, even on the first day.

However, afterwards (648:31), the Mishna Berura points out that since according to the aforementioned Magen Avraham, the esrog may be pasul because of hadar, it is possible that it will be pasul even if the pitum is sticking out and it is better not to use it – even the rest of the days – if one can find a different esrog. However, if one does not have another esrog, the Mishna Berura, later (649:36), quotes the Eliyahu Raba, who says that one would be allowed to use this esrog and even recite a brocha on the other days.

The reason he gives is because it is a double safeik. Firstly, there is a question if the missing pitum is a problem of hadar or chaseir, which is not a problem on the other days. Secondly, he says, most poskim assert that we follow the Rambam and allow an esrog which is lacking in hadar on the other days. The Mishna Berura points out that other poskim are not convinced that a brocha

can be recited. This may be because the Shulchan Aruch rules that hadar is pasul the whole Sukkos.

What about when just the shoshanta (the top cap) is missing? The Rama (648:7) quotes the Ran that it is also pasul. However, the Rama rules that although it is preferable to have a shoshanta, one can use it if no other esrog is available and even recite a brocha. In fact, the Mishna Berura (648:31) quotes the poskim who rule that it is better to take without shoshanta if that esrog is nicer. The Bikurei Yaakov adds that if only part of the shoshanta is missing, the esrog is perfectly fine and there is no need at all to look for a different esrog.

In conclusion, there is a machlokes as to the nature of the disqualification of a missing pitum: is it considered missing part of the esrog or is it a lack of beauty which will have halachic ramifications as to how much of the pitum missing is a problem.

COMMUNITY KOLLEL NEWS:

I gave a shiur at the night kollel on the topic: “Checking my esrog – do I really need a magnifying glass?” The various shiurim that I gave are available on the shul’s website 18Forshay.com, Torahanytime.com, and on MP3 in the shul and will be soon available altogether in a booklet form.

The Kollel Boker and the Night Kollel would like to wish a twin mazal tov to our dear members, Akiva and Miri Topper, on the birth of their twin girls! May they see lots of nachas!

The Kollel Boker would like to wish a hearty mazal tov to our dear members Ari and E’sti Davis, on the occasion of their recent hachnasas sefer torah celebration. May they continue to bring more torah into the world for many years to come!

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 Rabbanim and Roshei Yeshiva as guest speakers, to be announced. 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 Gmar Chasima Tova,
Rabbi Nachum Scheiner



Rabbi Yitzchok Meir Hager spoke for the night kollel last week on Esrog.

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