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# אנחנו

# נציל

# התהליך הזה

זמנים לימי  
הרחמים והסליחות  
Pages 6-7



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SOMETHING TO THINK ABOUT- MISHNA I

of Ethics with a statement that is not totally correct? What does such a problematic statement lead us to believe about the upcoming lessons? Why couldn't the Mishna state that Moshe received the Torah from Hashem?

Moshe "kebel" -received the Torah and "masrah"-transmitted it to Yehoshua. Why does it switch between these two terms? Why don't we say Yehoshua received from Moshe? Then there are times it does not say either term; from Yehoshua to the Elders, from the Elders to the Prophets. Does that mean there was a lack of information, no receiving or transmitting? If so, why does it say, the Prophets transmitted the information to the Great Assembly? If the concept of Kabala-receiving was lost after Moshe Rabainu, why does the next Mishna and the following misnayot use the term Kebel-receive?

כי-שפתי כהן ישמרו דעת ותורה יבקשו מפיהו כי מלאך יהוה צבאות הוא

"For the lips of a priest guard knowledge, and men seek rulings from his mouth for he is the messenger of

Hashem". Why is it, that the Kohanim are not part of the Masora? Why isn't the Kohain Gadol? How about Eliezer Kohain Gadol; we are commanded to ask him our questions, and he will ask the Urim V' Tumim ( Bamidbar 27-21). Why is he not part of the Masora?

We know who Moshe and Yehoshua are, but who are the Elders and Prophets? Some Elders were Prophets and some Prophets were Elders. Who were they?

The Talmud Shabbat (105b) states that the elders did not live a long life because they did not properly eulogize Yehoshua. The Elders at the times of Yehoshua could not have lived until the first Prophet Shmuel. It must be that the Elders passed on to other Elders. Why didn't the Mishna read "Elders to the other Elders until Shmuel Hanavi"?

How is it, that a Navi is part of the masora? Prophecy-nevuah, is not part of the transmitting of Torah and we know that even if Hashem would announce a halachic ruling via a heavenly announcement- Bat Kol, we would not be required to follow it.

This is because of the rule, "Torah Lo Bashamayim He." The Rambam, in the introduction to his commentary to the Mishna says "You should know that Prophecy does not help in the interpretation of the Torah. Only the thirteen attributes of how we derive the laws are applicable. It can be that a Navi is also a wise man like Yehoshua and Pinchas, but it is not the Prophetic ability that contributes to the transmitting of the Torah. Why then, is Prophets a step in the Masora?

Kings, just like the Profits and the Elders, are also a part of the Transmitting of Torah. Dovid Hamel-ech had his Bait Din and Shlomo Hamelech was the wisest man on earth. Why are kings not part of the Masora?

We see the three lessons were given by the Men of the Great Assembly. Why are there no lessons given by the Elders or the Prophets?

AARON LANKRY



Zmanim by our incredible Gabbi EPHRAIM YUROWITZ Tzvi Blech : Gabbai Sheini

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 1:24, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

WEEKDAY ZMANIM

Table of Shabbos Zmanim including Candle Lighting, Mincha, Shachris, and MARRIV with times and tent locations.

Table of Weekday Zmanim including Shachris, Mincha & Mariv, and MARRIV with times and tent locations.

SEPTEMBER 13 - SEPTEMBER 18

NEITZ IS 6:35 - 6:40 PELAG IS 5:49 PM - 5:43 PM SHKIA IS 7:08 - 7:01 PM KRIYAS SHEMA MAGEN AVRAHAM 9:08 - 9:09AM GRA- BAAL HATANYA 9:44 AM- 9:45 AM

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EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert MINCHA 5:30 PLAG 5:52



# Nitzavim and Rosh Hashana



RABBI COREN

The Parsha begins with the statement, “You are standing here today.” The word “today” according to the Zohar is a reference to Rosh Hashana. Hence there is a clear connection between the Parsha of Nitzavim and Rosh Hashana. What exactly is the connection? I would like to share two ideas which I think are fundamentals of Judaism and are closely connected to each other.

The Ramban in last week’s Parsha commented on the last of the 11 cited curses: “Cursed is the one who doesn’t uphold the Torah.” What does it mean to ‘uphold’ the Torah? One explanation is based on the Yerushalmi that the one who does Hagbaha i.e. the one who picks up the Torah before and after reading it, but doesn’t insure that all the congregants recognize the words is, Chas Veshalom, cursed. This seems to be a very harsh punishment for a seemingly small mitzva. There is obviously something deeper in the very act of raising of the Torah.

One interpretation connects the dictate to a custom that is quoted by the Mishna Berura in the name of the Ari Z'l that one gains a great spiritual benefit by looking at the letters of the Torah while it is raised, especially the letters that are in his name. What is so outstanding about the Ari Z'l's commentary? For one thing, we can now better understand the responsibility by the one raising the Torah for ensuring he turn around in all directions so all the congregants are able to see the letters.

This relates to another concept that the Ramban teaches--the obligation of each and every one of us to ensure that others learn Torah and keep the mitzvas prescribed

within. If one has the ability to influence others--even by simply teaching someone else the Alef Bais or sharing an idea or a video--it becomes their personal mitzva and the Gemara in Shabbas tells us that we may all be held accountable for not doing it. We can say that the idea of looking and finding one’s letters connects to all of the Jewish people whose Neshamas are linked to one of the 600,000 letters of the Torah. It is what we daven for each day as we complete the Shemoneh Esreh prayer and ask Hashem to give us our portion of Torah. Indeed, each of us has specifically tailored insights that our Neshama is meant to reveal in this world. As Rav Shimshon Pinchus writes, when these insights of Torah are not revealed its almost like we, the Jewish nation, is missing a letter from the Torah and this makes us a disqualified Torah - quite a scary thought.

This concept is hinted at in the beginning of this week’s Parsha (see Or Hachayim) by mentioning every type of person that Moshe speaks to. It’s also mentioned at the end of the long shmooze that Moshe gives warning the Jewish people about their responsibility one for the other (see Rashi). Upon our entry into the Land of Israel we become responsible for each other’s sins, those that were done outwardly.

As Rashi says כל ישראל ערבים זה לזה (See also Rashi in Maseches Shavuot) Each of us is a guarantor for the other; we are one soul and one body , bonded and responsible for each other.

This responsibility should be a blessing and bring us confidence that a successful judgment will be handed down on Rosh Hashana.

If we are a united people, we will not be scrutinized and judged with the same severity possible were we to approach Hashem as an individual.

This is a powerful ticket for a successful judgment and a way to merit this outcome is to grab on to all situations that come our way where Hashem provides us with an opportunity to do chesed--spiritually or physically. When we show concern for each other we become one with each other and only good fortune is granted to us.

