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### Unified and Beautified

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The Four Species... a mitzvah we all immensely enjoy. Yet, as you can probably imagine, to any outsider, it seems quite strange to be carrying around and waving what seemingly looks like a bundle of branches and a lemon. The Lulav is not, as may be thought of, an instrument to play with or used as a spear, nor is the Esrog a hand grenade. The custom of waving the Arba Minim, as well, is not simply the Hokey Pokey dance either. But what then is it all about? What depth lies behind this beautiful mitzvah which we all so dearly love?

Our Sages (Vayikrah Rabbah 30:12) teach that the Four Species represent four types of Jews. Like the Esrog, which both tastes and smells pleasant, there are those who possess both Torah knowledge and good deeds. On the other hand, like the Lulav, the branch of a date palm,

which has taste but no smell, there are those who have Torah knowledge but lack good deeds. There are also those, like the Hadassim, who have fragrance but no taste. They perform good deeds but are ignorant of Torah. And lastly, the Aravos have neither taste nor fragrance. They represent those who have neither Torah knowledge nor good deeds.

Yet what does Hashem command us to do? Bind the four species together and atone for each other. By unifying all types of Jews, everyone is spiritually uplifted, despite each one's respective background. Whether they are knowledgeable in Torah or have good deeds, we all join together and rejoice, elevating ourselves to new heights in dedication to Hashem and Torah.

While you may be familiar with the above dictum relating to the Four Species, there is another custom performed on the last day of Sukkos, Hashanah Rabbah, enacted during the days of the Neviim, Prophets

(ibid., 44a). After shaking our Lulav for the last time, we bundle together five new Aravos and bang them on the ground. While various reasons are offered in explaining the meaning behind this practice, in light of the above Midrash, a beautiful idea emerges.

The Aravah represents the individual who lacks both Torah knowledge and good deeds. Yet, after an entire Yom Tov of Sukkos in which the Aravah enjoys company alongside the Lulav, Esrog and Hadassim, he becomes an entirely different person. He develops into someone so great and someone so special, due to having spent time with such great company. In order to bring this reality to the fore, we gather together five Aravos, four representing the previous Four Species used over Sukkos and an additional one signifying a new entity we have just created. And then we give a light bang on the floor, after which we take the bundle and place it above on the Aron Kodesh to remain. The lowly Aravah,

who over Sukkos was "shaken up" and came to realize what potential he has and what he can achieve, is elevated and placed up high atop the Ark. After a week of associating with such great "friends," the simplistic Aravah reaches the highest level of perfection.

Sukkos is a time when our unified interaction with all fellow Jews of all differing backgrounds breathes new life into all of us, and elevates us up high. When we come together in perfect harmony and share our wisdom and extend our care to others, we are all positively affected, even the Aravah who was far from any connection to Torah and mitzvos. Sukkos is the time when every one of us becomes positioned to reach the pinnacle of perfection. Such is beauty of this Yom Tov. When we are unified, we are beautified.

AARON LANKRY

## Zmanim for 18 Forshay Rd Monsey

English date	Weekday	Alos 72	11 deg	Neitz	Shma 1	Shma 2	Tefilla	Chatzos	Min Ged	Pelag Gra	Shkia	50 Min	R' Tam	Hebrew date	Daf Yomi
October 2, 2020	Friday	5:43	6:00	6:54:34 AM	9:14	9:50	10:48	12:45 PM	1:15	5:22:41 PM	6:35:43 PM	7:25 PM	7:48	יד תשרי תשפ"א	Eruvin 54
October 3, 2020	Saturday	5:44	6:02	6:55:37 AM	9:14	9:50	10:48	12:45 PM	1:15	5:21:18 PM	6:34:03 PM	7:24 PM	7:46	טו תשרי תשפ"א	Eruvin 55
October 4, 2020	Sunday	5:45	6:03	6:56:40 AM	9:15	9:51	10:49	12:45 PM	1:15	5:19:55 PM	6:32:23 PM	7:22 PM	7:44	טז תשרי תשפ"א	Eruvin 56
October 5, 2020	Monday	5:46	6:04	6:57:43 AM	9:15	9:51	10:49	12:45 PM	1:15	5:18:33 PM	6:30:44 PM	7:20 PM	7:43	יז תשרי תשפ"א	Eruvin 57
October 6, 2020	Tuesday	5:47	6:05	6:58:46 AM	9:15	9:51	10:49	12:44 PM	1:14	5:17:11 PM	6:29:06 PM	7:19 PM	7:41	יח תשרי תשפ"א	Eruvin 58
October 7, 2020	Wednesday	5:48	6:06	6:59:50 AM	9:16	9:52	10:49	12:44 PM	1:14	5:15:50 PM	6:27:28 PM	7:17 PM	7:39	יט תשרי תשפ"א	Eruvin 59
October 8, 2020	Thursday	5:49	6:07	7:00:53 AM	9:16	9:52	10:49	12:44 PM	1:14	5:14:30 PM	6:25:51 PM	7:15 PM	7:38	כ תשרי תשפ"א	Eruvin 60
October 9, 2020	Friday	5:50	6:08	7:01:58 AM	9:17	9:53	10:49	12:43 PM	1:13	5:13:10 PM	6:24:14 PM	7:14 PM	7:36	כא תשרי תשפ"א	Eruvin 61
October 10, 2020	Saturday	5:51	6:09	7:03:02 AM	9:17	9:53	10:50	12:43 PM	1:13	5:11:50 PM	6:22:38 PM	7:12 PM	7:35	כב תשרי תשפ"א	Eruvin 62
October 11, 2020	Sunday	5:52	6:10	7:04:07 AM	9:17	9:53	10:50	12:43 PM	1:13	5:10:31 PM	6:21:02 PM	7:11 PM	7:33	כג תשרי תשפ"א	Eruvin 63
October 12, 2020	Monday	5:53	6:11	7:05:12 AM	9:18	9:54	10:50	12:43 PM	1:13	5:09:13 PM	6:19:27 PM	7:09 PM	7:31	כד תשרי תשפ"א	Eruvin 64
October 13, 2020	Tuesday	5:54	6:12	7:06:17 AM	9:18	9:54	10:50	12:42 PM	1:12	5:07:56 PM	6:17:53 PM	7:07 PM	7:30	כה תשרי תשפ"א	Eruvin 65
October 14, 2020	Wednesday	5:55	6:13	7:07:23 AM	9:19	9:55	10:50	12:42 PM	1:12	5:06:39 PM	6:16:20 PM	7:06 PM	7:28	כו תשרי תשפ"א	Eruvin 66
October 15, 2020	Thursday	5:56	6:14	7:08:29 AM	9:19	9:55	10:51	12:42 PM	1:12	5:05:23 PM	6:14:48 PM	7:04 PM	7:27	כז תשרי תשפ"א	Eruvin 67
October 16, 2020	Friday	5:58	6:15	7:09:35 AM	9:20	9:56	10:51	12:42 PM	1:12	5:04:08 PM	6:13:16 PM	7:03 PM	7:25	כח תשרי תשפ"א	Eruvin 68

### EARLY MINYAN FRIDAY

1:15 - 2:30 - 3:00 - 3:30 - 4:00

See Sukkos schedule for Yom Tov/Shabbos davening

Shachris Weekdays 20 minutes before Neitz

Plag Mincha/Maariv 12 Minutes before Pelag

Shkia Mincha/Maariv 12 Minutes before Shkia

# FROM YOM KIPPUR TO SUKKOS



ד"ר רבי קורן  
RABBI COREN

On Shabbas Shuva I found myself scrambling to find an appropriate story with which to inspire the olam. I asked Hashem and five minutes before the start of our netz minyan, Hashem responded with the following story quoted in Rav Levinstein's sefer about Rav Moshe Leib Sassov Z"l. The Rav was known as a great Tzadik who loved doing chesed especially helping with Pidyon Shevuyim. Once, an upcoming Chasid decided to secretly follow him in order to feel confident that he had chosen the best rebbe to attach himself to. He trailed him at night into the dark forest where the Rebbe went to pray and do the appropriate tikunim. The Chasid was very impressed but when they returned to the Rebbe's home he was shocked and dismayed to find a dog anxiously waiting there. There was no doubt that the Rebbe was the dog's owner. How could a true rebbe own a dog wondered the Chasid and he decided on the spot that he had arrived at the wrong address. Nevertheless, the Chasid decided to say good bye to the Rebbe the next morning. The Rebbe, who knew exactly what had transpired, wished the Chasid a heartfelt good bye but then added, "In case you are wondering what a dog is doing in my home you should know that there are very fundamental lessons to be learned from dogs and I am still contemplating one of them. We know that although a dog is given discarded bones and often left-over foods, he remains faithful to his owner. Should we humans, provided the best food by Hashem who continuously showers us with kindness, behave unfaithfully to Him? Whether or not the Chasid was convinced by this story, it is a good tale for Shabbas Shuva and especially for Parshas Haazinu.

