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**SOMETHING TO THINK ABOUT**

**PIRKEI AVOT INTRODUCTION**

Mesechet (tractate) Avot discusses lessons and morals of the Sages from the time of the Mishna. The word Avot translates as Father; why do we not call them Sages? We are accustomed to the understanding that we have three fathers- Avraham, Yitzchok, and Yaakov, so why do we refer to the Sages of the Mishna, as fathers?

The tradition is to study the Mishnayot of Avot in the summer, as temptation in the months of summer is increased and we look to internalize these lessons to withstand the challenges. Should the individuals who live in the lower hemisphere of the world where the seasons are reversed, study Pirkei Avot during our winter which is their summer? Or should we follow the tradition regardless?

Pirkei Avot is situated in Shas in

the third of six categories of the oral Torah Law. Each category is comprised of many tractates. Pirkei Avot is more than halfway through Shas. The opening of Pirkei Avot shares the transmitting of the Torah, how it was passed down through the generations. Why would this important lesson be shared now, and not on the onset of the Oral Torah?

Meschat Avot is in the category of Shas called Nizikin-the laws of damages. Why is this the location to study moral behavior?

Rav Yehuda says: "One who wants to be pious should observe the matters of tractate Nezikin, so as to avoid causing damage to others. Rava said he should observe the matters of tractate Avot. And some say he should observe the matters of tractate Berachot". (Baba Kamma 30a)

We deduct from these words of the Talmud several things. Firstly, it is recognized by the Gemara that the name of the tractate is called Avot, although it does not say those words anywhere

in the Mishna itself. Generally, a tractate is called by words predominantly used in that mesechta. Why is this mesechta called Avot?

It seems both Rav Yehuda and Rava are saying the same thing, as Avot is in the tractate of Nezikin. Why does the gemara present it as two separate opinions?

Rav Yehudah and Rava understood that Avot is independent teaching from Nezikin, so why then, is it in the same Tractate?

The third opinion quoted for one to become pious, is that one should observe matters of Berachot. The Talmud teaches us on the verse "ועתה ישראל מה יהוה אלהיך שאל מעמך כי אם ליראה את יהוה ולעבדו בלבך ובכל נפשך" "And now Israel, what the Lord your God asks of you, that if you see the Lord your God, walk in all his ways and love him and worship the Lord your God with all your heart and with all your soul, keep the commandments

of the Lord and his statutes which I command today for your good." In Gemara Brochot, Rav Chaninah says "Everything is in the hands of Heaven except for fear of Heaven" This lesson is learned from the above verse. Additionally, the institution of reciting 100 blessings daily, is derived from the verse above so that we may instill inside of us, the fear of Heaven. It does not however, give us the means to become pious. How do we understand then, the discrepancies of these two views in the Talmud?

that makes sense as we are obligated to make 100 blessings a day and it was instituted so that we should obtain yirat shamayim that is what needed for sure to obtain Chasidus.

Tur shulchan Aruch

Rav MeBartanura

**AARON LANKRY**



**NEW MINYANIM ADDED:**

**EARLY MINYAN MINCHA FRIDAY**  
1:28, 2:30, 3:00, 3:30, 4:00

**SHABBOS ZMANIM**

CANDLE LIGHTING	7:06 PM
MINCHA 18 TENT	7:00 PM
MINCHA 18 MAIN	7:16 PM
MINCHA BAIS CHABAD	7:15 PM
SHKIYA	7:24 PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:46 AM
SHACHRIS 18 MAIN	8:00 AM
BUCHRIM MINYAN 20	9:00 AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:15 AM
SHACHRIS MAIN MINYAN 18 TENT	9:15 AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00 AM
<b>NEW SHACHRIS 18 MAIN</b>	<b>NEW 10:15 AM</b>
MINCHA	1:45 PM
PIRCHEI	2:00 PM
MINCHA - DAF YOMI	6:00 PM
PIRKEI AVOS 3&4	6:35 PM
MINCHA SHALOSH SEUDOS	7:05 PM
SHKIYA	7:23 PM
MARRIV	8:03 PM 18 TENT, 8:08 PM

**WEEKDAY ZMANIM**

SHACHRIS  
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:08 M 6:09 T 6:10 W 6:11 T 6:12 F 6:13

MINCHA & MARIV  
12 MINUTES BEFORE PLAG

S 5:47 M 5:46 T 5:44 W 5:43 T 5:41

MINCHA & MARIV  
12 MINUTES BEFORE SHKIA

S 7:07 M 7:06 T 7:04 W 7:02 T 7:01

**SEPTEMBER 06 - SEPTEMBER 11**

NEITZ IS 6:28 - 6:33  
PELAG IS 5:59 PM - 5:53 PM  
SHKIA IS 7:19 - 7:13 PM  
KRIYAS SHEMA  
MAGEN AVRAHAM  
9:05 - 9:07 AM  
GRA- BAAL HATANYA  
9:41 AM- 9:43 AM

Zmanim by our incredible Gabbi  
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July / August 2020

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**WEEKDAY MINYANIM**

שחרית	12 MIN	מנחה ומעריב	12 MIN
6:15 AM	20 Forshay ↑	12 MIN	18 Tent
6:30	22 Back Tent	12 MIN	20 Tent
6:45	18 Tent	12 MIN	18 Tent
7:00	18 Main	AT שקיעה	20 Tent
7:15	20 Tent	10 MIN	20 ↑
7:30	22 Back Tent	20 MIN	18 Tent
7:45	18 Tent	30 MIN	20 Tent
8:00	18 Main	40 MIN	20 ↑
8:15	20 Tent	50 MIN	18 Tent
8:30	22 Back Tent		
8:45	18 Tent		
9:00	18 Main	מעריב	At 2:25 * 18 Tent
9:15	20 Tent	At שקיעה *	18 Tent
9:30	22 Back Tent	10 MIN. AFTER שקיעה *	20 Tent
9:45	18 Tent	20 MIN. AFTER שקיעה *	20 ↑
10:00	18 Main	30 MIN. AFTER שקיעה *	18 Tent
10:15	20 Tent	40 MIN. AFTER שקיעה *	20 Tent
10:30	22 Back Tent	50 MIN. AFTER שקיעה *	20 ↑
10:45	18 Tent	60 MIN. AFTER שקיעה *	18 Tent
11:00	18 Main	9:15	18 Tent
11:15	20 Tent	9:30	18 Tent
11:30	22 Back Tent	9:45	18 ↓
11:45	18 Tent	10:00	18 ↓
12:00pm	18 Main	10:15	18 ↓
	20 Tent	10:30	18 ↓
		10:45	18 ↓
		11:00	18 ↓
		11:15	18 ↓
		11:30	18 ↓
		11:45	18 ↓
		12:00am	18 ↓
		12:15	18 ↓
		12:30	18 ↓
		12:45	18 ↓

↑ Upstairs  
↓ Main Floor

מנחה 18 ↓  
מנחה גדולה - (between 1:28-1:32)

1:45 2:45 3:45 4:45 5:45 6:45 7:45  
2:00 3:00 4:00 5:00 6:00 7:00 8:00  
2:15 3:15 4:15 5:15 6:15 7:15 8:15  
2:30 3:30 4:30 5:30 6:30 7:30

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MINCHA	5:40	PLAG	6:02
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# PARSHAS KI SAVO

## THE LESSON OF BIKURIM: TRUE SIMCHA



RABBI COREN

This week's Parsha begins with the mitzva of Bikurim. The Sifre Midrash tell us that if we keep this mitzva we will merit entering Eretz Yisrael. We learn from this that only by living in Israel are we allowed to partake of the mitzvah of Bikurim. But there is an obvious problem: the mitzva applied only upon entering the land, following 14 years of engaging our enemies and resulting in the division of the land. So in what way did Bnei Yisrael merit the land to begin with??