Kesiva Vechasima Tovah



Thursday Night Mishmer Led by Yudy Steinmetz

|  |  |  |  |
|--|--|--|--|
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|--|--|--|--|



RABBI YY JACOBSON

# A NIGHT TO REMEMBER

## On the Essence of Rosh Hashanah

crown?" The teacher continued. "Yankel the Tailor, Berel the Shoemaker, Zalman the water-carrier, Yossel the painter, Dovid the butcher..."

Rabbi Soloveitchik concluded: Over the years I have given many sermons and written many discourses on the concept of Rosh Hashanah, but nothing ever made me feel the true depth and power of the day as the words of my childhood teacher. Every year, when I recite in the Rosh Hashanah prayers the words, 'Rule over the whole world in Your glory,' I remember my teacher in Chaslavitch.

### The Essence

How much of Judaism is compressed in this brief conversation between teacher and students? In a few words, a poverty-stricken Jewish teacher in a small shtetl in Russia gave his seven-year-old students the core, the essence, the very marrow of Jewish existence, of Jewish thought.

Now he needed not explain to them why they should marry Jewish girls, continue living as Jews, be proud of their Jewishness, as so many teachers and educators today. It was more than obvious: Who would want to miss out on the opportunity of coronating G-d...

\*\*\*

But why does G-d need us to coronate Him? If G-d created us, does He really need us to declare Him king; He is the boss regardless?

And what does it mean that G-d is our king Imagine you assemble 1,000,000 ants and declare yourself king over them. When 50,000 of them then turn left instead of right, you kill them in a single instance. Does that make you king over them? G-d gave us our entire existence; our entire being and life force are from Him. Relative to Him we are far smaller and far less significant than an ant in the presence of a human. Can He then said to be our king? Is that not an insult for Him?

Yet here lay one of the great and daring ideas of Judaism. G-d, the perfect endless one, desired to be

king not through power or by the dictates of nature. He desired to be chosen as king; He wanted a relationship with someone distinct of Him who would freely choose to construct a bond with G-d.

So an infinite, omnipotent G-d suspends His infinity, suppresses His endlessness and concealed His omnipotence, in order to allow space for an intelligent, independent and self-oriented human being who is then capable of choosing G-d as his or her king.

### The Night

This, the spiritual masters explained, is the meaning of Rosh Hashanah, the day when the first human was created. It is the day when small, frail, vulnerable and lowly human beings invite G-d to serve as their King.

G-d could place His own crown on His head, but then He would be a dictator, not a king; the relationship would be coerced not chosen. So G-d waits all year for this great moment for which the entire universe was created – the moment when you and I coronate Him as our king.

Rosh Hashanah is the most moving day in the Jewish calendar. More than any other day, it embodies the meaning of human existence and the vulnerability of a G-d who linked His fate to man's.

Happy Coronation Night.



יְרַחֵם יְרַחֵם  
KALLAH בְּלָהָה



Rabbi Ami Cohen

&

Rabbi Moshe Weiss

Topic: Shofar



"Coronation Night" – that is how one of the great spiritual masters would define the night of Rosh Hashanah.

In a 1974 sermon, Rabbi Yosef Dov Soloveitchik (1903-1993), one of the great Jewish thinkers of the last century, related that when he was a young child learning in cheder (Jewish day school), in the Russian village of Chaslavitch, in the days preceding Rosh Hashanah, he could recognize in his teacher an extraordinary sense of trepidation.

"Our teacher, who was a Chabad Chassid (disciple), said to us: 'Do you know what Rosh Hashanah is? The Rebbe the Tzemach Tzedek would call the night of Rosh Hashanah – 'Karanatzia Nacht' ('Coronation Night')."

"Do you know whom we will be coronating?" the teacher asked the children.

The young Soloveitchik prodigy responded in jest: "Nicholas". (This was a number of years before the 1917 Russian Revolution, when Nicholas still served as the Russian czar).

And the poor teacher of Chaslavitch responded: "Nicholas? He was coronated years ago, why do we need to coronate him again? Besides, he?! He is not a real king..."

"Tonight, my dear children, we coronate G-d; we place a crown on G-d..."

"And do you know who places the

## CALMING EFFECT

The Torah tells us in Devarim 29:9 “All Yidden are standing here before Hashem...” The Medrash says the reason why Parshas Nitzavim was placed right next to the klalos is because when the Yidden heard the 98 curses, which were in addition to the 49 of Parshas Bechukosai, their collective faces turned green and they started giving up. Moshe started to appease them by saying that Bnei Yisroel angered Hashem many times and Hashem never destroyed them so there is nothing to be worry about. How is it that after Klal Yisroel heard all the curses, Moshe comes along and says that these curses are ineffective since Hashem has never destroyed you? From here on the Yidden may not be scared anymore and even sin brazenly! Klal Yisroel lived through many difficult chapters in our history, including many Yidden dying in Mitzrayim, and more recently the devastation of the holocaust. Aren't these examples of the tochecha? How is the fact that not everyone was wiped out supposed to make you feel better?



RABBI BERACH STEINFELD

There are a few different tirutzim to explain this. The first tirutz is based on Reb Elya Lopian in his Sefer Lev Eliyahu Vol 4 where he explains that punishment that Hashem brings upon a person is not in the form of revenge and tit for tat. Rather, it is for the good of the person; his heart should break and he will then be able to do teshuva as the posuk in Tehillim 51 says that the Korban of Hashem is a broken spirit, and a broken heart is not an embarrassment before Hashem. The Gra explains that a person's heart is like a field. Just like in order for a person to plant in a field, the field must first be plowed; so too, the heart of a person must be plowed via yesurim in order for a person to do proper teshuva. This explains why there was no reason for the yesurim to come; the Yidden turned green and their hearts broke so the tochacha accomplished its mission.

The second tirutz is that once Moshe saw their faces turn green he was worried that from here onward Klal Yisroel will serve Hashem out of yirah and not out of ahava. We know that the best way of serving Hashem is out of ahava; therefore Moshe told them that you angered Hashem many times and he did not destroy you. This proves that Hashem is maarich af and does not punish instantly, so it is possible to serve Hashem out of love.

The third tirutz is that Moshe was teaching the Yidden the derech of teshuva. The posuk in Tehillim 130:4 says Ki ... Haslich... P'maan tivarai. It would seem from the posuk that when Hashem forgives us, we would fear him. The logical approach would seem to be the opposite; that a person will feel that if Hashem forgave me there is less fear. The Meforshim explain that the truth is to the contrary. Were Hashem not to forgive sins, a person would not even try to bring himself to fear Hashem in order to do teshuva. He would just give up hope. The fact that Hashem forgives us gives us a chance to do teshuva and to bring about a special yirah of Hashem.

