

Email "Sign up" to
betjournal@gmail.com
to receive the
weekly BET issue.

BET
BRINGING EVERYONE TOGETHER

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI
SOKAVA REBBE

שימה דמעתי בנאדך הלא בספרתך

תהלים נו:ט

**...Place my tears in your flask,
are they not in your record...**



למה
מתושה
אובה!



MONSEY
URGENT CARE

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



BET Yom Kippur 5781

כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו,

"For on this day shall he atone for you, to cleanse you of all your sins before Adonai may you be cleansed" (Leviticus 16-30). The obvious intention is that Hashem is the one that cleanses us. There are those that translate it to mean that the Kohen Gadol will do the process to atone you. But it's all "before Hashem" referring to sins that are between man and Hashem. These He will remove, but sins between man and man even Yom Kippur won't help unless one receives forgiveness

from the person he hurt. The day of Yom Kippur is such a privilege that it's a day to rejoice and not be sad.

The Rambam writes in the laws of Teshuva (chapter 3- 1 -3) Just like when a person passes away he is Judged so too every year he is Judged on Rosh Hashana. If his merits are greater he is called a Tzadik and is written in the book of life. If his sins are greater he is called a Rasha and will be sentenced to death. A person that his merits and sins are equal, his sentencing waits until Yom Kippur and if his merits are more he will be granted life, and if they are lacking the opposite. This period of time is called Aseret Yemay Teshuva, the ten days of Teshuva.

The challenge is do we really need ten days; on Rosh Hashana he hears the Shofar and that should tilt the scale for him. The very first mitzvah he does should win him life. Additionally, the person that is exactly 50%- Tzadik and 50% Rasha is only 1% of all people so do we need to impose 10 days of Teshuvah for 99% of the people? Why wait until Yom Kippur to be locked in, shouldn't Yom Kippur be the cause to tilt the scale as the day itself forgives?

In today's world we buy a house with a mortgage, we think we own the house but really the bank owns the house until we pay off the loan. Imagine for 10 days a year you can request from the president to dismiss the loan or at least part of the loan. That

day would be the best day of the year and so is Yom Kippur. Even a Tzadik that is 80% good still has a big mortgage over his head. This is a time when we have the opportunity to get rid of so much negativity that even a Rasha that has a rating of 70% evil can remove so much of the negativity in his life. The day of Yom Kippur is like a mikvah in time just as we pass through it we are removing much baggage. The more effort we put into the day the more we can fix. Because all of Am Yisrael is one we can actually do Teshuvah for someone else and remove them from there possible negative situation and they emerge a Bal Teshuva.

AARON LANKRY

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 1:18, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

Table of Shabbos Zmanim including Candle Lighting (6:31 PM), Mincha (18 Tent, 6:41 PM), Shachris (6:07 AM), and MARRIV (7:27 PM).

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:29 M YK Schedule T 6:31 W 6:32 T 6:33 F 6:34

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S YK Schedule M YK Schedule T 5:15 W 5:13 T 5:12

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S YK Schedule M YK Schedule T 6:28 W 6:27 T 6:25

SEPTEMBER 27 - OCTOBER 02

NEITZ IS 6:49 - 6:54 PELAG IS 5:29 PM - 5:24 PM SHKIA IS 6:44 - 6:37 PM KRIYAS SHEMA MAGEN AVRAHAM 9:12 - 9:14AM GRA- BAAL HATANYA 9:48 AM- 9:50 AM

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



July / August 2020 בית מדרש אור חיים BAIS MEDRASH OHR CHAIM COMMUNITY LEARNING CENTER 18 FORSHAY ROAD | HONSEY, NEW YORK 10952 תמוז / אב תש"פ

WEEKDAY MINYANIM

Table of Weekday Minyanim with columns for Shachris, Mincha, and Maariv times for various locations like Forshay, Main, and Shkvia.

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

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert MINCHA 5:15 PLAG 5:32



RABBI COREN

SHABBAS SHUVA AND SHIRA

The connection between Shabbas Shuva and this week's parsha is all-powerful and should inspire us to maximize its potential.

What is the power of a shira--a song-- and why was it such an integral part of the activities in the Bais Hamikdash? What is the essence of a Levi and what is the significant of the two possible assignments which he is forbidden to reverse, subject to death? His responsibilities as a singer and a gate keeper don't seem particularly spiritual and yet we know from the Zohar how elevated and vital the position of the Leviyim were. So much so that Korach was actually battling a very spiritual conflict to overturn Midas Hadin. A Levi is Midas Hadin and a Kohen is Midas Harachamim but the only way the Kohen can accomplish his task is with the accompaniment of the Levi singing.

All of the above somehow connects to Shabbas which Chazal tell us is one of the main Shiras. The song of Shabbas is the Psalm for Shabbas which begins שיר ליום השבת but it is curious that Shabbas is not mentioned at all in the entire Psalm.

It is worth noting that the letters of Shabbas in reverse spell Tashuv--to return.

Another midrash relates that in Mitzrayim the Jewish people kept a scroll with them that they would take out and read on Shabbas. This was the psalm of Shabbas and it would give them much consolation during their difficult state of slavery.

Lastly the Yerushalmi in Maseches Pesachim Perek 4 Halacha 1 makes an astounding statement that the shira that was done with the Korban is not only Meakev which could not be performed without the song is also an integral part of what brings about the Kapara, the atonement for the Jewish people. The Yerushalmi mentions that the song provides

protection from a magefa, a plague, which is certainly relevant these days as Covid 19 continues to cause havoc throughout the world and especially in Israel.

So how can we tap into this power of song? What can we do?

Before responding to the above queries, I would like to bring up a question from Rav Moshe Z"l about the mitzva of writing a Sefer Torah which is mentioned in last week's Parsha but is really connected to this week's Parsha. The Rambam explains that really the mitzva is to write a Shira which is about 50 Pesukim. However since there is a rule that one is prohibited from writing parts of the Torah alone you need to write the entire Sefer Torah which will contain the main part of the mitzva which is the shira. Rav Moshe Z'l wonders why we don't seem to have this problem when it comes to writing a mezuzah or Tefilin. Why is this unique to the mitzva of writing the shira?

I would like to suggest the following idea which connects to the concept of Teshuva and specifically Teshuva Meahava -with love-- which the Rambam says is the highest and best way to literally return to Hashem.

Let's begin with the word shira. We explained in the past that the word is also found in the mishna in Shabbas regarding a bracket or a chain around an animal בהמה יוצאת בשיר. What's the connection? The answer is that a shira is made up of many parts or links that create the poem or verse. Furthermore as Rav Gedalya Shor (notice his last name) so beautifully points out, a symphony includes many instruments that on their own are not very enjoyable to hear such as a loud trombone. When combined with the other sweet instruments the total sound becomes the most amazing musical composition which can elevate a person to places and levels they never imagined. Music takes a person from where

they are to where they would like to be; to soar high and be able to look back at life and see that in truth each event was another link to help us reach our potential. Sometimes it takes years to appreciate a tragic event that we experienced only to discover that it was somehow a present in disguise.