One of the answers is that it isn't the mitzva per se but rather the source and essence of the mitzvah. As the Chinuch points out, the basis and foundation of all mitzvos-- including the mitzva of Bikurim--is not the act itself but more importantly it is the message and spiritual transformation that we must experience by partaking in the mitzva. So what is the message of Bikurim?

The answer is written explicitly in the passuk **וְשִׂמְחָה בְּכָל הַטוֹב** -- be happy with all the good. This is a powerful message and on careful exploration one can follow this theme which runs throughout the Parsha beginning with Bikurim and followed by **וְיָדוּי מֵעֵשֶׂר** which is basically a confirmation or declaration (usually translated as confession but see the Malbim who explains this word **וְיָדוּי**) of one section of the viduy which is our acceptance of the obligation of Bikurim.

The zenith of the Bikurim service is then found in the middle of the dreadful Tochacha: **אֲחַת עֲבָדָת אֵת אֶלּוּקִים בְּשִׂמְחָה בְּטוֹב לִבְךָ מֵרַב כִּי**. Rashi explains that throughout our history, the source of tragedies has been our lack of appreciation and contentment even when life was good. This absence of satisfaction is alarming especially living in a generation like ours where despite having so much of everything we find it harder and harder to satisfy ourselves and our children.

We all know people (ourselves included) that focus on what isn't good, what is missing at the Shabbas table or at the simcha and then there are others that focus on the positive. Perhaps gratitude for life comes easier for some but at the end

of the day we all have a choice. We can choose to focus our minds on the negative or the affirmative. We also must realize that the more difficult it is to accept the life we have been given, the more the reward we will receive. Our adversity and misfortune should encourage us to strive harder and accomplish more.

It's interesting that the passuk quoted above personifies that of the famous Chofetz Chaim-- **מִי אֹהֵב יָמִים לְרֵאוֹת טוֹב** --but it's worth looking at the end of the passuk as well-- **הָאִישׁ הַחֹפֵץ חַיִּים**. This seems to be the response to the posed question: Who wants life? Who wants to really live life to the fullest? The answer to these queries comes right after the question-- **אֹהֵב יָמִים לְרֵאוֹת טוֹב** -- someone who loves the days-- because each day is another opportunity to experience the good.

How do we work on this middah of appreciation and really capture its true pleasures? I think we could find the answer in the viduy where we say **עָשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתָנִי** --I did all that you commanded me. Rashi makes a striking statement: **וְשִׂמְחָתִי בּו** --I was happy and I made others happy.

I wish to humbly say that perhaps we must work to achieve this middah by training ourselves to look outward as well as inward, i.e. not just thinking about our own fulfillment but making certain that others are contented. We don't always manage to do all that Hashem wants us to do and this deficiency stymies our ability to reach true pleasure and happiness. The Torah is teaching us that if we wish to experience simcha in its fullest, we must help others to do so as well.

This concept is validated by an amazing statement from Reb Moshe z"l who said that it's easier to say **אֲשַׁמְנוּ** --the regular viduy-- then to say **וְיָדוּי מֵעֵשֶׂר** in the **וְיָדוּי מֵעֵשֶׂר**. To truly fulfill Hashem's will we need to think about others.

I think this conflict is a never ending one (see Piskai Teshuvos in the beginning of Orach Chaim that this is a constant mitzva) and it's up to us to win the battle by utilizing as many moments as possible throughout our lives to focus on all the

blessings we receive. Hashem will then reverse his punishment by returning the abundance he has taken away and we can once again experience His beneficence. Moreover, the more we focus on ensuring the well-being of others, the higher our own level of true contentment will be.

Let me repeat the famous Coren story that illustrates this point so well. It took place quite a few years back when two of my boys were about 6 and 4 years old. One of them was rummaging through the freezer after Shabbas and found one last Amnon frozen pizza. We all know how good that tastes--hot pizza Motzai Shabbas. (See Gemara Shabbas **פַּת חֲמֵה מְלֻגְמֵי** hot bread after Shabbas heals a person.)The problem was that there were two boys eyeing the one piece. One of the boys lifted it up and made a kinyan; it was now his and the other boy's eyes welled up with disappointment. Luckily, Hashem gave me words of inspiration and I turned to the boy holding the pizza and said, "The pleasure of eating that piece of pizza is great but there is an even greater pleasure that you can experience. Do you know what that is?" When he replied, "No," I told him, "The great pleasure is sharing. If you share your pizza with your brother you will have even more enjoyment." Surprisingly my words worked and he cut the piece in half and handed one over to his brother. Kids intuitively know what's right. As adults, we are instinctively aware of the truth but our personal desires often mask proper behavior and convince us of the benefits of being selfish. All we need to remember is **וְשִׂמְחָתִי וְשִׂמְחַתֵּי** --rejoice with others. This will change our lives and is a perfect preparation for Rosh Hashana where crowning Hashem certainly cannot be accomplished unless we are a united nation.

As the Vilna Gaon tells us, the blowing of the shofar should be one of our most elevated and joyous mitzvos because the each call of the shofar pronounces the crowning our father as the king of the world.

Shabbat Shalom

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RABBI YY JACOBSON

## Are You a Jealous Person?

### Why Envy is Ignorance

The tenth and final of the Ten Commandments recorded in the Torah reads: "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and anything that belongs to your neighbor." (Deuteronomy 5:17; Exodus 20:14).

The structure of the verse seems strange. In the beginning, the Bible specifies seven things we should not covet: "You shall not covet your neighbor's wife; you shall not covet your neighbor's home, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey." But then, at the conclusion of the verse, the Bible states: "And anything that belongs to your neighbor." Why the unnecessary redundancy? Why not just state at the onset "You shall not covet anything that belongs to your neighbor," which would include all of the specifics? And if the Torah does not want to rely on generalizations and wishes to specify details, why does it specify only a few items and then anyhow revert to a generalization, "And anything that belongs to your neighbor?"