RABBI BENTZION SNEH



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

## PARSHAS NITZAVIM- VAYEILECH BRINGING IT ALL TOGETHER

It's especially pertinent to us today in a world that has never been more polarized.

Today, the Parsha tells us ( a reference to Rosh Hashanah) we are all together.

From the water carrier to leaders of our nation.

The symbolism is powerful- we cannot stand in front of the Kings of Kings unless we have achdus (togetherness).

We might think that because of who we are, and what we have, that we are better than others- but that is certainly not the case.

Hashem looks at us as one nation, each one of us so vitally important. In our Creator's eyes there is no place for vanity.

But as Rabbi Sneh points out, there is a deeper message here. Lev yodaiya maras nafsho- deep down inside we all know what we have done wrong this year. As we prepare to do teshuva and show regret for our sins, a certain feeling could overtake us. A little voice inside of us starts to whisper- haven't we done this all before? Didn't we stand in shul last year on Rosh Hashanah and promise to change, and yet here we are again.

Is our life like a merry-go-round where we get on and off without any real regard for where we are ultimately going?

Can we really change this pattern?

These thoughts lead us to a sort of spiritual malaise from which it is difficult to escape.

Yeush sets in- we simply give up and go through the motions.

Rabbi Sneh suggests a different path

This explains the course of events; Yidden heard the klalos and were ready to give up, so Moshe calmed them and told them that they have a chance to do teshuva.

The fourth tirutz is that when the Yidden heard the klalos, they started worrying that maybe these curses will befall us on account of a few who sinned. Moshe told them that Klal Yisroel were punished many

to Teshuva- another way to strengthen ourselves during Rosh Hashanah.

Yes, there have been days when we were not at our best. We may have had behaviors that are not worth repeating, and we know it.

But just as our children may not behave better if we constantly remind them how bad they are acting, we cannot make self-criticism our focus.

Atem nitzavim hayom, kulchem- the posuk says all of you is here today on Rosh Hashanah, all of your actions, both good and bad.

Treat yourself kindly and it will increase your chances of changing a hundred fold.

Think of all the good things you did this year. The chesed, the learning, the mitzvos. The times you cared, really cared for another. Gaze on the entirety of your life, the entirety of your behavior when you stand before Hashem and you will be strong in your efforts to change in the coming year.

Lulei he'emanti liros b'Tuv (if I would only look at the good!)- is a potent line we say twice each day in L'Dovid Hashem Ori - a perek of tehillim said specially in Elul until the end of Sukkos.

It is interesting to note that the first letter of these words added together is the gematria (numerical equivalent) of the word Elul. And furthermore the month of Elul is the gematria of the word chayim/ life.

Dovid Hamelech who wrapped the secrets of creation in the words of the psalms taught us this secret as well-

To emerge victorious in our tearful request for a good life in the coming year, we must look towards all the good we have done.

This will bring out the Godliness inherent in our Neshomos and sweeten up all judgement.

Have a wonderful Shabbos!

times, and yet were never wiped out, as one does not get punished unless he himself sinned.

Acknowledging that everything is from Hashem will bring us closer to the proper yirah necessary for analyzing our sins in the process of doing teshuva. May we all zocheh to do proper teshuva.

# ערב ראש השנה תשפ"א

## Thursday Night, Sept. 17

10:00pm **11:00pm** 12:00am **1:00am** 18 Tent  
 (Select)

## Friday, Sept. 18

- 4:45am 20 Upstairs
- 5:15 (Select) 22 Tent
- 6:00 (Select) 20 Tent
- 6:30 22 Small Tent א
- 7:00 (Select) 22 Small Tent ב
- 7:30 20 Upstairs
- 8:00 (Select) 22 Small Tent ב
- 8:30 22 Small Tent א
- 9:00 (Select) 22 Small Tent ב

Shacharis Minyanim Regular times and locations

# ימי הסליחות תש"פ

Week before Rosh Hashana

## Monday-Thursday, Sept. 14-17

5:45AM כותיק'ן - 20 UPSTAIRS

20 minutes before each Shacharis

|        |                   |   |      |   |       |
|--------|-------------------|---|------|---|-------|
| 5:55am | 22 Tent           | ב | 7:40 | א | 9:25  |
| 6:10   | 18 Tent           | א | 7:55 | ב | 9:40  |
| 6:25   | 18 Main           | ב | 8:10 | א | 9:55  |
| 6:40   | 20 Tent           | א | 8:25 | ב | 10:10 |
| 6:55   | א - 22 Small Tent | ב | 8:40 | א | 10:25 |
| 7:10   | ב - 22 Small Tent | א | 8:55 | ב | 10:40 |
| 7:25   | א                 | ב | 9:10 | א | 10:55 |

22 Small Tent א  
 22 Small Tent ב

Shacharis Minyanim Regular Times & Locations

## Evening

## Sunday - Thursday

10:00PM, 11:00 PM, 12:00AM, 1:00AM, **18 Tent**

# יום א' ד'סליחות תש"פ

First day of Slichos

## Motzei Shabbos, Sept. 12

12:50AM 18 Main (Rabbi Coren)  
 1:00AM 18 Tent

## Sunday, Sept. 13

5:35am 20 UPSTAIRS  
 5:45 22 TENT  
 6:30 20 TENT  
 7:00 22 SMALL TENT א  
 7:30 22 SMALL TENT ב  
 8:00 22 SMALL TENT א

**ספר תורה**  
 להגות ספר תורה  
 בניו אברהם מנדלסון ורוב עמיתיו  
 ביום א' סליחות  
 פרשת ראשון א - שנת תש"פ

בשבת ורבי' להשי"ת מוכבדים אנו  
 להזמין את כבודו להשתתף בתפילה

**א' סליחות - פ' האזינו א'**  
 שנת תש"פ לפ"ק - למספרים 13 Sept.

התהלכות תצא  
 בשירה ובמורה בתפילות ובמחולות

**בבית**  
 4 Quince Lane, Suffern, NY  
 בשעה 5:00 אחה"צ

**לביהמ"ד אור חיים**  
 18 Forshay Rd.

כעבודת האזינו  
 תפילות א"ה בבית - ביום א' סליחות  
 משעה 2:00 עד 4:00

המחכה להשתתפותכם  
**אברהם גריבלאט**  
 רב"ב

# IF YOU CAN'T GO TO UMAN, YOU CAN BRING UMAN TO YOU.



| BET Editorial Board

In years past, many thousands of Jews the world over would be getting ready to make their annual journey to Uman. This much anticipated trip was one of pilgrimage to pray at the tzion of the Holy Reb Nachman of Breslov on Rosh Hashanah, as well as a time of great joy where your neshoma, your spiritual self, was interwoven with those of the tens of thousands of people blending together during your journey.