This is true on a personal and collective level to the Jewish people throughout the history.

I would suggest that in the entire Torah can be found in the song of Haazinu as Moshe uses metaphors and powerfully deep words to capture the history of the 40 years in the desert, the exiles of the future and our future redemption. It's all in the song and the power of the song is to be able to realize that just like a bracelet is made up of many links, some dark color, some light, together they make up a beautiful piece of jewelry. So too we must recognize that life is difficult and accept that there are links throughout our lives that we may never appreciate or accept but with sincere Emunah, we will be able to sing about them when Mashiach arrives.

We have begun to find the answers to some of our questions. Indeed, there is a profound message here and BH we will connect them to the holiday of Sukkos and the dancing and juggling that went on in the Bais Hamikdash.

However for now we can begin to appreciate the power in a song and the idea of Teshuva which is acknowledging all that we have experienced, including the mistakes and punishments and seeing them as facilitators to bring us closer to Hashem. In this way, we can turn our Teshuva to a Teshuva of love which in turn converts our sins into merits.

May we feel closer and closer to Hashem so our soul will yearn to sing to Hashem.

Shabbat Shalom

<p>Rabbi Aaron Lankry Marah D'asra 305-332-3311 alankry@yahoo.com</p>	<p>Rabbi Daniel Coren דוב"צ - מנכ"ל שיווק 914-645-4199 rabbidac@gmail.com</p>	<p>Rabbi Nachum Scheiner Rabbinic Coordinator, Rosh Kollel, Kollel Boker & Night Kollel 845-372-6618 rabbisheiner@18forshay.com</p>	<p>Uri Follman Manager 845 587 3462 manager@18forshay.com</p>
--	--	--	--



RABBI YY JACOBSON

Bill Clinton's Teshuva

Some time ago I received a call from a man named Rabbi Michael Paley, who shared with me the following personal experience he had.

It was the end of 1998, and President Bill Clinton was going through a hard time, as he had come close to being impeached due to certain alleged acts of misconduct. It was the very end of 1998, and Clinton traveled to Cincinnati to have a night with members of the clergy. It was none other than Michael Paley who was invited to represent the Jewish clergy.

Michael knew that while getting a picture with the President would do much for his own personal career and future, he had something much more important and pressing in mind. He wanted to share with the President a meaningful message.

And indeed, as Clinton passed by and extended his hand, Michael shook it and said directly to the President, "It's time for you to do teshuva." Michael was about to explain to the President of the United States the meaning of teshuva, typically translated as repentance, when Clinton suddenly opened his mouth and said, "Rabbi Paley, that's so interesting, but I have a question. When you speak about me doing teshuva, do you mean teshuva from the perspective of Rabbi Soloveitchik or do you mean teshuva from the perspective of Rabbi Kook? Which teshuva do you mean?"

Now, I must interrupt the story. As Michael relayed this story to me, I questioned him if it was fictional. "This is 100% true," he said. "These were his exact words." "Well, what did you do?" I asked further. "I almost fainted," he said. "First of all, I thought to myself, how in the world do you know about Rabbi Soloveitchik and Rabbi Kook; and second of all, how do you know about the difference between the teshuva they describe? Third of all, you may very well know more about teshuva than the majority of American Jews."

What in fact is the difference between the teshuva of Rabbi Soloveitchik and that of Rabbi Kook? Rabbi Yosef Dov Soloveitchik, who passed away in 1993, was the Rosh Yeshiva of Yeshiva University, and stemmed from the great Lithuanian rabbis, known as the Brisker dynasty. Rabbi Avraham Yitzchak Kook passed away decades earlier, in 1935,

and was the first Ashkenazic Chief Rabbi in Israel. Both Rabbi Soloveitchik and Rabbi Kook were Lithuanian Jews, but there existed a distinct ideological difference between them.

Rabbi Soloveitchik was a proud product of the Lithuanian and analytical Talmudic dynasty. Rabbi Kook was also a great halachic authority, but he was also a poet and mystic. He wrote extensively on topics related to Jewish mysticism, based on the teachings of Jewish thought, philosophy and Chassidic practice. In particular, Rabbi Soloveitchik and Rabbi Kook spoke about repentance in two different ways.

In the opinion of Rabbi Soloveitchik, based on the words of the Rambam, the primary component of teshuva is about accountability, remorse, confession and resolving to change your behavior in the future. It is a very halachic, systematic and rigorous process. According to Rabbi Kook, the focus of teshuva has a different twist. He writes, based on the teachings of the Baal Shem Tov, that teshuva is in fact about returning to the untainted self. It is the discovery that one's core self has never been alienated from truth and from G-d. One's soul is a fragment of Divinity, and therefore sin is essentially an aberration from one's internal spiritual chemistry. Teshuva simply means reclaiming who you always were and discovering the positive core that was never tainted nor tarnished, and embracing it.

President Clinton wished to know which teshuva Michael Paley was referring to. Michel was clever, and responded, "Mr. President, of course, the teshuva of Rabbi Kook!" to which Clinton responded, "That's interesting; most people I speak to believe that I need to do the teshuva of Rabbi Soloveitchik." But Michael held his ground. "Mr. President, I feel that you should do the teshuva of Rabbi Kook." Clinton looked back at Michael and said, "If that's so, we should talk."

After the official meeting with the clergy concluded, Michael Paley was asked to a side room by the President, whereupon they spent time conversing privately about how Judaism looks at teshuva.

Beyond the humor of this story, there is a very profound message. Very often, we look at these days of Rosh Hashanah and Yom Kippur and there is a strong element of dread and fear. We refer to them as the Yamim Noraim, the Days of Awe. And it is absolutely true; there is a component of awe. But underlying the story of awe, there is a story of intense and intimate love. It is a story about the ultimate belief of Judaism that all of one's insecurities, pains, jealousy, depression, agony and anger, while they are



real, they do not constitute one's core self. Our core self remains powerful, confident, optimistic and sacred and no experience in life, not even mistakes made, can compromise the truth of our internal wholeness. Thus, the main process of teshuva is to work through the debris of sin and not allow ourselves to be defined by those external layers of transgression. We excavate and search to locate our core self, which is an ambassador of G-dly love, light and liberation. Of course, there are other voices within us that contraindicate these redemptive qualities, but they never define us as people.

Our relationship with Hashem is one that can never be locked nor compromised. We share an authentic relationship with Him that breaks all bounds and is never limited by what we have done or our shortcomings. We must listen to our inner cry, which years to open the gates to our own soul. We are connected and will forever be connected.

Chabad
20 Forshay Rd Schedule for Yom Kippur.

