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תש"פ

זמנים לימי
הרחמים והסליחות
Pages 6-7



BET Rosh Hashana 5781

Wow!!! “It looks like we made it.” By entering a new year, it means that our tefilot were answered last year, Baruch Hashem. It must be our great efforts of teshuva, tefila and tzedaka that stood up on our behalf during last year’s Aseret Yemay Teshuva.

There is a story of Aaron the doctor from Vilna that served as the physician for the royal Polish family. One day he set sail on a journey just before Rosh Hashana when a storm broke out and tore the ship apart. Miraculously he made it to shore but he found himself off the coast of Spain. Being this was over 300 years ago, it was a dangerous time in Spain for an observant Jew. The good Doctor knew that there were some hidden Jews called Morranos and he wanted to find them so that he could spend Rosh

Hashana with them. He was left without any possessions since all was lost in the shipwreck. How would he find them if they were in hiding? He went to the market and looked at the different people but that was futile as they all looked the same. So he began to observe which type of fruit they were buying to give him a clue towards one who was planning on keeping the traditions on Rosh Hashana eve.

A very fancy wagon pulled into the market and a very important man emerged looking for pomegranates only. He followed him and watched his every move all the way to his home. As the wagon pulled into the courtyard of the estate he ran in as the gates were still open. He approached this man and told him “I am a Jew from Vilna and I am stranded and nowhere to be for Rosh Hashana, can you please help

me?” The man responded, “I don’t know what you’re talking about???”

The doctor responded, “if that is true then you know I am a Jew and you will report me so I am willing to die al Kidush Hashem”. He started to scream on the top of his lungs, Shema Yisrael and the man quickly covered his mouth. “Are you crazy? You will get us all into trouble! Quickly come inside and hide”. Dr Aaron was able to have a proper Rosh Hashana with a shofar and a yom tov seuda. This was due to the fact that Am Yisrael maintains the minhagim, to the smallest details, even at the risk of being caught and possibly killed.

Every relationship may contain grand gifts to prove our commitment; we all purchase a big diamond ring for the engagement, but it’s the small details that

truly demonstrate a bonding relationship. The Shulchan Aruch teaches us that in Aseret Yemay Teshuva one should not eat kosher bread baked by a non-jew though this is just a chumra in Halacha. It is, however, these small extras that show at this important time how much we are committed to our relationship with Hashem.

We all feel that we should take upon ourselves a big commitment for next year to express our will in affirming the relationship with Hashem. Perhaps choose something small, something you can truly succeed at. It’s the small accomplishments that mean a great deal.

So, dear Kehila, I wish you all a Ketiva and chitima tova, berach v hatzlacha in everything!

AARON LANKRY

Rosh Hashanah – The True Crowning of the King

R. Yemima Mizrachi

We know that Rosh Hashanah has something to do with hamlachat Hashem, crowning Hashem as our King, but what does that actually mean?

In the first story we read on Rosh Hashana, Yishmael, the son of Avraham and Hagar, is violently ill and about to die. Both mother and son cry desperately to Hashem, begging for a miracle. Suddenly a malach says to Hagar, “Don’t worry. He will live.” And the child lives. In the second story, we read about another son of Avraham—Yitzchak, the son of Sarah. He is also about to die—at the Akeidah, his father’s knife poised above his neck. Suddenly a malach comes to Avraham and says, “Al tishlach yadcha el hana’ar—don’t kill the child.” And the child lives.

The stories have similar plots; both involve sons of Avraham who are about to die but are then suddenly saved by the words of a merciful angel. However, in the first story, Hagar and Yishmael daven and Hashem listens. In the second tale, Avraham doesn’t daven, and neither does Yitzchak. But Hashem makes a request of the malach, and the angel listens. That’s what the Akeidah is all about: “Hashem says, and I obey”—not “I say, and Hashem obeys.” That’s the way of Hagar, the way of Yishmael.

A woman once said to me, “I married off

three of my children in one year. Do you know how it happened? Tefillah. Tefillah. Tefillah. Every morning for one year I was at the Kotel for Shacharit. I was at Kever Rachel every week. And every month I was at Rabbi Shimon bar Yochai’s kever.” Is this what tefillah is—that we fax in our request and Hashem obeys our orders? Of course not! Throughout Rosh Hashanah, we don’t make one personal request. It is all about the coronation of the King, and our complete and utter acceptance of His will Hamlachat Hashem means that I acknowledge that Hashem is molich, that He carries me on His shoulders and leads me in the direction that He deems good for me. I may not like what I see; I may not appreciate the scenes that unfold during this journey, but this is the true meaning of crowning Him as my King. “Hashem says, and I obey.” It is only with this mindset that a Yid can carry on, no matter how painful the challenges that befall him.

At the start of the new year, when we are unaware of what the next 12 months will bring, there is no more important focus than kabalat malchut Shamayim. If we take a look at the name of Yishmael, we find the roots “yishmael Kel.” Yishmael’s mentality is to say to Hashem, “I daven, and You listen to me now.” On the other hand, the name of the father of our nation, Yisrael, is comprised of the roots “yashar Kel,” meaning “Hashem is just.” As Yidden, we accept that whatever Hashem, our King, decides to do is for our good, even when, with our human vision, we don’t see it that way.

The Shelah Hakadosh says something beautiful on this topic. On Rosh Hashanah, he

advises, every Yid should come to tekiat shofar in the beit kneset with one akeidah, one sacrifice that he made in the past year. What did you give up this year because you love Hashem more than you love yourself? That’s your true akeidah, the greatest merit for your name; think of this before you enter shul at one of the holiest times of the year.

The chapter of Akeidat Yitzchak starts off with Hashem’s request to Avraham: “Kach na et bincha et yechidcha asher ahavta, please take your son, your only son, the one you love...” When the chapter ends, however, Hashem refers to Yitzchak with the words “your only son” and no other description. What happened to “the one you love”? Why didn’t Hashem mention this again? The Shelah Hakadosh tells us that Hashem said to Avraham at this point, “Now, after you were ready to bring your beloved as an akeidah for Me, I see that you love Me more than you love him.” The Midrash tells us that when Yitzchak lay before his father on the altar, his main “your only son” and no other description.

What happened to “the one you love”? Why didn’t Hashem mention this again? The Shelah Hakadosh tells us that Hashem said to Avraham at this point, “Now, after you were ready to bring your beloved as an akeidah for Me, I see that you love Me more than you love him.” The Midrash tells us that when Yitzchak lay before his father on the altar, his main missing something we’ve lost. However, a Yid who is mamlich Hashem the way Avraham did understands that He is the One guiding us through it all; He is the One who is being molich us. Hagar calls the place where her

ROSH HASHANA

What Should I Ask For?



RABBI COREN

We're closing in on the 48 hours of Rosh Hashana when, we are taught, each hour determines our fate for the coming 48 plus weeks of the year. We may not be familiar with the exact system of how the year is sealed based on these 48 hours but we can learn one thing for certain from the Gemara Maseches Rosh Hashana: the main focus of our davening during this short time period determines the outcome of life and death, the amount of money we will make this year, our health, our friends, enjoyment of our kids and all other major aspects of our lives. Everything is weighed and pronounced during this awesome day. The one unresolved judgement—yet to be decided—is the status of our mitzvos verses our sins. We still have 10 days between Rosh Hashana and Yom Kippur to tip the scale favorably. One would think that if this is the time when all major determinations are made, it would be prudent that we spend the day beseeching Hashem for all the blessings mentioned above. That doesn't seem to be the case, however.

In fact there is a whole dispute if one is even allowed to ask for private requests on these days especially when Rosh Hashana comes out on Shabbas as is the case this year. So what's going on here? If someone pleads with Hashem to remove the Covid-19 plague from the Jewish people and the world are they missing the boat? Are they totally disconnected from the awesomeness of Rosh Hashana?

Rav Shlomo Zalman was asked about making private requests on Rosh Hashana and he responded that they are permitted but that they should not in any way take over the main theme of the day which is to express sentiments that reveal the acceptance of Hashem as our king.

The above perplexity connects to one of the strange customs we have on Rosh Hashana and which seems to have become the central focus of the night of Rosh Hashana, (sometimes for all meals!) and that is the custom of Simanin, most popularly the apple dipped in honey. This custom may seem trivial and the time spent purchasing



the various different fruits unnecessary for such an important day. Yet this custom dates back to the time of the writing of the Gemara where it is referred to somewhat mystically and almost sacrilegiously. Still, we are not supposed to believe in witchcraft. So what is the significance of this ceremonial presentation?

The answer to the above is answered in the Mishna Berura which explains that while dipping or eating the various different fruits one should pray and utter requests. It is not the apple in honey that makes our year sweet; it's the conscious awakening that this is the day when all major aspects of our lives are determined. It comes to remind us that in the garden of Eden, Adam made a grave mistake with the eating of fruits especially with the apple which Chazal interprets as referring to the esrog. According to some, the esrog was the tree of knowledge. Whether it is the esrog, apple or a different fruit, we are supposed to call attention to the original reason Hashem created us in the first place-- to receive the ultimate pleasure by being connected to him in a deep and spiritual way through the Torah and mitzvos that he gave us.

On Rosh Hashana, we are prompted to think "big", to focus on the main goal and ponder how

we have lived the past year keeping this goal in mind. If we haven't reached our mission, now is the time to totally accept Hashem as our king, not a superficial king but a king that is our father who loves us and has created a master plan specifically for us. As we entreat Hashem, we are realigning our entire spiritual journey and ensuring that whatever we need this year will be granted to us by Him so we are able to reach our true spiritual destination.

Rav Bunim of Peshischa gave a beautiful mashal for the above idea. A king's son, the future prince, wasn't living up to his potential and was going down a dreadful path. The king decided that the privilege of living in the palace wasn't being appreciated by his son so he sent him out into the city and small villages so he could "find himself." With the help of his spies, he watched him from afar to make sure he is ok, at the same time giving him enough independence to develop his own self-worth. One day the king longed to see his son so he sent his loyal general to bring a message to his son that the he would grant his son whatever he desired but it could only be one wish. When the general found the son and related the message, the son thought for a moment and replied, "I would love a fur coat. It's been quite cold here during the winter and a fur coat would be great." The general returned to the king with the son's response. He was extremely disappointed as can be imagined; he had been hoping that his son would request the most precious request—to be able to return to the palace, to his home, to where he belongs.