There is a unique excitement to Rosh Hashanah in Uman. It begins at your departing airport and rises in crescendo the closer you come to your ultimate destination. This is a time of reconnection. We see chaverim who may have been physically distant for the past year but were always on our minds and in our prayers. Uman is a place of love for your fellow Jew. This is not the artificial love we often express but may not truly feel, but the genuine feeling of ahavas yisroel which you feel embedded within your heart and which rings true in the very depths of your soul. Ultimately, it is a time of love for Hashem. A place where extraneous distractions don't exist and you can look up and feel the love Hashem has for you and for the entire Am Yisroel.

The music explodes throughout the streets while vendors hawk their wares. Somehow across this explosion of noise someone calls your name and miraculously you hear him. You rush together and give him the Uman hug (pre corona) and in a few brief seconds you are rewired and linked together as if there had been no break in time and space. This scene replays itself countless times over the next few days.

On Erev Rosh Hashanah amidst the clamor of music and voices, the clock approaches Chatzos (halachic mid-day). Within seconds there is complete silence. The loudspeakers burst into life and the entire multitude begins to say Tikun Haklali together posuk by posuk. That split second of silence before it starts is spine-chilling. It is as if the anticipation of the past 24 hours has been building up to this moment.

At any moment (with the exception of the saying of the Tikun), spontaneous dancing may erupt in the middle of the street. A group may consist of young, old, rich, poor, religious, secular, Ashkenazi, Sephardi and everything in between. People who outside of Uman will have little chance of interacting with each other. There is, however, one commonality, they are all looking for something which will touch their lives and souls and spur them on to a better year.

As Rosh Hashana nears, the sheer amount of chessed that occurs in Uman becomes apparent. It is something that you would be hard pressed to find anywhere else in the world. There are those that come to Uman with literally the clothing they are wearing and if they are lucky a return ticket home. They are completely confident, knowing that the Hachnosas Orchim's are there which will feed them and cater to them. This is done with no

ulterior motive and they exist just for the sake of ahavas chessed, pure unadulterated love of their fellow Jew. This is the glory of klal yisroel. There is nary a soul who goes to Uman for Rosh Hashana who lacks for sustenance, both physical and spiritual..

The davening on Rosh Hashanah is amazing. There are minyanim to fit everyone. From the true chassid to the secular Jew looking for a spiritual nudge which will give him purpose, it exists in Uman.

The Rebbe once said that on Rosh Hashanah he was able to help people in ways that were beyond his ability during the rest of the year" He put so much stress on the importance of his Rosh Hashanah that he once exclaimed, "My very essence is Rosh Hashanah!" These statements complement the Rebbe's famous promise to help anyone who says the Tikun Haklali beside his grave.

## BUT NOT THIS YEAR.

With pandemic political considerations taking preeminence on the world stage, Uman this year will not enjoy the multitudes of spiritual seekers it has in years past. The streets of Uman will be far from silent but that sound will only be a faint echo of the excitement of years past. There will be a minority, fortunate enough to get into the country but the overwhelming majority will spend yom

tov at home.

How does one go from the spiritual highs of Uman to this possibly more mundane Rosh Hashana experience?

Uman radiates achdus and chessed. There is no place like it anywhere in the world. People like to use the phrase "from every walk of life." In Uman that may be an understatement. How do we reach the spiritual heights possible in Uman when we are not in Uman.

If one truly reflects on what Uman means to them you have to go beyond the chaverim, the joy and if I may dare say it even beyond visiting the Tzion.

## UMAN IS A STATE OF MIND

Uman is a state of mind. Uman can be created wherever willing Jews can be found. Organize your own minyanim that recite the Tikun Haklali at Chatzos on Erev Rosh Hashana.

Invite guests who are looking for spiritual enhancement and show them what a Jewish lifestyle and Rosh Hashana is all about. Prepare for these guests by regaling them with divrei torah and stories of Reb Nachman. Tell them what Uman in Rosh Hashana is all about. Sing the songs you would normally hear in Uman and dance to these songs with your guests,

Make your davening special. Lift the spirits of the person sitting next to you in shul and most importantly, love your fellow Jew.

Give Tzedokah, Learn Mishnayos L'zecher Nishmas Reb Nachman. (רבינו נחמן בן שמחה.) Complete Sefer Tehilim.

(Rebbe Nachman said that one should limit one's speech on Rosh Hashanah. Therefore, it is proper to refrain from small talk, and concentrate on words of Torah and tefillah, each person according to his ability.)

Let us not forget the unique chance we have this year to bring your family into the Uman fold. Every year while traveling to Uman, your family spends yom tov without you wondering what exactly you accomplish by leaving them alone at home during this special time.. Take this opportunity to present them with a Yom Tov Uman style and watch them smile and raise themselves from the doldrums of life,

If you can't go to Uman, you can bring Uman to you.

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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**

I started your plan two weeks ago and have already lost seven pounds! Here is my question: I wanted to know if it's ok to nosh on nuts here and there throughout the day, in addition to my regularly scheduled meals and snacks. In all honesty, I have been doing so since I started the plan, and I am still losing weight, so I don't see why it should be a problem, but I wanted your opinion on the matter.

**Signed Nuts for Nuts**

**DEAR NUTS,**

I have mixed feelings about the nut noshing situation. On the one hand, as you said, you are losing beautifully, so why make trouble when there is none. Furthermore, it's not as if you are eating gummy bears or chocolate bars - nuts are healthy and good for you!

However, in my experience, for many clients nuts can be a trigger food. Particularly because they are healthy, we tend to eat them too freely, and many people have reported that what started out as a few extra nuts eventually set off a full blown binge.

My advice would be to portion out 10-15 almonds in advance and once the allotted almonds are done, no more nuts for the day. Additionally I would recommend keeping a detailed food log to make sure that these extra nuts aren't slowing down your progress.

Good Luck!

Signed Also Nuts - Aka Basya

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RABBI REISMAN

# SELICHOS: THE TIMING IS CRITICAL

Let me mention to you something about Selichos that I have already mentioned in the past. Selichos may not be said in the first half of the night. I am not saying this. The Magen Avraham (OC 565:5) says so: אין לומר קודם חצות לילה שום סליחות ולא י"ג מדות בשום פנים לעולם חוץ מבית הכנסת.