Rav Levinstein's Sefer also quotes an amazing midrash (this is in Parshas Bo regarding the barking of dogs.) The midrash tells us about Yishaya, a Talmid of Chanina Ben Dosa who fasted 85 fasts in order to understand why unlike other animals such as the frogs from the plague that simply returned to their swap—dogs were especially rewarded with three items: a special Psalm – Tehilim, the nevela (unkosher and discarded) meat and lastly that their dung should be used in the process of making the Klaf for Sifrai Torah. This also supports the concept that the gematria of the word Peh—mouth—is 85 which helps deepen our understanding of the secret that lies in the mouth of the dog.

Another amazing Hashgacha occurred during the few minutes I had before davening. I found a "prize" in the drashas of the Chasam Sofer. On the 27th of Elul he explains the word עניי in regard to Yom Kippur. He states that the term עניי is not the simple translation usually given—affliction-- because it would be unacceptable that Hashem wants us to be afflicted. (This explains why it's permissible to take pills before the fast in order to make it easier for those needing a slow release of Caffeine.) The fast is not about suffering; עניי means to be awakened and the objective is to be angelic like Moshe was for 40 days and nights fasting from bread and water. I think that we can add that the word עניי is also connected to the idea of being answered (see the Chasam Sofer ibid.)

I managed to find yet another gem that connects to our discussion and that is the incredible chidush of the Chafetz Chaim in עשר הוציאה which reveals the secret explanations to two queries: Why is it that one who speaks Loshon Hara gives up his mitzvos to the one he spoke about and takes on his avairos? And more importantly why for two thousand years we have been davening to Hashem and we're still not out of this Galus or reconnected to Hashem? The Chafetz Chaim bases his responders on a Zohar that tells us that when we speak Loshon Hara the Tefilos that we recite simply do not go up to the higher spheres. Interestingly, I heard in the name of the Chasam Sofer that when we utter negative words we create destructive clouds and when we speak positive ones we produce positive rain which creates a healthy environment, a climate without Corona viruses etc. Our total state of being is dependent on us. We are the true environmentalists and I believe that this is pshat in the words of the Passuk יערך כמטר לקחי וכו' --Torah words create healthy rain and dew.

Getting back to our discussion on Hashgacha, I shared this idea at the Vassikin minyan and my friend, Chananya, immediately pointed out that the amount of Pesukim in Haazinu is 52 which is Kelev - כולו לבס - all heart (see Horiyos and the Meiri there). Additionally, what caught my eyes during learning was the large letters ה and פ which hint to our mouth and the secret to Haazinu. Quite fascinating.

So how does this all connect to Yom Kippur and Sukkos?

Yom Kippur began with the power of words. Kol Nidra teaches us that words create reality. Yom Kippur is the day Hashem said He would take the Jews back as his Kallah. Following Yom Kippur we have a few days to get ready for the Chupah which is the Sukka. But wait. What is the Sukka symbolic of? The clouds of Glory which the Rav Naftali of Rofshitz once explained was made of the breath of the Jewish People. The Arizal explains that the minimum shape of the Sukka is like an arm that hugs because it is as if Hashem is giving us a warm hug. And then we arrive at Shimni Atzeres and Simcha Torah with the ultimate joy symbolic of the Yichud Room at a wedding, a unity with the Torah without which we would have no way to connect to Hashem.

There is still much more to discuss but this should be enough to inspire us to be extra careful with our words especially in the Sukka and in shuls which is where a stronger presence of the Shechina is found. Good Yom Tov



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| <p><b>Rabbi Aaron Lankry</b><br/>Marah D'asra<br/>305-332-3311   alankry@yahoo.com</p> | <p><b>Rabbi Daniel Coren</b><br/>ד"ר דניאל קורן - מנכ"ל שיווק<br/>914-645-4199   rabbidac@gmail.com</p> | <p><b>Rabbi Nachum Scheiner</b><br/>Rabbinic Coordinator,<br/>Rosh Kollel, Kollel Boker &amp; Night Kollel<br/>845-372-6618   rabbischein@18forshay.com</p> | <p><b>Uri Follman</b><br/>Manager<br/>845 587 3462   manager@18forshay.com</p> |
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RABBI YY JACOBSON

## The Jugglers

### Are You an AM or a FM?

#### *A comedian once shared:*

*I went into a store, and bought 8 oranges. The clerk asked me if I wanted bag?*

*I said "No, I juggle!"*

*"But I only juggle 8. If you ever see me in here buying 9 oranges, bag'em up!"*

### The Celebration

It was a glorious sight to behold: The greatest sages of Israel performing juggling acts; and it happened each year during this holiday of Sukkos.

Each night of this holiday, the Jews in Jerusalem during Temple times, held the "Simchat Beit HaShoeva," or "Celebration of the water-drawing." Throughout the year, the daily offerings were accompanied by the pouring of wine on the altar; on Sukkos, water was poured in addition to the wine. The drawing of water was preceded by all-night celebrations in the Temple courtyard, with instrument-playing Levites, and huge oil-burning lamps that illuminated the entire city.

The singing, music and dancing went on until daybreak, when a procession would make its way to the valley below the Temple to "draw water with joy" from the Shiloach Spring. (When you visit Jerusalem today, you can go into this spring—and it is an incredible experience to dip into the spring where Jews dipped constantly right before entering the Temple, and from where they draw the water to pour on the Altar on each morning of Sukkos).

"For all the days of the water drawing," recalled Rabbi Joshua ben Chanania in the Talmud, "our eyes saw no sleep." The Talmud further declares: "One who did not see the joy of the water-drawing celebrations, has not seen joy in his life."

It was a scene to behold. For seven nights, Jews, men and women, were up all night—singing, dancing, celebrating, and rejoicing with each other and with G-d, in the courtyard of the Holy Temple in Jerusalem.

## The Juggling Acts

But there was one aspect of the celebration, the Mishnah and the Talmud make special mention of: the torch-juggling sages.

The Mishnah states (Sukkah 51a-b): The pious ones and men of great deeds would dance while juggling flaming torches.

The Talmud then relates the story of one particular juggler during these Sukkos celebrations. This was no ordinary Jew. This was Rabbi Shimon ben Gamliel (circa 10 BCE-70 CE), who held the title of head of the Sanhedrin (High Court), known as the "Nassi" (the prince of the Jewish people). A direct descendant of King David, he was the spiritual leader of the nation. During these all-night celebrating on Sukkos, Rabbi Shimon ben Gamliel juggled. He kindled eight portable bonfires and juggled them, without dropping even one, and without them ever touching each other.

It must have been some scene: The greatest scholar and leader of the time, juggling eight blazing torches!

(This joyous experience continued uninterrupted for many generations. It ended when the Roman conquerors destroyed Jerusalem, razed the Temple and slaughtered the population. Rabbi Shimon ben Gamliel was cruelly imprisoned and beheaded. Most survivors of this devastation were eventually driven into exile. Yet the nation survived. And to this very day, even without the Temple, we celebrate each night of Sukkos with great festivity, dancing, singing, and rejoicing.)