This is the main entreaty that we should have in mind on Rosh Hashana. We beg Hashem to bring us back home. Once we return to His palace, we feel confident that He will grant us everything else that we need to once again be the 'prince' of Israel and appreciate all the blessings He will bestow upon us.

Kesiva VeChsima Tova

prayers were answered "Be'er Lachai Ro'i." Avraham, however, calls the mountain on which the Akeidah took place "Har Hamoriah." These names show the contrast in the relationship each one had with Hashem. "Ro'i" implies, "Hashem, see me now," but Har Hamoriah refers to a time in the future when Hashem will see.

Him that we await our salvation patiently. The true crowning of the King occurs only when we bring a true akeidah—when we choose to love Hashem more than anything else in the world. And there is no greater avodah for us on Rosh Hashanah than to focus on achieving this lofty goal.

That is the meaning of "akeidah"— to have faith in Hashem and show

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RABBI YY JACOBSON

A TALE OF TWO BANK MANAGERS

The Essence of Yom Kippur

If I'm Never Enough, I Give Up

Forgiveness Should Not Create Fear

During the ten days from Rosh Hashanah through Yom Kippur, known as the “Ten days of Teshuvah,” we recite each morning one of the most beautiful and moving chapters of Psalms, ch. 130. It contains a most enigmatic verse, which is repeated many times during the prayers of Selichot, Rosh Hashanah and Yom Kippur.

כִּי עִמָּךְ הַסְּלִיחָה לְמַעַן תִּוְרָא.

“But you offer forgiveness, so that we might learn to fear you.”

The logic is counterintuitive. People who offer forgiveness are less feared, not more feared. If I know that you are the “forgiving type,” I fear you less, not more. What then does King David mean “But you offer forgiveness, so that we might learn to fear you?”

A Tale of Two Bank Managers

Rabbi Schnuer Zalman of Liadi (1745-1812), known as the Alter Rebbe, the Baal HaTanya, explained it with a metaphor from the world of economics.[1] The entire metaphor is his; the specific example is mine.

It is 2006. The real estate market is booming. You took a 100 million dollar loan from the bank to renovate a massive complex in Man-

hattan which you will sell and earn a profit of 50 million. Not bad for a nice Jewish boy who is ADD and a collage drop out. All of a sudden, the market collapses, you can't sell your condos, and you are left with a major debt. You meet with the bank manager. He declares: We want the entire debt paid up—the 100 million with all the interest, as per the schedule we agreed upon. On the 15th your first payment of 1.5 million is due.

You go home, and you know in your mind, there is no ways you can do this. Even if you were to stand on your head for a month, you simply cannot come up with this money. So what do you do? Mentally you give up. You ignore the monthly invoices, notices, summons, and warnings. You get your house off your name, you push off the hearings till 2033, and you go for a good massage. You tell your wife, the guy is crazy, and you don't even think of it anymore. There is nothing better you can do.

But suppose another scenario: The bank manager says, okay, we all got hit badly. We are all in a big mess. We all need to bite the bullet. You were wiped out; we were also wiped out. Let's work this out fairly and lovingly. How about, we cut the loan by 30 percent. We remove all interest. Let's make this work for both of us. I need you to work with me. What would be a feasible schedule of payment?

Ah, now you get scared... Now you need to go home and you need to figure it out. Now you need to come up with some money. He is being such a mentch, you can't betray him. You need to show up with payment.

This, says the Alter Rebbe, is the meaning of the verse, “But you offer forgiveness, so that we might learn to fear you.” If G-d demanded full compensation for all our mistakes, if He demanded that we pay up in full, with interest, then we would not fear Him; we would give up on Him.

It is like the child who can never please their parent. Whatever he does, it is never enough, and every

mistake is highlighted. At some point, such children give up completely. “If I have no hope of ever getting it right, why try? If I will always be criticized, why bother?” The child, in a mixture of cynicism, rebellion, pain, and despair, just severs the relationship.

“But you offer forgiveness, so that we might learn to fear you,” King David says. G-d forgives. He never asks us to be perfect, only to be accountable. He asks of us to meet Him half way. He tells each of us on Yom Kipur: I want to make this work for YOU. I want you to live the most meaningful, beautiful, successful, powerful and happy life you can. I yearn for you to help Me make your life the ultimate success story.

Now we really have to go into our hearts and mend our mistakes, fix our wrongs and resolve to live a purer and holier future.

“But you offer forgiveness, so that we might learn to fear you.”

[1] Quoted by his grandson, Rabbi Menachem Mendelof Lubavitch, the Tzemach Tzedek (1789-1866) in Tehilim Yahel Or chapter 130. The metaphor is further explained in Maamar Ki Eimcha Haslichia 5709 (1949); Maamar Ani Ledodi 5729 (1969)

Schedule for Rosh Hashana Bais Chabad 20 Forshay Rd UPDATED

Erev R"H 29 Elul 5780
6:50pm Mincha/Kabbalos Yom Tov

Tishrei 1
10:00 am Shacharis
6:50 pm Mincha
7:39 pm Maariv

Tishrei 2
10:00 am Shacharis
12:15 pm Tekias Shofar
6:25 pm Mincha followed by Tashlich
6:45 pm Tashlich
7:37 pm Maariv

Erev Shabbos Shuva
6:40pm Mincha
7:15pm Maariv

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



RABBI BERACH STEINFELD

CALMING EFFECT

In Shulchan Aruch Orach Chaim 583 we learn that one should eat various simanim on the night of Rosh Hashana. Upon eating black-eyed peas we say, “Yehi ratzon sheyirbu zechuyoseinu.” How is this tefillah going to help us get zechuyos? If the person earned the zechuyos, he should not have to daven for them; and if he did not do these mitzvos, then how is davening going to help?

There are a couple of tirtzims to explain this. The first tirtutz is based on the Gemara in Yuma 86b that says that if a person does teshuva out of love of Hashem then his sins turn to zechuyos. We daven to Hashem to help us reach the level of teshuva me’ahava so that we should be zocheh to get more zechuyos. The Chida explains the Gemara in Brachos 34b that says the place where baalei teshuva stand even the greatest and most complete tzaddikim are unable to stand. The reason for this is because a tzaddik can only do 248 positive commandments. Of these commandments there are many mitzvos he is unable to do since it is talui in others or in a time that is not applicable to him. On the other hand, a baal teshuva not only has the same mitzvos that a tzaddik has, he also has the 365 negative commandments that he could do teshuva for and they result in becoming zechuyos, so he has a much greater ceiling of greatness. The Makna explains that this is the reason the Gemara in Yevamos 121b says that Hashem is medakdek with tzaddikim on every hair. It would seem very unfair that Hashem should not reward the tzaddik by looking away when he makes a mistake. But with the sevara we said before, that when a person does teshuva me’ahava his sins turn to zechuyos, it is to the tzaddik’s benefit that Hashem gets angry for every little thing he does wrong so he is able to do teshuva me’ahava and thereby result in gaining more zechuyos. As a result of this, tzaddikim used to translate the Gemara regarding doing a mitzvah - taaseh velo min ha’asui. Pashut pshat means that a person must do the mitzvah from scratch and not use something that was previously made. The tzaddikim would say taaseh, I should do the Mitzvah myself and not min ha’asui that I will do teshuva and then it will automatically become a mitzvah. That is the reason we are able to daven for more zechuyos

The second tirtutz is based on the Chovos Halevavos that speaks about one of the Chassidim who was told that someone spoke badly of him. The Chassid sent a beautiful gift to the person who spoke badly of him. He explained that since you spoke badly of me I got all your zechuyos so I am showing you appreciation by giving you a gift. The Chofetz Chaim says that



ROSH HASHANAH

IT'S ALL ABOUT THE RELATIONSHIP

It's a question that has been asked many times before, with many different answers given.

Yom Kippur is a Yomtov that we take very seriously. Fasting and begging Hashem for forgiveness from our sins - but what's happening here - this important day of repentance comes after the day of our judgement - Rosh Hashanah.

Shouldn't the order be reversed with Yom Kippur coming before Rosh Hashanah?

Wouldn't it make more sense to cleanse ourselves - before we go into judgement in front of the King of Kings?

It's a plain fact. Since Yom Kippur takes place after Rosh Hashanah, there is much less spiritual cleansing and preparation going on for us.

We beg for repentance, after the judgement?

Rabbi Sneh answers this question with a parable. There was once a common man who threw a stone at the king when the King visited his hometown.

The king's advisors were aghast. They recommended that the man be put to death.

Instead the king asked for the man to be brought to his castle. There he was given beautiful new clothes and fed fine foods. After a few days of being around the royal court, he saw how well respected the king was and how magnanimous he was to everyone in the kingdom.

The man totally regretted his previous behaviors once he was able to see how great the king really was.

So too with us- we cannot possibly stand before our King of Kings without realizing how great He really is.

Therefore on Rosh Hashanah we anoint Hashem as our King, praising Him and getting close to Him by celebrating a royal Yomtov first- with the best food, drink and fine clothing.

Only then can we truly ask for forgiveness on Yom Kippur and mean it deep inside.

May Hashem grant complete forgiveness to the entire Jewish people in this year of tragedy, pain and confusion. And may we merit to see Hashem's greatness in a revealed and open way, feeling the love He has for every one of us.

Kesiva Ve Chasima Tovah and a Gut Gebentched year to all!

when many people come up to shomayim they won't recognize the activities attributed to them since they may have spoke badly of someone else and therefore received that person's aveiros and someone may have spoken badly of them thereby resulting in their receiving zechuyos they never earned. The Chasam Sofer, in his Drashos for zayin Adar, says that if a person does teshuva for the sin of loshon hora, he gets back all his mitzvos without the other person losing out. Therefore, during the times of the Yamim Noraim, when we all ask for forgiveness from our friends, and people forgive each other, we get back many zechuyos we may have lost. That is why we ask Hashem to write us in the sefer of zechuyos. We may not have these zechuyos a whole year, having lost them as a result of speaking loshon hora, so we daven that we get them back and that our friends are mochel us. We daven, “Sheyirbu zechuyoseinu,” so that Hashem should help all these people naturally forgive us so that we may receive more zechuyos.