The first half of the night is not an appropriate time to say Selichos. There are two possible ways how to read the words "חוץ מבית הכנסת". It depends on where you put the comma. It can be read as a continuation to the words "ולא י"ג מדות בשום פנים לעולם" and if so he is saying that one may never recite the "י"ג מדות" outside of Shul. According to this way there is no comma before the words "חוץ מבית הכנסת". Or it can be read as a caveat to the entire statement. This that was said that one may never recite Selichos and "י"ג מדות" before חצות, is true everywhere, "חוץ מבית הכנסת"; except for in shul. According to this way of reading, there is a comma before the words "חוץ מבית הכנסת". There are those who argue that accordingly one may recite Selichos in shul even during the first half of the night.

The source of the Magen Avraham is the Arizal. In the Kavanas Ha'Arizal, which is quoted in the Kaf HaChaim, he warns in a very strong language not to say Selichos in the first half of the night. The Kaf Hachaim says: מקומות שנוהגין לומר סליחות בעברית הוא מנהג רע ומו. ישתקע ולא יאמר. ואין ראוי להזכיר י"ג מידות אלא (בעת רצון וקרוב הדבר האומרים בערבית לקיצוץ ח"ו. (581:2)

The custom of saying Selichos at Ma'ariv time, is a bad and bitter Minhag. It should be forgotten and not said. It is only appropriate to mention the 13 Middos during an רצון, עת, which is the second half of the night. Saying it before that time is akin to קיצוץ. Kitzus is a Kabbalistic expression for someone who is an Apikores.

When we grew up, nobody said the first half. There is one Chassidus that had such a Minhag. I don't know where it came from. But as a convenience, other people have jumped aboard. It is better to not say י"ג מדות at all, than to say it in the first half of the night.

I have mentioned this in other years. Tonight, I would like to add a thought. In the recently published, מים אפיקי from R' Moshe Shapiro, he has an appreciation of Selichos. It is well known that the Levush says that Selichos is like a mini davening. There is Ashrei, Half-Kaddish, Selichos, which is in the place of Shemoneh Esrei in this form, followed by Tachanun and of course Kaddish with Tisgadel. So, it is sort of a davening.

R' Moshe Shapiro explains, we daven 3 times a day: Shacharis, Mincha, and Ma'ariv. Is it one Davening, that we do three times, or are they three separate entities, three separate personalities?

The Gemara says that the three Tefillos were instituted by the three Avos; Avraham, Yitzchak, and Yaakov. This means to say that each tefilla has its own personality, its own essence. Avraham is Shacharis, Yitzchok is Mincha, Yaakov is Ma'ariv,

The Bi'ur Halacha, at the very beginning of Mishna Berura, cites a Minhag mentioned by the Tur that by Shacharis one should say, מודה אני לפניך ד' א"ו, שהותנתי מאפלה לאורה. One should thank Hashem that we come from night to day. In the afternoon, by Mincha, one should say במזרחתה במזרחתה במערבית במערבית. One should thank Hashem for taking us from the morning to the afternoon. Regarding Ma'ariv, the Bi'ur Halacha says that instead of a thank you, one should rather say a prayer: לאורה, כן תוציאני מאפלה לאורה. One should pray that Hashem take him out from darkness to light.

Now of course, the words literally refer to the darkness involved with the sun setting and the light involved with the sun coming up. But it is really meant as a Mashal to the challenges of life. And Ma'ariv is a Tefilla to go from darkness to light. So, we have a morning Tefilla, an afternoon Tefilla, and an after sunset Tefilla.

Selichos is a second half of the night Tefilla. Ma'ariv is a Tefilla that transfers from one day to the next. It is a Tefilla on the transfer, on the continuity. Selichos is a Tefilla on the change of one year to the next. It is a Tefilla similar to the י"ג רצון that is said my Ma'ariv. We ask that we should be able to go into the new year with Beracha, with good fortune, and with Kapara.

That Tefilla is for the second half of the night; the half of the night where the sun comes closer. The first half of the night, the sun is becoming more distant. The second half of the night the sun is coming closer. The light is coming. This symbolism is something we want to touch base with. We have to harness its energy, its possibility, and we do that to Daven for the next year.

Therefore, Selichos has its time. The time is as the new day is beginning; preferably the second half of the night which is the ideal time. Otherwise the morning. But certainly not at a time when the darkness is increasing at the time of ערבית.

And so, with this Machshava for the upcoming Selichos Z'man, let us hope our Tefillos should be answered, our Selichos should be accepted. ונסלה לכל עדה בני ישראל. We should be Zocheh to Selicha and Kapara and uprooting of the roots of our Yetzer Hara and a Gut Gebentched Yahr the coming year!

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## Bank Safety

The cleaning lady comes to the bank manager...

"Can you please give me the key of the vault?"

"What?! What For?"

"It's always so time consuming to have to use my hairpin in order to clean it!"

## Google's pizza

- Hello! Gordon's pizza?
  - No sir it's Google's pizza.
  - So it's a wrong number? Sorry
  - No sir, Google bought it.
  - OK. Take my order please
  - Well sir, you want the usual?
  - The usual? You know me?
  - According to our caller ID data sheet, in the last 12 times, you ordered pizza with 3 cheeses, and a thick crust.
  - OK! This is it ...
  - May I suggest to you this time ricotta, arugula with dry tomato?
  - What? I hate vegetables.
  - Your cholesterol is not good, sir.
  - How do you know?
  - We crossed the number of your fixed line with your name, through the subscribers guide.
- We have the result of your blood tests for the last 7 years.
- Okay, but I do not want this pizza!, I already take medicine ...



- Excuse me, but you have not taken the medicine regularly, from our commercial database, 4 months ago, you only purchased a box with 30 cholesterol tablets at Drugsale Network.
- I bought more from another drugstore.
- It's not showing on your credit card statement
- I paid in cash
- But you did not withdraw that much cash according to your bank statement
- I have have other source of cash
- This is not showing as per you last Tax form unless you bought them from undeclared income source.
- WHAT ?
- I'm sorry, sir, we use such information only with the intention of helping you.
- Enough! I'm sick of google, Facebook, twitter, WhatsApp. I'm going to an Island without internet, cable TV, where there is no cell phone line and no one to watch me or spy on me
- I understand sir but you need to renew your passport First as it has expired 5

weeks ago

## 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

## 12 bees

I went to the pet shop and asked for 12 bees.

The clerk counted out 13 bees and handed them over.

"You've given me one too many" I said. "That one is a freebie"

## Drone stuck in a tree

Getting my toy drone stuck in a tree hasn't been the worst thing that happened to me today.

But it's definitely up there.

## I Will Miss Them

My son and his wife stopped by Sunday unannounced to visit.

I wouldn't answer the door but I did hold up my new medicine container and pointed to the instructions.

Instructions read: 'Take one tablet before bedtime and Keep away from children.'



