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9:AM IN THE 20 TENT**

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ALL GIRLS AGES 5 AND UP, 230-
330PM IN 20 FORSHAY. TONS OF FUN,
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Turn your clocks back one hour to standard time at 2 a.m. Sunday.

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RABBI YY JACOBSON

SHABBOS
8:30^{AM} - CHASSIDUS
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NEW LOCATION

TUESDAY

NO CLASSES



MONSEY URGENT CARE
77 ROUTE 59, MONSEY, NY 10952
845-356-CARE

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ



RABBI LANKRY DEAR KEHILLA,

PARASHAS NOACH 5780

In this Parasha we see humanity totally falls apart, not once but twice. Both events are there to teach the generations to come what life is like without the guidance of the Torah.

In the generation of the great flood (The Mabul) we learn about the demise of civilization due to stealing and lack of a civil communal approach to one another. The search for any form of pleasure was insatiable, so much so that even the animal kingdom was affected by humanity's deplorable actions.

In the generation of Enosh, the building of a tower, so that all of humanity can wage a war against Hashem, seemed to be incredibly unintelligent. What logic was applied to make sense that a creation can kill its creator? Additionally, as a general rule, the Torah provides lessons only through outstanding individuals, pious and evil, famous and infamous, so that we may learn from them. Yet the generation of Enosh, though evil, seems to be

extremely foolish. Why would the Torah include a lesson to be learnt from them? How did they expect to strike Hashem by ascending to the top of a tower and flinging spears and swords in the air? Even today, with all types of missiles and war planes one who is angry at G-d does not believe he can harm Him. What is the meaning and lesson of this story?

Bereishis; Chapter 11 is when all of humanity goes bankrupt (no pun intended). It starts off saying "the whole world was of one language and of common purpose". It continues, "And it came to pass, when they migrated from east they found a valley in the land of Shinar and settled there. They said to one another, come let us make bricks and burn them in a fire. And the bitumen served them as mortar. And they said Come, let us build a city, and a tower with its tops in the heavens, and let us make a name for ourselves lest we dispersed across the whole earth".

Each detail of the Torah is

teaching us something. It is peculiar however, that they build a tower in a valley while attempting to reach the Heaven. Should't they start on top of a hill atleast? Why does the Torah elaborate on the process of making bricks? Why does the Torah omit the types of weapons they intended to use while waging war with G-D? Why was it so important to "make a name" for themselves, if all of humanity was involved and present?

The relationship between Hashem and the world is a very sophisticated game of hide and seek. If Hashem reveals Himself completely, we lose free will. If Hashem hides Himself too much, then civilization falls apart. Hashem makes just the proper balance so that we can the Divine hand in our lives and connect to Hashem. Actions that takes us away from the recognizing Hashem and His involvement in our world, is an act of war against Hashem.

My Rebbe, Rav Yochanan Zweig, explains that the making of bricks was the first step of mankind to

become independent from Hashem. Until then, they used natural stones, created by Hashem, to build their structures. The people planned to build a tower as an attraction and proof of what mankind can create on its own, independent of Hashem. Naming the structure was giving it a reputation, a branding, for all those removing Hashem from their daily existence. It was not foolishness as there were no weapons for a physical fight. Rather, an attempt to detach all of humanity from Hashem.

Even today, the individuals living close to nature have better ability to connect to Hashem. Just viewing a chick hatch from an egg, a plant blossoming and bearing fruit and flowers, the Divine Hand is seen with greater clarity than when living in a concrete manmade city.

As we travel through life, experiencing the challenge of hide and seek, we should merit more seek, less hide.

Good Shabbos



NOTICE: TIME CHANGE NEXT WEEK

EARLY MINYAN FRIDAY & EREV YOM TOV
1:30 & 3:30 (NEXT WEEK 12:30 & 2:30)

SHABBOS ZMANIM

CANDLE LIGHTING	5:34PM
MINCHA TENT	5:44PM
SHKIYA	5:52PM
MINCHA 20 FORSHAY	5:40PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	6:48AM
SHACHRIS	8:00AM
BOCHARIM MINYAN SHACHRIS	9:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	4:50PM
MINCHA SHALOSH SEUDOS	5:30PM
SHKIYA	5:51PM
MARRIV	6:31PM 18 TENT, 6:36PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:09 M 6:10 T 6:11 W 6:13 T 6:14 F 6:15

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:33 M 3:32 T 3:31 W 3:30 T 3:29

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:37 M 4:36 T 4:35 W 4:34 T 4:33

NOVEMBER 03 - NOVEMBER 08

NEITZ IS 6:29 - 6:35
 PELAG IS 3:45 - 3:41
 SHKIA IS 4:49 - 4:45
 ZMAN KRIYAS SHEMA
 MAGEN AVRAHAM
 8:29 AM - 8:32 AM
 GRA- BAAL HATANYA
 9:05 AM - 9:08 AM

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

September 2019

בית מדרש אור חיים
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COMMUNITY LEARNING CENTER
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אלול
תשע"ט

WEEKDAY MINYANIM

שחרית	20 Forshay ↑ 6:15AM 18 Forshay ↓	12 MIN. מנינה 12 MIN. מנינה	18 Tent 18 Tent NEW
6:30	18 Tent	12 MIN. מנינה	18 Tent
6:45	11 House NEW	AT שיקיפה	20 Tent
7:00	20 Tent	10 MIN. מנינה	20 Small Tent
7:15	18 ↓	20 MIN. מנינה	18 Tent
7:30	18 Tent	30 MIN. מנינה	20 Tent
7:45	11 House מנינה בתיים NEW	40 MIN. מנינה	20 Small Tent
8:00	20 Tent	50 MIN. מנינה	18 Tent
8:15	18 ↓		
8:30	18 Tent	מנינה	18 Tent
8:45	20 ↓	AT LATER * AT שיקיפה *	18 Tent NEW
9:00	20 Tent	10 MIN. מנינה *	20 Tent
9:15	18 ↓	20 MIN. מנינה	20 Small Tent
9:30	18 Tent	30 MIN. מנינה	18 Tent
9:45	20 ↓	40 MIN. מנינה	20 Tent
10:00	20 Tent	50 MIN. מנינה	20 Small Tent
10:15	18 ↓	60 MIN. מנינה	18 Tent
10:30	18 Tent	8:00	18 Tent
10:45	20 ↓	8:15	18 Tent
11:00	20 Tent	8:30	18 Tent
11:15	18 ↓	8:45	18 Tent
11:30	18 Tent	9:00	18 Tent
11:45	20 ↓	9:15	18 Tent
12:00	20 Tent	9:30	18 Tent
		9:45	18 ↓
		10:00	18 ↓
		10:15	18 ↓
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		12:00	18 ↓
		12:15	18 ↓
		12:30	18 ↓
		12:45	18 ↓