Acknowledging that everything is from Hashem and davening to Hashem to help people be mochel us will bring us closer to the proper ahava necessary for analyzing our sins in the process of doing teshuva. May we all be zocheh to do proper teshuva.

ערב ראש השנה תשפ"א

Thursday Night, Sept. 17

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

Friday, Sept. 18

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

Shacharis Minyanim Regular times and locations

סליחות עש"ת תשפ"א

Monday-Sunday, Sept. 21 - 27

5:45AM כותיקין 20↑

30 minutes before each Shacharis

5:45 22 Tent	7:15 א	8:45 א	10:15 א
6:00 18 Tent	7:30 ב	9:00 ב	10:30 ב
6:15 18 Main	7:45 א	9:15 א	10:45 א
6:30 20 Tent	8:00 ב	9:30 ב	11:00 ב
6:45 22 Small Tent א	8:15 א	9:45 א	11:15 א
7:00 22 Small Tent ב	8:30 ב	10:00 ב	11:30 ב

א - 22 Small Tent
 ב - 22 Small Tent

Shacharis Minyanim Regular Times & Locations

Evening

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

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**

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
 1:21, 2:30, 3:00, 3:30, 4:00

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S RH Schedule M 6:23 T 6:24 W 6:25 T 6:26 F 6:27

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S RH Schedule M TG Taanis Schedule T 5:24 W 5:23 T 5:21

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S RH Schedule M TG Taanis Schedule T 6:40 W 6:38 T 6:37

SEPTEMBER 20 – SEPTEMBER 25

NEITZ IS 6:43 – 6:47
 PELAG IS 5:39 PM – 5:33 PM
 SHKIA IS 6:56 – 6:49 PM
 KRIYAS SHEMA
 MAGEN AVRAHAM
 9:10 – 9:11AM
 GRA- BAAL HATANYA
 9:46 AM- 9:47 AM

מנחה ומעריב לצום גדליה

Monday Sept 21 תשפ"א

5:38 – פלג
 6:54 – שקיעה

מנחה 18 Main Bais Medrash

1:20 18 Tent	4:00 18 Tent	5:30 20 Tent
1:30	4:15 18 Main	5:45 18 Main
2:00	4:30 18 Tent	6:00 20 Tent
2:30	4:45 18 Main	6:15 18 Main 2 nd פלג
3:00	5:00 18 Tent	6:35 18 Tent שקיעה מנין
3:30	5:15 18 Main	6:45 20 Tent
3:45	5:20 18 Tent פלג מנין	

מנחה followed by Maariv:

*Repeat שמע

5:20 פלג מנין	18 Tent	5:38* פלג א	18 Tent
6:15 פלג מנין 2 nd	18 Main	6:35* פלג 2 nd	18 Main
6:35 שקיעה מנין	18 Tent	6:55* שקיעה א	18 Tent
6:45 10 min before שקיעה	20 Tent	7:05* 10 min after שקיעה	20 Tent
6:55 at שקיעה	18 Main	7:15 20 min after שקיעה	18 Main
7:05 10 min after שקיעה	20 ↑	7:25 30 min after שקיעה	20 ↑
7:15 20 min after שקיעה	18 Tent	7:35 40 min after שקיעה	18 Tent
7:25 30 min after שקיעה	20 Tent	7:45 50 min after שקיעה	20 Tent
7:35 40 min after שקיעה	18 Main	7:55 60 min after שקיעה	18 Main

ראש השנה תשפ"א
SCHEDULE



מנחה בימי עשרת ימי תשובה



FRIDAY

Erev Rosh Hashana

כ"ט אלול / SEP 18
 Slichos see separate flyer
Early Mincha
 1:30, 2:00, 2:30, 3:00 3:30 PM
Candle Lighting 6:41 PM
 Mincha followed by Kabalas Shabbos 6:49 PM
 CHABAD 6:49 PM
 Shkiya 6:59 PM
Maariv

הרחמן
הוא יחדש עלינו
שנה טובה ומתוקה

SHABBOS

1st Day Rosh Hashana
 א תשרי / SEP 19
 Shacharis Vasikin (neitz 6:41) 5:55 AM ²⁰TENT
Shachris 9:00 AM ¹⁸TENT
 Shachris (Bais Chabad) 10:00 AM ²⁰UPSTAIRS
 Early Mincha (Mincha Gedola) 1:21 PM
Mincha followed by Daf Yomi 5:45 PM
 Mincha (Bais Chabad) 6:00 PM
 Mincha (3rd minyan) 6:30 PM
 Shkiya 6:57 PM
Maariv
Candle Lighting (not before) 7:47 PM

SUNDAY

2nd Day Rosh Hashana
 ב תשרי / SEP 20
 Shachris Vasikin (Neitz 6:42) 5:55 AM
SHOFER (not before) 8:05 AM
 FOLLOWED BY DAF YOMI SHIUR
Shachris 9:00 AM ¹⁸TENT
SHOFER (not before) 11:20 AM
 Shachris (Bais Chabad) 10:00 AM ²⁰
UPSTAIR
 SHOFER (Bais Chabad) 12:15 PM
 Early Mincha 1:20 PM
Mincha followed by Daf Yomi 5:45 PM
 TASHLICH
 SHOFER FOR WOMEN 5:45 PM ¹⁸MAIN
 Mincha (3rd minyan) 6:30 PM
 Shkiya 6:56 PM
Maariv 7:41 PM

Tuesday- Thursday

1:19 מנחה גדולה	18 Tent	4:15	18 Tent
1:30	18 Main	4:30	18 Main
1:45	18 Tent	4:45	18 Tent
2:00	18 Main	5:00	18 Main
2:15	18 Tent	5:15	18 Tent
2:30	18 Main	5:20 plag	18 Tent
2:45	18 Tent	5:30	18 Main
3:00	18 Main	5:45	20 Tent
3:15	18 Tent	6:00	18 Main
3:30	18 Main	6:15	18 Tent
3:45	18 Tent	6:30	18 Main
4:00	18 Main	6:40	18 Tent

Mincha Followed by Maariv

5:20 12 MIN. BEFORE פליג	18 Tent
6:40 12 MIN. BEFORE שקיעה	18 Tent
6:52 AT שקיעה	18 Main
7:00 10 MIN. AFTER שקיעה	18 Tent
7:10 20 MIN. AFTER שקיעה	18 Main
7:20 30 MIN. AFTER שקיעה	18 Tent
7:30 40 MIN. AFTER שקיעה	18 Main
7:40 50 MIN. AFTER שקיעה	18 Tent

Plag – 5:36
 Shkia – 6:52

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זמנים לתקיעת שופר

Shofer will be Blown

8:05am not before	20 Tent
11:20 not before	18 Tent
12:15pm not before	20 Upstairs
5:45 Before Mincha	18 Main

Wishing the Kehilla a



Twenty-Seven Successes

Rabbi Ari Bergman

דלתיך דפקנו...גא אל תשיבנו ריקם מלפניך

At Your doors we knock...please do not turn us away from You empty-handed (Introduction to Selichot)

Having successfully established and run an electric company for a number of years, the owner eventually grew old and intended on retiring. Looking to sell the company, a friend of mine wished to buy it. He was relatively young, yet was ambitious and determined to make a successful life for himself. But there was only one problem: where would he get the credit to make such a large purchase? Applying to one bank after another, each one promptly rejected him. His hopes looked quite dismal, but he was not ready to give up.

After spending tireless hours attempting to find a bank which would agree to lend him the money, he finally found the one. But that was only after twenty-seven banks had previously refused him. It was only on the twenty-eighth attempt that a bank complied.

Going through with buying the electric company, he went on to achieve tremendous success. Close to a billion dollars of revenue were brought in for the company. While accomplishing such a feat was surely remarkable, there was something else that impressed me even more.

As I one day entered his office, I was in for a surprise. His office walls were not simply graced with tasteful and elegant design; there was something more to them. Hanging behind his desk were the twenty-seven refusal letters he had received from all the banks he had applied to, yet was rejected.

"Let me tell you something," he said to me. "If I would have given up after the first few tries, I probably would be working for another person running this company. But my failures never deterred me. And in truth, the failures themselves brought me to achieve this success. After every fruitless attempt in applying to a bank, I learned what I could do to improve and be better equipped for my next try. And in that respect, those twenty-seven failures were in reality my greatest successes."

The wise words of this man speak for themselves. We should never be deterred by our past failures and letdowns. Quite to the contrary, they are what build us and prepare the way for our greatest and most treasured triumph.

The Bee's Honey

Rabbi Yisroel Reisman

יהי רצון מלפניך...שתחדש עלינו שנה טובה ומתוקה

May it be Your will... that You renew for us a good and a sweet year

One of the most widespread customs associated with the night of Rosh Hashanah is that of consuming various food items – e.g. carrots, leeks, beets, dates, pomegranates, head of a fish – for a good omen. Intending to serve as a source of merit for our upcoming year, we hope that we will be blessed with a new year filled with prosperity, success and productivity.

Of the many foods eaten, arguably so, the apple and honey serve as one of the main highlights. Taking an apple and dipping it into honey, we wish that the year we are about to embark upon be full of sweetness.

Yet, this is not the only instance in which honey plays a significant role in Judaism. In praise of the Land of Israel, the Torah tells us that it is a "Land flowing with milk and honey" (Shemot 13:5). Nevertheless, there is a clear distinction between the nature of honey mentioned in this verse and that which we use on the night of Rosh Hashanah. As explained by Chazal (Ketubot 111b), the honey referred to in this Pasuk is that of date's honey. And as common custom has it, the honey used to dip our apple in on the night of Rosh Hashanah is that of a bee. Yet why is that so? Why in fact do we not use date's honey and instead resort to bee's honey?

As any keen observer would quite quickly notice, the manner in which honey is obtained from a date and a bee are strikingly different. When a date is crushed, its honey easily and smoothly flows straight out. Little more is necessary to attain the desired honey from within the date. It is in this respect that Eretz Yisrael is praised as a land flowing with honey. When the Jewish people abide by the Torah, the Land produces an overabundance of blessings, including sweet honey, which is easily obtainable and accessible by all.