#### A Holistic Story

In Hebrew, the word employed for "anything" and "everything" is identical, "Kol." Hence, the above verse can also be translated as, "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and everything that belongs to your neighbor." By concluding the verse with these words, the Torah is not

just instructing us not to covet anything of our neighbor, but also helping us achieve this difficult state of consciousness.

How could you demand from a person not to be jealous? When I walk into your home and observe your living conditions, your cars, your bank accounts, and your general life style, how could I not become envious?

The answer is, "Do not covet everything that belongs to your neighbor." What the Torah is intimating is that it is indeed easy to envy the home and spouse of your neighbor, his servants, his ox and donkey; yet the question you have to ask yourself is, do you covet "everything that belongs to your neighbor?" Are you prepared to assume his or her life completely? To actually become him?

You cannot see life as myriads of disjointed events and experiences. You can't pluck out one aspect of somebody's life and state "I wish I could have had his (or her) marriage, his home, his career, his money..." Life is a holistic and integrated experience. Each life, with its blessings and challenges, with

its obstacles and opportunities, constitutes a single story, a narrative that begins with birth and ends with death. Every experience in our life represents one chapter of our singular, unique story and we do not have the luxury to pluck out a chapter from someone's story without embracing their entire life-journey.

When you isolate one or a few aspects of someone else's life, it is natural to become envious. But when you become aware of "everything that belongs to your neighbor," your perception is altered. Do you really want to acquire everything that is going on in his or her life?



## BIKURIM DURING SHMITTAH

The Torah tells us in Devarim 26:1,2 that when you enter Eretz Yisroel you should bring the first ripened fruit as a gift to Hashem. This comes right after the parsha of mechiyas Amalek. The reason they are right next to each other is because a person knocks out the machshova of gaaveh by bringing bikurim where one might think that kochi ve'otzem yadi brought him all this wealth; nevertheless, he goes and takes the first fruit that is ripened and brings it up to Yerushalayim. That is pshat in the posuk terumas yadcha, which is referring to bikurim. By bringing bikurim we raise our hands up to show that we are not the cause of all the wealth, but it is rather Hashem who is the source of our blessings. This counteracts the koach of Amalek, which is the gematria of "Ram- gaava. Moshe lifted his hands when Klal Yisroel started winning because he got them to understand that it is not their own hands fighting a war, but rather Hashem making them win.

What happens in a year of Shmitta, where all the fruits are hefker; do we still have the mitzvah of bikurim? Rashi in Shmos 23:19 says that even during shmitta one has to bring bikurim. The Maharal says this must be a mistake, since it is not possible to say "the fruits you gave me." The Ohr Hachaim also says that bikurim applies only during the six non-shmitta years.

The Minchas Chinuch argues with the position of the Ohr Hachaim and says that from both Rashi and the Rambam it is mashma that a person is chayev to bring bikurim even during shmitta. The Shailos Utshuvos Avnei Neizer says that one is pattur from bikurim during shmitta. The Maharam Shik in Mitzvah 91 wants to explain the machlokes whether or not one is required to bring bikurim during shmitta based on another machlokes between the Bais Yosef and the Maharit. Are the fruits of shmitta automatically hefker, or is it part of the mitzvah that the owner is mafkir it? The Bais Yosef holds that the fruits of shmitta belong to the owner, he just has a requirement to be mafkir it. Based on this shitta, one could bring bikurim and say thanks for the fruits that were given to me, whereas according to the Maharit, where the shmitta fruit are automatically hefker, then there would be no possibility of being required to bring bikurim from shmitta fruit.

Even according to the Bais Yosef one has to be mafkir the fruit. How can a person bring bikurim and say the "fruits you gave me" if he has to be mafkir it? This question is asked by the Chemdas Yisroel in kuntras Ner Mitzvah 30:1. He answers that the mitzvah to be mafkir the fruit is only once it is fully ripe and ready to be eaten, but the mitzvah of bikurim applies as soon as the first fruit turns ripe - he wraps a red thread on the fruit - so this takes place before he can be mafkir, so the mitzvah of bikurim is applicable earlier.

RABBI BENTZION SNEH



מְעוֹבָד ע"י הַר"ר אַבְרָהָם הַלֵּל ר"י שְׁלִיט"א  
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

### PARSHAS KI SOVO

## IT'S ALL GOOD AND GETTING BETTER

Last week's parsha ended with the commandment to remember how Amalek attacked us on our journey through the desert.

Opening up the next parsha, Ki Sovo, we are introduced to 2 mitzvos; Bikurim and Vidui Maasros (affirming that we have given maaser properly).

Both these mitzvos involve a declaration that we are faithful to our creator and have done our best to fulfill His requests of us.

Bikkurim are the first fruit which we offer to Hashem to show our thankfulness for the goodness He has bestowed on us.

In the text of Vidui Maasros we find a plea to the Master of the World- We have listened to all You have requested of us- May You please look down upon us with favor and bless us with all good.

In addition, Rosh Hashanah beckons each year as we read these parshiyos.

What do the sequence of these events serve to teach us?

Perhaps Rashi's commentary on these words can shed some light.

The posuk tells us that Amalek cut off those sojourners lagging to the rear of Klal Yisroel's entourage.

"Vayezanev" Kol Hanecheshalim Acharecha.

Vayezanav, an action verb that has as it's source the word tail- zonav.

Rashi volunteers that this is a new and heretofore unmentioned plague- Makas Zonav, the plague of the tail. Those that are uninspired and have a laissez-faire attitude. This makah has revealed itself in our generation as well.

But what does all this mean and how does it relate to the Mitzvos at the

beginning of the next parsha and the upcoming New Year?

Rabbi Sneh suggests that there are two ways by which we can view events, both good and bad, that happen to us in this world.

We can point to the lower dimension- to the human rather than divine reason for all that is occurring or we can look to the rosh- the head; and consider what G-d is trying to communicate to us.

Amalek clearly wants us to disassociate from the divine.

The battle with Amalek is a battle for all times- a battle that can be won only when we raise our sights and look to the real Master of this world as we try to understand the ultimate reason everything happens the way it does.

No person can take away that which is ours- if we incur a loss or suffer pain, we can and must view it as a message from above.

This message carries with it a double dose of goodness, but it is a goodness we might not always be able to see.

Reaffirming our close relationship with Hashem before the New Year and acknowledging that He alone is responsible for all that transpires, injects a level of goodness beyond measure into our lives.

Perhaps this is why we say on Rosh Hashanah night - Sheniheye le Rosh Ve Lo le Zonav-

Let us always be a rosh, a head and not a tail.

Let us always know in our heart that Hashem loves us and wants the best for us.

This has been a difficult year for all of us. Declaring our closeness to Hashem with the strong conviction that He is behind every single event can sweeten our judgement- and usher in a year of open and revealed goodness. A sweetness and closeness we all need!

Have a wonderful Shabbos!