Yet it seems strange. Why was the juggling of blazed torches such a highlight of the celebration, as to warrant a special description in the Mishnah and the Talmud? We can appreciate the music, the singing and the dancing, which are all natural forms to express joy—but why did the juggling play such a central role? And to the extent that it was performed by the greatest spiritual giant of the time?

We can understand that during a grand celebration, someone gets up and does a juggling act to enhance the fun. But the fact that the Mishnah makes special mention of this act as a feature of the Simchas Beis Hashoavah, and the fact that it was performed by the greatest of the great, indicates that this was a necessary and central feature of the celebration. But why? It is a charming fun spectacle, but does not seem essential to a spiritual celebration?

## A Nation of Jugglers

The question becomes more perplexing when we consider, as the Talmud goes on to describe (Sukkah 53a), that in subsequent generations, some of the greatest sages of Israel were somehow in love with juggling. We know at least four such stories recorded in the Talmud.

The sage Levi (circa 150-220 CE), who was a highly creative thinker, and who assisted in the compilation of the Mishnah, juggled eight knives before Rabbi Yehuda Hanassi (c. 135-219 CE), the national leader and Nassi of the Jewish people (Rabbi Yehuda was a great grandson of Rabbi Shimon ben Gamliel mentioned earlier.) Somehow, Levi was trying to bring some joy to this great leader by tossing up and juggling these eight knives.

Next, the author and teacher Shmuel (180-275 CE) was considered one of the greatest Talmudic scholars in Babylonia and was also known for his outstanding expertise in medicine and astronomy. He was eventually promoted to dean of the academy at Nehardea. He managed to perfect an act wherein he juggled eight cups of wine without spilling a drop! Shmuel did this in front of the Persian monarch, King Shapur, with whom he had a close relationship.

Another distinguished scholar, one of the greatest sages in Jewish history, Abaye (280-339 CE), would juggle eight eggs before his great teacher, Rabah. Abaye was head of the Academy at Pumbedita and is one of the most quoted sages in the Talmud. He too was a great juggler.

Then we have another story about the great sage Rabbi Shmuel bar Yitzhak (circa 300-370 CE) who would attend weddings, dance before the bride, juggling three hadasim, myrtle branches. When one of his contemporaries, Rabbi Zeira, saw this, he said: "The old man is embarrassing us!" (Through this crude behavior.) Yet at his funeral, Rabbi Zeira observed a pillar of fire, separating him from the people, and he said: "It was this insane behavior which put him on such a high spiritual level."

[The tradition of juggling at joyous occasions has continued throughout Jewish history. Some of you remember the wedding scene in "Fiddler on the Roof," where a group of four wedding guests perform a well-choreographed dance step while balancing bottles of wine on their heads without spilling a drop. These tricks are still practiced regularly at many a traditional Jewish wedding.]

But here is the question: What was the significance of this practice during the Sukkos celebrations? Why was it performed by the greatest sage of Israel? And why did some of the greatest spiritual giants of the Talmud engage in juggling? One would think these tricks were below their dignity. Yet, one generation after the other, literally the greatest of the great were juggling.

## The Story of Life

During a public address on Sukkos 1957 (5718), the Lubavitcher Rebbe presented a most exquisite and profound explanation.

Juggling, the Rebbe suggested, captures in a very physical and tangible way the meaning of life—and the path toward genuine joy.

Often, we hear people lament: "I've got too many balls in the air!" Life in our time-strapped, stressful, busy and often chaotic world has become a juggling act, both at work and at home. We're all jugglers.

Yet in Judaism we take this one step deeper. We are not only juggling duties; we are juggling torches of fire.

## Let Your Soul Soar

"The soul of man is a flame of G-d," says Proverbs. We each carry a blazing torch within ourselves; our soul is full of fire: intense passion, warmth, light and incredible possibility to cast light and warmth on the world around us.

In life you have to be able to juggle: to toss up your “torch,” as high as you can. You need to allow your flaming soul, to lift itself up once-in-a while and detach from all the pressures, stresses, burdens and anxiety of your earthy existence. At least a few minutes of day, you need to allow your soul to “melt away” in the sublime, to cleave to its pristine source. We all deserve a few moments of intimacy with ourselves, with our G-d, with our truth.

In modern slang they call it “down time.” Everyone needs down time, when you can just “let go” of all your duties and pressures, and chill out. Moments when you allow yourself just “to be,” to breathe, to be present in the moment, to be burden-free. In Judaism we call it “up time”—it is the time you toss up your soul and let it soar, freed from its chains and shackles. Like a child running into his or her father’s arms just to be lifted up and embraced, without any motives, the soul too needs its moments when it can be elevated in an embrace by its Father in Heaven, liberated from any concern or incentive, but the opportunity to dwell in the bosom of its transcendent source.

## AM or FM?

And yet, our torch must not stay up there forever. Down it must come, to re-enter our moment-to-moment concerns and responsibilities. Descend it must, returning back to reality, to the daily grind. We cannot live in heaven; we must live on earth.

The juggler is the person who has that unique ability to continuously operate on two levels, living simultaneously in two states of consciousness.

There are people who live in “AM” radio, and there are those who operate in “FM” radio. Some lives revolve around “headline news,” “talk show” pessimism, traffic reports and political scandals and crisis. They live in the universe of Rush, Savage and Mark Levine. Between Trump, Los Vegas, Iran, Jihad, and Global Warming, the world is about to come to an end. “You give us 22 minutes and we will give you the news.” Oy, and in those 22 minutes you hear enough to make you meshugah, nervous, anxious, worried, stressed and overwhelmed.

And then there are souls who hang it in “FM radio.” They march to the beat of soft music, unencumbered and undisturbed by the realities and pressures of “the news.” They could not care less if the GW Bridge or the Holland Tunnel is backed up 45 minutes. They are not eager to learn of “breaking news,” and of the endless reports of traffic jams. They just hang out in the sweet, delightful, forever relaxing world of FM music channels.

What is the Jewish approach? To live in AM or in FM?

The answer is: To juggle. To always have “part” of your soul way up there; and part of your soul way down here. One torch goes up, while the other comes down. One part of your flaming soul lingers above, while the other comes down. Then conversely, the other one goes up, and the one that was tossed up to the air, makes its way back down.

To be a Jew means that you have that ability to operate simultaneously on AM and FM. To be deeply aware, on one hand, that this entire universe is just “one drop of the sea” of the infinite, and one should not take it all that seriously; and yet on the other hand to appreciate the truth that we were sent down to this world to transform earth into heaven, darkness into light, to take the endless details of our day and infuse them with Divine meaning and holiness. We live in FM and AM simultaneously. We juggle. We remain above, while we are present right here and now.

What is a Jew? Someone asked the holy master Reb



## SUKKOS

### GUESTS FOR ETERNITY

We’ve made it through Yom Kippur and a different road beckons.

The Yom Tov of Sukkos is almost upon us...happiness, simcha, a lulav and esrog in our hands- we’re no stranger to the outdoors this year, and as we sit down in the sukkah we reflect on the fragileness of our own lives.

But the Torah promises us, vesamachta b'chagecha...you will be happy.

In fact, the Sfas Emes tells us that the Yomtov of Sukkos guarantees happiness throughout the entire year (Shivas Yomim Bashanah- the seven days of Sukkos help us through the year), but sometimes things may not go as planned.

Where can we get the chizuk we need to make this year a fulfilling one even if our expectations are not met?

The Ushpizin are our messengers of chizuk.

Rabbi Sneh reveals the inner meaning of what the ushpizin, our holy guests really do for us.

This year has shown us that our lives can change from one moment to the next - the temporary quality of the sukkah is designed to relay this message to us - if we would only listen.

The year is a long one and our hopes and dreams may be dashed... yeush (a sense of giving up) might set in.

Yitzchak Vorker. “To be a Jew,” he said, “is to dance while you are sitting in one place; to scream while you are silent, and to be alone even when you are among a thousand people.”