## ELUL: TESHUVAH PERSPECTIVE

Pertaining to the responsibility of any type of Jew to do Mitzvos, the Rebbe wrote to Hagaon Adin Even-Yisroel, that nobody is exempt from keeping the Torah and its Mitzvos. Even the king, Yeravam Ben Nevat, who was responsible for splitting Yisroel into two nations and erected idols to keep the Jews from Going to Yerushalayim, will have to give account, not only for the great transgressions he committed, but also, for the small Mitzvos he failed to keep.

====

On the other side of the coin, the Rebbe explained at a Farbrengen that any given Mitzvah and its reward is infinite. Therefore any one Mitzvah outweighs someone living 70 or 80 years, a life of all luxuries one can imagine. Because finite next to infinity has no value.

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# 3 THINGS THAT WE CAN STILL CONTROL, EVEN WHEN WE FEEL POWERLESS



BY RABBI  
EFREM  
GOLDBERG

The story is told of a young couple that moved into a new neighborhood. The next morning while they were eating breakfast, the young woman saw her neighbor hanging laundry outside. "That laundry is not very clean; she doesn't know how to wash correctly. Perhaps she needs better laundry soap." Her husband looked on, remaining silent.

Every time her neighbor hung her wash out to dry, the young woman made the same comments. A month later, the woman was surprised to see a nice clean wash on the line and said to her husband, "Look, she's finally learned how to wash correctly. I wonder who taught her?"

The husband replied, "I got up early this morning and cleaned our windows."

I have been thinking about this story lately while observing and even feeling some of the tensions and judgment this moment in time has created. History will undoubtedly record the data – how many casualties, how many confirmed cases, how many recoveries, how many long-term illnesses, how many positives for anti-bodies.

But what will measure or tell the story of how many friendships were strained, how many engagements were broken? What will quantify the sustained anxiety, both from fear of contracting the illness and from watching how others took it either too lightly or too strictly? How can history accurately record or capture the months-long toll of high emotions and its ultimate impact on our physical, mental, emotional and spiritual well-being?

When Covid first raged and our community, along with much of the country, was shut down, in a sense life was fairly straightforward. Being compliant was responsible and respectful and those who weren't were risking their lives and the lives of others. But in the months of phased reopening and fluctuating numbers, we must admit that the reality is profoundly confusing. To be clear, that is not to say this pandemic is over by any stretch or that we can let down our guard. Vigilance, caution and compliance remain critical, in many cases to save or preserve lives. Nevertheless, by any measure, while we are far from at the end, we are also not where we were at the beginning.

Certainly there is behavior that, even now, all

would agree is irresponsible and dangerous. But where exactly to draw the line between reckless and ruthless is much less clear. Was sending children to camp (and now to school) fair or foolish? Is it time for play-dates and Yom Tov meals with distancing and precautions? Should minyanim be held indoors, outdoors, or maybe not at all?

As a result of inherent ambiguity and competing or nonspecific guidance, "corona shaming" abounds. Some are indignant at the carelessness of friends and neighbors, while others are appalled by how extreme the people around them are acting. Given the stakes involved with nearly every aspect of this, it is hard not to expect and demand everyone to have the exact same attitude you do to this dreaded virus and the proper behaviors to avoid its spread. It reminds me of a famous comedian's brilliant observation: "anybody driving slower than you is an idiot, and anyone going faster than you is a maniac."

While we as a community have adopted and continue to encourage safety protocols and policies, ultimately, we would do well to realize that as individuals there is so much we cannot control. Communally, we must continue to emphasize, promote and demand compliance with safety policies, but as individuals, let's not compound the challenges of this time by forfeiting our serenity over things and people we can't control, rather choose to focus instead on that which we can. Here are a few suggestions:

- In describing the fifth habit of his Seven Habits of Highly Effective People, Stephen Covey writes, "If I were to summarize in one sentence the single most important principle I have learned in the field of interpersonal relations, it would be this: Seek first to understand, then to be understood." Before criticizing or judging the choices of others or the decisions of your Shul or children's schools, first take the time to try to understand where they are coming from, how decisions were arrived at, and what informed them. The Gemara (Eruvin 13) tells us that we follow the opinion of Beis Hillel over Beis Shammai because Beis Hillel would always listen to what Beis Shammai had to say and entertain their opinion before coming to their own conclusion. You don't have to agree with everyone or with every institution. Constructive criticism is fair and should be welcomed, but only after first hearing and entertaining the thought process of the other side; as the Mishna in Pirkei Avos teaches, one of the 48 ways that wisdom is acquired is shemi'as ha'ozen, active listening.

- What we see when watching others depends on the cleanliness and clarity of the window through which we look. Before reacting incredulously to the behavior of others, ask yourself, how consistent are you

with all your choices and actions? Are you not making your own determination as to what is essential and what is non-essential? Do you not rationalize your exceptions to your own rules? The Gemara (Bava Basra 60b) tells us, "Keshot atzmecha v'achar kach keshot acheirim," which is usually translated as, "Correct yourself first and only then correct others." Rav Samson Raphael Hirsch suggests an alternative translation. The word keshot appears a number of times in the tefillah of Berich Shmeih — as in Oraisei keshot u'neviohi keshot — and it is translated there as "truth." Based on this, Rav Hirsch explains, the mandate of our rabbis is to be truthful with yourself and only then examine others. It is said that when you point a finger at someone else, three more point back at you.

- We may be powerless to control others, but we can control ourselves. We don't have to feel or react with anger, anxiety, frustration, resentment, helplessness or hopelessness, no matter what is happening or how people are behaving around us. The Torah tells us u'vacharta ba'chaim, the choice regarding how we spend our time, what attitude and demeanor we have, what we focus on, is up to us. Never stop realizing that we control our thoughts and we regulate our emotions. Don't ever give the key to your happiness and serenity to others.

- With all the uncertainty and powerlessness, we can and must redouble our focus on prayer. In addition to fundamentally believing that Hashem craves our prayers and responds to them, even if the answer isn't always yes, there are also measurable health benefits to praying regularly. Dr. David H. Rosmarin, assistant professor of psychology at Harvard Medical School, says that research conducted on prayer shows it can calm your nervous system, shutting down your fight or flight response. It can make you less reactive to negative emotions and less angry. Channel the frustration with others and the anxiety over what feels like an endless pandemic into drawing closer to Hashem, talking to Him, leaning on Him and even objecting to Him. These Yamim Noraim, our davening will be more abridged, our singing more muted, and many won't be able to participate in minyan at all. But no matter where we are, now is not a time to be more casual or cavalier about prayer, it is a time to increase our fervor, intensify our concentration, and to dig deep to compensate for what is missing so that our tefillos can pierce the gates of Heaven.

