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Time to Celebrate

תורת ד' תמימה משיבת נפש

The Torah of Hashem is perfect, restoring the soul (Tehillim 19:8)

To many of us, Simchat Torah is one of the most exciting holidays. With dancing and singing continuing late into the night and throughout the next day, it is a spectacular sight to see and revel in.

Yet something striking stands out when pondering the real reason behind Simchat Torah. Just six months ago, we celebrated a Yom Tov of seeming similar nature: Shavuot. Reliving the magnanimous day we received the Torah, we accepted and embraced our beautiful Torah heritage. As such, it seems odd that we would have a day at the end of Sukkot relating to the celebration over the Torah. Wouldn't it be more appropriate for Simchat Torah to be observed during Shavuot, the time of the Giving of the Torah?

I once came across a beautiful parable in explanation.

Years ago, there lived a king who had a fabulous daughter. A girl of refined character and spectacular beauty, the king grew worried that she would be taken advantage of and marry someone who would not fully appreciate her. Musing over the best method of finding her a husband, the king finally came up with an idea.

He would hang up signs announcing that his daughter was looking for a husband, yet had one condition: the man who would marry her could not see her before the wedding.

Following through with his idea, the king went about posting signs in every town announcing his daughter's availability for marriage, albeit with the one condition. While the talk of the town turned to who would step forward and grab this opportunity, within days, rumor had it that something was amiss. Why else would the king remain so adamant that his daughter not be seen before getting married if nothing was wrong with her? She must have some sort of problem that the king is hiding, everyone thought. And so, no one took the offer.

All except one. One boy stepped forward. Ready to marry the king's daughter, he put on his best suit, and headed straight to the palace. Knocking on the large, ornate door, he was greeted by one of the guards. "I am here to marry the king's daughter." Without further delay, he was ushered into the king's private quarters, at which point he reiterated, "I love you, your highness. I love your country and everything that you stand for. With your permission, I would like to receive your daughter's hand in marriage."

Hearing the boy's enthusiasm and sincerity, the king could tell that he

would most perfectly suit his daughter. And so, the date was set in three months' time for the grand wedding to take place.

Three months later... the long-awaited day finally arrived. Leading the boy down to the wedding canopy, for the first time he saw his bride. And to his utter astonishment, she was absolutely beautiful. Her appearance was breathtaking.

After concluding the ceremony, the bride and groom were finally allowed a few moments to speak to one another and enjoy each other's company. As the boy began to engage his bride in conversation, he noticed that she was quite intelligent. And not only that, but she could speak seven languages and read and write poetry. Quite quickly, all of his original worries disappeared.

As the weeks went by, the boy's love only continued to increase for his wife. She was much smarter, beautiful and benevolent than he could ever have imagined. And so, he approached the king with a request. "Your majesty, it is now my turn. I would like to celebrate. Six months ago when we got married, you celebrated the marriage of your daughter. But now, after getting to know how special she is for the past number of months, I would like to have my own special party celebrating my beautiful marriage."

And true to his word, an exquisite, lavish celebration was held in the king's palace.

The same scenario plays itself out on Simchat Torah. As we received the Torah on Shavuot, we readily exclaimed, "Naaseh v'nishmah - We will do and we will hear." We expressed our readiness to embrace the Torah and enter into an eternal covenant with it and Hashem. But at the time, we perhaps did not fully appreciate its beauty and vastness. Only Hashem, the One Who granted us this gift in marriage, knew what beauty it truly possessed. It is only after spending six months delving into its wisdom and seeing its brilliance that we have arrived at a genuine appreciation of its profundity and depth of meaning.

And now, at this time of Sukkot, we are finally ready. Turning to our Father, the King, we say, "It is our turn to celebrate. We have spent months with the Torah at our side, gleaning from its pearls of wisdom and insights, and now we know what beauty it has to offer. With Your permission, we would like to celebrate..."

That is what Simchat Torah offers us. A day to bask in the beauty of our marriage to the Torah. And without question, its beauty is something worth dancing for late into the night.