## The Integrated Souls

Juggling, thus, embodies the essence of our festival of joy. The life of happiness demands mastering the art of juggling.

If I remain down here all the time, stuck in AM mode, I get too entangled in the pressures of life. I become burdened and depleted. If I stay up there all the time, in FM mode, I feel like I am abandoning my mission and can’t be content. Happiness requires me to cultivate the spiritual juggling act.

Hence it was the greatest of sages who taught us how to juggle. For this is a skill that requires true spiritual focus and dedication. There are people who enjoy

Challenges are hard to deal with - so Hashem sends us some visitors.

Let’s welcome the founder of our great nation - Avrohom Avinu, who was met with challenge after challenge, Terach, Yishmoel, Akeidas Yitzchok... the list goes on and on - but who still rose to greatness.

Then comes Yitzchok Avinu...He and his wife Rivkah yearned for children, then came the challenges of Eisav.

For Yaakov Avinu...dealing with calamity was second nature.. Dinah, Eisav, Yosef, famines.

And our next guest-

Yosef himself - what wasn’t he challenged by?

Let’s add 3 more guests, Moshe Rabbeinu, Aharon Hakohen and Dovid Hamelech, who lived great lives but were challenged every step of the way.

They are eternal lessons for us.

We can and will turn everything around in our own lives!

We must never give up - Ein od Milvado, Hashem will hold our hands and bring us to a better place, regardless of how big and daunting our challenges may seem at the moment.

This is the lesson that we must take from the ushpizin.

May we be zoche to feel their presence and absorb the chizuk they bring us - this year and every year!

*Have a wonderful Yom Tov!*

running away to FM—they would love to toss themselves up, and never return. They abandon duty, service, and devotion. There are others who know not how to get out of the rat race, out of their entanglement with the stresses of life. But it is the great soul, defined in the Talmud as the “Chassid,” who masters the art of juggling: fly high, but let part of you always remember your responsibility toward G-d and man. Stay above, but be within.

It was the great leader Rabbi Shimon ben Gamliel who was the master juggler. For this is the sign if the true leader among our people. He never gets entangled in the pitfalls of human frailty and filth. But he also goes into isolation, detaching from his flock. He is always fully present, but never loses his connection to Heaven, to purity, sacredness, and innocence. He never becomes cynical, disillusioned, and corrupt. He or she masters the art of integration.

# MINIMIZING VISITS BY **BLACK BEARS**

Frequently, humans unknowingly create potential food sources for bears. This may attract them into close proximity to residential areas and subsequently result in human-bear conflicts. Most conflict scenarios in New York can be resolved or minimized by removing or adequately securing whatever served to attract the bear.

Bears are opportunistic feeders and will remember where they find easy food, then return to that location frequently. Intentional feeding of bears (or any outdoor wild animal) or repeated access to human foods without negative consequence can lead bears to become habituated (lose their fear of humans) and to become food-conditioned (actively seek out human foods). Habituated and food-conditioned bears may become bolder in their efforts, the longer they are successfully able to access human foods. They will eventually become involved in human-bear conflicts.

## **NEVER FEED BLACK BEARS**

Intentional feeding of black bears is illegal and creates human-bear conflicts. Incidental, indirect feeding of black bears also is unlawful.

## **REDUCING BEAR ATTRACTANTS**

Good housekeeping is a requirement wherever black bears are found. Simple sanitation measures can be the key to avoid attracting bears. Take responsibility for your safety and encourage your neighbors to do the same!

### **AT HOME:**

*Remove bird feeders.* Bird feed such as suet and seeds are a very strong attraction for bears, even if they can't reach them.

*Garbage is extremely attractive to bears! It should always be kept in sealed garbage cans inside a sturdy building like a garage or shed.* Anything with an odor can attract a bear. Note: Burning garbage is illegal and may increase its attractiveness to bears.

*Mask garbage odors* with ammonia-soaked rags.

If you have curbside garbage pickup- take out trash just before your scheduled pickup.

Do not put garbage at the curb the night before.

*Remove the grease can from grills after every use.* Turn the grill on "High" for several minutes after you are done cooking to burn residual odors off the grill.

*Do not place food outside to attract wildlife.* Any food items used to attract birds, squirrels, or other wildlife will also attract bears.

*Do not feed pets outside. Leftover food or even an empty dish can attract a bear.*

Do not operate refrigerators or freezers outside or on porches. Bears can smell what is inside.

*Treat all toiletries as food items.* Toiletry products are heavily scented and are as attractive to bears as actual food. Store toiletries securely with your coolers and food.

Put garbage on the curb the morning of collection, not the night before, and use bear-resistant trash containers; and

Close garage doors and ground-

floor windows/doors at night.

*ON Sukkos : Clean up after all meals immediately. Remove all items from the table such as honey*

*.Never leave food in Sukkah unattended. Bears may watch from a distance waiting for opportunities to steal food.*

### **If You Encounter a Bear**

Use noise to scare bears away: Yell, clap, or bang pots immediately upon sighting a bear.

Stay calm: Walk slowly and speak in a loud and calm voice.

Leave slowly: Cautiously back away from the bear and leave the area.

Don't:

Never Approach, surround, or corner a bear: Bears aggressively defend themselves when they feel threatened. Be especially cautious around cubs as mother bears are very protective.

## **NEVER RUN FROM A BEAR: THEY MAY CHASE**

Never Throw your backpack or food at an approaching bear: This will only encourage bears to approach and "bully" people to get food. By teaching a bear to approach humans for food, you are endangering yourself, and other residents,

## **IF YOU ENCOUNTER A BEAR IN A BUILDING**

Provide an exit for the bear: Give the bear a clear escape route out of the building.

Leave doors open: As you back away from the bear, leave all doors open.





BY RABBI  
EFREM  
GOLDBERG



# ESROG

## The Symbol of Jewish Beauty



A woman in her seventies had a heart attack and was taken to the hospital.

While on the operating table she had a near death experience. She had the opportunity to ask Hashem, "Is my time up?" Hashem answered directly, "No, you have another 23 years, 2 months and 8 days to live." Given that, the woman decided to stay in the hospital after her recovery so that she could obtain a face-lift and liposuction. To complete her makeover, she even had someone come in and change her hair color and brighten her teeth. After all, she thought, since she had so much more time to live, she might as well make the most of it.

After the operation, she was released from the hospital. While crossing the street on her way home, she was struck by a car. Arriving at Hashem's door, she demanded, "I thought you said I had another 23 years? Why didn't you pull me from out of the path of the speeding car?" Hashem answered: "I would have, but I didn't recognize you."

This week, Jews around the world will universally take the exact same four species. Whether of Ashkenazic or Sephardic descent, or from North America, South America, the Eastern Hemisphere or Western Hemisphere, all Jews understand the biblical command to take a *pri eitz ha'dar* to mean that they are obligated to take an esrog. There are hundreds, if not thousands, of varieties of citrus fruit – oranges, grapefruits, lemons, tangerines, and the list goes on. How do we know that a *pri eitz hadar*, a beautiful citrus fruit, is specifically an esrog? The Talmud (Sukka 25a) draws the conclusion that a *pri eitz ha'dar* is an esrog by analyzing the Hebrew word for beautiful, *ha'dar*. The Gemara concludes it is the esrog tree, because the word "hadar" in truth has two meanings, beautiful and to dwell. They therefore interpret the *pasuk* to be referring to a fruit that is *dar ba'ilan*, "dwells continuously all year on the tree." The esrog, alone fulfills the requirement of constant dwelling. Rabbi Joshua Shmidman explains that while most other fruits are seasonal, the esrog

grows, blossoms, and produces fruit throughout all the seasons. It braves the cold, withstands the heat, remains firm and upright in the wind, and stubbornly persists in surviving the storm. The esrog is truly *dar*, it dwells consistently and constantly. In fact, the Hebrew word *dar* is very similar to the English word *endure*. In other words, by having the same word, *hadar*, mean both beautiful and endure, the Torah is communicating the Jewish definition of beauty.