When looking out at the world, make sure to clean your windows first. Do all you can to keep yourself and your family safe. And then, make the decision that instead of perseverating over what you can't control, you will focus on what you can.

# Stories To Reflect Upon

## A Hearing Aid for Whom?

Rabbi Yigal Haimoff

You have heard my voice; do not shut Your ear... (Recited prior to Shofar Blowing)

A husband struggling with his shalom bayit once approached his Rav for advice, who suggested that he surprise his wife by buying her a gift. As soon as the husband heard this, off he went to the store. As he continued walking, he began thinking what gift his wife would appreciate most. "We are having a communication problem," he said to himself. "When we speak, we do not understand each other. I think it would be nice if I purchase my wife a hearing aid."

Approaching the storeowner, the husband mentioned that he was looking to buy a hearing aid, prompting the owner to ask if he could have a look man's ear. "No, no," said the man, "it is for my wife." Puzzled, the owner looked at the man. "If that is the case, I will need to look at your wife's ear." "You cannot do that," replied the husband. "You see, I want to buy my wife a hearing aid as a surprise present." "Okay," said the owner, "I'll tell you what we can do. When you go home, stand a distance away from your wife and call her name out. If she hears you and responds, then you know her hearing is fine. If, however, she doesn't respond, then walk a little bit closer and keep on calling her name until she answers you. Then you can tell me how far away you were from her and I will accordingly provide you with a suitable hearing aid."

Complying with the owner's orders, the husband quietly entered his home, and tiptoed to the living room, from where he spotted his wife in the kitchen. "Malka! How are you?" he called out. Silence. "Malka! How are you?" he called out again. No response. And so, he took a few steps closer. "Malka!" Yet again, no answer. "Something must be wrong," thought the husband. Walking all the way up to her, he leaned over and said loudly into her ear, "Malka! How are you?" Malka turned around. Facing her husband, she said, "Are you deaf? I already answered you three times!"



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Sometimes we think that the problem we are facing is someone else's fault and doing. But then, sometimes rather quickly, we realize that just the opposite was the case. No one is perfect, including ourselves. But that is fine, because we are not meant to be perfect. What is asked of us, though, is the honest assessment of ourselves and others. If there is something we can improve about ourselves, it is only in our own best interest to readily and eagerly make that change. And without question, that is a life attitude which is music to all our ears.



## A Beautiful Life Mrs. Chani Juravel

I once met a woman who came from an exceptional family and whose father was known to be an especially kind-hearted man. After asking her what it was like growing up with her father, she told me the following:

"There was a period when my fifteen-year-old sister was very bitter and had no interest in Judaism. She decided that she wanted to dress however she liked, and that's exactly what she did. "Whenever my father would see her, he would tell her, 'I am sorry to know that you will be losing out. I know how fortunate I am to live a life of Torah. Although I cannot force you to see matters the same way I do, I will be here to help and support you whenever you need. I hope that one day we will see eye to eye and you will be as happy as I am.' "Three months later, my sister gave up everything on her own. She experienced a complete turnaround. She later explained that what gave her the encouragement and conviction to drop everything was our father's attitude. Instead of trying to change her mind by showing disapproval of her behavior, he emphasized the happiness and fulfillment he personally had in leading a Torah life. His confidence in what Torah had to offer and its beauty was overwhelmingly convincing that it won her over."

When the Honda Civic car was first sold years ago, they advertised it with a commercial. It pictured a blank page with a little car centered in the middle and a caption saying, "Honda: the car that sells itself." The same is true of Torah. If we would appreciate the tremendous beauty and life-changing effect Torah has on our lives, we would immediately gravitate towards it. And as soon as that is done, a life of ultimate meaning, happiness and fulfillment awaits us.

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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### ~Kollel Boker~

## MITZVAS LEKICHAH - LIFTING OVER THE GROUND OR HIGHER THAN THE TABLE

We previously discussed that 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.

There is one more remaining question: is it enough if one takes it in his hands which are many tefachim over the ground or does one need to actually lift them up higher? For example, if they are on the table is it necessary to lift the four minim a certain height from the table, or does the fact that they are already high up off the ground suffice?

According to the opinion that there is no need to have a full-fledged lifting there is obviously no need to do more than having them in one's hands. However, this question would be relevant according to the Kapos Temarim. Since he holds that one must make a full-fledged lifting, is it enough the fact that one takes it in his hands which are many tefachim over the ground or does one need to actually lift them up, one or three tefachim off the table?

The answer to this question can be gleaned from the words of the Biur Halacha, in regards to an eiruv.

An eiruv is a gathering of food from all the members of an enclosed area, who wish to be able to carry. Technically, each person must donate some food, which is then kept all together in one house, thereby uniting all of the people and allowing them to carry. To save time, there is a halachically sanctioned option, where one person takes some food and asks someone to make a kinyan on behalf of all of the people. The person making the kinyan picks up the food and has in mind to acquire it on behalf of all of the

others. In this case all agree that just one tefach is enough.

The Taz adds that just holding it in one's hands above the ground a tefach will not suffice. One must actually lift the food to make the kinyan and the fact that it is in the air is not enough. However, the Biur Halacha and the Avnei Nezer point out that this is not so simple and it may well be that if it is in the air because of his holding it, it is enough for a kinyan.

The same should be true for our question of four minim. Since according to the Kapos Temarim there is a requirement to lift them, according to the Taz one must actually lift them up and according to the others just being in his hands, which is above the ground, will suffice.

### SUMMARY

According to the opinion that there is a requirement to lift the four minim, there is a machlokes if one needs to actually lift them up over the table, or being that it is already above the ground will suffice.

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](mailto: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](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://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!



Participants Summer תש"פ

### ~Kollel Boker~

7:00-8:00am Currently Learning ברכות

Dovid Buchinger  
Mordy Eisenberg  
Shimon Eckstein  
Moshe Felsenburg  
Heshy Friedman  
Avi Grunwald  
Yehoshua Heber

Shlomo Yosef Jundef  
Eliyahu Kaufman  
David Kaufman  
Yoel Kivelevitz  
Zevy Krupka  
Yanky Lamm  
Yehuda Leibb

Yossi Neuman  
Mordy Schiffman  
Sruely Stern  
Silbergberg Meir  
Menachem Shapiro  
Naftali Yarmush

### ~Night Kollel~

8:15-9:45pm Currently Learning הפתח

Avrohom Anteby  
Tzvi Blech  
Ira Davidson  
Shimon Eckstein  
Yehoshua Farkas  
Mordechai Fleischman  
Ari Goldberg  
Hillel Goldscheiner  
Shlomo Yosef Jundef  
Eliyahu Kaufman  
Bentzion Katz

Leiby Kornfeld  
Aron Kohn  
Yitzchok Kolodny  
Moshe Langsam  
Yehuda Leibb  
Yaakov Levin  
Yoel Levin  
Yanky Moddel  
Avi Neiman  
Mordechai Nulman  
Moshe Rubinovitch

Simcha Rockove  
Samuel Rosenberg  
Dough Rosenthal  
Yaakov Rothschild  
Moshie Rose  
Gaveriel Rosen  
Menachem Shapiro  
Avrohom Szwerein  
Chaim Taback  
Shlomo Weber  
Netanel Weinberg  
Moshe Weingarten

Daf Yomi  
8:45-9:45pm  
Sun-Thurs

Mishna Yomi  
9:15-9:30pm  
Sun-Thurs

Amud Yomi  
9:00-9:45pm  
Sun-Thurs

Chumash Shiur  
9:45-10:45pm  
Thursday

Zera Shimshon  
8:15-9:00pm  
Thursday

JOIN US TODAY!