Zmanim for 18 Forshay Rd Monsey

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

EARLY MINYAN FRIDAY

1:13 - 2:30 - 3:00 - 3:30 - 4:00

See Special Schedule for Yom Tov/Shabbos davening
Shachris Weekdays 20 minutes before Neitz
Plag Mincha/Maariv 12 Minutes before Pelag
Shkia Mincha/Maariv 12 Minutes before Shkia

THE JOY OF SIMCHAS TORAH



ד"ר רב רב COREN

We left off last week explaining the progression from Yom Kippur to Shmini Atzeres and Simchas Torah. Simchas Torah, as explained in the Chasidische sefarim and based one of its midrashim, is the highest point one can reach after the start of the Avoda which began on the 1st of Elul, 50 days earlier. Let's now continue our discussion on why and how Shmini Atzeres, which is the pivot point of Sukkos, is connected to Simchas Torah and explain why we should spend so much time dancing.

Rav Shlomo Zalman z"l views the questions above as seemingly Halachic problems and adds an additional query: As the name of the 'holiday' implies, we are required to be happy on Simchat Torah. However it is stated-- אין מערבין שמחה בשמחה. In that case, how can we-- in America or any place outside of Israel--combine Simchas Torah with Shmini Atzeres, the highest point of the Sukkas holiday?

Rav Shlomo Zalman z"l brings a beautiful explanation: He tells us that indeed these are not two separate celebrations, only one. In order to truly celebrate Shemini Atzeres we need to experience a total involvement from within the Torah. I would like to elaborate on this idea with an inspiring explanation that the Satmar Rav Z"l gave on the word ריקוד --to dance. The Rebbe Z"l words are quite appropriate since his dancing was something to marvel at. When asked how he is able to dance so much on Shmini Atzeres, he once humorously responded that שמיני עצרת is a separate leg to dance on. The Rebbe explained that the word

ריקוד connects to the melacha of מרקד --to sift--which means to separate the bad from the good. When we are dancing on Shmini Atzeret, we should be contemplating how to cleanse ourselves from our negative traits. Whether one dances together or alone (due to COVID 19) this is still a time where each one of us can lift our neshama to a higher place-- separating it from physical limitations. We might even consider the idea that jumping up and down during the dancing elevates us out of our bodily restrictions and allows us to ascend to greater heights.

I think we can take this a step further and connect it to Shmini Atzeres. I once saw a Maharal (possibly also in the Ramak) that our mission in life is to become God-like and we have a mitzva to emulate Hashem מזה הוא רחום אף אתה רחום. This concept is mentioned in the בני יששכר where he questions whether it is enough to recite the מידות or must we actually perform them. In either case, the goal is to increase our love for Hashem and by so doing, we can emulate him and therefore connect to him. The Yalkut says that the verse which we sing in Hallel זה היום עשה ה' נגילה ובשמחה בו is referring to Shmini Atzeres which is the day that we have nothing else to do but to cling to Hashem (see Torah Temima on the Passuk והיית אך שמח which ties to this idea perfectly). So how do we merit connecting and bonding to Hashem? Only by learning Torah and following its teachings which guides and purifies us, enabling us to become more like Hashem.

So this year when we dance with the Torah, our main avoda will



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be to hug the Torah (even if not physically) and consciously consider which middah we must strengthen and which negative trait we must reduce or remove from our spiritual system so we can merit a deeper connection with Hashem and be blessed to bask in His infinite light.

Good Yom Tov

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

AN ODE TO SOULS IN THE ABYSS IS JUDAISM LAW OR FIRE?

FIERY LAW

In the opening of the portion of Vezos Habracah—the final portion of the Torah read on Simchas Torah—Moses describes the giving of the Torah to the Jewish people:[1]

He [Moses] said: "The Lord came from Sinai and shone forth from (the land of) Saeir to them; He appeared from Mt. Paran and came with some of the holy myriads; from His right hand He gave them a fiery Law."

Here is how Moses, in his final moments on earth, described the nature of Torah: "Fiery law," or in the original Hebrew, "Eish das."

It is an extraordinary and profound description—the best definition for Judaism. "Fire" and "law" are opposites. Law is all about structure, order and rigid behavior, articulated by the law. That is the function of law: to uphold order in a society, to create boundaries which one may not cross.