Beauty is not about the superficial and purely aesthetic. Beauty is not that which is temporary and fleeting. Many other trees and their fruits fit that narrow definition. Rather, true beauty, says the Torah, is the esrog, the ability to endure and withstand the winds around us. Beauty is having an indomitable spirit, to live with determination, to not veer from the path, abandon the mission, or stray from our convictions. Beauty is not skin deep. It is found in the spirit of endurance, the tenacity and resolve to continue with our convictions intact. The Torah mandate of *V'hadarta pnei zakein* is usually translated as "honor and stand up for the elderly." The root of *v'hadarta* is *dar*. We respect the elderly for their beauty. Their skin may show the test of time, their joints may have the wear and tear of decades, they may be slow or infirm, but their strength to endure demonstrates an unsurpassed beauty, worthy of respect and admiration.

Shai Agnon, the great Israeli Nobel laureate whose image adorns the 50-shekel note, lived in the Jerusalem neighborhood of Talpiot and was a neighbor of a famous elderly rabbi from Russia. One year, prior to Sukkos, Agnon met his rabbinic neighbor at the neighborhood store selling esrogim. There Agnon noticed how meticulous his neighbor was in choosing an esrog. Even though he was a person of limited means, the rabbi insisted on purchasing the finest, and by extension most expensive, esrog available. After examining many specimens, the rabbi finally chose the one he wished and paid for it. Walking home with Agnon, the rabbi emphasized

to him how important it was to have a beautiful, flawless esrog on Sukkos, and how the beauty of the esrog was part of the fulfillment of the Divine commandment for the holiday. On Sukkos morning Agnon noticed that the rabbi was without an esrog at the synagogue services. Perplexed, Agnon asked the rabbi where his beautiful esrog was. The rabbi answered by relating the following incident: "I awoke early, as is my wont, and prepared to recite the blessing over the esrog in my sukkah located on my balcony. As you know, we have a neighbor with a large family, and our balconies adjoin. As you also know, our neighbor, the father of all these children next door, is a man of short temper. Many times he shouts at them or even hits them for violating his rules and wishes. I have spoken to him many times about his harshness but to little avail. "As I stood in the sukkah on my balcony, about to recite the blessing for the esrog, I heard a child's weeping coming from the next balcony. It was a little girl crying, one of the children of our neighbor. I walked over to find out what was wrong. She told me that she too had awakened early and had gone out on her balcony to examine her father's esrog, whose delightful appearance and fragrance fascinated her. Against her father's instructions, she removed the esrog from its protective box to examine it. She unfortunately dropped the esrog on the stone floor, irreparably damaging it and rendering it unacceptable for ritual use. She knew that her father would be enraged and would punish her severely, perhaps even violently. Hence the frightened tears and wails of apprehension. "I comforted her, and I then took my esrog and placed it in her father's box, taking the damaged esrog to my premises. I told her to tell her father that his neighbor insisted that he accept the gift of the beautiful esrog, and that he would be honoring me and the holiday by so doing." Agnon concludes the story by saying: "My rabbinic neighbor's damaged, bruised, ritually unusable esrog was the most beautiful esrog I have ever seen in my lifetime."

# סוכות תשפ"א SCHEDULE

# הושענא רבה תשפ"א Friday Oct 9

## FRIDAY

### Erev Sukkos

#### י"ד תשרי / OCT 2

Early Mincha 1:30, 2:00, 2:30, 3:00, 3:30 PM  
 6:18 PM  
 Candle Lighting 6:25 PM  
 Mincha 6:25 PM  
 Bais Chabad 6:25 PM  
 Shkiya 6:35 PM  
 Maariv

## SHABBOS

### Sukkos Day 1

#### ט"ו תשרי / OCT 3

Vasikin (neitz 6:55) 6:25 AM  
 followed by Daf Yomi shiur  
**Shachris** Ashkenaz 8:00 AM  
 18Tent 9:15 AM  
 Childrens Program (ages 3-9) 9:15AM-12 PM  
 Bais Chabad 10:00 AM  
**Mincha** 1:45 PM  
 Daf Yomi 5:30 PM  
 Mincha 6:20 PM  
 Shkiya 6:34 PM  
**Maariv** Not before 7:24 PM  
 Candle Lighting Not before 7:24 PM

## הרחמן הוא יקום

## לנו את

## סוכת דוד הנופלת

## SUNDAY

### Sukkos Day 2

#### ט"ז תשרי / OCT 4

Vasikin (Neitz 6:56) 6:25 AM  
 followed by Daf Yomi shiur  
**Shachris** Ashkenaz 8:00 AM  
 18Tent 9:15 AM  
 Childrens Program (ages 3-9) 9:15AM-12 PM  
 Bais Chabad 10:00 AM  
**Mincha** 1:45 PM  
 Daf Yomi 5:30 PM  
 Mincha 6:25 PM  
 Shkiya 6:34 PM  
**Maariv** 7:22 PM

### MISHNA TORAH

6:45PM 22 Tent  
 9:00PM & 11:00PM 18 Tent

### MINYAN TEHILLIM

led by Rabbi Coren starting at 12:45am upstairs in 18 Tent

### YESHIVA BEIN HAZMANIM

Learning throughout the Night 12:00am-6:00am, Refreshments & Breakfast  
 COME JOIN US FOR LEARNING ON THIS AUSPICIOUS NIGHT

### Shachris

6:10AM Vasikin/טולין אדון (Neitz 7:01) 20 ↑  
 6:25AM Vasikin- Led by Rabbi Coren 18 Tent  
 6:30 (No Frills) 20 Tent  
 7:00 22 Tent  
 7:30 18 Main  
 8:00 20 Tent  
 8:30 18 Tent  
 9:00 22 Tent  
 9:30 18 Main  
 10:00 20 Tent  
 10:30 18 Tent

### Daf Yomi

Rabbi Z Heller 6:00am  
 Rabbi S Stern 7:00am

### Early Mincha

1:30, 2:00, 2:30, 3:00, 3:30





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## SCHEDULE

Seder 10:00am-1:00pm

There will be  
Matan Schara B'tzida.

.....

Breakfast 9:15-10am

Lunch 1:00pm

.....

Shiurim B'inyanei D'Yoma

• 30 min daily Chabura  
(optional)

• Featured Rabbanim &  
Roshei Yeshiva Shlita

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סוכות תשפ"א

## חול המועד SHIUR

Rabbi D Coren

Maggid Shiur Bais Medrash Ohr Chaim

## Topic

בענין שמיני עצרת ושמחת תורה בהלכה ובמקדה

כל השבוע

Thursday Oct 8

12:15pm - 1:00pm

20 Upstairs - Bais Medrash



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ישבת בין הזמנים

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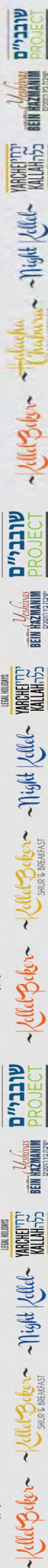
Refreshments

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

For more information

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# NEVER DEMOLISH A SUKKAH

## NEVER DEMOLISH A SUKKAH

An epidemic raged through Nadvorna as Sukkos was approaching, and the physicians warned the townsfolk to take all possible hygienic precautions for fear of contagion. The local judge, an unusually evil man, was told that Rabbi Mordechai of Nadvorna had just built a sukkah. He at once dispatched a messenger with a court order to demolish it forthwith, because it supposedly contravened the municipal health regulations. The Nadvornor Rebbe ignored the message. Within minutes a squad of police arrived at his doorstep to warn him of the consequences of his defiance. He replied: "I built my sukkah in order that it should stand, not in order that it should be demolished." This time the judge sent the tzaddik a summons. When this too was ignored, the judge decided to descend on his victim himself. He ordered the tzaddik in harsh terms to dismantle the sukkah immediately, and warned him of the severe punishment which any further disobedience would earn him. These threats and warnings did not shake the tzaddik's equanimity in the slightest. He simply answered coolly in the same words that he had told the policemen - that he had built his sukkah in order that it should stand, not in order that it should be demolished.