The Sefer Emunas Yisroel brings two more answers to the above question of the Chemdas Yisroel. One is based on the Minchas Chinuch mitzvah 83 that says according to the Rambam if a woman owns a field she would not have to be mafkir her field. In this case, a woman who is mechuyav in bikurim would have to bring it in the year of shmitta as well. Another tirutz, also based on the same Minchas

Chinuch mentioned above, says that a field owned by ketanim who are in essence under Bar Mitzvah, are not required to be mafkir the field during Shmitta and according to that one man de'amar in Yerushalmi Terumos 1:1 a katan should bring bikurim.

We see from here how important it is to acknowledge that everything is from Hashem and to have Emunah and Bitachon!

# A KABALA FOR THE YOM HADIN

During the past few weeks, we have written about the amazing power of Bentching with kavana.

As we approach the Yom Hadin and seek practical ways to improve ourselves and address our personal needs, these stories may provide a direction.

A story is told of Reb Chatzkel Levenstein zt"l speaking before neilah on Yom Kippur

People undertake holy obligations before neilah in order to sweeten their judgements. He told those listening that unworkable commitments are doomed to failure. To emphasize this, he revealed his personal commitment for the coming year. Reb Chatzkel said that he had committed to have kavana (concentration) whenever he said the first bracha of Bircas Hamazon. He then paused and said that he was only committing to do this until Chanukah.

Perhaps this year it would make sense for some of us to undertake a kabala similar to this. As the stories below show the tremendous segula of bentching with kavana preferably from a siddur is certainly worth pursuing.

## SEGULOS OF CHAZAL

He taught children in Talmud Torah for more than 22 years. He married off 4 children & he was now marrying off his 5th daughter. When I asked him how he was going to marry off his daughter, he replied as he always does: "By saying Bircas HaMazon with kavanah from a siddur. This is a tried & true segulah, why do I have to try harder than this?!" I replied, "Fine."

About a month later we met again in the office. This time he grabbed hold of me & said, "Do you have doubts about the Creator? Do you disparage segulos? If Chazal say that saying Bircas HaMazon inside with kavanah is a segulah for parnasah, then why disparage it? What do you think, there are limits to the Creator?!" I was caught off guard by his attack, & I apologized that I had no intent to disparage, I was simply curious... He wanted me to hear him out until the end:

"A week ago I went to several addresses in Yerushalayim that I have gone to before marrying my children just to put in the effort. It was cold outside, & there was no answer at the first 2 addresses. I went out in the cold to another house, perhaps they would answer. "Suddenly, a cab stopped & asked me to join him as he was going near that address. I was glad because that had always been a good address & it was difficult to walk. I felt that I would be successful since no one answered at the first 2 houses. I had not finished thanking the driver when he apologized that he had to hurry to the other side of the city for a fare. He asked if I wanted to get out or continue with him. "I remember that there was someone in that neighborhood who gave me 50 shekel last time & I decided to stay in the warm car. I arrived and knocked lightly on the door. A boy opened the door that I did not recognize. I asked if I had the wrong address, his father came & invited me inside. He explained that he had recently rented the house & was pleased with the mitzvah. "After talking Torah for a few minutes, he gave me \$500 from his wallet. Instead of 50 shekel I had \$500. Upon leaving I told him another dvar Torah about tzedakah & he gave me another \$100.

I thanked Hashem with all my heart and went on my way. "Suddenly, something told me to go back & again I knocked lightly on the door & the man answered. I apologized, but I asked if he were returning overseas, could I give him my address so that if anyone sent money it would help. "He invited me back inside. He asked me how much I needed for the wedding & I told him \$10,000. He thought for a moment, took out his checkbook and wrote the sum. "I asked him to write several checks as it is easier to cash & he agreed to this as well & he sent me off with the full amount. Now tell me if you should stamp your feet & go crazy. When I tell you there are segulos of Chazal & one of them is to say Bircas HaMazon with kavanah!!! Isn't it worth it!!!!?? Tiv Hakehila.

## THE REWARDS OF A PROPER BIRCHAS HAMAZON

Reb Shimon (an elderly Yid from Yerushalayim) lived in Lublin in his youth, shortly before the Holocaust. Reb [Yehuda] Meir Shapiro, zt'l, (1887-1933) once came to his cheder to test the students. After the test, Reb Meir

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## A KABALA FOR THE YOM HADIN

Shapiro said to the students, "Generally, I give gifts or sweets to the children after a test, but this time, I don't have anything with me to give you. "So, I will tell you about a segulah, & that will be my gift to you. If you follow this segulah, you will always be successful, and you will lead tranquil lives." Reb Meir Shapiro told them to be cautious with birchas hamazon). He said to them that the Ba'ch says that birchas hamazon is a segulah for protection, & he told them that the Chinuch says birchas hamazon is mesugal for parnassah b'kavod .He also said to them that the Be'er Heitav writes, "Those who are cautious will always say birchas hamazon from a siddur, and not by heart." Reb Meir Shapiro zt'l quoted these sources and concluded, "This is my present to you."

Reb Shimon drank in the segulah – which was Reb Meir Shapiro's gift to them – and he decided right then and there that he would always be careful with birchas hamazon. In cheder, his friends would bench quickly and go out to play, while he lingered, because it was important to him to bench properly.

A few years later, the Nazis invaded Poland. Soon, Reb Shimon found himself standing in line for a 'selektzia.' Whoever was short was being sent to the left for execution, and Reb Shimon was short! He prayed that he be saved from 'wrath and in the merit of birchas hamazon. When it was his turn, he stood on his toes to appear higher. The Nazi signaled to the right. Soon, Reb Shimon found himself standing in line once again. This time, each person had to tell the Nazi what he could do for parnassah. Reb Shimon didn't know what to say. He was only a teenager, taken away from yeshiva to this cursed place. As he waited in line, he prayed, "In the merit of birchas hamazon, which is mesugal for parnassah, Hashem, please support me..." Then, the person behind him tapped him on the shoulder, "Say you're a cook and that I'm your helper." He said this, and they were both to work in the kitchen. As the Chinuch promised, since he was careful with birchas hamazon, he had enough food. In the camps, Reb Shimon continued to be careful with birchas hamazon. For example, if he realized that he wouldn't have enough time to say the birchas hamazon properly,

he wouldn't eat bread at that meal.

Once, a Nazi saw Reb Shimon working in the kitchen, and he said, "What are you doing here? You look like a young child." "I work here," Shimon explained. "I'm the cook." The Nazi took Reb Shimon outside and showed him a stony area, just outside the kitchen. "You have two hours to finish digging a two-meter ditch, or you will be buried in it." He gave him a tiny shovel. At that time, the Nazis were digging trenches to hide in, in case the Russians would attack them. But this time, the task was impossible. The ground was covered with heavy stones, he was given a small shovel to work with, and the chore had to be finished in two hours! Reb Shimon raised his eyes to Heaven and said, "I say birchas hamazon with kavanah. This is mesugal to save me from 'wrath and punishment.' I was saved before. Please save me again, in this merit." A few moments later, a jeep filled with Nazis drove by and saw this young lad trying to dig a ditch with a small shovel. To tease him, they threw tomatoes, potatoes, carrots, and other vegetables at him. Reb Shimon thought, wryly, "I see that in the merit of birchas hamazon, I once again received the brachah for abundance. Now I need the blessings for protection from wrath and punishment, too." Shortly afterward, a jeep with Russian POWs showed up. When they saw all the vegetables around Shimon, they stopped and asked for them. With an authoritative voice, Shimon told the Russians, "When there is a pit two meters deep here, I will give you the vegetables." The Russians had the right tools for digging. They took them out of their jeep and began digging the trench. There were several Russian soldiers, and the job was completed in half an hour.