Erev Y"K 9 Tishrei

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

The Secret Power of Vidui

Rabbi Yehudah Spitz

This article sets out to explore the secret power of Vidui – the confession that we repeat numerous times on Yom Kippur. Vidui is vitally important! The two steps of “charata - regret” and “kabbala al ha’atid - resolution not to repeat a sin,” are still insufficient for complete repentance without Vidui.

The Sha’arei Teshuva explains Vidui’s importance with a parable found in the Midrash (Kohelet 7:32):

There once was a group of prisoners who were in a maximum-security prison, where conditions were terrible. They were forced to do slave labor; they were tortured and tormented by their jailers. Over time they decided they must escape, so they dug a tunnel that led out of the jail. The night came when they all crawled through the tunnel, escaping to freedom. All, except for one prisoner, who did not join them. The next morning, when the jailbreak was discovered, the guards discovered the one prisoner who had remained behind. Furious, they beat the hapless prisoner to a pulp, all the while yelling at him “It wasn’t bad enough for you here? If you’d suffered then you would have looked for the first opportunity to escape! The fact that you stayed behind means that the conditions here weren’t appalling enough for you! We aim to correct that, starting right now!”

We are all prisoners. Prisoners of the Yetzer Hara. We sit in a dark jail called Olam HaZeh where things aren’t so hunky-dory. We are tortured by the scheming Yetzer Hara. We are persecuted by the falsehood and pain in this world. We don’t see the light of G-d’s Presence clearly and we are forced to search for him in the darkness and distraction of this world.

But then, we see a tunnel. We are given an opportunity to leave it all behind and escape to the freedom of being close to G-d. No distraction, no connection to the jail cell, to the shadows and physicality of this world.

That tunnel is the “Ten Days of Repentance” which leads us all the way out to the freedom of Yom Kippur.

Yom Kippur is the day on which we don’t eat or drink and are thereby completely disconnected from this world. On Yom Kippur we are free from the shackles that bind us to the physical world that we live in. On Yom Kippur, we are free to feel the closeness of G-d’s embrace.

The question is: Will we run through the tunnel?

Do I truly want to be close to G-d? Is that my deepest, most intense desire? If so, then when an opportunity arises where I can leave behind all that distracts me and keeps me confined to the darkness, will I jump at the chance?

Will I run through the tunnel into G-d’s embrace or will I choose to remain behind in the prison because it’s not so bad after all?

Yom Kippur is all about essence. It’s about stripping away the external and focusing on who we really are.

On Yom Kippur our neshama has its chance to proclaim that its deepest desire is to be close to its Source, to its Creator.

But what about the fact that we’re not just souls, we are human beings, with human weaknesses and failings?

RABBI BENTZION SNEH



עוֹבֵד עִי הַרְרֵי אַבְרָהָם הַלֵּל רִיץ שְׁלִיטֵיָא
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

YOM KIPPUR

KNOWING YOURSELF

The story is told of a very well to do man who was marrying off his only daughter. He did not want anyone to feel less than regal at this wedding. All were invited. At his expense, everyone was given beautiful clothes, meticulous shoes and hats - they were to be dressed in the finest that money could buy. But these clothes were merely on loan and had to be returned after the wedding.

On the day of the wedding the guests who arrived from out of town were surprised to see that the residents of this town were unlike any they had ever seen. One person remarked out loud- in this town there are no poor people, look around- everyone here is fabulously wealthy, look how well they are dressed!

Overhearing his comments, one of the host’s relatives looked up and answered. This is a beautiful world you see here, but it’s not real.

Even though everyone is dressed in expensive clothing they are not all rich. They have been given this clothing for today only. If you want to know who is really wealthy and who is not- come back tomorrow when the clothing has to be returned.

And so it goes with us on Yom Kippur.

We come dressed in white, wearing the right footwear- we want to be good- we promise we’ll change. We cry, we beg, we cajole Hashem into giving us a good year- We are all Tzaddikim...today.

But come tomorrow, when the year that we prayed for starts- do we keep up our impeccable behavior? When the clothes

That’s where Vidui comes in. When one says the words “I sinned,” he is externalizing the sin, proclaiming “It’s not me. It’s not my essence. It’s external to who I am. My essence is my G-dly neshama that wishes to cleave to G-d! The sins that I commit are not who I am!” Verbalizing them is thereby externalizing them.

Yom Kippur is a gift from G-d. The question is: Will we run through that tunnel? Do we truly desire to be close to Him? Do we feel the pain of being stuck in a world in which the Yetzer Hara enslaves us to our physical desires? Will we jump at the chance to be free of its shackles? Can we make the statement that all of our sins are exter-

go back, so to speak, do we still act righteously?

Let’s look even deeper if we may.

How much of who we are is merely external?

We can put up a facade, look the part on the outside, but have we really internalized the lessons life has carefully taught us over the years?

Yom Kippur is really not Yom Kippur if we don’t become more real on the inside.

Chazal tells us that we are influenced by the way we dress, true, but we should not take this as a license to discount the emotional nature we all have on the inside.

So often we go through the motions, slickly- but in doing so we fail to share our inner landscape with others.

This year let us take the lessons of Corona and become a warmer and more caring person. This is true universally, but let’s start with our homes. We are spending more time with our children- let’s take the time to see what they are all about, what makes them happy.

Our spouses are waiting to get to know us as well. In this harried and frazzled world we find ourselves in, how many of us can truly say that we know all about our cherished other half?

We could say that there is just not enough time to connect. But we always find the time for what we think is important. In the coming year let’s find the time.

If there is a lesson this story teaches us, it’s that life is really about what’s on the inside. Let’s promise ourselves this year to try and make our important relationships stronger. When we make the relationships in our home stronger it affects the entire world.

Have a wonderful Shabbos!

Gmar Chasuma Tovah!

nal and not who we truly are?

If so, then we will merit the incredible words G-d said to Moshe Rabbeinu “Salachti Kidvarecha”- I have forgiven as per your request, and to feel the intense closeness to G-d that is truly our innermost desire.

The author wishes to thank his wife, Rebbetzin Miriam Spitz, for her insights and assistance with this article.

Sources: Based on The Maharal Mi’Prague’s famous Shabbat Shuva Drasha. For additional ideas elucidating the benefit of verbal confession see Sefer HaChinuch (Mitzvah 363), and Rabbi Zev Leff’s excellent Festivals of Life (pp. 80-90).

Yom Kippur Messages Reading Your Messages

Rebbetzin Esther Jungreis a"h

וּחְתוּם לַחַיִּים טוֹבִים
כֹּל בְּנֵי בְרִיתְךָ

*And seal all the children of Your
covenant for a good life*

It was not unusual that on any given day when I checked my email, I would find dozens of questions, comments and requests from people from all around the world. While the emails varied from person to person, generally, across the large spectrum of the Jewish world, many questions about life issues found their way to my desk. However, I was surprised to receive an email from a Jew in Thailand some time ago telling me about his story.