Fire, in contrast, is the opposite of structure. It undermines, destroys and disintegrates any arrangement. It is never confined to one place, always swaying, moving, blazing, dancing, consuming something; it breaks down anything that enters into its realm. Try "telling" a fire to maintain order and to be respectful of boundaries, and it will consume you too. By its very nature, fires defy borders. Which is why fire represents unrestrained passion, zealotry, energy, which aspires to break out of the confined mode and strive for more, as a physical flame which is never content and seeks to consume more.

This is the heart of Judaism: it is both "aish" and "das," fire and law, combined in one. The two seem paradoxical, but they are not. On the one hand, Judaism demands a life of precise structure and order. Every mitzvah and

ritual has its time, place, and specific rules. Judaism demands consistency and stability, day in day out. It keeps us synchronized with the rhythm of time and the passage of seasons; it keeps us aligned with the transitions of light to darkness, and conversely, and to the patterns of the body and the universe. Halacha, Jewish law, is all about specific structure in minute details and specifications. As the countless intricate "laws" that govern the creation of a single cell, Torah governs the life of the Jew.

Yet together with that, Torah is "fire." It challenges us to never stop growing, to open ourselves to the mystery and infinity of life, to transcend our habits and conventions, to re-invent ourselves, and to never stop burning; to continue to explore, grow and climb the mountains of infinity.

The laws of Torah are, in essence, tools to touch transcendence and infinity. The laws are not there to limit and contain, but rather to free up and express our full potential and glory. It's like tying down the chords of the violin so that it can produce exquisite music.

THE OLD AND THE YOUNG

This is how Torah has the power to attract both the young and the old. Usually the old folks are more comfortable with "law," believing in consistency, order and stability. While the young are more comfortable with "fire," with passion, idealism, breaking the mold and shaking up the status quo.

Systems that are based either on "law" (America of the 1950's) or on "fire" (America of the 60's), alienate one of the two demographics. Torah, in contrast, is "fiery law," it is both law and fire, hence its power to capture the souls of the old and the young.

THE ENDLESS "FIERY" QUEST

A story:

It was Simchat Torah, and the disciples of Rabbi Mendel of Horodok, many of whom had journeyed for weeks to spend the joyous festival with their Rebbe, were awaiting his entrance to the synagogue for the recital of the Atah Hor'eisa verses and the hakafot procession. Yet the Rebbe did not appear. Hours passed, and still Rabbi Mendel was secluded in his room.

Finally, they approached Rabbi Schneur Zalman of Liadi, who had studied with Rabbi Mendel in Mezeritch under the tutelage of the Great Maggid. [2] Perhaps Rabbi Schneur Zalman, who was revered and loved by Rabbi Mendel, would attempt what no other Chassid would dare: enter the Rebbe's room and ask him to join his anxiously



awaiting followers.

When Rabbi Schneur Zalman entered Rabbi Mendel's study, he found the Chassidic master deeply engrossed in his thoughts. "The chassidim await you," said Rabbi Schneur Zalman. "Why don't you join them for the hakafot?"

"There are a hundred meanings to the verse Atah Hor'eisa," cried Rabbi Mendel, "And I do not yet fully understand them all.[3] I cannot possibly come out to recite the verse without a proper comprehension of its significance!"

"Rebbe!" said Rabbi Schneur Zalman. "When you will reach a full comprehension of the hundred meanings of Atah Hor'eisa, you will discover another hundred meanings you have yet to comprehend..."

"You are right," said Rabbi Mendel, rising from his seat. "Come, let us go to hakafot."

Because Torah is not only law; it is also "fire." Part of it must always remain elusive, challenging you to transcend yet again.

THE "ARMS" BELOW THE UNIVERSE

There is a strange verse in the final portion of the Torah, read on Simchas Torah:[4]

מְעַנֵּה אֱלֹקֵי קֶדֶם וּמַתַּחַת זֶרְעַת עוֹלָם וַיִּגְרֶשׂ מִפְּנֵיךְ אוֹיֵב וַיֵּאמֶר הַשָּׁמַיִם.

"[The Heavens] Are the abode for the G-d Who precedes all, and below the world are arms. He expelled the enemy from before you, and said, 'Destroy!'"

What is the meaning of this enigmatic statement that "below the world there are arms"?[5]

Rabbi Nachman of Breslov offered the following moving interpretation.