But such is not the case with bee's honey. Aside from the arduous process which the bee undergoes in producing the honey, the concerted effort needed to procure the honey subsequently is not so simple and easy a task. Needing to contend with the bees and circumvent their stinging efforts used to protect themselves and their honey, only after much labor can one anticipate returning with anything.

Yet that is the very point. Our definition of a sweet new year is a year of effort and accomplishment, of labor and fulfillment. We are not simply looking to enjoy an easy year where we

do not work and feel any sense of achievement. Quite to the contrary, we recognize that by exerting ourselves to confront challenging situations and overcome them, we will attain the sweetest life possible.

Such is the message of the bee's honey. A sweet year is a year of fulfillment, of attainment and of satisfaction. Yet we understand that such sweet feelings are only a byproduct of hard work and much effort. And that is best represented by the bee's honey. If we wish to enjoy such sweetness, there is no better place to look for it than the beehive.

Our Problem

Ms. Chevi Garfinkel

מי כמוך אב הרחמים...

Who is like You, Merciful Father...

Imagine the following scenario. You need to attend a class which begins at eight o'clock and is a fifteen-minute drive away. Knowing this, you decide you will leave half an hour before eight. And indeed, you make it out of the house at your expected time of departure. But then, as soon as you turn the corner, you notice that right in front of you is a large truck blocking the road. Not moving even an inch, you begin worrying about arriving late.

Is it hard to turn to Hashem for help under such circumstances? Not really. You did everything possible from your end, and the rest is for Hashem to take care of. You responsibly left your house on time and took all the necessary steps to being punctual. Now, after taking care of your half of the bargain, the remaining half is on G-d's shoulders. "You put me in this difficult situation to begin with," you say to Hashem, "and I feel comfortable asking You to help me out of it."

But now imagine a slightly different scenario. Considering that you have a time management issue, you did not leave the house at seven-thirty, but at five minutes to eight. Knowing that you did not give yourself enough time and people are waiting for you, will you be inclined to daven to Hashem for help? Less likely than in the above situation. After all, you say, isn't it my fault? Why should Hashem have to fix up my mess? Under such circumstances, we do not feel it our place to ask for help.

The truth, however, is that precisely then we need Hashem's help most. We mistakenly believe that as long as something goes wrong despite us, not because of us, we can turn to Him. But when it is our fault and our own doing, then we have no right to daven that things end up alright. But that is a terrible mistake. G-d is always with us during our moments of difficulty and wishes for us to turn to Him.

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This is not only true about external issues, but internal issues as well. When working on middot, relationships or struggling to make smart decisions, Hashem is there for you. "I am always with you," He says, "because I created you with these issues." Even when it seems as if it is only your problem, the truth is the opposite. It is never just your problem; it is always our problem.

And this is true even at a time when we find ourselves doing something we know we shouldn't. Quite literally.

Sometime ago, a previous high school friend of mine was working on her observance of Shabbat. Although she was not too religious, she had grown to feel a connection to Hashem. One Friday night, however, she was faced with an inner struggle. Overcome by a desire to attend a party, she headed outside and gave up on keeping Shabbat that week.

Arriving there and entering the stairwell, she slowly made her way down the steps. But then she paused. Thinking about what she was doing, she

began questioning herself. She deep down wished she possessed the conviction to scrupulously observe Shabbat with all its detail. And so, she uttered a heartfelt prayer. "Hashem, I want to keep Shabbat, but it is very difficult for me. I now desperately need Your help. I know it was a mistake to get involved with this in the first place, but now I need You."

She then reached the end of the staircase. Immediately upon opening the door and stepping foot inside, she heard the words, "That's me in the corner, that's me in the spotlight, losing my religion..." To her disbelief, at the exact moment she crossed the threshold inside, a popular song was being played. Halting in her tracks, she didn't take a step further. She could only imagine that Hashem was standing in the corner, in the spotlight and reminding her of her religion.

Without further ado, she turned around and closed the door. She was now intent on returning home and reopening her own door to the wonderful aura of Shabbat.

While we may at times feel forlorn and beset with problems, Hashem is always there at our side. Even during the most difficult of times and places, He accompanies us. And then sometimes, to our surprise, we receive a tap on the shoulder or whisper into our ear. It is Hashem speaking to us, "I am here with you. You may not see Me, but if you listen close enough, you will most definitely hear Me. I am right in the corner... where you least expected."



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Signing Off the Book

Rabbi Paysach Krohn

A number of years ago, I spent a weekend in Boca Raton, Florida and heard the following remarkable story from Rabbi Phillip Moskowitz.

A cousin of his had grown up irreligious and gone to secular schools, although he possessed a rudimentary knowledge of what Shabbat, Kashrut and Jewish practice involved. Nonetheless, his upbringing lent itself to little religious affiliation, and once he had graduated high school, he entered the Israeli army and continued remaining irreligious.

Given the immense pressure of the army, once he had finished, he decided to take some time off and tour Mumbai, India. Yet the more time he spent out of Israel, the less religious he became. Sooner than later, he had dropped everything and was completely out of touch from any and every vestige of Jewish life.

One night, as he sat in a bar in Mumbai with his friends, he heard a strange, bellowing sound. He recognized it faintly, though he couldn't put his finger on what it was. Waiting just seconds more, he heard it again. And then it clicked. It was the sound of the Shofar.

He immediately made his way outside the bar and waited to hear the sound again. He couldn't make out from where it had come just seconds ago. But then again, from down the block, the reverberating sound of the Shofar went off. Shaken, he immediately headed back to his apartment and began making phone calls. What was going on? Why was he hearing the Shofar being blown? Upon inquiry, he learned that the prior day was none other than Yom Kippur, and the sounds of the Shofar had been blown by the rabbi of a small shul just down the street, indicating the end of the holiday.

He couldn't believe it. He had forgotten that it was Yom Kippur. True, he had just about zero connection to Judaism, but Yom Kippur was Yom Kippur. The holiest day of the year had just gone by, and he hadn't had a clue. With a heavy heart full of remorse over how far he had drifted from his family roots of Judaism, he began tearing up. He had become so unaffiliated as a Jew that it pained him to realize where he was and what he was doing with his life.

Deciding that it was time for a change, he

began packing his bags, and booked a ticket to Israel. The next morning, he left Mumbai, returned to Israel and expressed interest in learning about Judaism.

His family could not believe that such a sudden and drastic shift could have occurred, though nothing deterred him from progressing forward in his studies. For the next several years, he spent his days learning Torah and creating a new, religious life for himself. He eventually married and began raising a religious family. Everything had changed from that one night when he heard the sound of the Shofar and it had literally awakened him to turning his life around.

As Rabbi Moskowitz related this powerful story to me, he added that it had provided him with new insight into the words recited as part of U'nesaneh Tokef, during the Rosh Hashanah and Yom Kippur prayers. We say, "Hashem opens the Book of Memories [of each individual], and it reads by itself, and the hand of every person signs off [all that has been recorded] ..."

Why does it say that the hand of every person will sign off on what has transpired for each individual? Shouldn't it only be the person whose life is in question that signs off? "Now I know the answer," explained Rabbi Moskowitz.

The person who blew that Shofar, which my cousin ended up hearing, will likely never know how that one small act impacted another Jew in such a life-changing, powerful way. And equally so, my cousin will likely never get to know which rabbi blew that Shofar.

However, at the end of a person's life, this information will come to light. Hashem will summon the rabbi who unknowingly inspired my cousin and request of him to sign the book which recorded my cousin's life. And why will that be so? Because he had an influence on him. Each person will be asked to sign the books of the people they have influenced, and similarly, they will have their own books signed by those who have inspired them. That is the meaning of "The hand of every person will sign off all that has been recorded [for that individual]."

What is the lesson we are to learn? We are to get close to people we can impact and inspire, and likewise, surround ourselves with people who can impact and inspire us. In this way, we will have a hand in leveraging the spiritual growth of our fellow Jews and ourselves included, and signing off on all that comes to fruition from that initial spurt and spark of inspiration.

THE RENAISSANCE MAN

Mrs. Chaya Newman

Both my side of the family as well as my husband's side of the family include some very accomplished people. My half-brother is a lawyer, a pilot and an NFL official. He was accustomed to running up and down the football field and throwing flags and blowing whistles throughout the game whenever necessary.

As my daughter's wedding approached, I told him that after the chuppah I would like him to put on his football gear and dance in front of my future son-in-law. As is customary at Jewish weddings, many people attempt to perform various entertaining and enjoyable short performances to rejoice before the chattan and kallah. Listening to me, my brother agreed he would do so. But that was not the only favor I would need to ask of him.

As the day of the wedding arrived, the chattan's Rosh Yeshiva who was set to be the mesader kiddushin (officiate the wedding) was scheduled to arrive from Israel. Being that the family was preoccupied with the wedding preparations, no one was available to drive to the airport and pick him up. And so I called my brother.

As I requested of him to pick up the Rosh Yeshiva, to which he complied, my mind began to picture what it would be like having a lawyer/pilot/NFL official driving a reputable Rosh Yeshiva. What were they going to talk about for the entire car ride? They came from completely different backgrounds; they would have little to nothing in common. There will be utter silence

for what will seem like a car ride lasting forever. Putting that thought aside for the moment, I told him to look for a man with a beard, black hat, black pants and white shirt. Baruch Hashem, he was able to locate the Rosh Yeshiva.

Later, as the wedding time was nearing closer, my brother arrived at the wedding hall. He said to me, "The Rosh Yeshiva is a fine man; we had such an interesting conversation." When I heard those words, I let out a sigh of relief and smiled. I was thrilled that it worked out well. Not too long afterwards, the Rosh Yeshiva himself entered the hall as well. Walking up to me, he asked, "Are you Mrs. Newman?" Not sure if answering in the affirmative would be to my betterment or detriment, I hesitantly said, "Yes, that is me." "Oh, Mrs. Newman! Your brother is a Renaissance man – a pilot, an NFL official and a lawyer! What an accomplished individual!" As he continued to praise my brother, I figured that the car ride went well.