He went on to relate how he had grown up as an assimilated Jew with just about no exposure to Judaism. Eventually, he married a gentile woman and became very wealthy. But then, one day, that all changed. He lost his money and got divorced. Now all alone and without a support system, he felt that he needed something more in his life. He needed meaning and a purpose for which to live. And so, he decided to travel to Thailand to study about Buddhism.

After finally making it there, he walked into a second-hand bookstore. Making his way to the front desk, he said to the clerk, "Would you happen to have a book about Buddhism in English?" Within a few minutes, the clerk returned with a book in hand. It wasn't exactly the book he had in mind, but it surely was a book meant for him.

As the man picked up the book, his eyes gazed at the title: "Life is a Test" by Esther Jungreis. Confused, as he had asked for a book on Buddhism, he opened the front cover. And there he saw the following words inscribed:

The Jewish people need you. G-d will show you the way home.



-Esther Jungreis

With tears in his eyes, he stood there looking at the message. It didn't take long for those words to touch his heart and awaken him to the beautiful life of Torah he would soon find. In all honesty, I have no idea how this book found its way to Thailand and never did I imagine that what I had written for someone else would so profoundly change the life of a fellow Jew. But clearly, Hashem was guiding this book into the hands of this man.

We may not always realize, but Hashem never lets us go. Just imagine the chances of this happening. A Jewish man travels to Thailand, walks into a second-hand bookstore expecting to find a book on Buddhism and is given a book about Judaism directing him to return home to his roots. But that is how much G-d cares for each and every one of us. He sends us messages and reminders aimed at leading us down the right path so we can once again find where we belong. And just sometimes, He inscribes and seals a message especially for us. It is a message for life, for Torah and for eternity.

Your Blemish, Your Beauty

Rabbi Lazer Brody

Man is likened to a broken shard

For one elderly Jew who served as the local watercarrier, every day he would walk down to the nearby river, fill up two buckets, and head back up with them thrust upon his shoulders. And on one occasion, one of the conversations a bucket had with another bucket led to a remarkable realization.

One bucket was brand new with a nice and sturdy surrounding rim, encased in iron and decorative polished wooden slats. The other bucket, however, was old and rusty, aside from which it had a hole, which caused it to leak. Every morning, by the time the poor watercarrier would reach the top of the mountain, the old bucket would only be one-third full. And so, one day, the new bucket struck up conversation with the old bucket. "I don't wish to insult you, but haven't you been serving our boss for many years? You look like you could use a long-term retirement. Besides, you have a hole and leak every time you're filled up. I only imagine our boss will want to get rid of you soon.

Don't you think so?" The old bucket was discernably upset and taken aback by this realization. "Look," replied the old bucket, "I've been working for our owner for thirty years. Although I may be old, I have much experience. Despite me not being perfect, who says our owner will throw me away?" As the new bucket took in the words of the old bucket, he realized that he had misspoken. But, in the back of the old bucket's mind, he remained worried about his job's security. "Just maybe," he thought to himself, "this young bucket is on to something. Perhaps my owner really wants to get rid of me even after so many years of loyal service..."

And so, the old bucket decided he would approach his owner with his concerns. One day, as the owner made his way to the top of the hill with his two buckets, he set the young bucket down, allowing for the rare occasion of spending a few moments alone with the old bucket. The old bucket, having waited for this opportunity, quickly realized that now or never was the time to ask his question.

"My dear owner," began the bucket, "are you going to get rid of me? Do you not like me anymore? We have been together for so many years..." The elderly man, caught off guard by the bucket's comment, did not hesitate to reply.

"Get rid of you? You're my beloved bucket who I've been using for thirty years! You and I are going to the Next World together. I'm never going to give you up!" "Well," continued the bucket, "I just wanted to make sure, because the young bucket did mention that I am quite old and imperfect and have a hole. I myself have begun to wonder, why in fact do you continue to use me if I have a hole? Why don't you buy another bucket?"

The owner, looking down at the bucket, let out a smile. "Let me tell you something, my dear bucket. I am an old man myself, and it is difficult for me to walk up and down the hill and fill up water. But you know where I gain the strength to do so every day? Just look down at the path leading up and down the hill. You see those beautiful flowers blossoming along the path? You know who made that path of flowers? That little hole of yours. Every time I carry you up the hill, by the time I reach the top, there is only one-third of water left. But where has the rest of the water gone? One little drop of water falls here and another little drop falls there. Sooner than later, a seed begins to sprout, then a flower begins to blossom, and then another flower and another. "Whenever I see those beautiful flowers you produced all along the path, I forget how my back is aching and legs are tiring and I continue walking forward with renewed vigor and optimism. By virtue of your hole, I gain the strength to continue with my job every day. What you consider to be your blemish is your beauty. And so, you are not something I would ever sell, but something I will always cherish."

In our own lives, we often look at our flaws and failures as imperfections and deficiencies we wish we never had. We feel that we do not measure up to the benchmark of perfection we ought to. But then, one day, we come to realize that in fact our blemish is our greatest source of beauty and blessing. Our "hole" is not our problem, but our perfection. All that goes into who we are as a person is precisely what we need to fulfill our mission in life. We need not wish we were someone or something else. Exactly the way we are is exactly the way we need to be. And there is nothing more beautiful and precious than that.



SUNDAY, Erev Yom Kippur

ש' תשרי / SEP 27

Mincha

Chabad

3:00PM

see separate flyer

Candle Lighting

6:26PM

All should remember to light a Yartzeit candle to be used for Havdalah.

Tefilas Zaka/Kol Nidrei 18 Tent

6:15PM

Chabad

6:30PM

Shkia

6:44PM

MONDAY, Yom Kippur

י' תשרי / SEP 28

Vasikin (neitz 6:50)

6:00AM 20 TENT

SHACHARIS

9:00AM 18 TENT

Yizkor

Shacharis Chabad

10:00AM,

Yizkor

12:30PM

Daf Yomi

45 minutes before Mincha

MINCHA

To be announced after Mussaf

Chabad

5:00 PM

Shkiya

6:43PM

MAARIV

7:28PM

Havdalah and "Breakfast"

מנחה לערב יום כיפור

בס"ד

1:16	מנחה גדולה	18 Tent
1:30		18 Main
1:45		18 Tent
2:00		18 Main
2:15		18 Tent
2:30		18 Main
2:45		18 Tent
3:00		18 Main
3:15		18 Tent
3:30		18 Main
3:45		18 Tent
4:00		18 Main
4:15		18 Tent
4:30		18 Main
4:45		18 Tent
5:00		18 Main
5:15		18 Tent
5:30		18 Main
5:45		18 Tent

הדלקת נרות
 6:26
 שקיעה
 6:44



סליחות עשי"ת תשפ"א

Erev Yom Kippur

6:00 22 Tent	6:15 18 Tent	6:45 20 Tent
6:30 20 Upstairs	6:30 18 Main	

Every 15 minutes from 7 am – **22 Small Tent** א

The Man Who Trusted in Hashem

This happened on my wedding day, moments before they were bringing me under the chuppah. My father zt"l took me to the side & wanted to tell me a story but not before he made me promise not to repeat it to anyone especially since it happened to him. After I gave him my word, this is what he told me:

This was during the early years of the establishment of the State of Israel (1949-1950) when there was a famine in Yerushalayim, & the tormentors of Israel closed the approaches to Yerushalayim & there wasn't enough commerce and food. My father was one of the milkmen in Yerushalayim and despite having the resources to buy food, since supplies were not reaching the city, there was nothing to eat.