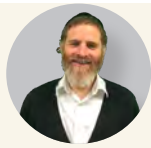
↑ Upstairs
↓ Main Floor

בוקר - מנינה גדולה
1:45 3:30 4:30 5:30 6:30
2:00 3:45 4:45 5:45 6:45
2:30 4:00 5:00 6:00 7:00
3:00 4:15 5:15 6:15

FOR MORE INFO: www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 4:25 PLAG 4:47



RABBI COREN

FROM BRAISHIS TO NOACH

On Shabbas I mentioned two beautiful thoughts that I had read in my dear friend Avi Weinberg's new Sefer *ישמח אבי*. The first thought reflected on how each of the five Sifrei Torah begins with an allusion to the fact that Hashem loves us. Rashi points to the first Sefer, Braishis, as *בשביל ישראל שנקראו* -- the world was created for us. The second Sefer, Shmos, begins with the counting of the Jewish people--an expression of love for Bnei Yisrael. For the third Sefer, Vayikra, Rashi portrays the words *ויקרא לשון חיבה* as an endearing language. At the start of the fourth Sefer, the Book of Numbers, Hashem counts the Jewish People again. Lastly Sefer Devorim begins with Hashem's rebuke to the Jewish people but to save our dignity He tempers it with subtle hints because He loves us and wants to spare us embarrassment. In short, the first thing everyone needs to know is that Hashem loves us.

The next step is to understand why He created us and this of course connects to the previous point. If Hashem loves us He must have created us for our own good or like the Ramchal says, we were created to enjoy the highest levels of delight. This also explains why the first place where Adam and Chava were placed is in the Garden of Eden, a garden of paradise. This may sound strange but it teaches us the message of life.

In addition, I mentioned that the Meshech Chochma points out that Adam and Chava were not just prohibited from eating the fruit of the Tree of Knowledge but were in fact commanded to eat from all the other trees including the Tree of Life (see Abarbanel).

(It is interesting to note that ArtScroll translated the verse to mean that Adam may eat but this seems to be a mistake according to the understanding of the Meshech Chochma which is really based on the Yerushalmi at the end of Kiddushin that relates a striking statement: at the end of the days, each one of us will be judged by Hashem for all the different fruits--and other delicacies--that we didn't taste and didn't appreciate properly.

The story above connects us to the next parsha, Noach. The message here teaches us the importance of doing Chesed--charity.

The pasuk says *עולם חסד יבנה* -- the world is built on benevolence and kindness and when the opposite occurs in the world it has the power to destroy us as we see at the end of Parshas Braishis and Parshas Noach where the Yerushalmi in Baba Kama describes how the people were so crooked they would figure out ways of stealing less than a peruta's worth so they would avoid being brought to *בית דין*.

Chazal say that the world was eventually destroyed because of *chamas*-- stealing from each other, the exact opposite of building. Even Noach is lacking an element of Chesed as is hinted in the words of Chazal *צדיק בדורותיו* and he had to train in the ways of chesed for one full year in order for him and his family to be worthy of rebuilding the world. This explains the interesting words of Chazal quoted in the Orchos Tzadikim that when Avraham met Shem, the son of Noach he asked him in what merit did he come out of the ark. I heard many years ago from Rav Goldvicht Z"l who asked: what kind of question is Avraham asking? If the mabul was over than the time to come out had arrived. Why do they need a Zchus, a merit? The answer is that to start a world we need to be like Hashem and Hashem created the world with Chesed. He is the ultimate giver so Shem told Avraham that in the merit of being in the ark and taking care of the animals day and night (Chazal point out how challenging it was that Noach. He was once late to feed the lion and he was bitten) he and was allowed to leave the ark. This illustrates the importance of and the grave necessity to build the midda of Chesed within ourselves.

When we walk away from this parsha we need to take with us a deep appreciation and commitment to refine our trait of Chesed. Rav Chaim Volozhin in his *Hakdama* is quoted by his son quoting his father that the most important thing we can do in this world is kindness - and added to this is the ultimate compassion to teach and share knowledge with others who lack what we have learned.

One of the greatest methods to develop this middah of Chesed in ourselves is taught by Rav Avigdor Miller Z'L in his 10 steps of greatness. He suggests that we make sure that no day goes by without doing some form of Chesed for our spouse or someone else in our lives without telling them what we did. This is easier said than done but it is a powerful tool for nourishing our souls and strengthening our true relationships. May we be *zoche* to become true *Ballei Chesed*

Good Shabbas



RABBI BERACH STEINFELD

SEEING THE RAINBOW

In Bereishis (9:13) the posuk tells us that Hashem put a rainbow in the clouds after the Mabul and when a rainbow will be seen in the future, it will serve as a sign that Hashem was going to punish the world but withheld based on His promise never to flood the world again.

The Chayei Adam (63:4) says that a person should not tell his friend that there is a rainbow in the sky because someone who is a bearer of bad news is considered a "ksil" (fool.) The Mishna Berurah (229:1) concurs with the Chayei Adam. Pashtus we can explain that saying there is a rainbow is bad news because it shows that the world should have been destroyed.

Although the presence of a rainbow signifies that Hashem wants to destroy the world, the sight is also me'orer the person to do teshuva. The presence of a rainbow is also a cause for thanks and praise for Hashem that he did not destroy the world. We know that the whole world's balance can change based on the teshuva of one individual. If the world is halfway chayav and halfway zakkai, one person's teshuva can bring a yeshua to the entire world. This seems puzzling. It would seem that we should notify another person that there is a rainbow since this may help his friend be me'orer teshuva. In addition, Chazal were mesaken to make a bracha when one sees a rainbow so it must be a good thing because if not, wouldn't the correct bracha be *dayan ho'emes*? The gemara in Pesachim (3b) says a person should not notify his friend of another person's death, not even the death of a parent. One may be meramez to the person's death as we see in the gemara clothing was worn inside out in order to be meramez of death. The Rema in Yoreh Deah (420:12) says that if there are children surviving a niftar, one should be modia them since it will ensure that kaddish is recited as a zechus for the niftar. The same halacha should apply to the rainbow; we should be mezakeh our friend to say the bracha on the rainbow.