After the chuppah reached its conclusion, the dancing was to begin in some time. While the chattan and his friends began dancing and enjoying themselves, out came my brother. He was dressed in full battle regalia. My son-in-law's friends were all taken aback by the show of such a scene, agreeing that this was one of the greatest displays of someone getting dressed up at a wedding. But, as I knew, this was not my brother getting "dressed up;" it was who he really was.

As my brother entered the circle amongst all the men and danced, he soon pulled over the Rosh Yeshiva to dance with. But then something happened. As is often the case, the chattan and kallah usually drink some water every so often as they try to rest and catch their breath. But this time, unbeknownst to all those dancing around, some water had spilled on the floor.

With my brother and Rosh Yeshiva dancing with one another, it was not too long before the Rosh Yeshiva slipped and fell to the floor. As this scene unfolded, everyone was unsure what to do. The Rosh Yeshiva appeared to be fine, although he lied on the floor. But, with my brother acting as any typical NFL official does when a player falls to the floor after being tackled, my brother took out a flag and blew a whistle. It almost looked like he was officiating at a football game after an athlete had fallen to the ground.

And then the Rosh Yeshiva stood up. He himself took hold of the flag and began to twirl it and dance with my brother. It was a beautiful sight to see.

Ever since then, when the Rosh Yeshiva flies to America, he goes out of his way to call my brother and take him out to lunch. I never would have expected that an esteemed Rosh Yeshiva and my brother would become so close, but as Jewish brothers, they united.

While this Rosh Yeshiva and lawyer/pilot/football official may ostensibly seem like two very different people from very different backgrounds, the truth of the matter is that they are quite alike. Their clothing may bespeak differences, but their neshamot and endearing feelings for one another are that of brothers. The same is true of Klal Yisrael on the larger scale. No matter our outer externalities, we all share one common Father in Heaven and beautiful neshamot within. We must never jump to conclusions about one another, slander or speak negatively of them or view our differences as reasons for divisiveness. Indeed, joining together as brothers and sisters, we have more than enough reason to take hold of each other's hands and dance late into the night.



Rabbi Shimon Schreiber speaking at the kollel boker
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A STORY OF PRAYER & HOPE

THE LOST DAUGHTER OF ETHIOPIA

Workers at Ben Gurion Airport in Israel have seen it all—dignitaries, family reunions, immigrants arriving from all over the globe. But what happened a few months ago at the Tel Aviv airport is something that no one who was there will ever forget. More than ten members of an Ethiopian family from Ashdod waited excitedly and nervously in the terminal. They had arrived very early in anticipation of a flight that was expected that day. They had no idea of the delays and international drama they were about to experience. But they had waited for this plane for over 35 years and a few more hours would not make any difference. Nothing was going to discourage them or dampen their spirit. You see, the airplane they were waiting for had a very special passenger on board: a daughter whom everyone had thought was long dead, having disappeared when the family escaped their Ethiopian village and began their trek to Israel.

This is the unbelievable story of Sinka Aragayi. Melekmo Yakov is a supervisor at the Israeli Ministry of Education who deals with the resettlement and education of the Ethiopian community. He immigrated to Israel in 1983 and has worked to improve the education and welfare of the many Ethiopian Jews who have since followed him there. Due to his high-profile position, he receives many emails at work with all kinds of requests from all kinds of people all over the world. Many requests are dubious in nature, and he ignores them. But this one was different. “A few months ago,” he starts to explain, “I got an email from a woman who wrote to me, ‘I am a lost Jewish girl, and I am looking for my relatives in Israel.’ It was written in Amharic, the language of Ethiopia.” That was not common. He made some enquiries among members of the Israeli Ethiopian community and discovered that others, too, had received similar emails. “I was about the fiftieth person she wrote to.

No one had responded. Over the past four years, members of the Knesset, journalists and others had received similar emails. Somehow she got my name as well.” Melekmo didn’t think much of it either. But a

week later he received another email from the same woman. This one was more intriguing: “I was a Jewish girl lost in Sudan at the age of 14 in 1983, and I expect an answer.” This time Melekmo had reason to consider it. “Every year on Jerusalem Day there is a memorial on Har Herzl for all those who perished in their attempt to immigrate to Israel. I have been going there for 20 years, and I translate the speeches from Hebrew to Amharic. Likewise, on Sigd [an Ethiopian Jewish holiday celebrated 50 days after Yom Kippur], I lead the state commemoration. “Every year at that ceremony, many Ethiopians who immigrated to Israel come up to me at the end of the even about the children they lost through kidnapping, confusion and illness during their journey. The stories really hurt me. You see the tears and pain. But what can I do? It got me thinking that maybe this woman’s request was true and that she was one of those lost children.”

Then he got a third email. The woman explained that she was alone in a foreign country, with no idea where her family might be or even if any family members were alive. She felt depressed and helpless. She had done everything possible to find her family, and Melekmo was her last hope. After three emails, Melekmo felt the need to respond. He wrote to her, telling her honestly that although he was skeptical about her story, he was willing to hear from her. She replied immediately. She said her name was Sinka Aragayi. She had been in Canada for four years after spending the previous 30 years in Sudan, where she kept her Judaism a secret. She had no means of contacting anyone while she was in Sudan. Upon being granted asylum in Canada, she immediately set about trying to find out what had become of her family.

She was from the Beta Israel community in Ethiopia. On the day that her family received approval to begin their trek to Sudan, 14-year-old Sinka was attending a class with the Israeli government representative in her village. When she got home, she found a note stating that her family had already left and would meet her at a certain staging point on the trail to Sudan. But in the darkness and confusion, the young girl got lost and never found her family. After reading this account, Melekmo’s wife urged him to ask Sinka for a phone number so that he could speak to her and clear up or confirm any doubts he had. Sinka sent a number and Melekmo called. He grilled her for more details: What village was she from? Who were her parents? When he asked her to confirm if she was truly Beta

Israel, she replied with the special word for “Jew” that only the local Jews knew. And that is when he believed he was dealing with a true daughter of Israel. A non-Jewish Ethiopian would not have known this secret code word, which they used only among themselves. “One week later, I called her again and went over all the questions I had asked her before. I wanted to make sure all her answers matched, sort of a test to make sure she was telling the truth.” Her second story was identical to the first. “I said to myself, she is one of ours, from the community,” Melekmo said.

At that point Sinka gave Melekmo the name of her brother David, and some information only she and her family would know. Melekmo began his search for Sinka’s family. Melekmo kept his word and began to look for Sinka’s family in Israel. “I started searching, asking well-known members of the community. Many tried to dissuade me. They said they had heard of the family I was searching for but did not know where they were. They advised me to leave them alone. The family had already mourned for their daughter and had even sent envoys to Sudan, who repeatedly told them she was dead.” It was easy to believe Sinka was dead. Everyone was leaving Ethiopia in that busy period. With unstable borders, shaky diplomatic negotiations and an airlift that needed to keep to its schedule, the rest of the family had little choice but to depart to Sudan, and then to move on to Israel, without Sinka.

Though they prayed for her safety, there was little chance she could have survived in that hostile environment on her own. Melekmo was not deterred. He spoke with a journalist from a radio station in Ethiopia. Over the years many Ethiopian Jews had submitted names to the station for broadcasting in the hope that a missing relative might hear it and respond. He perused the list and found Sinka’s uncle’s name; the uncle had called in many years ago searching for her. Though the list was outdated, the journalist was able to contact Sinka’s uncle, now 90 years old, in Israel and inform him of the news. The uncle, it turned out, remembered Melekmo’s family from their years in Ethiopia and called him that same day. “Your father was a reliable man. I trust you are as well,” the uncle began cautiously. “Is it true what the reporter in Ethiopia is saying? Is my sister’s daughter really alive in Canada?”

Melekmo answered that she was indeed alive, and the line went dead. A few minutes later the phone rang again. The old man’s son was on the line; he told Melekmo that

his father had fainted. When the uncle got back on the phone, he told Melekmo through tears of joy that Sinka's mother had never given up hope. She had gone to the Kotel every Monday and Thursday, praying for her daughter to come back. Melekmo called Sinka right away. "She was at work. I told her that I had found her mother and uncle living in Israel. The line went silent. A co-worker got on and told me that Sinka had collapsed." They soon set up a video telephone call to reunite the mother in Israel and the daughter in Canada. The emotional impact of that virtual reunion is indescribable. It was time to bring Sinka to Israel. The government made its investigation, establishing that Sinka was Jewish and eligible to make aliyah.

But then bureaucracy stepped in. Though she had been granted asylum in Canada, Sinka had no official papers, no passport, and no citizenship. Government ministers Gideon Saar and Avigdor Liberman worked out the necessary temporary paperwork so that she could come to Israel. Sinka was on her way. Or so she thought. Her flight from Canada had a stop in Turkey. In Istanbul, she was arrested and taken away in handcuffs. Her Israeli-issued documents were not in order, they said; there were "inconsistencies." Meanwhile, Sinka's relatives and Melekmo were already at Ben Gurion, awaiting her arrival. When they were informed that Sinka had been arrested in Turkey, they felt true despair. Their wait into the night began. While Israeli officials were trying to sort things out with the Turkish authorities, an Israeli man who was passing through the Istanbul airport saw

Sinka and recognized her from the report and picture in the newspaper he was carrying; Sinka's story had become quite newsworthy in Israel. In an amazing instance of divine providence, this man was able to approach the Turkish officer who was guarding Sinka, explain who she was, and emphasize why she must continue on her long-delayed journey to Israel. The Turks corroborated the story with the Israelis, and Sinka was released and put on the next plane to Tel Aviv. Her brother, nephews and other family members waited patiently for the plane to arrive and pull up to the gate. Their powerful emotions when she stepped off the jet way cannot be put into words. After over 30 years of grief, privation and misery, Sinka Aragayi had rejoined her family in Israel. Her 96-year-old mother was waiting in Ashdod. The family pulled up there at five a.m. Needless to say, her mother had not slept at all. She said, "How can I sleep? Hashem heard my prayer and brought me back my daughter." Melekmo stood in the back, unobtrusively watching the reunion. "How will I ever forget watching this lost girl see her mother again after more than 30 years, watching a mother's heartfelt prayers answered?" Pesach soon followed.