My father utilized every moment to learn Torah & even in the house he was bent over his studies. Mother turned to him & said that the children are very hungry. He lifted his eyes from the holy Gemara & kindly told her to say Tehillim. My righteous mother did as she was asked, but a short time later she told him that the children are hungry, & they can't sleep because of the hunger!!! When he heard that they could not sleep because of hunger he said, "I will go up to shul to say Tehillim." He went up to the floor above the apartment where there was a small shul & he began to say

Tehillim with warmth & feeling. This was at about midnight.

Not long after, 2 men came & knocked on the door by my mothers rooms. Mother was scared & asked through the trellis, 'Who's there & what do you want at this late hour in the middle of the night?' Because of her fear, she sent them up to the shul. They asked Father to come with them. Father went down with them and saw 2 large crates. They said they were sent by family members overseas to bring these crates. He pushed the 2 heavy crates into the house, & he turned to thank them, but they were already gone.

The 2 crates were filled with canned food & all types goodies. There was enough to sustain the family for many months!!! Father tried to locate the relatives that sent the crates of food, but no relative, near or far, knew what he was talking about. Father finished the story & said: "I am telling you the story to teach you one thing: If you trust in Hashem, you will not lose a thing!!! Now you are entering the chuppah, it is important to me to tell you this to strengthen bitachon in Hashem & He will bless you abundantly!!! Tiv Hakehila



Meet Faiga

Rabbi Zecharia Wallerstein

הטה אלקי אזנך ושמע פקח עיניך וראה
Incline Your ear, my G-d, and listen;
open Your eyes and see...

Four years after opening Ohr Naava, a woman's Torah center in Brooklyn, I began looking into opening a high school for girls. And indeed, we went on to create Bnot Chaya. Aimed at providing girls who had undergone difficult times throughout their years of childhood and young adolescence, it was hoped that such an environment would enable them to thrive spiritually, emotionally and physically.

The first year the school opened, I partnered with the Jewish Board of Family and Child's Services located on Coney Island Avenue in New York. Granting me a free floor in their building and ensuring me that they would provide free therapists, I was quite thrilled to know that we would have a building to place the students and run the school. However, there was one very significant catch. They only permitted there to be fifteen students in the school.

As we went about interviewing various girls and seeing who would best fit the school, we eventually enrolled fourteen girls. With just one spot remaining, the principal, Rabbi Ezra Max and myself decided that we would go about selecting the last girl who would be admitted into the school. And so, we set a date for three girls to come for interviews.

When the day we scheduled to meet the girls arrived, we all sat together in an office, waiting for the first girl to walk in. Her name was Faiga. As she entered inside together with her parents, we were

JERKY SHORE
BY GRAZE SMOKEHOUSE

BEEF JERKY: (\$66/LB)	DRIED SAUSAGE STICKS: (\$66/LB)
• TERIYAKI	• LAMB MERGUEZ
• CHICAGO STEAKHOUSE	• CRAFT BEER & BACON
• THREE PEPPER CRUSTED	• SWEET ITALIAN
• CHIBOTLE & HONEY	• JALAPENO
• KOREAN BBQ	• VEAL PEPPERONI
• CHERRY COLA	• SMOKED PASTRAMI STRIP
• DR PEPPER	CHARCUTERIE: (\$70/LB)
• SWEET & SOUR	• 8-DAY AGED BRISKET
• SRIRACHA CHILI LIME	• SPICY DRIED SALAMI
• SHOCK TOP ALE	• CHILI MAPLE BACON
• BOURBON BBQ	• HONEY DIJON PASTRAMI

PLATTERS:

- CLASSIC JERKY - 6 MOST POPULAR VARIETIES- APPX 1.5 LB (\$95)
- LARGE JERKY - 8 VARIETIES OF CHOICE- APPX 2.5 LB (\$135)
- CHARCUTERIE BOARD- APPX 3.5 LB (\$160)

Orderjerkyshore@gmail.com
PHIL SHELBY 917.750.0110
NOW DELIVERING TO MONSEY EVERY FRIDAY!!!!

all surprised by what we saw. Quite surprised. She pretty much wobbled in, took a seat and her head hit the desk.

She was out cold. She had just spent three days in the mountains with a bunch of kids partying and was, as it seemed to be, incoherent. Knowing that we couldn't run an interview with Faiga's head on the table, I turned to her parents and said, "Would you be able to wake your daughter up? This is an interview for high school." Shaking Faiga, after a few moments, she came to her senses.

"Faiga!" I called out, "why do you want to come to my school?" "Looking back at me with starry eyes, she said, "Uh? I don't know..." And then there was a boom. Her head hit the table again. She was not with it. At all. Under these circumstances, I knew that we could not accept her. Looking at Rabbi Ezra Max, I tried getting across that by judging the way she was now, there was no way we could let her into the school. I wanted to be polite and not immediately dismiss Faiga from the interview, so I continued asking her parents some very basic questions. After we finished speaking, I told them that we would get back to them soon with our decision. I knew that there were another two girls waiting, and I assumed that they would be better candidates.

The parents then stood up and literally picked Faiga up from her chair. Helping her towards the door, I remained silent. And then I very nonchalantly asked them one last question. "By the way, how are your other kids doing?" Although we ideally wished to accept Faiga, she didn't seem to be doing too well at the moment. As soon as I said that, Faiga's father, a tall, respectable man, turned around and said, "Rabbi Wallerstein, Faiga is our only child. We had her late in life. She is all that we have."

As he said those words, I sunk into my chair. And then, without a second thought, I said to Faiga's parents, "You don't have to wait until tomorrow. She is accepted right now."