The Nazi who gave Shimon two hours to dig the trench returned, and he saw that the task was completed. He said, "I always knew that G-d takes care of you. I just didn't realize to what extent." Reb Shimon was saved once again, in the merit of birchas hamazon. When he came to Eretz Yisrael after the war was over, he continued to enjoy many blessings. He always had parnassah, and he married off all of his children honorably. He said that it was all in the merit of birchas hamazon. Torah Wellsprings

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### Schedule for Rosh Hashana

#### Erev R"H 29 Elul 5780

6:50pm Mincha/Kabbalos Yom Tov

#### Tishrei 1

10:00 am Shacharis  
6:50 pm Mincha  
7:39 pm Maariv

#### Tishrei 2

10:00 am Shacharis  
12:15 pm Tekias Shofar  
6:25 pm Mincha followed by Tashlich  
6:45 pm Tashlich  
7:37 pm Maariv

#### Erev Shabbos Shuva

6:40pm Mincha  
7:15pm Maariv

Shabbos Shuva Day

10:00am Shachris  
6:30pm Mincha  
7:26pm Maariv

### Schedule for Yom Kippur.

#### Erev Y"K 9 Tishrei 5781

1:30 Mincha

Kol Nidre 6:30 pm (Rabbi Jacobson will speak after)

#### Yom Kippur

10:00 am Shachris

12:30 pm Yizkor (Rabbi Jacobson will speak prior)

Musaf & Avoda (Rabbi Jacobson will give insights into Davening)

Mincha 4:45 pm (Rabbi Jacobson will speak before Neilah)

Neilah 6:00pm

Maariv 7:23pm

#### Erev Sukkos

6:25pm Mincha/Kabbalos Shabbos V'Yom Tov

#### Day 1 Sukkos/Shabbos

10am Shachris  
6:20pm Mincha  
7:15pm Maariv

#### Day 2 Sukkos

10am Shachris  
6:25 Mincha  
7:13 Maariv

#### Night Hoshana Rabba

12am Mishne Torah  
1am Tehillim  
Erev Shmeni Atzeretz  
6:20pm Mincha /Maariv

#### Shimini Atzeretz

10am Shachris  
11:30 Yizkor  
6:15pm Mincha  
7:03 Maariv

#### Erev Simchas Torah

Mincha  
Simchas Torah Day  
9:30 Shachris

## DEAR BASYA



What is the point of tracking my food on a food log? I eat pretty much the same foods every day, and I am

losing consistently. Is it really necessary to write everything down?

Signed,

Can't Be Bothered to Track

Dear Can't Be Bothered,

Tracking your food intake is definitely important even when things are going well. Studies show that people eat up to 500 more calories per day than they think! One research study, published in the British Journal of Nutrition found that, on average, adults underestimate their calorie consumption by up to 25 percent.

Of course if you are following a food plan and losing weight well, that percentage will be lower, but writing it all down still brings the extra calories to your awareness. This way, if your weight loss does taper off, you will know exactly how to fix the problem.

Also, when we are dieting successfully, we tend to think that we will be on plan forever, and that we have finally kicked the "overeating" bug once and for all. But usually, our old habits are lurking just under the surface.

Developing positive new habits such as logging our food will help combat this! Studies show that keeping a detailed food log is the number one habit that helped dieters keep weight off for the long term.

Often, people stop tracking when they eat extra, as they feel that the tracking isn't helping anyway. Rest assured, while nothing can make us eat perfectly, tracking everything we eat, whether on plan or not, brings a level of awareness that ultimately helps us remain more on track than without it.

So go ahead and write down every bite (and sip) even if it sometimes feels repetitive!

Best, Basya



Rabbi Berger Speaking at the New Thursday Night Mishmer Led by Yudy Steinmetz -- Rabbi Scheiner speaking at the Night Kollel



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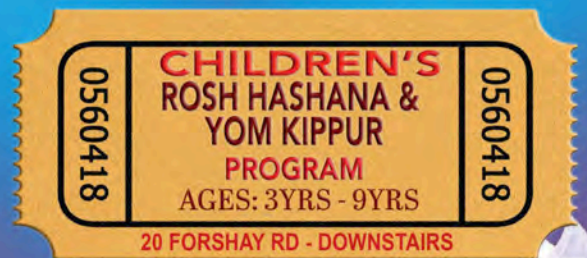
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9:00 Bochurim Minyan	20 Tent
9:15	18 Tent
10:00 Chabad	20 Upstairs
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# LOVE OF ERETZ YISROEL



RABBI REISMAN

An incredible Chasam Sofer here. I have to tell you the Chasam Sofer is extraordinary in his Chibah, in his love for Eretz Yisrael and many of the extraordinary Divrei Torah regarding Eretz Yisrael and this is certainly one. The Chasam Sofer writes in the beginning of this Parsha on the Posuk that is found **26:5 (וַיֵּרֶד מִצְרַיִם, וַיֵּגֶר שָׁם בְּמַתִּי מֵעַט)**. He says the following. He says that as long as Jews were in Galus and their desire was to be in Eretz Yisrael, they lived in Galus in peace. Whenever there came a time when the Jew in Galus forgot about his connection to Eretz Yisrael, where his connection to Eretz Yisrael became meaningless, then the difficulties, the Tzaros in the individual Galusin began.

He gives examples. When the Shevatim come to Pharoh, they say as is found in Beraishis **47:4 (וַיֹּאמְרוּ אֶל-פַּרְעֹה, לְגֹר בְּאֶרֶץ כְּנָעַן)** we came here not to settle in Mitzrayim but to be here temporarily. We want to go back to Eretz Yisrael. Says the Chasam Sofer Lakol Zman She'haya Dai'tan Kach Lo Shalat Ba'hem Pharoh. As long as they wanted to be in Eretz Yisrael Pharoh did not start up with them. It only says as is found in Shemos **1:6 (וַיִּמַּת יוֹסֵף)** and **(וַיִּקַּם מֶלֶךְ-חָדָשׁ)** the problems began.

He says the same thing by Bikkurim as it says in **26:5 (וַיֵּרֶד מִצְרַיִם, וַיֵּגֶר שָׁם בְּמַתִּי מֵעַט)**. ((וַיֵּרֶד)) they lived there as visitors. **(וַיְהִי-שָׁם, לְגֹי גְדוֹל עֲצוּם וְרַב)** and they then became a big nation. No longer visitors but settlers in the land **(וַיֵּרְעוּ אֶת-נַפְשָׁם)**. Which means to say that as soon as they forgot about the desire to be in the land of Israel the difficulties began. The same thing.