The entire family gathered for the Seder, and the themes of exile, exodus and return were not lost on them. During the holiday the family went to Jerusalem together. At the Kotel, where Sinka's mother had cried and prayed for decades for the return of her lost daughter, her daughter now cried tears of joy. At long last, she had returned to her family and to her people.



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



יום כיפור תשפ"א SCHEDULE

SUNDAY, Erev Yom Kippur

ט' תשרי / SEP 27

Mincha	see separate flyer
Chabad	3:00PM
Candle Lighting	6:26PM
<i>All should remember to light a Yartzeit candle to be used for Havdalah.</i>	
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"	

Rosh Hashanah Chassidic Stories

A Novel Audit

With the approach of Rosh Hashanah as we close the past year and welcome the new, what better time for auditing our experiences in the past year so that we can better them in the year to come. Each one of us does so in our own personal way. Yet, there is something we can all learn from Moshe the innkeeper who employed a unique method of accounting.

The Baal Shem Tov's students once asked how to prepare for the High Holidays. He sent them to observe the simple innkeeper, Moshe. The students took a room in his inn, and waited to discover the answer to their question. At midnight before Rosh Hashanah they heard Moshe rustling about in the front room. They peeked out and saw Moshe taking down two large notebooks from the shelf. He sat down on a small stool, lit a candle, and began reading from one notebook.

The notebook was a diary of all the misdeeds and transgressions the innkeeper had committed in the course of the year – the date, time and circumstance of each scrupulously noted. His "sins" were quite benign — a word of gossip one day, oversleeping the time for prayer on another, neglecting to give his daily coin to charity on a third — but by the time Moshe had read through the first few pages, his face was bathed in tears. For more than an hour Moshe read and wept, until the

last page had been turned.

He then opened up the second notebook. This, too, was a diary — of all the troubles and misfortunes that had befallen him in the course of the year. On this day Moshe was beaten by a gang of peasants, on that day his child fell ill; once, in the dead of winter, the family had frozen for several nights for lack of firewood; another time their cow had died, and there was no milk until enough pennies had been saved to buy another.

When he had finished reading the second notebook, the tavern-keeper lifted his eyes heavenward and said:

"So you see, dear Father in Heaven, I have sinned against You. Last year I repented and promised to fulfill Your commandments, but I repeatedly succumbed to my evil inclination. But last year I also prayed and begged You for a year of health and prosperity, and I trusted in You that it would indeed be this way. "Dear Father, today is the eve of Rosh Hashanah, when everyone forgives and is forgiven. Let us put the past behind us. I didn't always do what was asked of me and You didn't always do what was asked of You. I forgive you and you forgive me, and we'll call it even."

Legal Defense

One year, when the first day of Rosh Hashanah occurred on Shabbat, Rabbi Levi Yitzchak of Berdichev ascended the podium in the center of his synagogue and addressed the heavens:

"Master of the Universe! Today, all Your creatures pass before You like a flock of sheep, and You pass judgment upon them.

Two great books lie open before You, the book of life and the book of death. The righteous are inscribed in the book of life, and the transgressors are written in the book of death, G-d forbid.

"But today is Shabbat. Did You not command in Your holy Torah that is forbidden

to write on Shabbat? True, it is permitted to violate Shabbat in order to preserve a life, so You are permitted to inscribe the righteous in the book of life. But no such clause permits inscribing those who have transgressed Your will in the book of death. I therefore inform You, dear Father in Heaven, that according to the law of the Torah, You must inscribe all Your children for a year of life, health and prosperity!"

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HEARING AID

A MAN WAS TELLING HIS NEIGHBOR "I JUST BOUGHT A NEW HEARING AID. IT COST ME FOUR THOUSAND DOLLARS, BUT IT'S STATE OF THE ART. IT'S PERFECT."

"REALLY," ANSWERED THE NEIGHBOR. "WHAT KIND IS IT?"
"TWELVE THIRTY."

THE BOSSES PHONE CALL

THE BOSS WONDERED WHY ONE OF HIS MOST VALUED EMPLOYEES WAS ABSENT, BUT HAD NOT PHONED IN. NEEDING TO HAVE AN URGENT WORK PROBLEM RESOLVED, HE DIALED THE EMPLOYEE'S HOME PHONE NUMBER AND WAS GREETED BY A CHILD'S WHISPERED, "HELLO."

"IS YOUR DADDY HOME?" HE ASKED.

"YES," WHISPERED THE SMALL VOICE.

"MAY I TALK WITH HIM?"

THE CHILD WHISPERED, "NO."

SURPRISED AND WANTING TO TALK WITH AN ADULT, THE BOSS ASKED, "IS YOUR MOMMY THERE?"

"YES."

"MAY I TALK WITH HER?"

AGAIN THE SMALL VOICE WHISPERED, "NO."

HOPING THERE WAS SOMEONE WITH WHOM HE COULD LEAVE A MESSAGE, THE BOSS ASKED, "IS ANYONE ELSE THERE?"

"YES," WHISPERED THE CHILD, "A POLICEMAN."

WONDERING WHAT A COP WOULD BE DOING AT HIS EMPLOYEE'S HOME, THE BOSS ASKED, "MAY I SPEAK WITH THE POLICEMAN?"

"NO, HE'S BUSY," WHISPERED THE CHILD.

"BUSY DOING WHAT?"

"TALKING TO MOMMY AND DADDY AND THE FIREMAN," CAME THE WHISPERED ANSWER.

GROWING MORE WORRIED AS HE HEARD A LOUD NOISE THROUGH THE EARPIECE ON THE PHONE, THE BOSS ASKED, "WHAT IS THAT NOISE?"

"A HELICOPTER," ANSWERED THE WHISPERING VOICE.

"WHAT IS GOING ON THERE?" DEMANDED THE BOSS, NOW TRULY APPREHENSIVE.

AGAIN, WHISPERING, THE CHILD ANSWERED, "THE SEARCH TEAM JUST LANDED A HELICOPTER."

ALARMED, CONFUSED, AND A LITTLE FRUSTRATED, THE BOSS ASKED, "WHAT ARE THEY SEARCHING FOR?"

STILL WHISPERING, THE YOUNG VOICE REPLIED WITH A MUFFED GIGGLE. "ME!"

WHAT DO YOU LIKE BEST ABOUT ME....

I ASKED MY WIFE THE OTHER DAY WHAT SHE LIKED BEST ABOUT ME.

"IS IT MY AMAZING GOOD LOOKS? OR RATHER IS IT MY ASTOUNDING INTELLECT?"

SHE REPLIED.

"YOUR SENSE OF HUMOR, DEAR."

HELICOPTER RIDE

MORRIS AND HIS WIFE ESTHER WENT TO THE STATE FAIR EVERY YEAR AND EVERY YEAR MORRIS WOULD SAY, "ESTHER I'D LIKE TO RIDE IN THAT HELICOPTER".

ESTHER ALWAYS REPLIED, "I KNOW MORRIS, BUT THAT HELICOPTER RIDE IS 50 DOLLARS AND 50 DOLLARS IS 50 DOLLARS".

ONE YEAR ESTHER AND MORRIS WENT TO THE FAIR AND MORRIS SAID, "ESTHER I'M 85 YEARS OLD. IF I DON'T RIDE THAT HELICOPTER I MIGHT NEVER GET ANOTHER CHANCE".

ESTHER REPLIED, "MORRIS THAT HELICOPTER IS 50 DOLLARS AND

JOKES

50 DOLLARS IS 50 DOLLARS".

THE PILOT OVERHEARD THE COUPLE AND SAID, "FOLKS I'LL MAKE YOU A DEAL I'LL TAKE THE BOTH OF YOU FOR A RIDE. IF YOU CAN STAY QUIET FOR THE ENTIRE RIDE AND NOT SAY A WORD I WON'T CHARGE YOU! BUT IF YOU SAY ONE WORD, IT'S 50 DOLLARS."

MORRIS AND ESTHER AGREED AND UP THEY WENT. THE PILOT DID ALL KINDS OF FANCY MANEUVERS, BUT NOT A WORD WAS HEARD. HE DID HIS DAREDEVIL TRICKS OVER AND OVER AGAIN, BUT STILL NOT A WORD. WHEN THEY LANDED, THE PILOT

TURNED TO MORRIS AND SAID, "BY GOLLY, I DID EVERYTHING I COULD TO GET YOU TO YELL OUT, BUT YOU DIDN'T. I'M IMPRESSED!"

MORRIS REPLIED, "WELL TO TELL YOU THE TRUTH, I ALMOST SAID SOMETHING WHEN ESTHER FELL OUT, BUT YOU KNOW — 50 DOLLARS IS 50 DOLLARS."

ROSH HASHANAH NEW ENERGY

In Devarim (Perek 11, pasuk 12) it says about the land of Israel that Hashem's eyes are always on it, from the beginning of the year to the end of the year.

In Sefer HaTanya he asks, the Pasuk should just say "Forever". Why the lengthy expression "From the beginning of the year to the end of the year".

The answer in short is that every Rosh Hashanah, the beginning of the year, there is a new energy that Hashem focuses on Israel. From there it spreads to the entire world. This new energy is reached and brought in to this world by and through Tekias Shofar.

==== Tanya - Iggeres Hakoidesh, Peres 14.

With a new energy from Hashem that never yet descended into the world, you can tap into it and make drastic and everlasting resolutions for a successful year.

UFARATZTAH



KESIVA VACHASIMA TOVA TO ALL WITH SIMCHA ATZUMA (+ SHARED :))

GET A LOAD OF THIS , IS IT POSSIBLE THAT MOSHE USED SHAH'MAYIM & AHRETZ AS WITNESSES SINCE THEIR ENTIRE BEING WAS BECAUSE OF US YIDDEN !!! LIKE IT SAYS BE'RAISHIS BAHRAH ELO-HIM ESS HASHAMAYIM ETC.

LOOK AT RASHI WHO SAYS " BE'RAISHES " MEANS " BECAUSE OF THE YIDDEN THAT ARE REFERRED TO AS RAISHIS ! A'HA ! WOULD THEY SAY ANYTHING BAD ABOUT US ? OF COURSE NOT ! NICE ! SIMCHA EH ! ?