While even Rabbi Ezra Max was surprised by my hasty decision, I was not in any way doubtful that this was the right move. I then realized quite clearly what it means to take a second look at someone. The first look at Faiga showed someone who would not get too far in life. "What did I need her for?" I thought. But the second look yielded a completely different picture. She was an only child, and she represented the future of her family. If she didn't make it, who would? I then knew that we had

to take her. We would work with her, and she would become not only a source of *nachat* (pride) to herself, but to her parents and family as well. Looking back at her parents once again, I said, "Just try to clean Faiga up. Let her sleep for two weeks and then be ready for when school starts." As Faiga's parents genuinely thanked me, I knew I had made the right decision. And let me tell you, today, Faiga is one of the funniest kids I have ever met. With a pleasant and vibrant personality, she is healthy, growing and thriving.

In life, it is essential to take that second look and give others that second chance. It is what we ask of Hashem to do for us, and what we ought to do when looking at our fellow Jews. The people who make changes in others are those who see beyond the external facade of a person and peer into who they are deep down. And for Faiga, deep within her laid a beautiful neshama. All that needed to be done was peel away the outside layer and let her beauty shine. And today, that beauty is a wonderful role model and source of inspiration to us all.

LEARNING WITH TEQUILA

TEQUILA IS AN EXCELLENT TEACHER.
JUST LAST NIGHT IT TAUGHT ME TO COUNT.
ONE TEQUILA, TWO TEQUILA, THREE TEQUILA, FLOOR!

UNDER A TACK

DRIVING TO WORK A GENTLEMAN HAD TO SWERVE TO AVOID A BOX THAT FELL OUT OF THE TRUCK IN FRONT OF HIM. SECONDS LATER A POLICEMAN PULLED HIM OVER FOR RECKLESS DRIVING. FORTUNATELY, ANOTHER OF CE HAD SEEN THE CARTON IN THE ROAD. THE POLICEMEN STOPPED TRAF C AND RECOVERED THE BOX, IT WAS FOUND TO CONTAIN LARGE UPHOLSTERY TACKS.

"I'M SORRY, SIR" THE RST TROOPER TOLD THE DRIVER "BUT I AM STILL GOING TO HAVE TO WRITE YOU A TICKET."

AMAZED, THE DRIVER DEMANDED TO KNOW THE REASON.

THE TROOPER REPLIED ... "TACKS EVASION."

THE RIGHT ANSWER

FIRST FRESHMAN IN MATH EXAM: "HOW FAR ARE YOU FROM THE CORRECT ANSWER?"

SECOND FRESHMAN IN MATH EXAM: "ABOUT TWO SEATS AWAY."

JURY DUTY...

MRS. HUNTER WAS CALLED TO SERVE FOR JURY DUTY, BUT ASKED TO BE EXCUSED BECAUSE SHE DIDN'T BELIEVE IN CAPITAL PUNISHMENT AND DIDN'T WANT HER PERSONAL THOUGHTS TO PREVENT THE TRIAL FROM RUNNING ITS PROPER COURSE.

BUT THE PUBLIC DEFENDER LIKED HER THOUGHTFULNESS AND QUIET CALM, AND TRIED TO CONVINCE HER THAT SHE WAS APPROPRIATE TO SERVE ON THE JURY.

"MADAM," HE EXPLAINED, "THIS IS NOT A MURDER TRIAL! IT'S A SIMPLE CIVIL LAWSUIT. A WIFE IS BRINGING THIS CASE AGAINST HER HUSBAND BECAUSE HE GAMBLED AWAY THE \$12,000 HE HAD PROMISED TO USE TO REMODEL THE KITCHEN FOR HER BIRTHDAY."

"WELL, OKAY," AGREED MRS. HUNTER "I'LL SERVE. I GUESS I COULD BE WRONG ABOUT CAPITAL PUNISHMENT AFTER ALL"

CHINESE JEWS

SID AND AL WERE SITTING IN A CHINESE RESTAURANT.

"SID," ASKED AL, "ARE THERE ANY JEWS IN CHINA?"

"I DON'T KNOW," SID REPLIED. "WHY DON'T WE ASK THE WAITER? WHEN THE WAITER CAME BY, AL SAID, "ARE THERE ANY CHINESE JEWS?"

"I DON'T KNOW SIR LET ME ASK," THE WAITER REPLIED AND HE WENT INTO THE KITCHEN.

HE QUICKLY RETURNED AND SAID, "NO, SIR NO CHINESE JEWS."

"ARE YOU SURE?" AL ASKED.

"I WILL CHECK AGAIN, SIR" THE WAITER REPLIED AND WENT BACK TO THE KITCHEN.

WHILE HE WAS STILL GONE, SID SAID, "I CANNOT BELIEVE THERE ARE NO JEWS IN CHINA. OUR PEOPLE ARE SCATTERED EVERYWHERE"

WHEN THE WAITER RETURNED HE SAID, "SIR NO CHINESE JEWS."

"ARE YOU REALLY SURE?" AL ASKED AGAIN. "I CANNOT BELIEVE THERE ARE NO CHINESE JEWS."

"SIR I ASK EVERYONE," THE WAITER REPLIED EXASPERATED. "WE HAVE ORANGE JEWS, PRUNE JEWS, TOMATO JEWS AND GRAPE JEWS, BUT NO ONE EVER HEAR OF CHINESE JEWS!"

FAST WITH PLEASURE

The Rashab - the 5th Chabad Rebbe - said that on Yom Kippur you have to derive pleasure from the fasting and from other things that have to do with Yom Kippur.

==== Otzer minhagei Chabad Page 187.

UFARATZTAH



DR. SIMCHA

JUST CALL ME MR. NEWMAN FROM NOW ON. MY BRAND IS NEW !

= HIS'CHAD'SHUS I.E. STARTING ANEW MY AVODAS HASHEM !

HOW INTERESTING THE WORDS TESHUVA TEFILA & TZEDAKA ALL END WITH THE THE LETTER "HEY" = CHA'MAISH SAME LETTERS AS SAMAI'ACH !!!

A REMINDER , THESE 3 , " DO THEM WITH SIMCHA "

NEED A REFRESHER ?! REACH OUT 845 558 4027 GREAT SHABBOS TO ALL

Monsey Shatnez Laboratory 262-8502

בית מדרש אור חיים
BAIS MIDRASH OUF CHAIM
COMMUNITY LEARNING CENTER
18 KENNEDY ROAD, MONSEY NEW YORK, 10952
UNDER THE LEADERSHIP OF RABBI AARON LANEY

SHATNEZ TESTING

Offered until Erev Sukkos - October 1st
On the spot 6:30PM to 8:30PM Sundays - Thursdays
Shatnez van

MOBILE SHATNEZ LAB 262.8502

Testing by Menachem Fogel
Monsey Shatnez Lab | 3 Valencia Dr. | (845)262-8502

All day Shatnez drop off available at 3 VALENCIA DR



basements • bathrooms • flooring

HOME REMODELING & REPAIRS

REFERENCES AVAILABLE

MENDY GITLER 845-533-2528

lighting • plumbing • painting

Spending too much on Amazon PPC & not seeing a high ROI? B"H
 Need to Liquidate your Inventory but DON'T have the BUYBOX?