If we had to categorize all of humanity into two groups we could say that there are the people who are comfortable in the world; and there are people who find no place for themselves in our universe. There are those who just have their two feet etched confidentially on the ground. They know who they are and they know what they want, or even if not, they are not bothered by these questions.

But there are others who struggle with deep psychological, emotional, and spiritual dilemmas; people who experience deep anxiety, pain and grief; individuals who suffer from addiction, voids, and

other internal maladies. All these people never feel fully present in our world; they never feel grounded and stationed solidly on the earth. Psychologically speaking they feel like they are falling off the ball of the planet.

It is to these people who Moses speaks and says: "Metachas zeroos olam," below the world there are arms. When you feel like you are "falling off" the planet, that you have no place in our world, that you don't belong here, you should know that below the world there are arms that will embrace you when you fall. These are the Divine "arms" in whom you can fall right into and allow them to contain all your pain and trauma.

But here is the catch: Only those who "fall off" the face of the earth can experience this embrace. As long as you feel secure in your own being, as long as you feel confident in your own ego, you can't feel the transcendent embrace of G-d. Only when you have nothing else to hold on to, can you experience those loving arms which are always present below the world for those who are about to fall into the abyss.

Many of us have lots of pain and challenges in our lives. We often feel like we are "falling off" the planet, with no real light at the end of the tunnel. Allow yourself to land in G-d's arms wrapped around the universe. Allow G-d to hug you.

A SHAKY HOTEL

The following story was told by the Rabbi Zalman Gurari, who witnessed the moment, to my late father, Gershon Jacobson:

One year, around 1933, a hotel was rented in Warsaw for the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schnerson (1880-1950) to spend there the last days of Sukkot with his hundreds of disciples and followers, in prayer, study and celebration.

It was Simchat Torah during the hakafot. And as is the tradition in Chabad, the dancing was fierce. Hundreds of Chassidim were dancing with all their might, their soul, their heart, as their feet were jumping up and down in the heavenly symphony of Simchat Torah with the Lubavitcher Rebbe.

The owner of the hotel was a Rodomsker Chassid, a follower of the Chassidic dynasty of Rodomsk (which was almost completely wiped out in the Holocaust.) He ran over to the Lubavitcher Rebbe and exclaimed: I know the structure of this hotel, and it is not capable of holding up all this pressure, all this jumping and dancing. I am frightened that the building will cave in on us and the results can be catastrophic. You must tell the Chasidim to stop dancing at once!

The Rebbe, Rabbi Yosef Yitzchak Schneerson, smiled and said to him:

The Torah states "Metachas zeroos olam," below the world there are arms. The Kabbalah explains this as referring to "zeroos d'Adam Kadmon," the Divine arms which hold up the entire universe and the entire planet. Our planet, the earth, is suspended in mid-space. Who holds it up? G-d's "arms!"

So, my dear Jew, the same "arms" holding up the entire planet, will hold up this hotel too!

The Chassidim continues to dance, jump and celebrate, till the wee hours of the morning. The hotel remained intact. But the greatest miracle, said Reb Zalman, was that this non-Chabad Chassid returned to his previous position calm and serene, with full trust in the words of the Rebbe.



SIMCHAS TORAH

THANK YOU HASHEM!

It's the end of a whirlwind cycle. Shemini Atzeres and Simchas Torah come after a month or so of mitzvos - Shofar, Slichos, Lulav and Sukkah to name a few.

But where are the mitzvos of Shemini Atzeres?

The answer is, the only mitzvah we have on this Yomtov is to love and come close to Hashem. It's not easy. We have become accustomed to showing our devotion to Hashem through specific tangible mitzvos.

Devotion is a function of our heart and our neshama. No need for outside trappings. On this Yomtov, Hashem has given us a chance to recharge our connection with only Him, directly. It's the closest of all possible relationships.

In fact this is how the Talmud describes Shemini Atzeres. Hashem asks of us - "right before you leave the Bais Hamikdash, please spend one little day alone with Me." He pleads, "one final celebration together before you go back to the yearly cycle of your lives..."

It's clear that nothing gives Hashem more joy than the love we have for Him.

But wait, there is one mitzvah on this dual day (Shemini Atzeres and Simchas Torah are celebrated on one day in Eretz Yisroel) that shows our devotion more than any other mitzvah.