We could try to explain this with the following clarification. Chazal were mesaken brachos for a reason. They were mesaken birchas hanehenin because it is forbidden to have benefit from this world without getting reshus from Hashem. The same applies to birchas hamitzvos. The Ritva in Pesachim (7b) says that we make a bracha to remind us that we are doing this mitzvah in honor of Hakadosh Boruch Hu. That is the matara of the mitzvah. The reason we make the bracha on the rainbow is not for the above reasons since we would similarly have to make a bracha for every breath we take. What is different regarding the bracha upon seeing a rainbow is that the rainbow is here to serve as a wakeup call to do teshuva. This will only be effective if the person himself sees this wonderful thing and it evokes a hirhur teshuva, but if someone else tells the person about it then this vision loses the hispaalos of the person and it will not cause as great a hirhur teshuva. This is also the reason why many brachos upon seeing special things have the limitation you may say it only if you have not seen it in the last thirty days. Therefore, the Chayei Adam and Mishna Berura say the fact that you are considered a ksil in reporting bad news outweighs the possible hisoierus that a person may have to make this bracha and possibly be me'orer to do teshuva. On the other hand, if a person sees it himself we hope that the vision is me'orer in him a great hirhur teshuva.

Let us hope that we take what we see and use it to become a better Jew!



RABBI YY JACOBSON

THE GENESIS OF RECOVERY

Did G-d Really Have To Destroy the World?

INSANITY

One of the loveliest stories told by the Chasidic master Rabbi Nachman of Breslov goes like this:

A king was informed by his chief minister that there had been blight on the crops that year. They were affected so greatly that anyone eating the grain would become insane. "But," said the minister, "there is no need for us to worry. I have set aside enough grain from last year's harvest for the both of us that will last until the harvest of the following year."

The king shook his head. "No," he said. "I will not allow myself any privileges other than those shared by my subjects. "We shall eat of the same grain," the king continued, "and we shall both go insane together with the rest of the population. But here is what we shall do. You and I will mark our foreheads with an indelible imprint, so that when we go insane, I will look at you and you will look at me and we will know we are insane."

THE PATH TOWARD HEALING

Some time ago I encountered a woman. She was particularly kind and compassionate, but I noticed that she never smiled; a steady paleness and gloom seemed to settle across her face all the time.

When I asked her about it, she related to me that when she was three, her father became an alcoholic. He would come home every evening drunk and knock her head against the brick wall in the kitchen.

Her mother would stand nearby silently, covering her eyes with her hands. "When dad would conclude with the beating," the woman related to me, "Mom would tell him, 'Do you have to do it so hard?'"

Recovery is a miracle. In the face of severe physical or mental abuse, for a person to rehabilitate himself and reclaim his lost innocence and zest for life is nothing short of a miracle.

The ability for us to perform this miracle in

our lives was sewn into the fabric of our existence as a result of the flood described in this week's Torah portion, which occurred, according to the Jewish tradition, in the year 1656 after creation (2105 BCE).

WHY THE FLOOD?

"And G-d said to Noach: The end of all flesh has come before me, for the earth is filled with violence; behold, I shall destroy them." Thereafter, a forty-day-long titanic shower descended from heaven and flooded the earth, putting an end to all of its inhabitants. Growing up in Yeshiva and learning this story each year, I could never comprehend how G-d could actually wipe out an entire world because of its wrongdoings. Even G-d Himself apparently came to the same conclusion after the flood. The Torah relates how following the flood G-d vowed that "I will never again curse the earth because of man; neither will I again smite everything living, as I have done. All days of the earth, the seasons for seed time and harvest, cold and heat, summer and winter, day and night, shall never cease." What changed?

Also, why from all ways to destroy civilization, did G-d choose the flood?

THE WORKINGS OF ADDICTION

The Lubavitcher Rebbe explained the tragic tale of the flood in this fashion:

The world ought to be a spiritual and G-dly place and man ought to be a spiritual, sacred creature. This is their ultimate purpose and destiny. But during the millennium preceding the flood, the human race defined itself exclusively as a beastly and criminal race. Man corrupted himself and his environment so severely that healing was no longer possible. The world turned into an unredeemable hell. Destruction was inevitable, a natural consequence of ten centuries flooded with abuse and evil.

Is this not the tragic consequence of all addiction? After decades of frying your brain day after day with alcohol, drugs or other destructive substances or behaviors, you finally

manage to kill the last vestige of your soul and your rationality. At this point, healing is not possible anymore. Your mind loses its last ounce of control over your life and you just watch yourself wither away and die.

During the time of Noach, man and his world did not yet possess the potential for rehabilitation and self-renewal. Why? Because the spirituality and holiness accessible to the world during the pre-flood era was a gift from above and not intrinsic to the very chemistry of humanity. Like a student who grasps all of the profound teachings of his mentor, but lacks the ability to conceive of an original thought, man was a recipient of the light, but did not own the light. Therefore, as long as man was a loyal pupil of G-d, he remained connected to the source of life. Once man rejected G-d, his existence became valueless and purposeless. The rains of the flood, described in Kabbalah as "a cosmic Mikvah," did not only destroy an unsalvageable world; they also cleansed it and purified it, leaving in their wake a new world with a new nature. The mighty waters that were emitted from heaven impregnated the truths of spirituality and G-dliness into the very fabric of the earth. Like a pupil who had been trained by his mentor to think on his own, humanity in the post-flood era absorbed the goodness and harmony of its creator within its very structure. From now on, even if man would alienate himself entirely from his Divine source, he could always recreate himself through the light engraved in the depth of his being.

The flood granted our world the gift and the miracle of recovery. Even in the face of the most horrific abuse, we retain within ourselves a sacred space, an untouchable innocence, from which we can always experience the wonder of rebirth. Though insanity -- in all of its forms -- may pervade our lives, our souls preserve a memory of a sane world, a world filled with innocence, love, and inner security.

RABBI BENTZION SNEH



מעובד ע"י הר"ר אברהם הלל רייך שליט"א
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

PARSHAS NOACH

CONFRONTING OUR INNER DEMONS

Life is a journey - full of challenges. Learning ways to deal with these challenges helps us develop our personalities and lead healthy and productive lives.

We need a clear head, a positive attitude and the love and support of our families in order to confront life's curveballs.

Some of us have other methods. The use of alcohol, in many cases started by drinking a Lechaim, can lead to serious addiction. Looking for relief in a bottle, is not the "Jewish way", and certainly not a healthy way of dealing with our challenges. When taken to an extreme it can be dangerous and even life threatening.

Attending some simchas, it may seem as if the jury is still out on this question, but one call to a Rov will undoubtedly confirm that excessive drinking is not an appropriate way to celebrate.

Even though AA (alcoholics anonymous) meetings have their share of Orthodox Jews, I fear that the overwhelming majority of alcoholics and potential alcoholics in our community are still in denial ("I just partake on Shabbos and Yomtov").

The wives of these alcoholics are the ones who have to deal with so much pain and embarrassment, when their husbands come home from the Kid-dush club unable to complete the meal without becoming sick and promptly fall asleep.