- \$ BUY BOX
Even Without Private Label
- \$ PPC MANAGEMENT
- \$ LOWER YOUR ACOS
- \$ HIGHER YOUR ROI
- \$ OPTIMIZED LISTINGS

No time to waste...
 Call us today
 to see if you qualify!



AMZGiants.com - 631.745.9030
 Avraham@MarketingUpwards.com
 Avraham Lehr



Take two minutes and make sure
 that your תפילין is 100% כשר

Take advantage of this great opportunity a סופר סת"ם is on premises



35+ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900
 INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM
 365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

RAMAPOST.COM



We're here to help you
 Just come by to the sofer or to the truck outside
 if it needs any fixing you can leave it here and pick it up tomorrow

הרב יחיאל עזריאל הלוי ראזנער סופר מומחה לכל עניני ספר תורה תפילין מזוזות 845-642-4727



RABBI REISMAN

Davening for Someone Else.

How can we make our Davening more meaningful, more likely to be accepted on these days? The answer is the Gemara in Bava Kamma 92a (21 lines from the bottom) says כל המבקש רחמים על חברו והוא צריך לאותו דבר הוא נענה (תחילה).

It says that when you Daven for other people, you are answered first. I have to tell you that in the past I have heard Darshanim giving Drashos who said something like the following. They said when you Daven, Daven for other people and in that way you yourself will be answered. In other words, if you need a Shidduch find someone else who needs a Shidduch, if you need a job find someone else who needs a job, if you need a Refuah Shelaima find someone else who needs a Refuah Shelaima. Daven for him so that you should be answered first. This type of Drasha always disturbed me because you are supposed to Daven for someone else because you care about him. Darshanim who suggest that you Daven for someone else because you care about yourself, it is a way to get a Refua yourself seem to be misguided. You are not Davening for the other person, you are Davening for yourself using his name. Therefore, this type of a Drasha of Daven for someone else so that you will be answered was something that always disturbed me.

Looking into the topic though, I see that it is not so simple. There is a Magen Avraham in Siman 130:2 who says that when we say the Ribbono Shel Olam that we say during Duchaning when we ask that our dreams should be interpreted for good, and the Nussach that we use is that we refer to dreams Hein Shechalamti Al Atzmi, Hein Shechalamti Al Acheirim. Whether dreams we dreamt about ourselves or dreams that were dreamt regarding others should be L'tov. The Magen Avraham says better say first Hein Shechalamti Al Acheirim and Hein Shechalamti Al Atzmi, better Daven for others first so that you should be answered. Because כל המבקש רחמים על חברו והוא צריך לאותו דבר הוא (נענה תחילה). So look at that, the Magen Avraham himself is using this idea that I am saying Darshanim say. This Magen Avraham is not our custom and we don't Pasken this way.

It may be that this itself is the subject of a Machlokes, of a dispute whether as the Darshanim say Daven for someone else so that you should be answered. Or as I would understand if you Daven for someone else because you care about someone you are answered first. But not that it is used as a way of Davening for yourself.

What is interesting is that the Mishna Brura at the end of 130 brings another Magen Avraham who says if you sneeze and someone says to you Asusa or Gezundheit, you should respond Baruch Ti'ye. Why?

The Magen Avraham again says Kol Hamispalel B'ad Chaveiro Hu Nene Techila, so Daven for him by saying Baruch Ti'ye so that you should be answered. The Magen Avraham is L'shitaso by saying Daven for others so that you should be answered.

However, here the Mishna Brura does bring the Magen Avraham. He does bring this concept of Davening for others so that you should be answered. It is a bit strange that in one place the Mishna Brura brings the Magen Avraham in regard to the Gezundheit and in another place regarding the Tefillos by a Cholom (dream) he does not Pasken like the Magen Avraham. The answer to that we will leave for a different time. Nevertheless we see that there is place for such a concept. That concept certainly needs an explanation.

A good friend of mine showed me that the Chasam Sofer in the Chasam Sofer Chiddushim Al Hatorah on Parshas Vayeira on the Posuk 21:1 (ויקח את-שקרה) he writes that the idea of when you Daven for someone else you get

answered first is one of the Chukai Habriyos something that Hakadosh Baruch Hu set up in the nature of judgment in Olam Hazeh. It is not a Schar, it is not a reward for Davening for someone else but rather it is one of the rules of the Bais Din Shel Maalo, one of the rules of Hashem's Bais Din is that when you Daven for someone else you are answered first. This would explain the Magen Avraham.

Of course it is better to Daven for someone else because you care about him. It is better to Daven for someone else because of a feeling of Bain Adam L'chaveiro and that is what we should look to do. But here we see a Chiddush that Davening for someone else is a tremendous Zechus.

This answers a Pele in Navi. When Elisha comes to the Isha Hashunamis the woman who took him into her home and treated him royally as a guest while he was travelling, Elisha comes to this woman and asks her what do you need as Rosh Hashana is coming and what can I Daven for you for?

She answers B'soch Ami Anochi Yosheves, I care about my people. In truth she was childless so she needed something. Nowadays a person who needs something goes to the Gadol Hador for a Beracha and yet she said B'soch Ami Ani Yosheves, Daven for me among Klal Yisrael. The Gemara says she was right, when a person needs something they should request it together with Klal Yisrael.

This might explain why when Sarah was granted children the Gemara says all the Akaros were healed. When Avraham Avinu Davened for Sarah to have children he Davened for Sarah among all the human beings in the world. We learn from here a Derech in Tefillah for Rosh Hashana and all year round, to Daven for others. That is a way we can A) improve our Davening as a Segula to be answered ourselves and B) caring about others, worrying about others, Davening for others is itself an Aliyah in our own Ruchniyos, in our own Gadlus Ha'adam. Therefore, we should care about others and Daven for them. When we say Zachreinu L'chaim, think about others. When we say Avinu Malkeinu Shelach Refuah She'laima L'cholei Amecha, think about others. Even say it, Avinu Malkeinu Shelach Refuah She'laima L'cholei Amecha, Ubif'rat and mention someone. This is a Siyu'a to our Davening on these days. This is a Bain Adam L'chaveiro thought for the Yom Kippur Davening which is coming up.

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
Bringing out-of-town, in-town

CHILDREN'S ROSH HASHANA & YOM KIPPUR PROGRAM
AGES: 3YRS - 9YRS

0560418 | 0560418

20 FORSHAY RD - DOWNSTAIRS

Sept. 19, 20 & 28

9:30am - 12:00pm
Davening, Games, Stories, Snacks & Prize Store each day!
Under the direction of Deena Lehr



RABBI NACHUM SCHEINER

ROSH KOLLEL

BROCHA ON THE DALED MINIM

PART II

We previously discussed at what point one should recite the brocha of “al netilas lulav,” on the daled minim. Some suggested that the esrog should be left on the table or inverted until after the brocha is recited.