In the second Parshas of Kriyas Shema as is found in Devarim **11:17 (וְאֲבַדְתֶּם מֵהֲרָה)** **(וְשִׁמְתֶם אֶת-דְּבַר אֱלֹהֵי עַל-לִבְבְּכֶם)**. (לִמְעַן יִרְבוּ יַמִּיכֶם, וַיִּמִּי בְּנִיכֶם, עַל הָאָדָמָה). Says the Chasam Sofer when you have difficulties in Galus, **(וְשִׁמְתֶם אֶת-דְּבַר אֱלֹהֵי עַל-לִבְבְּכֶם)** if you are going to think about the Torah **(וַיִּמִּי בְּנִיכֶם, וַיִּמִּי בְּנִיכֶם)** (עַל הָאָדָמָה) you want to be back in Eretz Yisrael that is when the Yeshua comes. A person has to have a Chibah for Eretz Yisrael. If he has a Chibah for Eretz Yisrael then even if he is in Galus he is protected in the Galus in which he is. What an extraordinary Chasam Sofer.

Dovid Hamelech says in Tehillim **106:24 (וַיִּמְאָסוּ, בְּאֶרֶץ חֲמֹדָה; לֹא-הֶאֱמִינוּ, לְדַבְּרוֹ)**. When Klal Yisrael acts with a lack of desire to Eretz Yisrael **(וַיִּרְגְּזוּ בְּאֶהְלֵיהֶם; לֹא שָׁמְעוּ, בְּקוֹל)** and as the Meraglim did there are complaints. **(וַיִּשְׂא יָדוֹ לָהֶם-- לְהַפִּיל אוֹתָם, בְּמִדְבָּר)** and then **(וַיִּמְאָסוּ, וַיִּלְחָצוּ, וַיִּלְחָצוּ, בְּאֶרְצוֹת)** the Galusin come from what? **(בְּאֶרֶץ חֲמֹדָה)**. Rachmana Litz'lon.

People who for Yom Tov want to travel (in no Covid circumstances) and they go to Switzerland, they go to France, they go to exotic countries but not to Eretz Yisrael. They are bored of Eretz Yisrael. Do you have a bigger **(וַיִּמְאָסוּ, בְּאֶרֶץ חֲמֹדָה)**?

Some people stay home, some people don't travel. But someone who is traveling and is spending money, where is he going? What a Rachmana Litz'lon, what a terrible thing it is. People go and spend money and for the same money they could be in Artzeinu Hakedosha. They could go Daven Mincha at Kever Rochel, they can go Daven Vasikin at the Kosel. What do they do? Rachmana Litz'lon. Terrible. Anyway, so the Chasam Sofer says that is when the Tzaros come.

I once heard a Mashul of a child who brought home a report card and his father looked at it. In math he got a C, in Science he got a C, Social Studies he got a C. In Music he got an A. so the father saw the A and he slapped the child. The child says why are you slapping me because I got an A in music? The father replied if you are not doing well in School why are you singing so happily, why are you playing happy music? If you are in Galus why are you playing happy music? What a Chasam Sofer. Incredible!



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## A GIFT

One man said to another, "I got my wife a lady's wristwatch."

"Did she like it?" the second man asked.

"Yes, but then the lady showed up and took it back."

## GOING TO BE AN ASTRONAUT

Mother: I think our son is going to be an astronaut.

Father: What makes you think that?

Mother: I spoke to his teacher today. She said he is taking up space.

Did you hear about the mathematician who's afraid of negative numbers?

He'll stop at nothing to avoid them.

How many times can you subtract 10 from 100?

Once. The next time you would be subtracting 10 from 90.

A bear walks into a bar and says, "Give me a whiskey... and a cola."

"Why the big pause?" asks the bartender. The bear shrugged. "I'm not sure. I was born with them."

What did the bald man exclaim when he received a comb for a present?

Thanks— I'll never part with it!

What did one hat say to the other?

You wait here. I'll go on a head.

Lost my watch at a party once. Saw a guy stepping on it while double dipping a chip in the dips. I walked up to the dude, punched him straight in the nose. No one does double dips their chips, not on my watch.

I've finally told my suitcases there will be no holiday this year.

Now I'm dealing with the emotional baggage

Control tower: What's your location?

Pilot: I'm in the cockpit.

Control tower: I mean where is the airplane?

Pilot: Mainly behind me.

Officer: "I'm arresting you for downloading all of Wikipedia."

Man: "No wait! I can explain everything!"

### ELUL: CURBING TEMPER

... To his inquiry for a solution to temper, he should study Chapter 25 of iggeres-Hakoidesh of the Alter Rebbe (Tanya page 274-283) until he knows the concepts well. As soon as he feels his excitement flaring up, he should focus his mind on the concepts learned.

==== Igros Kadesh volume 14, Letter 4,585

When a person is feeling down, his thoughts gravitate towards things in his life that will bring him further down and can lead to anxiety. One of the solutions is to reprogram the mind by habit, that as soon as these negative feelings and thoughts materialize, your mind would focus on successes and happy occasions in your life. This changes your mood in the direction where you really want it to be. Then, even if a real problem brought on this feeling, it empowers you to deal with it.

From the above letter you see that according to Torah even a powerful emotion as temper, usually instigated by outside forces can be refocused and controlled. Just, you have to have the tools prepared and ready to use.

### UFARATZTAH



### DR. SIMCHA

IT'S POSSIBLE THAT THE REASON WHY IT SAYS "TACHAS ASHER LO AVAD'TA ESS HASHEM BE'SIMCHA" IN THE MIDDLE OF THE TOCH'CHA & NOT AT THE END IS FOR US TO KNOW THAT WE CAN STOP THE TOCHA'CHA ON A DIME BY BEING BE'SIMCHA. !!!!! DON'T KNOW HOW ? CALL ME AVI 845 558 4027

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# WHY ROUND CHALLAH?

by Aliza Bulow

Some surprising spiritual insights from the Rosh Hashanah challah.

All year long our challah is braided, but it is round for Rosh Hashana. What does the challah's shape teach us about this special time of year?

Rosh Hashana is a holiday filled with physical doorways into the spiritual world. The blasts of the shofar are the prime example of this (see: Symbolism of the Shofar). But there are many others as well. All year round, we dip our challah in salt before distributing it; during the High Holiday season, many use honey so that we may have a sweet year. For the same reason, many make a sweeter challah dough as well.

We also begin the evening Rosh Hashana meals by dipping apples into honey and reciting a prayer for a good and sweet year. Some continue with a Rosh Hashana "seder," sampling many different foods and reciting a prayer that contains an allusion to the food's Hebrew name.

Every Jewish custom is significant on a very deep level. Some have levels that we can access; others are beyond our grasp. Even the shape of the loaf of challah can teach us something deep about the holiday on which it is consumed.