That mitzvah is Limud Hatorah.

By demonstrating the love we have for the Torah, we are showing the world the love we have for Hashem Himself.

This emotion emanates from the deepest recesses of our heart and as we go through the day of Simchas Torah, we celebrate this special connection with Hashem, a connection that we have forged through the Torah.

It's larger than life itself.

This all encompassing love is in the DNA of every Jew- it's our inheritance from Sinai.

As Rabbi Sneh points out, the Gemara tells us that at the end of days the nations of the world will complain to Hashem when they see our reward for keeping the mitzvos- "If you would have given us the mitzvos we certainly would have kept them!"

Hashem then consents to giving them the mitzvah of sukkah, but because of the weather (Hashem makes it way too hot to sit) they cannot keep it properly.

As they exit the sukkah, they kick it's walls. "Is this what observance is all about?" They ask.

It's a cryptic story, with many obvious questions, but the fact that they kick the sukkah shows us their hearts are definitely in the wrong place.

Theirs is not a relationship of unconditional love.

In contrast, though there may be times we cannot sit in the sukkah because of bad weather, we would never think of belittling or chas veshalom kicking its walls as we exit.

Our hearts are connected to Hashem at the very deepest level.

Rabbi Sneh says that this story demonstrates just how far the nations of the world are from this type of relationship.

On Simchas Torah when we reaffirm our inheritance by showing the unbridled happiness we have with the Torah, we once again merit this closeness for another year!

Taamu U'Reu... Chazal say, come and taste how sweet the Torah is by learning its words. We have all learnt the entire Torah with an angel before coming to this world - let's seek to relearn her words, words that are truly imprinted on our souls.

By setting aside time each day to study, even if you have only 5 minutes a day to fit into your busy schedule (maybe even consider learning with a spouse or a child and create a bond of closeness in the family) you will feel a sense of happiness and accomplishment beyond measure and come even closer to Hashem!

Have a wonderful Yom Tov!

Dancing with the Rebbe

by Rabbi Yerachmiel Milstein

Nineteen years ago, my 64-year-old father, of blessed memory, passed away rather suddenly just before the High Holidays. Needless to say, it was difficult for me to concentrate on my prayers appropriately. When Simchat Torah came, I couldn't bring myself to join the others in my synagogue who were dancing with the holy Torah scrolls. So there I stood in a corner, feeling sorry for myself, and then I remembered the following incredible story.

One of the many great heroic personalities to emerge from the Holocaust was Rabbi Yekusiel Yehuda Halberstam, the hassidic grand rabbi of Klausenberg, Romania. Before, after and even during the most hellish experiences he suffered at the hands of the Nazis, the Klausenberger Rebbe was loved and revered for his sheer genius, his selfless devotion to the welfare of the most unfortunate, his piety and his courageous leadership.

Due to his pre-war reputation as a great rabbi, people were attracted to the rebbe and sought his advice and guidance even within the camps. This was not lost on the Germans and they treated the rebbe with special beatings and particular cruelty. The rebbe risked his precarious health by not eating any food that wasn't kosher or which may have been prepared together with non-kosher food and would regularly use his tiny allotment of drinking water to wash his hands before eating bread, all the while urging others to preserve their own lives by eating anything they could get their unwashed hands on, kosher or otherwise. His admirers and followers sought to protect the rebbe and would risk their lives to help him in any way that they could. They would often make it possible for him to keep Shabbos and Jewish holidays by taking on his workload in addition to their own.

It once happened that the rebbe was able to avoid working on the last days of the Sukkot holiday due to the creative designs of his devoted bunk mates. But somehow the Germans got word of the ruse and forced his followers to watch as they proceeded to administer a savage beating so violent that no one thought the rebbe could survive its ferocity. The Nazis would not allow anyone to go to Rabbi Halberstam's assistance, even after they were done with him, and they marched everyone out to work, leaving the rebbe in a broken heap on the barracks floor.

As night fell, the Jewish prisoners were marched back into their barracks expecting to mourn the rebbe's untimely passing. Instead, they found that their master had miraculously dragged himself over to a post, clawed his way up until he was nearly standing and was swaying back and forth while moving his lips in the hoarsest of whispers. "Rebbe what are you doing?!" his followers exclaimed. "Let us help you down so you can rest!"