BROCHA BEFORE THE PERFORMANCE OF THE MITZVAH OR BEFORE THE FULFILLMENT OF THE MITZVAH

There is a fundamental question that is raised by many about these two solutions, of delaying the proper taking of the esrog until after the brocha. The Bach, the Taz, the Kapos Temarim, and the Gra ask: Although all four minim must be taken in order to fulfill the complete mitzvah, one does fulfill the mitzvah even if they are taken separately. That being the case, once the lulav was picked up, and that part of the mitzvah was done, he is still reciting the brocha on the lulav after the performance of the mitzvah.

Because of this issue, the Gra and the Kapos Temarim reject this solution. However, the Bach and the Taz answer that although the action of taking the lulav is done, the fulfillment of the mitzvah is still in limbo. Since one must take all four to fulfill the mitzvah, it is enough that the brocha is recited prior to the fulfillment of the mitzvah. It seems that the crux of the issue is whether the brocha needs to be recited before the performance of the mitzvah, which already took place, or before the fulfillment of the mitzvah which did not take place yet.

The Bach adds that, even better, would be that one should take both the esrog and the lulav upside down, which would solve the above problem. It is already in one’s hands, but the performance of the mitzvah did not start.

INTENTION NOT TO BE YOTZEI

Tosfos and the Rosh also give another suggestion: one can have in mind specifically that he does not want to fulfill the mitzvah until after the brocha. Once he recites the brocha, he will have in mind to fulfill the mitzvah.

It is interesting that although the Beis Yosef quotes this suggestion, as well, he does not bring it in Shulchan Aruch. The Taz suggests that the reason for this is because performing an action in a different way – such as holding it upside down or leaving the esrog on the table – is something that is easier to remember. Thus, if a person is told to invert the esrog or leave it on the table, he will be able to easily remember to do so. However having in mind that one does not wish to fulfill the mitzvah is harder to remember to do and not such a practical suggestion.

The Prisha and the Kapos Temarim ask on the Rosh



SUMMARY

and the Tur: Since the Rosh and the Tur rule that mitzvos tzrichos kavanah, one can only fulfill a mitzvah if he has the proper intention, why do they need to stipulate that one should have in mind that he does not want to fulfill the mitzvah? It should suffice for them to say that one not have anything in mind, and if one did not have the proper intention he did not fulfill the mitzvah.

We can suggest the following answer based on a concept that was discussed elsewhere. The Mishna Berura quotes the following novelty of the Chayei Adam. In a case that it is self-understood and quite obvious that the only reason one is doing this action is for the fulfillment of the mitzvah, it is considered as if he had the proper intention and he has indeed fulfilled the mitzvah. This is known as maasav mochichim, his action is proof of his intention. He writes this specifically in regards to this mitzvah of taking the four minim. Since it is quite obvious that one is taking the four minim for the purpose of the mitzvah, even if one forgot to have in mind that he wants to fulfill the mitzvah, he will be yotzei.

Based on this, if one had no intention at all, one would, in fact, fulfill the mitzvah even without specific intention. It is therefore possible that the Rishonim added the stipulation that one must specifically have in mind that he does not wish to be yotzei.

In conclusion, some poskim are okay with reciting the brocha after taking the lulav. Others suggest that one have intention not to fulfill the mitzvah until after the brocha is recited.

A kuntres of these shiurim on daled minim is available. If you would like a copy of any of these shiurim, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

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

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

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

COMMUNITY KOLLEL NEWS

The Kollel Boker and the Night Kollel are wrapping up their topics learned – the Kollel Boker learned hilchos lulav and the Night Kollel learned the mitzvah of yeshivas sukah. The last week of the zman was chazara and a bechina, to ensure that they walk away with a solid knowledge of the topics learned.

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.

The night kollel learning hilchos sukah had the honor of hosting a shiur, given by the esteemed Rabbi Simcha Bunim Londinsky, author of the sefer Sukas Chaim on hilchos sukah, and Rav of Tiferes Gedalyah in Lakewood. His encyclopedic knowledge of yeshivas sukah, as well as many other topics, kept the audience spellbound for an hour, covering thoroughly many different parts of this topic. Many stayed afterwards, to further clarify many points in this important topic.

Some of the highlights were if there is a mitzvah to drink water in the sukah or if it is just a hidur. He also talked about the fact that there may be a mitzvah in simply having a sukah, and one should have in mind at the time of the building of the sukah the purpose of the mitzvah. He also discussed how one should have the proper appreciation for every mitzvah, pointing to the Rashi in Rosh Hashana, who explains that blowing the shofar twice shows our expression of chavivus for mitzvos, and that is the power with which we quiet the Satan.

This shiur, as well as many recorded shiurim – both on the topic of tekias shofar as well as 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.

YESHIVAS BEIN HAZMANIM

We are excited to announce, yet another season of Yeshivas Bein Hazmanim at 18 Forshay. As in the past years, Yeshivas Bein Hazmanim will be starting right after Yom Kippur. Breakfast and lunch will be served, as well as Matan Schara B'tzida and many guest speakers.

Once again, the esteemed Rabbi Simcha Bunim Berger, will be joining the program, as a Sho'el U'meishiv, available to answer any questions that people may have. 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.

Some of the upcoming speakers are as follows: on the the first day, Tuesday, Sept. 29, will be the acclaimed Rav Zev Smith, known for his clear and exciting shiurim. His topic will be the halachos for someone doesn't have a sukah. On Wed. Sept. 30, will be Rav Shmuel Abba Lichtenstein, Rosh Yeshiva of Yeshiva Gedolah of Hillside. Thursday, Oct. 1, will be Rabbi Yitzchok Aba Lichtenstein, Rosh Yeshiva Torah Vadaas. Our very own Rabbi Coren will be speaking

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

Wishing you a good Shabbos and a Gmar Chasima Tova

RABBI NACHUM SCHEINER



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKEY

שוק
ארבעה מינים



אתרוגים | לולבים | הדסים | ערבות
סכך | ועוד

DETAILS TO FOLLOW

20 Forshay Rd. Left side entrance | (845) 587-3462 | (845) 659-3982



Our 19th
Bein Hazmanim!

Yeshivas BEIN HAZMANIM ישיבת בין הזמנים

סוכות תשפ"א

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

UNDER THE DIRECTION OF
RABBI NACHUM SCHEINER שליט"א

י"א תשרי – כ"ו תשרי
Tuesday Sept 29-Wednesday Oct 14

20 Forshay, Upstairs

For more information
Call: 845-263-7462
Email: RabbiScheiner@18forshay.com

Ohr Chaim's learning programs include:



Just so you should know...



358 DAYS UNTIL UMAN

To receive weekly issues of the BET email
betjournal@gmail.com or go to 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