REACH OUT FOR SOME SIMCHA IN CASE YOU'RE STRUGGLING WITH, IT.

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GESHMACK OR SHVER: ARE YOU WILLING TO SACRIFICE OR MUST IT ALL COME EASY?



A few summers ago, Yocheved and I were in a remarkable supermarket. The supermarket was larger than our local Publix. It had all the same sections as any other supermarket - meat, poultry, fish, fresh produce, prepared foods, groceries, frozen items and much more. What made this supermarket incredible is that it is entirely under kosher supervision. There was a complete aisle of kosher vitamins. There was even a keilim mikvah in the supermarket so that if you buy any vessels that need immersion you could do it on the spot. As I stood in the enormous store with an endless variety of kosher food, Jewish newspapers, kosher vitamins and even a board game called "Monseyopoly," I thought to myself we are living in a time in which it is more comfortable than ever to be an observant Jew.

**BY RABBI
EFREM
GOLDBERG**

Every aspect of Jewish living has been rendered easier, more comfortable and requiring less sacrifice. We have pop-up Sukkahs and pre-packaged hadassim and aravos. We purchase complete Chanukah sets already pre-assembled and ready to use. Endless potato recipes for Pesach have been replaced by kosher l'pesach bagels, cereal and pancakes. We buy ten pieces of bread labeled for bedikas chametz.

Artscroll has revolutionized learning, making what were once closed texts accessible to the masses for study. We have diverse kosher restaurants, an app to help us find minyanim within proximity to our exact location. We have Shabbos clocks and Shabbos lamps and Shabbos alarm clocks. In some ways, fidelity to Halacha requires less sacrifice, less compromise and less effort than ever.

And it is not just halachic conveniences, it is simply easier to function in the world today than it ever was. Remember Disney's "Carousel of Progress"? It had a display showing inconceivable technology like programmable refrigerators and ovens, voice command, video conferencing, and inconceivable video games. I remember seeing it as a child and thinking how creative this showcase was and how unlikely it would or could ever come true. Well, somewhat sadly Disney has not updated that carousel, and when I saw it with my family a couple of years ago, my children wanted to know why things that exist in their past are being described and celebrated as the future.

We now FaceTime with people around the world, program our smart houses, and some are already relying on our self-driving cars. The increasingly comfortable world, Jewishly and

technologically, is making us progressively uncomfortable with discomfort. Even now, when a global pandemic forced us to adapt, we got used to everything being conducted over Zoom, from shiurim to board meetings to parent-teacher conferences, in a way that makes us consider whether we want to return to those things in person. We expect everything to be easy, compatible, pleasant, and convenient.

To be honest, I am worried about our generation, a truly privileged generation's capacity for mesirus nefesh. To be clear, there is nothing wrong with all of the wonderful progress. We should enjoy and celebrate the abundance of options and the ease of being an observant Jew and a blessed member of the 21st century.

But, what happens when we encounter that which is inconvenient, uncomfortable or incompatible? Do we have the interest let alone the strength to persevere, to overcome, to endure?

On Rosh Hashanah we use a horn of the ayil, a ram, for a shofar. The Shulchan Aruch writes (586:1), "It is best when the shofar of Rosh Hashanah is from an ayil...although all shofros are kosher." The Gemara (Rosh Hashanah 16) wonders, "Why do we blow shofar specifically with a ram's horn?" It answers, "Hakadosh Baruch Hu says, 'Blow for Me with a ram's shofar so I will remember akeidas Yitzchak and I will consider it as though you were bound on the akeida before Me.'"

When we want to persevere and triumph in judgment, when we want to be worthy of being written and ultimately sealed for a year of prosperity and blessing, we think about and invoke the story of the akeidah. It is what we literally read for Kerias HaTorah on one of the days, and it is the reason we use the shofar of a ram on both days: "Vayehi achar ha'davarim ha'eileh v'ha'Elokim nisa es Avraham, va'yomer elav Avraham, va'yomer hineini. And it happened that God tested Avraham and said to him, 'Avraham,' and he replied, 'Here I am.'"

I would like to suggest to you that the akeida and Rosh Hashanah go together because it is the power of "hineini," of being tested and answering the call, that should be on our minds as we prepare for judgement. As we think about coronating God as our King, we are to consider - Have we answered the call like Avraham? Have we been prepared to make sacrifices in our lives and lifestyles? Have we passed the tests that we have confronted and persevered in the face of the adversity, temptation, and seduction that has come our way?

Some are tested with maintaining faith during a health crisis or a financial collapse or infertility or a failing marriage. Some are tested with being loyal to the Torah's view of the world when it conflicts with Western culture and values and others are tested observing Jewish laws that are inconvenient or even incomprehensible to them. Some are tested with coming to shul while others are tested with paying attention while there. Some are tested when submitting

their income taxes and others are tested when surfing the web. And of course, while we all face a variety of tests every year, there is surely not a single person in the world who has not been tested in some way this past year by the coronavirus and all that has come with it.

When it is our turn and our time, when v'ha'Elokim nisa es..., when God tests us, do we care enough and are we strong enough to say "hineini," I am here, I am prepared to sacrifice, to struggle, to compromise, to forfeit and to submit? Or do we believe that life should be comfortable, easy and convenient, so when we encounter conflict we disappear, we check out, we drop whatever necessary to get our comfort level back up?

Rav Moshe Feinstein zt"l famously said that we must not tell our children "t'iz shver tsu zeyn a yid," it is difficult to be a Jew, but instead, we must tell them "it's geshmak to be a yid," it is amazing to be a Jew. He was right and remains right. We need to show our children the beauty of our tradition, how it enriches and enhances our lives and brings deep meaning and great joy.

But with that said, let's admit for a moment that it isn't always geshmak to be a yid. It is sometimes shver. When you have to wake up early for selichos and you are exhausted, when you lose a business opportunity because of Shabbos, when you are stuck somewhere with nothing kosher to eat, when the Torah law doesn't fit neatly with the mores of the time, it is shver, it is difficult. And yet, at those times, in those moments, are our "hineini" opportunities. That is our chance like Avraham to say, I don't only show up for a Judaism which I perceive as pleasant and pleasurable, but even when it is hard and challenging and makes me work - "hineini!" - I am here, I am in, I am ready.

Willingness to compromise, sacrifice and submit is a critical part of religious experience. We like to show how compatible Judaism and Torah are with science, with our liberal values, with the world we live in. But religion is not about compatibility with what is convenient for us to believe and with how we prefer to behave. At its core it is about a willingness for submission. Rosh Hashanah is about being mamlich Hashem, coronating God as our King and with it, kabalas ol malchus shamayim, accepting and surrendering to the will and dominion of our King, even when it takes sacrifice and submission. On the Day of Judgment we coronate God with our words but we truly coronate God not in shul but in our homes, our work places, our gyms, and our recreational activities, by standing the tests we face.

In a famous footnote in Halakhic Man, Rabbi Soloveitchik wrote:

This popular ideology contends that the religious experience is tranquil and neatly ordered, tender and delicate; it is an enchanted stream for embittered souls and still waters for troubled spirits... This ideology is intrinsically false

and deceptive. That religious consciousness in man's experience which is most profound and most elevated, which penetrates to the very depths and ascends to the very heights, is not that simple and comfortable. On the contrary, it is exceptionally complex, rigorous and torturous.

If we use the ram to invoke Akeidas Yitzchak why do we specifically use the horn? If our goal is to remind Hashem of Akeidas Yitzchak, couldn't we have used any part of the ram that was ultimately brought instead of Yitzchak? Why specifically the horn?

Perhaps we can answer with an insight from R' Meir Shapiro in his Imrei Da'as. The passuk says he set out on the first day and arrived on the third. What happened in between? The Midrash (Tanchuma, Vayeira #22) says that when Avraham set out to bring his son as a sacrifice, along the way the Satan, the dissuading voice tried numerous times to discourage Avraham from going through with his mission. Avraham persevered each time and ignored the voice seeking to dissuade him.

When he finally raised his hand to strike his son Yitzchak, an angel instructed him to stop. Wonders Rav Meir Shapiro, how did Avraham know that the voice of the angel was authentic and legitimate? How did he know it wasn't the Satan one last time? He answers that the text tells us that Avraham notices the ram ne'echaz basvach, struggling in the thicket. Only upon noticing the ram struggling was Avraham convinced to in fact put down the knife. Explains Rav Shapiro, falsehood and temptation come easy. Truth and meaning are connected to struggle and effort. Avraham noticed the struggle of the ram after hearing the angel's voice. When he saw struggle, he knew he was in the presence of truth.

Perhaps we specifically use the horn of the ram because it was the horn that was entangled and caught. The ram struggled to escape but its horns were caught in the bush and it couldn't get out. The shofar represents challenges and struggles. It was chosen because Hashem cherishes our struggles. He values our efforts and cares deeply about each and every moment of perseverance.

A few years ago I got to know a family living on an island in the Caribbean that wanted to convert to Judaism. They were mentored by their local rabbi and studied diligently with a rabbi in Israel. I ultimately met them in person and visited their small local Jewish community. A few weeks later I got an email from him:

We have made a lot of changes in our lives just to be a part of HaShem's people. These changes have not been easy but have been worthy, and even more when we complete the process. You saw our commitment, as you expressed that you were impressed.

Our desire to finish the process is not just for the sake of getting to be called Jews. Being a Jew is very hard, takes courage and dedication. We are willing to continue to make sacrifices and take this path all the way. For this we need your help.

When we welcome someone to the Jewish people they stand in the mikvah about to undergo an enormous transformation and we ask them a series of questions. One of them, the Gemara tells us, is do you know that it is really difficult to be a Jew? Are you aware that keeping Jewish law is complicated, keeping kosher and Jewish schools are expensive, anti-Semites want to kill us? Are you prepared to make the necessary sacrifices to be a Jew? Only when a candidate says yes do we welcome them to our people.

The ram's Shofar asks us those same questions. Do we answer the call of the akeida like Avraham Avinu? In the coming year, are we willing to remember that avodas Hashem is called "avodah" for a reason, because it takes work and effort.