The judge was incensed and was about to pour more vituperation upon the tzaddik, whereupon the latter remarked, "I would like you to know that Rebbe Meir of Premishlan was my great-uncle." The judge flew into a rage: "Who cares who your great-uncle was? Just demolish that thing, and that's all!"

The Nadvornor now repeated what he had just told the judge, then asked him calmly to wait a moment; he wanted to tell him an interesting story.

The judge, taken by surprise, signified his assent with a brief nod, and R. Mordechai began: "Once there lived a priest who had ten sons, all of them as robust and strong as cedars. He owned a beautiful big

park, full of trees that delighted G-d and man alike. One day he decided that he would add grace to this grove by planting a little flower garden next to it. So he uprooted some of his trees, and in their place he planted fragrant flowers. But no sooner had he finished this work than his sons fell ill, one after the other. First the oldest weakened and died, then the second, and so on, until the very youngest fell ill. The priest was at his wit's end. He summoned the most expert doctors, and even consulted sorcerers, but to no avail. At this point several people advised him to make the journey to visit Rebbe Meir of Premishlan. Who knows? Perhaps salvation might come through him, for he was reputed to be a holy man. By now there was no alternative open to him, and he was desperately eager to save the life of his last surviving son. So with a heavy heart he traveled to Premishlan.

"Arriving there he told the holy man of all the trials that had befallen him - and now even his last son was mortally ill, and no physician could cure him. Heaven alone could help him now.

"'You had a beautiful garden full of goodly trees,' Reb Meir told him, 'but because you wanted a flower garden as well, you chopped down the trees of G-d. And that is why He has now chopped down your trees, 'for man is a tree of the field.' But since you have already come here, and your time has not yet run out completely, I promise you now that your youngest son will be helped from Above, and will soon be cured.'

"The holy man then prayed that the Almighty heal the priest's son, in order that His Name be sanctified wherever people would hear of his story. This prayer was accepted, and the son grew to manhood.

"I want you to know," Rebbe Mordechai concluded his story to the judge, "that you are the son of that priest...So, tell me, now, is this the way you repay the kindness that my great-uncle showed you by saving your life?"

The judge fell at his feet, and wept. "True, true, I know it all!" he sobbed. "Forgive me, Rabbi, for what I've done to you. You can build even ten of those

things - but only promise that you will forgive me!"

The promise was given, the chastened judge went his way, and the Rebbe of Nadvorna enjoyed his sukkah in peace.

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### A Short Message From Rabbi Paysach Krohn

As we all know, the first words a Jew utters upon awakening in the morning are Modeh Ani, wherein we thank Hashem for returning our soul to us. Showing gratitude to Hashem along with everyone else we ought to be appreciative of is one of the hallmark characteristics of a Jew. Yet it is quite interesting. Throughout the entire repetition of the Shemonah Esrei by the Chazan, the congregation answers Amen at the conclusion of each blessing. When it comes to the blessing of Modim, however, wherein we express our gratitude and appreciation to Hashem, we do not simply respond Amen, but rather respond with an entire paragraph of thanks. Why is that so?

The Gemara (Sotah 40a), explaining the source of the paragraph recited by the congregation during the Chazan's repetition, cites five opinions as to what is recited. After enumerating the various views, Rav Papa concludes, "Therefore, let us recite them all." It is somewhat strange though. In most cases, when a Talmudic dispute arises, we side with one opinion or compromise in some way. Why here, though, do we combine all five opinions and formulate one long text?

The answer is simple yet so ever-important to the life attitude of a Jew. When it comes to saying thank you, there is no limit. There is an endless amount of that which we ought to be grateful for and show our appreciation for. We therefore merge all five opinions together and say everything that we can. Because, in truth, the very gift of life we enjoy every day and every minute is worth more than all the words in the world

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After an MCAT exam, a father asks his son, "How did it go son?"

Young man, looking rather reproachful, replied, "It went well dad. In fact, it went so well that I will re-take it again next year."

**JEWISH AND CHINESE BEGINNINGS**

"The Jewish people have observed their 5761st year as a people," the Hebrew teacher informed his class. "Consider that the Chinese have observed only their 4695th. What does this mean to you?"

After a reflective pause, one student volunteered, "Well, for one thing, the Jewish people had to do without Chinese food for 1063 years."

**THE CONTEST**

The local bar was so sure that its bartender was the strongest man around that they offered a standing \$1000 bet. The bartender would squeeze a lemon until all the juice ran into a glass, and hand the lemon to a patron. Anyone who could squeeze one more drop of juice out would win the money. Many people had tried over time (weight-lifters, longshoremen, etc.) but nobody could do it.

One day this scrawny little man came into the bar, wearing thick glasses and a polyester suit, and said in a tiny squeaky voice "I'd like to try the bet" After the laughter had died down, the bartender said OK, grabbed a lemon, and squeezed away. Then he handed the wrinkled remains of the rind to the little man.

But the crowd's laughter turned to total silence as the man clenched his fist around the lemon and six drops fell into the glass. As the crowd cheered, the bartender paid the \$1000, and asked the little man "what do you do for a living? Are you a lumberjack, a weight-lifter, or what?"

The man replied "I work for the IRS."

**REAL ESTATE**

It was a disastrous year for the farmers. The snow fell

and fell until the government relief agency had to step in and lend a hand.

"It must have been terrible," said the government man to a farmer. "All that snow."

"Could have been worse," calmly answered the farmer. "My neighbor had more snow than me."

"How's that?" asked the government man.

"More land," replied the farmer.

**BEER MACHISMO**

After the Great Britain Beer Festival, in London, all the Presidents of the brewreys decide to go to the pub for a drink. The coors President said "Can I have the only beer made with Rocky Mountain Spring Water: a Coors, please."

The bartender gave him the drink.

Then the Budweiser President orders, "The King Of Beers -- Budweiser."

The bartender proceeds with the order.

The Amstel President walks in and orders "The Finest Beer ever."

The bartender gives him an Amstel.

Then the Guinness President says, "I'll have a coke please."

The bartender is taken aback by this but gives the coke to him anyway.

All the Presidents looked over at him and said, "Why have you ordered a coke?"

He replied, "Well if you all aren't drinking beer, then neither shall I."

**THE PSYCHIATRIST**

The psychiatrist was interviewing a first-time patient.

"You say you're here," he inquired, "because your family is worried about your taste in socks?"

"That's correct," muttered the patient. "I like wool socks."

"But that's perfectly normal," replied the doctor. "Many people prefer wool socks to those made from cotton or acrylic. In fact, I myself like wool socks."

"You do?" exclaimed the man. "With oil and vinegar or just a squeeze of lemon?"



**Yeshivas BEIN HAZMANIM**  
ישיבת בין הזמנים סוכות תשפ"א



**SHIUR**

כ"ה תשרי  
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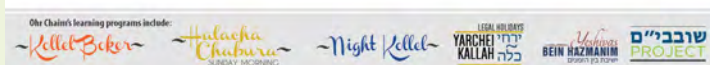
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LECHATCHILA ARIBER

**UFARATZTAH**

Thursday, Yud Gimmel Tishrei is the Yom Hilula of the MaharSH.\* One of his quotes; "The world says if you cannot go under you go over. I say that you go over to begin with." The Rebbe took this saying and made it world famous. The Rebbe called the MaharaSH, the Lechatchilah Ariber Rebbe. The Rebbe called the song attributed to the MaharaSH, Lechatchilah Ariber. The song used to be called by many Chassidim Eins-Tzvei-Drye-Fier.



The Rebbe lived this motto, especially in the campaign to bring Yiddishkeit all over the world. The Rebbe disregarded all the obstacles and naysayers and changed the Jewish world.