## CREATIVE ENERGY

The Shabbat challah is braided. "Six days shall you work (engage in creative activity), and on the seventh shall you desist" (Exodus 34:21). Part of the preparation for the Shabbat is engaging in melacha, creative activity. Braiding is creative activity. The braid is a shape that does not appear in nature. (Ficus trees are hand-braided.) It is a shape that is made by humans and it is representative of the human ability to manipulate the raw material of the world. Braiding the challah strands helps us harness our creative capacities for the purpose of observing the Shabbat.

## BRAIDS DON'T APPEAR IN NATURE; THEY ARE CREATED BY HUMANS.

But braiding is more than that. The Talmud tells us that G-d Himself braided Eve's hair in preparation for her wedding to Adam (Brachot 61a). Was He merely beautifying her? Rabbi Avraham Chaim Feuer teaches that G-d's braiding of Eve's hair was His wedding gift to the couple. He was arranging her creative energies, channeling her imagination into an ordered form that would allow her to maximize her potential as a wife. He was both charging her and gifting her with the ability and the task of channeling the energy of the couple into positive and creative directions. The braid represents that directive, to focus and give order to the energies of one's household.

Significantly, many loaves are braided out of six strands. Six represents the days of the week that are not Shabbat. My mother-in-law taught me that braiding six strands into one loaf represents the six days of the week that are bound up in the one Shabbat. Six directed toward one, weekdays manifesting on Shabbat, this world bearing fruit for the next. The six-stranded braid offers us the direction of the channeling that we are enjoined to accomplish.

## 70 FACES OF TORAH

Round challahs are unique to the High Holiday season. Some say they represent a crown that reflects our coronating G-d as the King of the world.

Others suggest that the circular shape points to the cyclical nature of the year. The Hebrew word for year is "shana," which comes from the Hebrew word "repeat." Perhaps the circle illustrates how the years just go round and round. But Rosh Hashana challahs are not really circles; they are spirals...

There are 70 faces to the Torah, or in Hebrew, shiv'im panim la'Torah. This means that there are 70 ways

to understand every facet of Torah. The word "panim" can be translated either as "face," or as "innerness." Thus the Torah presents 70 different "faces," appearing differently depending on the psychological, intellectual and spiritual angle from which it is examined. It also means that there are 70 different inner realities for every facet we can see.

Even while studying the same weekly Torah portion, we are able to tune into a new aspect each year.

King David lived for 70 years, and, in our tradition, that is considered to be the "average" lifespan. Each subsequent year of life makes a person into a different creation than the year before. So if one lives the average lifetime, another understanding of "70 faces to the Torah" could mean that we, through living 70 years, have our own 70 faces that we can turn to the Torah. That is why we often have "aha!" moments even as we study the same concepts we studied last year, or hear the same weekly Torah portion we have heard for years in a row. Turning a different one of our faces to the Torah means that our "receptor sites" are different, and we are able to tune into a new aspect each year.

## CLIMBING HIGHER

The word "shana" has a double meaning as well. In addition to "repeat," it also means "change". As the year goes go round and round, repeating the same seasons and holidays as the year before, we are presented with a choice: Do we want this shana (year) to be a repetition, or do we want to make a change (shinui)? Hopefully, each year we make choices for change that are positive, and each year we will climb higher and higher, creating a spiritual spiral.

The shape of the Rosh Hashana challah reminds us that this is the time of year to make those decisions. This is the time to engage in the creative spiritual process that lifts us out of the repetitive cycle, and directs our energies toward a higher end. Have a sweet new year!

# Hashem is always with us

## The Would Be Opera Singer

By Rabbi Moshe Borgor

There was a young Austrian woman who had a beautiful voice, a gift. Her father came to the Kopshintzer Rebbe zt'l one day crying that his daughter has found a bad friend who gotten her involved in the Opera scene. She had been interviewed and accepted by the Vienna Opera house as the leading soloist not exactly the position for a religious Jewish girl. The Rebbe asked to speak to her. He could immediately tell that she was a G-d fearing, modest girl and that it was just the evil inclination trying to take hold of her. She explained to him that under no circumstances would she be prepared to give up on this great opportunity. This was a dream come true for her. She was looking forward to being the shining star of Vienna and the world. The Rebbe told her he understood what a huge sacrifice it would be for her to give up on her dream. It is a very big challenge to give up on the fame and fortune that this position promised. He told her that if she would be strong and turn down this role she would be blessed with a son who would light up the world with his Torah and guidance. 'The Opera is something that comes and goes' he told her 'but a righteous son is something that lasts forever'. This brave young woman agreed to the Rebbe wholeheartedly & went on to have a son who did indeed light up the world with his Torah, the famed Shevet HaLevi, Rav Shmuel Vosner zt'l (1913-2015). Rav Vosner was one of the surviving students of the Chachmei Lublin Yeshiva in Poland & went on to become one of the greatest Rabbis in Bnei Brak and the world.

## The Forgotten Pair of Tefillin

A rosh yeshiva in America of the previous generation tells that in the Holocaust, he and his brother escaped to the forest and joined a



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partisans' army. There were Jewish partisan groups and non-Jewish ones, and generally, they didn't mix. This time, these two Yidden joined a non-Jewish partisan group. They were the only Yidden among them. The partisans always had a person hiding up in a tree, to see whether the Nazis were approaching.

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Once, he came down and told the partisans that soldiers were approaching. They immediately escaped deeper into the forest, and the two brothers went along with them. But then they remembered that they forgot to take their tefillin with them. They didn't know what they should do. If they wouldn't go back to get the tefillin right then, who

knows when they would have another opportunity? On the other hand, their partisan friends were telling them that it was dangerous to go back; their enemies would surely find them. They decided to go back for the tefillin. They didn't want to lose out on this great mitzvah and wanted to act with mesirus nefesh. They went back using alternate routes (and not through the regular paths in the forest) to avoid detection by the enemy. When they got to their old camp, they found their tefillin where they left them. With immense joy, they put them on and davened Minchah. Then they went back to the rest of the partisans, and they found them dead. The Nazis had killed them all. Only the two brothers survived, because of their mesirus nefesh for tefillin. Hashem performs wonders for His children. *Torah Wellsprings*

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## RABBI NACHUM SCHEINER

ROSH KOLLEL

Kollel Boker



### MITZVAS LE-KICHAH IS THERE A REQUIREMENT TO LIFT THEM?

We previously discussed if the mitzvah of lekichah includes taking the four minim or just holding them. There is another question to address: Independent of whether the mitzvah is taking the four minim or holding them, is one required to actually pick up the four minim or is it enough to simply hold them where they are on

the table, even without lifting them? From the expression of the Gemara, "once a person lifted the four minim – he has fulfilled his obligation," would sound like there is a requirement to actually lift them up.