Woe to the young eyes that must gaze upon such behaviors. And double woe to the fathers that think it's fun to give their young children liquor!

There is one question we must all ask ourselves, how can the next generation absorb this without paying a heavy cost, psychologically?

Hakol Modim, everyone agrees that it is a problem.

It's also time to confront it.

There are many other addictions in our community. Perhaps we will address them in the future. For now, the race for the best single malt scotch, the strongest whiskey and the role they play in promoting unsafe drinking amongst our children and ourselves, must be recognized- if it is to be curtailed.

Yes it's true, not everyone who consumes alcohol becomes an alcohol-

ic.. But most drinkers that drink too much- are hiding a social problem and need to confront this fact- lest they fall swiftly into the sad group of those for whom drinking becomes a constant struggle.

Lest we assume that alcohol is so much a part of our culture that drinking in abundance is condonable or even laudable, let's hear what The Vorka Rov R' Yitzchok Kalish (1779-1848)

One of the early Chasidic luminaries had to say about this problem.

Rashi tells us that Noach was described as "a Tzaddik in his time", because there are two ways of judging him, historically. Some held that Noach was so righteous that he would have been a tzaddik in any generation (Yesh Dorshim oso leshvach- Noach was a phenomenal tzaddik) and others held that only in his lowly generation was he considered a great tzaddik (yesh dorshim oso l'gnai- some take a dim view of Noachs righteousness). The Vorka Rov uses a play on words to convey some mussar. "Yesh"..in hebrew stands for yayin vesheichar- alcoholic beverages. The Rov takes a stand- To make a lechaim (one) for a friend..is okay in moderation..leshvach..(ok) but Ve- Yeish..to add another Lechaim and another.. In other words to drink too much.. That is l'gnai.. To be frowned upon.

We are living in a land of plenty KeH, and our tastes for luxury are only growing. Homes, cars, clothes and vacations, we want them all. Even though our mosdos are struggling, \$100 a pound meat continues to be sold in some supermarkets in Brooklyn. Where liquor is sold, good scotch is way north of 300 dollars a bottle.. and there are takers galore. We want the best- we deserve it- we earned it.. let us spend it.

A luxurious lifestyle inevitably involves good wine and alcohol and unfortunately other addictions may follow. We would do well to take a good hard look into the mirror of our souls and be honest about what is important to us. If raising a healthy family is a priority and it surely must be for every one of us- we must curtail the wanton pursuit of luxuries, overdrinking and other behaviors that often accompany these types of lifestyles. Drinking is dangerous, unhealthy and proven to cause disease.

Please pay heed to these words, whether you are young or old- they can save your life.

Good Shabbos!

כתוב בתורה הקדושה בפ' נח [פרק ז' פסוק ב'] "מכל הבהמה הטהורה" וכו' ופרש"י דהבהמה הטהורה היינו מי שעתידיה להיות טהורה בתורת ישראל, ומכאן שנה למד תורה עיי"ש. והקשו בזה המפרשים מסנהדרין (נט). בנכרי שעסק בתורה חייב מיתה? ובספר גור ארי' כתב לתרץ דהלא מפורש בסוגיא שם שהטעם משום דהתורה מורשה לישראל ומאורסת לישראל, ונכרי העוסק בתורה הרי הוא גוזל מישראל וכאילו בא על נערה המאורסה, אשר זהו שייך רק אחר שניתנה תורה לישראל למורשה אך קודם שניתנה לישראל שרי עיי"ש.

ועי"ל בזה ע"פ איך שלמד בשו"ת מעשה איש [יו"ד סי' ז] דהרי המהרש"א חגיגה (יג).

ושאיסור לימוד תורה לעכו"ם היינו דווקא בעיון וביסודות התורה אבל סתם שפי הוי. ולפי"ז מיושב מש"כ רש"י "נח למד תורה" ולא כתב "נח עסק בתורה" והיינו שבלימוד הך סגי אפי' לעכו"ם ללמוד וא"ש.

ועי"ל לפמש"כ במהרצ"ח סוטה (לה): ובשו"ת של מהר"י אסאד ביהודה יעלה [ח"א סי' קל"ו] דמותר ללמד לנכרי תורה שבכתב כמו שהארכתי כבר בזה ודו"ק.

וצ"ע מהא דיומא (כח): דחזינן שהאבות למדו תורה ויגעו בה ולא היה זה מין לימוד סתם אלא עסק ויגיעה, וראי' לזה יש להוכיח ממש"כ (שם) יצחק יושב בשיבה הוה דכתיב ויהיה כי זקן יצחק עיי"ש, ופי' הריטב"א ואין זקן אלא זה שקנה חכמה, ואיכא למידק והא בסיפיה כתיב "ותכהין עיניו מראות" וביעקב כתיב כבדו מזוקן הא כתיב "ולא יוכל לראות" אלמא זקנה ברוב ימים משתעי קרא? וי"ל דחס ושלום דמשום רוב ימים כבדו עיניהם, דהא כתיב "וקוי ה' יחליפו כח", אלא אדרבה מרוב רגילותם בשיבה ותושיה שמתשת כחו של אדם כבדו עיניהם לא יכלו לראות ובשבחם בא הכתוב ולא כנגותם עכ"ל. וחזינן אדרבה שהיה זה עסק רציני עכ"כ שתשש כוחם משום שיגעו בתורה, כדאייתא סנהדרין (כו): שתורה נקראת "תושיה" שמתשת כוחו של אדם. ועי"כ שהם יגעו בתורה - דהא יעקב הוא עמוד התורה שעמל בה כ"כ, וא"כ הדרן קושיין לדוכתין הא היו בן נח ואסור?

וי"ל בזה ע"פ מש"כ הגר"ח סטנצל [סי' תל"ו] שמה ששמרו האבות את השבת ועסקו בתורה משום שלא היה להם הך איסור דגוי ששבת וגוי שעסק בתורה, ממש"כ הר"מ [פ"י מלכים ה"ט] עכו"ם ששבת אפי' ביום מימות החול, אם עשאו לעצמו כמו שבת חייב מיתה, ואי"צ לומר אם עשה מועד לעצמו, כללו של דבר אין מוכיחין אותן לחדש דת ולעשות מצוות לעצמן מדעתו, אלא או יהיה גר צדק ויקבל כל המצות או יעמוד בתורתו ולא יוסיף ולא יגרע עיי"ש, וכיון שדבר האיסור הוא לחדש דת, הרי שאצל האבות לא היתה זו דת מיוחדת, כיון שהיו כבר ישראל, אף שעדיין לא הצטוו, והיינו מחמת שכבר מלו, ומאז שמלו היה להם דין ישראל, ולא סתם ב"ג וזהו נפ"מ בין האבות לנח עיי"ש וא"ש ודו"ק.