RABBI REISMAN

# A Tefilla for a Ba'al Teshuvah

I don't think we find anywhere else a prayer (Tefilla) unique for Baalei Teshuva. We do find it however, at the Simchas Bais Hashoeva on Sukkos. The Gemara says that we find at the Simchas Bais Hashoeva where Talmidai Chachamim celebrated and sang Ashrei Ziknosainu Shelo Baisho Yaldusainu, they sang a song of joy and rejoicing that in their old age they continue the Frumkeit of their youth. The Baalei Teshuva had a different language. Ashrei Ziknosainu Shekibra Yaldusainu. How lucky we are that in our later years we have done things to forgive us for our earlier years. Why is it Davka here on Simcha that Baalei Teshuva have a special song a song which is accompanied by rejoicing and singing. We need to understand

that the Mitzvah of Sukkos is a Mitzvah of Baalei Teshuva in many many ways.

Let me explain a few. Chazal say that the tree from which Adam Harishon ate (the Eitz Hadas), the original sin, was with an Esrog tree. This is according to one opinion in the Gemara and this opinion is followed by the Baalei Kabbalah, by the Shela and others. The Eitz Hadaas tree from which the original sin took place was an Esrog. The question is so why do we take an Esrog as a Mitzvah? Ain Kateigar Naaseh Saneigar. We say something used for a sin should not be turned into a Cheftzah Shel Mitzvah.

In the Hakdama to the Shailos Uteshuvos Bais Efraim, Rav Efraim Zalman Margolios explains that from here we see Ad Heichan Magia Teshuva, how great is Teshuva. That the Esrog which was an object of sin is turned into an object not only of Mitzvah but of joy because Adam did Teshuva. In the language of the Rambam in Hilchos Teshuva 7:6 (אמש היה זה שנאוי לפני המקום משוקץ ומרוחק) (ותועבה). Yesterday the sinner was disgusting before G-d, (והיום הוא אהוב ונחמד קרוב וידיד) once the day of forgiveness passes, the time of Teshuva passes, he is beloved to HKB"H. That is the Esrog, the object of

Aveira, and once Adam did Teshuva it becomes the object of love, of joy.

And so, after Yom Kippur passes comes the Chag Hasukkos. The celebration of somebody who comes from a day of forgiveness, a day of Kappara. That is fundamental in Sukkos. When we Daven for Geshem one of the Piyutim (paragraphs) we say is Al Sela Hach Vayeitz'u Mayim. Moshe Rabbeinu hit the stone and water came forth. We say Ba'avuro Al Timna Mayim, in his Zechus we should have rain in the coming year. The question is Al Sela Hach, Moshe Rabbeinu hitting the stone that was a sin! The idea as expressed by the Gerrer Rebbe is the same idea. Here we are coming right off of Yom Hakippurim, a Kappara for an Aveira for which there is forgiveness, where there is Teshuva it turns into a Zechus. We want to mention it during this time of the year.

I saw in the Teshuvos Chasam Sofer an incredible thing. In the beginning of Parshas Vayeira the angels come to Avraham and Sarah. They come on Pesach as it says in 18:6 (לושי, ועשי עגות) (א-ל-אברקהם). A few Pesukim later in 18:13 it says (ויאמר ירור, אל-אברקהם):

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(למה זה צחקה שרה). Why did Sarah laugh at the idea of having a child? HKB"H promises in the next Posuk (למועד אשוב אליך), I will return to you on the next holiday and Sarah will have a son. The Gemara in Masseches Rosh Hashana 11a (13 lines from the bottom) כדכתיב למועד אשוב אליך אימת קאי אילימא בפסח וקאמר ליה בעצרת בחמשיין יומין מי קא ילדה אלא דקאי בעצרת וקאמר ליה בתשרי אכתי בחמשה ירחי מי קא ילדה אלא דקאי בחג וקאמר לה בניסן אכתי בשיתא (ירחי מי קא ילדה תנא אותה שנה מעוברת היתה (למועד) as the next Yom Tov. From Pesach until Shavuot is not enough time for a woman to carry a child and give birth. The Gemara says that (ויאמר ירוה אל-אברהם) that Hashem came on Sukkos and not at the same time the angels came. HKB"H returned on Sukkos and was Mevaseir on Pesach. Sukkos was then a little over 6 months away and Yitzchok was born at the beginning of the 7th month. The question is why did HKB"H wait until Sukkos to talk to Avraham Avinu why not when the Malachim came and told him he would have a son?

The Chasam Sofer in his Drashos on page (Tuf Kuf Ayin Vav) says HKB"H doesn't speak Lashon Hora. He wouldn't say to Avraham (למה זה צחקה שרה) why did Sarah laugh as that is Lashon Hora, however, Yom Kippur passed and Sarah did Teshuva. Now that Yom Kippur passed and Sarah did Teshuva it is a time that HKB"H could tell Avraham Avinu (למה זה צחקה שרה). It is not a sin anymore. It became a Zechus.



Yeshivas Bein Hazmanim  
Rabbi Smith speaking at the  
Yeshivas Bein Hazmanim



# Why Some People Will Never Say Sorry

Guy Winch Ph.D.

Very often people have a difficult time on Yom Kippur acknowledging their faults. Even in the privacy of their own prayers, this clear expression of fault is something that some people have a problem externalizing.

This article will possibly allow people to look at themselves and appreciate the triggers which make it so difficult.

It is crucial to remember that Hashem loves us all and there is nothing we can say or do, that will diminish that love in the slightest.

I'm sorry is one of the first things we learn to say as children, yet some adults refuse to apologize even when they're clearly in the wrong. The question is: Why?

Some people find it so hard to apologize that getting them to admit to even the smallest wrongdoing involves a major battle—often, a fruitless one. Although we might perceive the reluctance of these non-apologists as simple defensiveness or pride, a far deeper psychological dynamic is often at play: Refusing to apologize often reflects efforts to protect a fragile sense of self.

Apologies can vary greatly in their significance: When non-apologists bump into someone in a crowd, they might mumble a quick "I'm sorry" without giving it another thought. But the same person arguing with

their spouse about directions might yell, "I'm telling you: The GPS is wrong! Take this left!" only to find out the satellite system was correct—and still adamantly refuse to apologize, perhaps calling on excuses such as, "You take the wrong exit all the time, too!" or "The GPS is wrong half the time anyway—it's not my fault!"

Similarly, when our actions or inactions cause someone actual harm, real emotional distress, or significant inconvenience, most of us quickly offer a sincere apology, both because it is deserved and because it's the best way to garner forgiveness and alleviate the guilt we feel. But in these situations, too, non-apologists typically use excuses and denial to shirk their responsibility. Why?

## Why Apologies Threaten Non-Apologists

Admissions of wrongdoing are incredibly threatening for non-apologists because they have trouble separating their actions from their character. If they did something bad, they must be bad people; if they were neglectful, they must be fundamentally selfish and uncaring; if they were wrong, they must be ignorant or stupid, etc. Therefore, apologies represent a major threat to their basic sense of identity and self-esteem.

Apologizing might open the door to guilt for most of us, but for non-apologists, it can instead open the door to shame. While guilt makes us feel bad about our actions, shame makes non-apologists feel bad about their selves—who they are—which is what makes shame a far more toxic emotion than guilt.

While most of us consider apologies as op-

portunities to resolve interpersonal conflict, non-apologists may fear their apology will only open the floodgates to further accusations and conflict. Once they admit to one wrongdoing, surely the other person will pounce on the opportunity to pile on all the previous offenses for which they refused to apologize as well.

Non-apologists fear that by apologizing, they would assume full responsibility and relieve the other party of any culpability. If arguing with a spouse or a good friend, for example, they might fear an apology would exempt the spouse from taking any blame for a disagreement, despite the fact that each member of a couple has at least some responsibility in most arguments.