Robert Browning, the 19th century English poet, put it well when he said, "When the fight begins within himself, a man's worth something." Let's make our lives worth something. When inevitably called upon to struggle spiritually or theologically or in our lifestyle, let's determine, as we approach this great day of judgment and awe that we will answer hineini, here we are.



RABBI REISMAN

Is it better to learn in a Beis Medrash or at home?

There is a Gevaldige Maiseh which was printed in one the "Maggid" books and the original source of the story is from a Rav in Calabasas, CA named Rav Yakov Vann who tells about a time when he went to be Menachem Avel on the passing of an older man and left a family who was pretty far from Yiddishkeit and Frumkeit. He found that in the house there was a study and in the study there was some Seforim and from looking at the Seforim it was clear that they had been studied by someone who knew how to learn and seemed to be a Talmid Chochom. He asked about the study and was told that the Niftar, the Grandpa had closed himself up in that room and learned and had sort of given up on ever bringing up his own descendants with Frumkeit and closed himself up there.

Rabbi Vann said that he thought of an original reading of a Posuk in last week's Parsha that is found in 29:28 (הַנְּסִיחַתְּ--לִירוּחַ, אֶלְרִינוּ; וְהַנְּגִלְתָּ לָנוּ וְלְבָנֵינוּ, עַד--). (הַנְּסִיחַתְּ--לִירוּחַ, אֶלְרִינוּ וְהַנְּגִלְתָּ לָנוּ וְלְבָנֵינוּ, עַד--עוֹלָם) he said, someone who is Oved Hashem in private that is between him and HKB"H but doesn't teach anything to the next generation. (וְהַנְּגִלְתָּ לָנוּ וְלְבָנֵינוּ, עַד--עוֹלָם) If someone Oved Hashem in public, in the open, that teaches a lesson to the next generations. This is an extremely important lesson for the kids.

I have spoken to Talmidai Chachamim over the years about a dilemma that I have, on the one hand learning in the house when you have a bunch of kids running around is very hard and you can't get so much done. Every time I have an opportunity to learn I can go to Shul even if it is only to open a Sefer for a few minutes. But on the other hand the children will never be exposed to the fact that their father sits and learns when he has time. This Gadol told me that to a certain extent you have to sacrifice the quality of your learning for exposing children to the idea that in fact that this is what Jewish parent's do.

In fact I realize that the Mitzvah of Talmud Torah is expressed in the Torah as (וְשִׁנְנֶתָם לְבָנֶיךָ) in the context of teaching your children. So many times parent's when they are home and they have kids, when they can they go to Shul, they have a Chavrusa but at home they caught up in all of the administrative things which a modern household requires a lot. There is an excruciating dilemma here, are we going to have our children's memory of us answering emails, paying bills, printing out coupon codes and all the rest of the things we have to do. In fact I would suggest and maybe this is a little too extreme, that maybe people should learn at home and when they need to get on the computer they should go to Shul and go do that. Make a room for that.

I heard from somebody who was a Lawyer whose children are all Bnei Torah, one of his children told me that his father worked tremendously hard and he remembers waking up in the middle of the night and finding his father at 1 o'clock in the morning learning the Daf. It left a tremendous impression on him. His father told him you should know that I came home after midnight after working very hard and I knew that I wanted to learn a Daf. The words were swimming. Half the time I had trouble following. I don't know what kind of learning it was. But I knew that the day I say I am too tired and I am giving up that will be the last day that I have a learning Seder. So he kept at it.

The children have a tremendously good memory of how he exerted himself to fight and squeeze some Torah learning out and now this Yid is either retired or semi-retired and he is sitting and writing Seferim with that Mesiras Nefesh. We have to keep in mind that if we have children at home, we are forming their memories. They are going to have very fond memories of us being their parent's but of doing what? Are they going to see us working on our Avodas Hashem or are they going to see us doing everyday things. A very powerful lesson from this Posuk.



RABBI NACHUM SCHEINER

ROSH KOLLEL

~Kollel Boker~

BROCHA ON THE DALED MINIM – HOW TO ACCOMMODATE ALL HALACHIC REQUIREMENT

When is the correct time to recite the brocha of “al netilas lulav,” on the daled minim?

In general, the Gemara tells us that one must recite the brocha on a mitzvah “over la’asiyasan,” immediately before the performance of the mitzvah. Since the mitzvah is fulfilled by picking up the daled minim, the appropriate time for the brocha should be when the daled minim are on the table, before one takes them. However, the Rishonim tell us that when they are still on the table may be too early to recite the brocha.

RECITING THE BROCHA – NOT TOO EARLY AND NOT TOO LATE

The Rishonim point out that the expression “over la’asiyasan” means that the brocha should be recited immediately prior to the performance of the mitzvah and therefore it is not sufficient for the daled minim to be on the table. The Rishonim show a precedent to this in regards to tefillin. The halacha is that one cannot recite the brocha on the tefillin while they are still in his hand. Rather, one must already have the tefillin in the correct place – ready to be tightened – and only then recite the brocha, after which all one needs to do is to tighten them.

The Rishonim write that the same should be for the daled minim and it would not be correct to recite the brocha while the daled minim are on the table, but rather when they are already in ones hands. This leaves us with a big problem, because while they are still on the table is too early, and once they are picked up it is too late, so we are seemingly stuck!

There are many suggestions given by the rishonim and the poskim and we will discuss some of them:

BEFORE PICKING UP THE ESROG

The first suggestion mentioned in Tosfos (Sukah 39a) and the Rosh (3:33), is to pick up 3 of the minim – the lulav, hadasim, and aravos – before reciting the brocha, then the brocha should be recited, and only then pick up the esrog. Since all four minim must be taken to fulfill the mitzvah, this is still considered prior to the fulfillment of the mitzvah. Thus, we have a happy medium: the mitzvah is already in one’s hands but, since one needs to take all four minim, it is still before the fulfillment of the mitzvah.

fillment of the mitzvah. Thus, we have a happy medium: the mitzvah is already in one’s hands but, since one needs to take all four minim, it is still before the fulfillment of the mitzvah.

HOLDING THE ESROG UPSIDE DOWN

A similar suggestion that these rishonim give is to actually pick up the esrog, but to pick it up inverted. In order to fulfill the mitzvah, one must hold the daled minim in an upright position. Therefore, holding the esrog upside down is the halachic equivalent of not holding the esrog.

The Tur (Siman 651) adds that one can invert the esrog or the lulav. Why didn’t Tosfos offer that suggestion? It is possible that Tosfos held that the lulav cannot be inverted, and it must be held upright before reciting the brocha. Since the brocha is on the lulav, one must already have the lulav in hand in order to be able to recite the brocha.

It is important to keep in mind that, if one wishes to follow this method of holding the esrog upside down, one must be vigilant to have it up upside down the entire time (and not just pick it up upright and then invert it, since that would defeat the purpose).

The Kol Bo (Siman 72) takes issue with this suggestion. He writes that it is a disgrace to the mitzvah to hold the daled minim upside down, even if it is just for a few seconds. However, Tosfos and the Rosh do not seem to consider it a disgrace to the mitzvah to hold it upside down. Although proper respect for a mitzvah is agreed upon by all, it seems that they do not consider holding the esrog upside down a disgrace to the mitzvah.

SUMMARY

In conclusion, there is a halachic quandary as to the best time to recite the brocha of “al netilas lulav.” Some suggest that the esrog should be left on the table or inverted until after the brocha is recited. To be continued...

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!

The kollel wishes Mazel Tov

to

**RABBI AND MRS
ELIYAHU KAUFMAN**

on the bar mitzva

of their son

The kollel wishes Mazel Tov

to

**RABBI AND MRS
CHAIM TABAK**

on the birth of a baby girl



RABBI NACHUM SCHEINER
MONSEY, NY

מוהל מומחה
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COMMUNITY KOLLEL NEWS

The Kollolel Boker and the Night Kollolel are wrapping up their topics learned – the Kollolel Boker learned hilchos lulav and the Night Kollolel learned the mitzvah of yeshivas sukah. The last week of the zman they will be having chazara as well as a bechina. This will help to ensure that they walk away with a solid knowledge of the topics learned.

I gave a shiur at the Night Kollolel, learning the topic of yeshivas sukah. The topic was: “Lesheiv Basukah – Is One Required to Sit in Order To Recite the Brocha?”

I also gave a shiur, on all the relevant halachos for this year, when Rosh Hashana falls on Shabbos. This will be followed by another shiur, b'ezras Hashem, on the topic of Sukkos which falls on Shabbos.

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.

The Kollolel Boker, learning hilchos lulav was once again privileged to host a shiur, given by Rabbi Shimon Schreiber, Rav of Kehilas Ksav Sofer, on the topic of “Lulav – Green to the top, Nik-tam, Tiyomes, and Dried Out.” He brought along his lulav from last year, which he still had, being that there was no sreifas chometz done this year. (He explained that the reason people burn the lulav with the chometz is not for the lulav per se, but to use it for another mitzvah – the mitzvah of burning the chometz.)

He discussed how to tell if the

top of the tiumes is closed, and is not chopped off. He also pointed out that many people are so careful to buy only the best daled minim, but are not necessarily so careful to maintain them all seven days, and after a few days of Sukkos their daled minim are far from ideal. He told an interesting story about Rav Meir Soloveitchik zt”l. When he was walking around the bimah with his lulav, it bumped into a sefarim shrank, and he immediately went to check and make sure that the top was not cracked and the lulav was still kosher.

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.

There was a beautiful Hachnasas Sefer Torah, which took place on Thursday Sep. 13, the first day of selichos. The program started with the maamad kesivas osios, which was at the Grunblatt home, 4 Quince Lane, at 2:00pm. This

was followed by a procession and dancing to the shul at 5:00pm.

There is a kuntres of shiurim on the mitzvah of tekias shofar available, from the shiurim given in the kollolel. If you would like a copy, please send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

Wishing you a good Shabbos and a Kesiva Vachasima Tova

RABBI NACHUM SCHEINER



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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 Tuesday Sept 29-Wednesday Oct 14

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 Email: RabbiScheiner@18forshay.com

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Wednesday 4:30-7:30pm

Thursday 4:00- 9:30pm

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Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
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