ולא באתי אלא להעיר
דוד יהודה פייירסטון





RABBI REISMAN

**OLAM HABBAAH IS
A GUTTA ZACH
BEHIND THE SONG**

I would like to share with you something that once happened here in the Yeshiva on Simchas Torah, something quite interesting.

We were dancing here during the Hakafos and the boys were singing the well known song Olam Habbah is a Gutta Zach, Leren Torah is a Besser Zach... During the Hakafos the boys in their singing were Meshane a bit in the language of the song. Rav Belsky Zt"l stopped the Hakafos, he held up his hand and asked everyone to stop.

He told us the story behind the song. The song is well known but I had never heard the story behind the song. This is something that Rav Belsky said B'sheim Rav Yaakov Kaminetsky.

He said the GRA passed away on Chol Hamoed Sukkos. When the GRA passed away (in 1797) on Chol Hamoed Sukkos his

Talmidim were naturally in Aveilos and were very sad. So when Simchas Torah came they were not in the mood to dance. Rav Chaim Volozhiner (1749 - 1821) got up and said to them Olam Habbah is a Gutta Zach, that Olam Habbah is a good thing. Meaning that the GRA is in Olam Habbah, we can dance because the GRA is in a good place. The Talmidim responded Ober Leren Torah is a Besser Zach, meaning learning Torah is better than Olam Habbah. Someone who is in this world and is able to learn Torah is better and therefore, there is a reason for sadness.

The Chaburah was quiet for awhile and Rav Chaim Voloziner thought about it and then he said it is true Leren Torah is a Besser Zach, Zal Leren Torah Nach and Nach, we have to keep on learning Torah. But still Olam Habbah is a Gutta Zach. Olam Habbah is still a good thing. The GRA is still in a good place and it is still a time that we can dance. That was the origin of this song. They made a song out of it, celebrated it, singing those words.

In Yeshiva the boys were dancing and singing the last stanza Leren Torah Nach and Nach, and then instead of ending Olam Habbah is a Gutta Zach they sang Leren Torah Nach and Nach Un Nach and Nach, yet more, which is beautiful. However, Rav Belsky said if you want to keep to the history of the song it has to end with Olam Habbah is a Gutta Zach. That was Rav Chaim Voloziner's point.

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What is Achrayos - Responsibility

Rabbi Ephraim Shapiro

Let me share with you an example of someone who epitomized the virtue of *achrayos*. The year was 1955 in Boro Park, New York. Chaim Schwartz who had survived the flames of the Holocaust had made his way over to America, yet without his family. His wife and children had unfortunately not made it out. While Mr. Schwartz was understandably heartbroken, every day one fellow Jew would warmly greet him and extend a hearty “Shalom aleichem!” Giving Mr. Schwartz encouragement and support, life moved on slowly but with the prospective hope of rebuilding a new future.

One day, the man said to Mr. Schwartz, “I am giving you a *beracha* that you should



remarry and have a daughter, and I will dance at the wedding. You have a long life ahead of you. Don't give up!” Although Mr. Schwartz had his doubts about how significantly life could improve given his present situation, the words of this man nevertheless rang in his ears.

And sure enough, as the man had said, Mr. Schwartz went on to remarry. And indeed, he had a daughter.

When the daughter was ten years old, the world experienced the loss of one of the greatest Torah leaders of the time, Rav Aharon Kotler zt”l. Why that meant anything to Mr. Schwartz and his family was because the “man” who had uplifted the spirits of Mr. Schwartz and provided him with hope and determination was none other than Rav Aharon Kotler.

Ten years later, Mr. Schwartz's daughter met a wonderful boy who she planned on marrying. And so, the wedding date was set as the families prepared for the exciting and momentous day to arrive.

As the wedding celebrations and dancing began, shortly thereafter in walked Rav Shneur Kotler zt”l, son of Rav Aharon. He was already an older man at the time, yet that did not deter him from grabbing hold of the father and *chassan* and energetically dancing full of joy and enthusiasm.

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While the father was certainly thrilled to have the great Rav Shneur at the wedding, he could only wonder why in fact he had made the extra effort to attend. “Rebbe,” Mr. Schwartz said, “it’s so nice that you came. Thank you so much. If you don’t mind me asking, though, why did you go out of your way to be here?”

“I am here for a very good reason,” replied Rav Shneur. “When my father was on his deathbed ten years ago, he called me over and said, ‘There is a man named Chaim Schwartz who lives in Boro Park and has a daughter who is now ten years old. I want you to watch over this man and his family. After he came to America, I promised him that he would get married, have a daughter and I would dance at her wedding. Yet, clearly, I will be unable to attend the wedding. And so, I would like you to go in my stead.’”

With Rav Shneur looking ever so gently at the father, he said, “That is why I am here. I am here wishing you and your family a Mazel Tov along with the blessings of my father.”

That is *achrayos*. That is what it means to personally look after a fellow Jew and view him as your brother who you care for under all circumstances. Just imagine what Rav Aharon Kotler had on his mind during his last moments in this world: a fellow Jew.

We all can lead lives where we show the same responsibility and compassion for every member of Klal Yisrael. It all begins with looking beyond ourselves and peering into the heart of another Jew and saying, “He is my brother and I am here to help.”

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RAINBOWS

Reasons and Brachos

Adapted from an article by
Rabbi Yirmiyohu Kaganoff

INTRODUCTION

An entire chapter of Shulchan Aruch is devoted to two short brochos, one recited when one sees a rainbow, and one called birkas hachamah, which we recite only once every 28 years. Both of these brochos are included under the general category called birchos ha're'iyah, brochos recited upon seeing specific things, whose halachos are spread across nine chapters of Shulchan Aruch (Orach Chayim, from chapter 221-229).

Since the next recital of birkas hachamah will not occur until 2037, and the brocha on the rainbow is based in this week's parsha, we will discuss the latter brocha. The common text that we recite for this brocha is, "Boruch Attah Hashem Elokeinu Melech Ha'olam Zocheir habris ve'ne'eman bivriso vekayom bema'amaro," "Blessed are You, Hashem our G-d, King of the Universe, Who remembers the covenant, is trustworthy in His covenant and fulfills His word." It should be noted that the version quoted by the Shulchan Aruch (Orach Chayim 229:1) has a slight difference – it is missing a vov before the word "ne'eman."

UNUSUAL BROCHA

Isn't this a strange text for a brocha referring to Hashem? In what other brocha do we discuss Hashem's trustworthiness and memory?