The Kapos Temarim (Sukah 39a) asserts that one cannot fulfill his obligation without lifting up the four minim, either three tefachim, or at least one tefach. He points to the regulations that we find in regards to making a kinyan (Choshen Mishpat 198:2). There we see that there is a difference of opinions whether the item must be lifted three tefachim, or one tefach. (He adds that this would be a viable option for reciting the brocha just before the performance of the mitzvah: one should hold the four minim in his hands, which is not yet a fulfillment of the mitzvah, then recite the brocha, and only then lift them up to fulfill the mitzvah.)

However, the Chaim U'vracha, and the Emek Bracha assert that since this is not an act of acquiring the four minim, it is unnecessary to lift them up. But, they do agree that some lifting is necessary.

This is so that the four minim are considered in the person's hand, not just resting on the table.

The Rashash goes even further and opines that it is not necessary to pick them up at all and the expression used by the Gemara "once he picked it up," is not meant to be taken literally.

In summation, we have three opinions: Some hold that the four minim require a full-fledged lifting (1 or 3 tefachim); some hold that one must pick the four minim up slightly; and others hold there is no need to pick them up at all.

### SUMMARY

There are three different opinions as to whether one needs to actually lift up the four minim. Some hold that the four minim require a full-fledged lifting (1 or 3 tefachim); some hold that one must pick the four minim up slightly; and others hold there is no need to pick them up at all.

A kuntres of these shiurim on daled minim is also available. If you would like a copy of any of these shiurim, or for any comments and questions, please

send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many that enjoy these informative and intriguing shiurim!

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מצות ישיבת סוכה  
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Rabbi Avraham Kahan  
Rav of Kehilas New City Dayan, Vaad Hadin V'horaah

Topic:  
מצות ישיבת סוכה  
יום ה' פרשת כי תבא  
Thursday Sept 3<sup>rd</sup>  
8:45 pm  
18 Forshay - Upstairs

Maariv 9:45

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT  
Rabbi Nachum Scheiner 845.372.6618 ohrchaimmonsey@gmail.com

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## COMMUNITY KOLLEL NEWS



### HACHNASAS SEFER TORAH

There was a beautiful Hachnasas Sefer Torah, which took place on Thursday Aug. 27. The sefer torah was written l'ilui nishmas my grandfather, Harav Reuvain ben Reb Shmuel Yom Tov zt"l, who's first yartzheit was during the summer. The program started with the maamad kesivas osios, which was at the home of my aunt and uncle, Lazer and Heather Scheiner. This was followed by a procession and dancing to the shul. The dancing – both along the way as well as in the shul – was both exhilarating and uplifting. Refreshments were served in both tents, and there were even rides for the kids to enjoy, as well. The last part of the program was a seudas mitzvah at the Scheiner home.

### LEGAL HOLIDAY

Ohr Chaim Community Learning Center – in conjunction with our Yarchei Kallah – will be hosting a 2-part Legal Holiday Program on Labor Day, Monday, September 7, from 10:00-12:00am, 18 Upstairs – Bais Medrash. The first part of the program will feature Rav Ami Cohen, on the topic: "Source and shapes of the Shofer," including a fascinating hands-on presentation. This will be followed by Rabbi Moshe Weiss, another Renowned Baal Tokea. He will discuss: "A Practical Halachic Guide to Tekias Shofer." Refreshments will be served

*Here is our updated listing of Daf Yomi shiurim:*

5:40-6:15am (Ivrit) – Rabbi Usher Benedict, 20 Upstairs

6:00-6:55am – Rabbi Zalman Heller,

18 Upstairs – Office

7:00-8:00am – Rabbi Yossi Chesir, 20 Downstairs

8:00-8:55am (Yiddish) – Rabbi Yitzchok Y. Klein, 20 upstairs

**BACK IN PERSON ONCE AGAIN**  
9:00-9:45 AM – Rabbi Shea Stern, 18 Upstairs – Office

8:20-9:00pm – Rabbi Simcha Bunim Berger, 20 Upstairs

**NOTE THE NEW TIMING** 9:00-9:45pm – Rabbi Yanky Model, 20 Downstairs

### KOLLEL BOKER AND THE NIGHT KOLLEL

As the new Zman begins, the Kollel

Boker and the Night Kollel are once again learning inyana d'yoma. The Kollel Boker is learning hilchos lulav and the Night Kollel is learning the mitzvah of yeshivas sukah. As in the past, we have featured guest speakers on the topics being learned.

Now is the perfect opportunity to come and get clarity in these important subjects. Feel free to contact me by email: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618 and I will try to set you up with the best chavrusa.

I gave an introductory shiur at the Night Kollel, learning the topic of yeshivas sukah, this past week, on the topic: "Yeshivas Sukkah – Home or Tent." Some highlights will be featured, b'ezras Hashem in a future article.

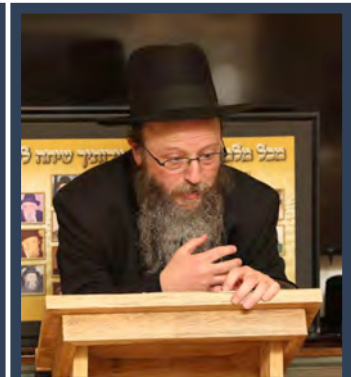
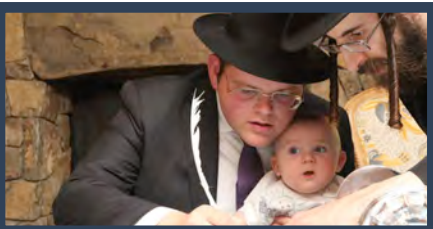
On Wednesday morning, August 26, the Kollel Boker, learning hilchos lulav, hosted a shiur given by Rabbi Avrohom Reit Shlita, renowned author of the Tekufas Hashana series – halachic works aimed at demystifying everyday mitzvos. The topic: "A buying guide for Lulav," included a power point presentation. Rabbi Reit is no stranger here at Ohr Chaim and, once again, the audience enjoyed immensely his presentation.

His clarity and audio-visual presentation truly shed a new light on otherwise misunderstood concepts. He covered many of the different cases of lulavim that are not kosher. He pointed out how knowing the ins and outs of finding a kosher lulavh can save a person many hours of searching. He also covered some fascinating pointers, like which is the front of the lulav – up to the practical dimensions of how to check for a good lulav.

The Kollel Boker, learning hilchos lulav will once again be privileged to host a shiur, given by Rabbi Shimon Schreiber, Author of Sefer B'damayich Chayi, on the topic of "Lulav – Green to the top, Niktam, Tiyomes, and Dried Out." The shiur will take place on September 9, from 7:00-8:00am, 18 Forshay Upstairs Bais Medrash.

As Rosh Hashanah approaches, I would like to inform you that there is kuntres of shiurim on the mitzvah of tekias shofar available, from the shiurim given in the kollel. If you would like a copy of any of these shiurim, please send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

Wishing you a wonderful Shabbos,  
**RABBI NACHUM SCHEINER**



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