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
Rabbi Nachum Scheiner, Rosh Kollel | 845.372.6618 | [ohrchai18@gmail.com](mailto:ohrchai18@gmail.com)



**RABBI NACHUM SCHEINER**  
MONSEY, NY

מוהל מומחה  
CERTIFIED MOHEL

845-499-6354 CELL  
845-352-3137 HOME  
[mohel@18forshay.com](mailto:mohel@18forshay.com)

# ~Night Kolloel~

## COMMUNITY KOLLEL NEWS

Rabbi Coren's Semichas Chaver Program hosted a siyum on Rabbi Coren's porch. SCP is a new and innovative halachic program carefully crafted for the needs of the 21st century, with a specialized focus on the ethical meaning of the Halacha. Each member received a plaque – a Bal-Habatim Semicha (Certificate of Accomplishment), after successfully passing the written exams. Members of this rich program attested to how it literally changed their life.

### LEGAL HOLIDAY

Ohr Chaim Community Learning Center – in conjunction with our Yarchei Kallah – hosted a 2-part Legal Holiday Program on Labor Day, Monday, September 7, from 10:00-12:00am, 18 Upstairs – Bais Medrash – with refreshments.

The first part of the program featured Rabbi Moshe Weiss, Renowned Baal Tokea. His topic was: "A Practical Halachic Guide to Tekias Shofar."

Some of the highlights included – How to choose a shofar and how to blow. He described the process they use to make the shofar and how they take out the inside, to make it hollow. A normal size shofar is of a ram, which is ideal to recall the akeidas yitzchok. If it is smaller, it may be coming from a lamb, which is a machlokes if it can be used.

He discussed the opinion of those who prefer to use the shofar which was taken from the right side of the animal. This is based on the Maharil. However, this may not be the understanding of the Maharil.

He quoted his illustrious grandfather, Rav Shamshom Raphael Hirsch, who explains why the

Torah required the use of a shofar, as opposed to chatzotzros – trumpets – which were also used in the Beis Hamikdash. Since the sound of the shofar is meant to awaken the person, it is appropriate to use a shofar, which is natural, as opposed to trumpets, which are manmade. This teaches us that one should seek to be awakened from within, and not just have an external "alarm clock."

He also showed a special pipe cleaner which he invented, which can be used even on Yom Tov to clean the shofar.

The second part of the program featured Rav Ami Cohen. His topic was: "Source and Shapes of the Shofar," which included a fascinating hands-on presentation. He quoted the Drashos HaRan, who explains many of the ideas that are represented by the shofar. He showed a horn of a cow, which cannot be used for shofar blowing. He had props of animal heads, and showed how they take the shofar off the head of the animal.

These recorded shiurim – as well as many shiurim – are available on CD at the shul – 18 Forshay Main Lobby, as well as on our website 18Forshay.com.

### KOLLEL BOKER AND THE NIGHT KOLLEL

As in the past, the Kollel Boker and the Night Kolloel are learning inyana d'yoma. The Kollel Boker is learning hilchos lulav and the Night Kolloel is learning the mitzvah of yeshivas sukah, with 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



UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Currently learning מצות ישיבת סוכה

is pleased to present a shiur by

**הרב שמחה בונים לונדינסקי שליט"א**

Rosh Chabura בית מדרש גבוה  
מחבר ספר סוכת חיים

Topic:

**מצות ישיבת סוכה**

**Wednesday Sept 16**

**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



me: 845 372 6618 and I will try to set you up with the best chavrusa.

I gave a shiur at the Kollel Boker, learning the topic of hilchos lulav, this past week, on the topic: "Keeping Daled Minim Fresh over Shabbos."

The Night Kolloel, currently learning hilchos sukka, hosted a fascinating shiur, given by the acclaimed Rabbi Avraham Kahan, Rav of Kehilas New City, and Dayan, Vaad Hadin V'horaah. He gave an in depth analysis of the mitzvah of building and sitting in the sukka.

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.

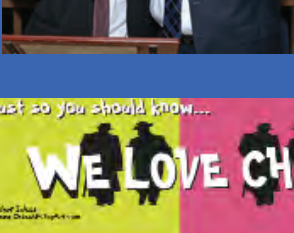
Wishing you a wonderful Shabbos,

**RABBI NACHUM SCHEINER**

# Semichas Chaver Siyum



טוב לי תורת פיק  
מאלפי זהב וכסף



## Semichas Chaver Program (SCP)

Founded by Rav Elyada Goldwicht

- Do you find learning Halacha a grueling process?
- Are you looking for a group of guys to learn with?
- Do you want to finally understand why we do what we do?
- Do you need thought provoking material that will interest your children?

*Semichas Chaver Certificate awarded in honor of completing this segment of the program and passing the test*

- |                        |                      |            |
|------------------------|----------------------|------------|
| Shimmy Bergstein       | Yakov Greenblat      |            |
| Yona Halten            | Simcha Hochman       |            |
| Israel Isenbach        | Shlomo Rosenfeld     |            |
| Yisroel Shapiro        | Dr. Yitzchok Shuster |            |
| <b>Josh Wartentiel</b> |                      |            |
| Mordechei Dov Freidman | Tzvi Hersh Kramarsky | Lazer Roth |



This is the perfect time to join the exciting semichas chaver program. Next zman starts after Sukos ly”H Oct 19 we will be learning the simanim on muktzeh

Just so you should know...



**16 DAYS UNTIL UMAN**

To receive weekly issues of the BET email [betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://18forshay.com)

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker, please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL [RABBI NACHUM SCHEINER ohrchaim18@gmail.com](mailto:RABBI NACHUM SCHEINER ohrchaim18@gmail.com) OR CALL 845-372-6618