The answer is that the world is full of evil people who could be the cause for its destruction. The reason that the world is not destroyed is because Hashem promised Noach that He would not put an end to it. The additional words, that "He... fulfills His word," are because, as we will soon see, the Torah does not mention that there was any promise or oath — simply Hashem's declaration to Noach (Avudraham, page 187).

"I have placed My rainbow in the clouds, and it will provide a sign of a covenant between Me and between the earth. And it should be, when I place a cloud over the earth and the rainbow becomes visible in the cloud. I will then remember My covenant that is between Me and you and all living creatures, and the water will never become a flood to destroy all flesh. When the rainbow is in the cloud, I will see it and remember the eternal covenant between G-d and between all living creatures on the earth" (Bereishis, 9:11-16).

THE DREAMS YOU DARE TO DREAM

Seeing a rainbow should evoke mixed feelings in us. On the one hand, it is a beautiful phenomenon of nature that truly demonstrates the nifla'os haBorei, Hashem's won-



drous Creation.

On the other hand, the rainbow also demonstrates Hashem's covenant that He will never again bring a flood to destroy life on earth. Yet, seeing the rainbow implies that the covenant is necessary to avoid that destruction. This is not very reassuring about the state of mankind's behavior and Hashem's justified wrath. For this reason, in the era of the Gemara, it was a source of pride for one to have lived in a generation when a rainbow never appeared (Kesubos 77b)!

Indeed, the Shulchan Aruch concludes the laws of reciting the brocha on the rainbow with the following: "And it is prohibited to gaze at it (the rainbow) more than necessary." The Gemara (Chagigah 16a) reports that gazing at the rainbow is bad for one's eyes.

As a matter of fact, the rishonim ask this question: How can one look at the rainbow to recite the brocha, if gazing at it is harmful? They answer that it is only harmful to gaze at a rainbow, but not to notice it or glance at it. Thus, when noticing it, one should recite the brocha, but not look at it again afterwards (Rosh, cited by Avudraham).

REALLY DO COME TRUE Let us now examine this further: Should you call someone's attention to the fact that there is a rainbow? Are you supposed to look for a rainbow?

The Chayei Odom (Klal 63:4) mentions, "I saw in a work, whose name I no longer remember, that one should not tell someone else that he saw a rainbow, since this is disparaging information." The Mishnah Berurah and the Kaf Hachayim both quote this Chayei Odom. The question is that we usually assume that we are allowed to share bad



news, for example, so that people know to attend a funeral or to make a shiva visit. Why not tell people about a rainbow, so that they can recite the brocha?

The answer appears to be that although the news of someone's passing is something not good, it is not disparaging regarding anyone. However, the appearance of the rainbow is understood to demonstrate that Hashem is telling us that He is keeping His deal not to destroy the world with a flood. This statement has highly negative connotations for the entire world's level of ethics and morality, and we want to avoid implying anything disparaging.

An alternative, similar explanation that I once heard is that one should not call attention to the rainbow, since it might make them dejected to see how wretched and undeserving the world is.

SKIES ARE BLUE A question relative to these verses is raised by the rishonim. The pesukim imply that the rainbow was created after the mabul, as a covenant. Indeed, the Ibn Ezra explains the verse this way, disputing an earlier interpretation of the posuk from Rav Saadiya Gaon. However, scientifically, if the correct factors of moisture in the air and sunlight exist, the resultant refraction of light causes a rainbow, which means that the factors causing the rainbow existed from Creation and not only after the mabul. This question was already asked by the Ramban in his commentary,

The Ramban proceeds to explain that the rainbow, indeed, existed since Creation, but now, after the mabul, it became the testimony to the covenant. In other words, an already existing item now assumed a role as a testament and reminder to an agreement or covenant. The Ramban

demonstrates that there are many other examples of this in Chumash.

SOMEWHERE OVER THE RAINBOW

At this point, let us discuss another question: "How much of a rainbow must one see to recite a brocha?"

Strangely enough, this question is not discussed by any of the standard, early authorities. The Mishnah Berurah, in his Biur Halacha commentary, does raise this question, stating that there are no halachic sources that clarify whether one recites the brocha only when he sees the entire arch of a rainbow, which is a 180 degree arc, or even if one sees only a small section.

DREAMS REALLY DO COME TRUE

Among the things one sees that require a birchas ha're'iyah, some require a brocha only when one has not seen them in the last thirty days, such as the brochos on magnificent mountains and seas, or the brochos upon seeing destroyed cities of Israel. There are also brochos that are recited more frequently, should the occasion present itself, such as the brocha recited when seeing lightning. The halacha is that, once the storm clears, should one see lightning accompanying a new thunderstorm, one recites the brocha again. What is the halacha regarding a rainbow? In the event that a new rainbow is the result of a different rainstorm, should one recite a new brocha? The halachic conclusion of the authorities is that one does (Shaarei Teshuvah 229:1 and other acharonim.).

A LAND THAT I HEARD OF ONCE

Another question:: Does one recite the brocha only if one sees a rainbow after a storm? What is the halacha if one saw a rainbow elsewhere, such as at Niagara Falls does one recite a brocha? The wording of the posuk, the Gemara and the poskim implies that the brocha is recited only when the rainbow appears in the clouds, related to a storm. Thus, there should be no brocha recited on a rainbow from any other source.

CONCLUSION One of the understood messages of the rainbow is that it points upward, whereas the archer's bow, which is a weapon, is always bent in the direction of its target. Thus, one of the symbolisms of the rainbow is that Hashem is pointing the potential weapon in the wrong direction, rendering it useless.

Rav Hirsch, in his beautiful explanation of Tehillim 75, notes that Asaf prophesies the end of warfare, when man's weapons will become useless. Thus, our major hope is that man lose interest in his ability and his incentive for all warfare, and allow for the teaching of Hashem to permeate the earth. This fulfills the famous words of the prophet Yeshayohu (2:4) and echoed by Michah (4:3), Vechitesu charvosam le'itim vachanisoseihem lemazmeiros. Lo yisa goy el goy cherev velo yilmedu od milchamah, "They shall beat their swords into plowshares and their spears into pruning forks. No nation will raise a sword against another, and they will no longer learn warfare."

THE POWER OF TEFILA

Rabbi Ahron Bialistutzky zt”l heard the following story from the Chofetz Chaim.

In Galicia, there was a custom that the Yidden would gather together and recite Tehillim before davening Maariv on Motzoi Shabbos. One Motzei Shabbos one of the people of the city walked into shul, and he noticed a friend of his saying Tehillim with great dveikus (emotion) in the corner of the room. When he saw that, it inspired him to do the same, and he began to recite Tehillim with emotion and feeling. The 2 of them cried and davened without knowing what the other was davening for.