By refusing to apologize, non-apologists are trying to manage their emotions. They are often comfortable with anger, irritability, and emotional distance, and experience emotional closeness and vulnerability to be extremely threatening. They fear that lowering their guard even slightly will make their psychological defenses crumble and open the floodgates to a well of sadness and despair that will pour out of them, leaving them powerless to stop it. They might be correct. However, they are incorrect in assuming that exhibiting these deep and pent-up emotions (as long as they get support, love, and caring when they do—which fortunately, is often the case) will be traumatic and damaging. Opening up in such a way is often incredibly therapeutic and empowering, and it can lead them to experience far deeper emotional closeness and trust toward the other person, significantly deepening their relationship satisfaction.



RABBI NACHUM SCHEINER

ROSH KOLLEL

**PROPER TIME FOR RECITING THE BROCHA**

We have been discussing when is the correct time to recite the brocha of “al netilas lulav,” on the daled minim. We mentioned different options. Here are some more options.

**HOLDING THEM ALL TOGETHER**

There is another option which is based on the halachah that the daled minim must be held together, with the esrog up against the other minim. Thus, if they are picked up separately, it is still considered before the performance of the mitzvah. Consequently, one can hold them apart, recite the brocha, and then put them together. This way he will be reciting the brocha prior to the performance of the mitzvah, but still having them in his hand.

In fact, the sefer Otzar Hachaim quotes that the custom of Sanz and Chabad is to do this. However, this is also not so simple. Although, one should hold the daled minim together, it is not necessarily a prerequisite in the fulfillment of the mitzvah. Since one may have fulfilled the mitzvah without holding them together, it may be too late.

**HOLDING THEM ALL IN ONE HAND**

A similar suggestion is for one to hold them all together in one hand. The Beis Yosef quotes the Orchos Chaim, who rules that one must hold the esrog in a different hand to fulfill the mitzvah. Therefore, if all four minim are in one hand it can still be considered before the performance of the mitzvah, because one does not fulfill the mitzvah until the esrog is held separately.

Once again this is not so simple. Although, we do pasken that one should hold them in separate hands, the Taz asserts that it is not necessarily a prerequisite in the fulfillment of the mitzvah. The Mishna Berura rules that one should make an effort to hold them in two separate hands to be yotzei according to all opinions, but one should not recite the brocha again. That being the case, it may very well be that one has already fulfilled the mitzvah without holding them separately, and it will not be a solution according to all opinions.

**TAKE THEM WITHOUT LIFTING THEM**

As mentioned in a previous shiur, the Kapos Temarim is of the opinion that one only fulfills the mitzvah by lifting up the daled minim. He, therefore, suggests that there is a simple solution: One can take them into his hand without lifting them, thereby having the happy medium of having them in your hands without the fulfillment of the mitzvah. Once again, this is not so simple. As mentioned previously, others are of the opinion that it is unnecessary to lift them up and the mitzvah has been fulfilled, simply by holding them.



**BROCHA ON THE NA'ANUIM**

What if the daled minim were taken and the brocha was not recited – can one still recite the brocha?

The Rishonim discuss the possibility that one can still recite the brocha even if he already took them, because the mitzvah is still in process and is not finished until after the na’anui’im, the shaking. Which na’anui’im we are referring to? Although Tosfos and the Rosh in Sukah do not specify which na’anui’im we are referring to, Tosfos in Pesachim (7b) writes that one can still recite the brocha if he has not done the na’anui’im during hallel.

This is codified by the Chayei Adam, who rules that one can still recite the brocha if he has not yet recited hallel, together with the na’anui’im that one does during hallel. He also adds that, if one forgot to recite the brocha before hallel, one can even recite the brocha at certain points during hallel. This is also quoted by the Mishna Berura (651:41).

What about if one finished the na’anui’im – is it too late? The Bikurei Yaakov (651:20) rules that since we continue to hold the four minim when we walk around the bimah, while reciting hoshanos, a brocha can still be recited. As he explains, this is a custom of zecher limikdash, to remember what they did in the Beis Hamikdash. However the Chayei Adam is in doubt whether the hakafos done during hoshanos around the bimah is considered part of the mitzvah and enough of a reason to still recite the brocha.

**IN SUMMARY**

There are other possible suggestions as to how to recite the brocha, such as, if they are picked up separately, held in one hand, or before lifting them up, but these are not agreed upon by all.

One can still recite the brocha even if he already took the daled minim, because the mitzvah is still in process and is not finished until after the na’anui’im, the shaking. And according to some opinions, this is even after one finished the na’anui’im.

A kuntres of these shiurim on daled minim is available. If you would like a copy 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!

# Night Kollel

## COMMUNITY KOLLEL NEWS

I gave a shiur on the relevant halachos for this year, on the topic of Sukkos which falls on Shabbos. We discussed the status of the daled minim being muktzah on Shabbos, and specifically this year with the first day being Shabbos. In a nutshell, the halachah is that the lulav, hadasim, and aravos are muktzah like a rock, and cannot be moved at all. The esrog, on the other hand, is not muktzah per se. Some poskim, however, rule that an expensive esrog may be muktzah, known as muktzah machmas chisaron kis.

I also spoke last Thursday night at the Mishmar program, led by my dear cousin, Rabbi Yehuda Steinmetz. This mishmar program is a weekly program, where they get together and enjoy each other's company, in true spirit of ahavas chaverim. The topic was: "Yom Kippur - the Power of Connection."

We have many recorded shiurim on the topic of yeshivas sukah and daled minim from the many guest speakers we have had over the years. They are available on MP3 at the shul - 18 Forshay Main Lobby, as well as on our website 18Forshay.com.

### KOLLEL NEWS

The Kollel Boker will be continuing Meseches Brochos a blatt a week, and the Night Kollel will be covering yet another portion of Yoreh De'ah, hilchos bishul akum and pas akum. As in the past, we will b'ezras Hashem, have professional speakers and featured shiurim on these fundamental topics.

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

### YESHIVAS BEIN HAZMANIM

We are excited to announce that we have started the 19th season of Yeshivas Bein Hazmanim at 18 Forshay. As in the past years, Yeshivas Bein Hazmanim started right after Yom Kippur. The learning takes place from 10:00am-1:00pm, with breakfast and lunch served, as well as Matan Schara B'tzida and many guest speakers.

Once again, the esteemed Rabbi Simcha Bunim Berger has joined the program, as a

Sho'el U'meishiv, available to answer questions. Rabbi Berger added a whole new dimension to the YBH during this past summer, delivering a daily 20-minute Chabura on the topic of hilchos kibud av v'em. He is well known for the various shiurim he gives at Ohr Chaim, including the Daf Yomi Shiur, the Thursday night Zera Shimshon Shiur, as well as the Monday night in depth shiur on Tefillah.

Here is a partial list of some of the featured speakers:

**TUESDAY**, Sept. 29 - Rabbi Zev Smith, Magid Shiur Irgun Shiurei Torah. Topic: "Halachos for Someone who Doesn't Have a Sukah."

**WED.** Sept. 30 - Rabbi Shmuel Aba Olshin, Rosh Yeshiva Gedola Eitz Chaim of Hillside. Topic: "Bal Tosif in the Daled Minim."

**THURSDAY**, Oct.1 - Rabbi Yitzchok Aba Lichtenstein, Rosh Yeshiva Torah Vadaas. Topic: "Mitzvah of Yeshivas Sukah on the First Two Nights."

**THURSDAY** of Chol Hamoed, Oct 8 - Rabbi Daniel Coren, Maggid Shiur Bais Medrash Ohr Chaim. Topic: "Shmini Atzeres and Simchas Torah B'halachah Uv'agadah"

**TUESDAY**, Oct.13 - Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim of Wesley Hills Once again, after Sukkos we will be privileged to have Rabbi Viener, who has become a highlight of the YBH, when he shares his vast treasure trove of knowledge on a variety of timely topics, focusing on questions that are related to bochurim.

### YBH -- HOSHANAH RABA

Once again we will also be having a Yeshivas Bein Hazmanim program scheduled for the night of Hoshanah Raba, with Matan Schara B'tzida. There will be refreshments available throughout the night! The learning will be followed by Shacharis K'Vasikin and Breakfast. Come join us for the learning on this auspicious night!

Wishing you a Wonderful Shabbos and a Chag Sameach,

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