After they finished davening Maariv, the second friend turned to the first friend and asked him why he was davening with such feeling. He answered, "I have a daughter who is of marriageable age, & I don't have enough money to marry her off, so she sits at home & I can't help her. During the week, I am not home, so her pain doesn't stare me in the eye. Yet on Shabbos, I am home, & I see her pain all day. Therefore, I came to beg the Creator that He should save me from my troubles." When his friend heard what he said, he replied, "Listen, I have a son who is a Yirei Shomayim and a master of good character traits. I also don't have money. Come, let's make a shidduch!" And so it was, their children married, and they had – sons who became Gedolei Yisroel.

Young woman was told that she was never going to have children. From that day on she decided to daven every single day that she should merit having children. Now, years later, she is married with a four children - all because she believed in .koach (power) of tefilah.

THE DEBRICINER ROV & THE UNHAPPY COUPLE

Rabbi Mordechai Twerski related that he once met up with family members of the Debriciner Rov, O”BM, and they shared with him the following incident.

They went to the grave site of their holy relative, the Debriciner Rov and saw a youngish couple praying. Not recognizing them as family members they were curious as to why this couple was there. They asked them what it was that brought them to this place. The couple told the following story:

“22 years ago we were young kids who got married to each other. After a short while it became clear to us that we didn't know what we were doing together. Every day was a different disagreement and another fight. We were not getting along at all. “After trying and trying we were thinking about divorce. My wife was expecting, so we stayed together in the meantime. Having a child did not make married life easier – it complicated matters. We decided it was time to get divorced.

We didn't know exactly how to go about getting a Jewish divorce, so we went to the Debriciner Rov. “After hearing about our struggles in marriage he agreed to help us with the divorce. He instructed us to come

back the next day and to bring our son. We thought this was part of the process. When we came back the next day with our son, he asked to see the child. He motioned that we hand him over. We did. “He sat with the child, a little baby, in front of us, and he spoke to the child, stroking him affectionately all the while. “From this day forth your life is going to be very difficult,” he began. “You will be bounced from house to house. You'll spend one Shabbos with your mother and another Shabbos with your father. Most of the kids in school won't understand your situation. They might not be eager to play by your broken home. Growing up as a happy child will be a steep challenge for you. “Getting married will be difficult as well. It is not your fault. This is the lot that has been handed you. I want you to know that you will need extraordinary strength and courage and tremendous help from heaven to attain a normal life.” “After his little talk with the child he handed the baby back to us.

We were both crying. We looked up at each other and decided then and there, for the sake of the child, to give it another try. That was twenty years ago we had that encounter with the Debriciner Rov. We eventually worked out our differences. We are now happily married, Baruch Hashem. Tonight, that child, our son is getting married and we wanted to come here today to express our deep feelings of gratitude to the Rav.”



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UFARATZTAH

The Baal Shem Tov said that the Mabul waters represent the worries of parnasah in a person's life. What is the eitzah when you feel that the worries of Parnasah are racing like waters in your mind: Bo El Hateivah. Teivah means "ark". The word Teivah in hebrew also means "word". The solution is to go in to the letters and words of Torah.



In Hayom Yom, Tishrei 28, it says it in a positive way, quoting the pasuk: "Im Bechukoisai Taileichu" - If you go in my statutes... I will give your rains in their season..." Torah-study and mitzvos-observance are the wedding-ring with which G-d betrothed Yisrael and obligated Himself to provide them with sustenance and livelihood.

JOKES

Yawning All Day

A bicycle rolls into the doctor's office.

It says, "Doc, you gotta help me! I can't keep from yawning all day long."

The doctor says, "Well, I think it's because you're two tired."

Doctors On Strike

Doctors at a hospital in Brooklyn, New York have gone on strike!

Hospital officials say they will find out what the doctors' demands are as soon as they can get a pharmacist over there to read the picket signs.

Doctor told me I was going deaf

Three years ago my doctor told me I was going deaf... I haven't heard from him since

The results of your bold test

Doctor: "The results of your bold test have come in."
"You mean blood test?"
"Hm, must be a Type-O."

Have You Seen A Doctor?

Patient: Nurse, I keep seeing spots in front of my eyes.
Nurse: Have you seen a doctor?
Patient: No, just spots.

Is She Feeling Any Better?

Doctor: Nurse, how is that little girl doing who swallowed ten quarters last night?
Nurse: No change yet.

Visions Of The Future

A man went to the doctor and said: "Doctor, I keep having visions of the future."
"When did these start?"
"Next Thursday."

A Pint of Less

A customer walked into a bar and said, "I'll have a pint of less, please."
"Less?" queried the bartender. "What's that?"
"I don't know either," said the customer, "but my doctor told me to drink less."

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RABBI NACHUM SCHEINER

ROSH KOLLEL

SPOTLIGHT ON YESHIVAS BEIN HAZMANIM SUKOS 5780

OUR 17TH SEASON!

Some people associate Bein Hazmanim with having fun and relaxing, but whoever had the opportunity to pass by our full house of Yeshivas Bein Hazmanim, gained a new perspective of what Bein Hazmanim is all about! Throughout the last few weeks, the melodious sounds of kol torah were reverberating every morning, including Chol Hamoed, with so many starting off their day with true Simchas Yom Tov.

In the spirit of 18Forshay, there was a beautiful blend of all types and stripes from across the spectrum of the community. What an inspiration to see bochurim and yungerleit from all walks of life joining forces, and sitting side by side – linked by their connection with our eternal Torah, which transcends all physical boundaries.

As in the past years, Yeshivas Bein Hazmanim started right after Yom Kippur, with breakfast and lunch being served, with Matan Schara B'tzida and many guest speakers.

YBH also had a new program this year, featuring Rabbi Asher Weis of Shaarei Torah, who gave a chabura each day on inyana d'yoma. Rabbi Weis is renowned for his clarity and wonderful shiurim, and is a great addition to YBH. Each day his group grew bigger nad bigger, as many more joined.

Some of the featured speakers were:

1. Thursday, Oct 10 – Rabbi Shmuel Aba Oshin, Rosh Yeshiva Gedola Eitz Chaim of Hillside. He discussed the topic of hidur mitzvah and a dry lulav. He also pointed out that the mitzvah of living in the sukah comes right after Yom Kipur, which helps a person hold onto the inspiration, living in Hashem's home.
2. Friday, Oct 11 – Rabbi Zev Smith, Magid Shiur Irgun Shiurei Torah.: Frumkeit verses Krumkeit – A Halachic Perspective. He emphasized the importance of not being “frum,” while stepping on other people's toes. He brought countless examples of gedolim who were vigilant in not having their chumros a cause of hurting others.
3. Sunday, Oct 13 – Rabbi Yitzchok Aba Lichtenstein, Rosh Yeshiva Torah Vadaas. He discussed the mitzvah of eating in the sukah on the first night, if it is a mitzvah of “eating in the Sukah” or a mitzvah of “living in the Sukah.”

4. Friday of Chol Hamoed, Oct 18 – Rabbi Daniel Coren, Maggid Shiur Bais Medrash Ohr Chaim: among other things, he discussed the opinion of the Bikurei Yaakov – that one can fulfill the mitzvah of shaking lulav next to the Beis Hamikdash – and the inyan of dancing on Sukos and Simchas Torah.

HOSHANAH RABA

The YBH program continued into the night of Hoshana Raba, with many learning through the entire night of Hoshana Raba, followed by Shacharis K'Vasikin and Breakfast.

Isru Chag, Wednesday, Oct 23 – Rabbi Lankry, Mara D'asra. His topic was ta'aseh v'lo min ha'asui, in regards to lulav and tzitzis. He also discussed how this concept is crucial to one's understanding the importance of serving Hashem actively and not just passively, always seizing the present moment to grow.

Thursday, Oct 24 – Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim of Wesley Hills. Rabbi Viener has become a highlight of the YBH, when he shares his vast treasure trove of knowledge on a variety of timely topics, focusing on questions that are related to bochurim. Some of the highlights were: when and how to give musar to others; campaigns for finishing shas; if one can go to places that one may see things that he shouldn't; smoking on yom tov; as well as many other timely questions.

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

UPCOMING PROGRAMS

And as the yom tov season comes to an end, Ohr Chaim's many other learning programs will once again be back in full swing.

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 Brochos.

Just in time for Daf Yomi starting Meseches Nida, the Night Kollel will be starting hilchos nidah. The Night Kollel is from 8:15-9:45, with Maariv, available both before and after.

For more information about any of these many exciting learning programs – including the Kollel Boker, Night Kollel, Sunday Morning Halacha Chabura, and much more – please contact Rabbi Nachum Scheiner @ 845 - 372 - 6618, or email to: Rabbisheiner@18forshay.com.



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SOURCES FOR DAVENING AT GRAVES OF TZADIKIM

Praying at the graves of great people has become quite common, and at first glance this would seem to be a blatant violation of the issur of “דורש אל המתים,” which forbids praying to the deceased. This is also mentioned in Shulchan Aruch (Y”D 179:13).

I would like to share some highlights of a recent shiur given at the Kolloel, on this topic. There are many sources in Chazal for davening at the graves of tzadikim and we will mention some of them.

1. When Kalev entered Eretz Yisroel – together with the other spies – to see how to best conquer the land, the pasuk states (Shelach 13:22): “וייעלו בנגב ויבא עד חברון” – They traveled south and he went to Chevron.” The Gemara (Sotah 34b) notes the change from plural to singular, and explains that this is to teach us that Kalev himself went to Chevron. He was concerned that he would be influenced by the negative perspective of the other spies, and went to pray at the Me’aras Hamachpeila – the cave where the forefathers are buried. The Gemara tells us that he came there and addressed them: “My fathers! Please pray for me that I do not stumble along with the other spies.” We see clearly that this is a good thing to do, and Kalev grabbed this opportunity to get their help.
2. Another source for going to graves is the Gemara in Taanis (16a). The Gemara discusses the fasting and other practices done when there was no rain. One of the things they did was going to a cemetery, so that the deceased should pray for us. Once again we see the importance placed on this practice. Indeed, Tosfos points out that this can be a

source for the custom to go to the cemetery on Tisha B’Av, which is also a communal fast day.

3. This concept is also mentioned in the Kinot (Kina 26): “אז בהלך ירמיהו: ... על קברי אבות” – the Kina describes how Yirmihu went to the graves of the Avos, and told them to daven for their children, and try to stop the destruction of the Beis hamikdash.
4. This concept is also mentioned in the Selichos of Taanis Esther: “תשבי שם אזור שק במתניו תחבשת, מהר והודיע ישיני מכפל אבות שלשת ... קום קרא אל אלקיך אולי יתעשת.” “Tishbi [Eliyahu Hanavi] put on sackcloth and went quickly to inform the three Avos, who were ‘sleeping in the Me’aras Hamachpeila. He told them: ‘get up and call out to Hashem, maybe He will change the decree!’ This is based on the Midrash that tells us what took place after the evil decree of Haman that all the Jews were to be annihilated was enacted. Eliyahu Hanavi went to the Avos to arouse them to pray for their descendants to be saved. This concept of going to graves is also mentioned in Shulchan Aruch – both in Hilchos Tisha B’Av and Erev Rosh Hashana.

IN SUMMARY

It is clear from the many sources quoted that the practice of praying at the graves of tzadikim is allowed, but we need to understand why there is no issur of דורש אל המתים – praying to the dead. To be continued...

KOLLEL TOPICS FOR THE UPCOMING ZMAN

Both the Night Kolloel and the Kolloel Boker are getting ready to start the new topic for this coming zman. The Kolloel Boker is starting Meseches Brochos a blatt a week, and the Night Kolloel will be covering yet another portion of Yoreh

De’ah, Hilchos Nidah. There will be featured shiurim coming up on these intriguing topics.

The Night Kolloel also has many other learning programs, including the following programs:

The Night Kolloel has a popular Daf Hashavua program, and is starting Meseches Moed Katan. There is a shiur Monday through Thursday from 8:15 to 8:45 p.m. in the Main Bais Medrash. This gives a person the option to really go through a Mesechta and know the Mesechta!

- The Night Kolloel has a Daf Yomi every night from: 8:45-9:45.
- The Night Kolloel has a nightly Mishnayos Shiur from 8:45-9:00.
- The Night Kolloel has a weekly shiur, Thursday night, 8:15-9:00, in the holy sefer “Zera Shimshon,” known to be mesugal for yeshuos and brachos.

To receive updates of upcoming shiurim, or to access any of Ohr Chaim’s previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

As the winter begins, now is the time to join one of our many learning programs and keep the momentum going. Come start off your day or end the day with some exciting and invigorating Torah learning.

Wishing you a Wonderful Shabbos,
Rabbi Nachum Scheiner

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Kolloel Boker

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7:00-8:00am
18 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

Beit Midrash Ohr Chaim, Night Kolloel, Yarchei Kallah, Bein Razmanim, Sovev Beinyan

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326 DAYS UNTIL UMAN

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Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL RABBI NACHUM SCHEINER ohrchaim18@gmail.com OR CALL 845-372-6618

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