The rebbe waved them off. "Children, tonight is Simchat Torah," he murmured. "Come dance with me."

I waded into the revolving circle of men who were clutching the Torah to their hearts, and on that particular Simchat Torah night, I walked round and round while in my mind I danced with the rebbe.



DEAR BASYA

Nutrition by
Tanya

I have a question that is specific to me, but your readers may benefit from it as well, so I want to ask it in a public forum. I was not very good on the plan this Rosh Hashana. I ate more than I wanted to by the meals, and was nibbling on cake etc. Should I skip my weigh in this week to avoid being disappointed? I don't want to see the numbers up on the scale, and I think that I'll get a hold of myself this week, and then weigh in once I am back on track. On the other hand, I really do want to meet with you before Sukkos. What do you suggest?

Signed, Scared of the Scale

DEAR SCARED OF THE SCALE,

Having worked with clients for over a decade, my experience has shown that keeping your appointment and facing the scale (and your nutrition counselor) is more likely to help you get back on track than avoiding it. The momentary sense of relief we feel when canceling the appointment and not obligating ourselves to face the scale usually does not work in our favor. A small part of our brain realizes that we "got away" with eating poorly and while you may get back on track for a few days, a new pattern has begun to form where we begin to get more and more lenient about going off-plan. So even though it is uncomfortable and disappointing it is always better to keep your appointment. If you really do not want to see a gain on the scale, you can ask your nutrition counselor not to tell you how much you gained until the following week. And remember - we don't judge! We are human too!

Good luck staying on track!



BY RABBI
EFREM
GOLDBERG

THE JOY OF ADMITTING

We Don't Know

Mark Twain once said: "It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so." Nobel prize winner Dr. Daniel Kahneman put it a little differently: "We're blind to our blindness. We have very little

idea of how little we know. We're not designed to know how little we know."

Indeed, when asked what he would eliminate in the world if he had a magic wand, Kahneman answered with one word – overconfidence.

Overconfidence has been blamed for the sinking of the Titanic, the nuclear accident at Chernobyl, the loss of Space Shuttles Challenger and Columbia, the subprime mortgage crisis of 2008, the great recession that followed it, and the oil spill in the Gulf of Mexico, among other things. Overconfidence has brought personal financial disaster, imploded relationships and ruined lives.

One person who understood this was King Solomon, the wisest of all men. In Ecclesiastes, which we read on the Shabbat during Sukkot, he describes his efforts to explore and understand. "I said I will be wise, but it remained elusive to me." King Solomon confesses that he tried, analyzed, contemplated, but in the end of the day, he came up short, complete understanding was beyond his grasp.

What is he referring to? What did he try to apply wisdom to but was unsuccessful? Most say he is talking about the quintessential Torah statute, the red heifer, whose law is paradoxical. The impure person is purified from its ashes, but the pure person becomes impure. King Solomon tried to understand its mechanics, how and why it worked, but in the end, he concedes, v'hi rechoka mimeni, and it is too distant.

Rav Yosef Shaul Natanson says the word v'hi – "and it" in the verse "and it is too distant" refers to the entire Torah. He understands King Solomon as telling us: After I saw that I could not comprehend the reason for the red heifer, I realize that the reason for everything in the Torah was entirely beyond me.

Someone once challenged the Chazon Ish,

a great Torah sage who died in the 1950s, about the challenge of theodicy, how bad and painful things can exist in the world. He was driven to make sense and understand the suffering. The Chazon Ish showed him a Tosfos, a commentary on the Talmud, and asked him to explain it. The man tried but failed to interpret or understand the Tosfos. The Chazon Ish told him, "If you don't understand a few lines of Tosfos, how do you expect to understand the ways of God which is concealed from all mankind."

In Psalms, the verse says, "How great are your ways, God. A fool doesn't understand them..." Rabbi Meilech Biderman wonders why King David, the author of the Psalms, singles out the fool as not understanding them, when even the wise can't comprehend the ways of God? He explains, what makes someone wise is that they know what they don't know. The fool suffers from overconfidence, thinks he understands and knows everything. The fool thinks he or she has all the answers.

Our greatest scholars didn't hesitate to say "I don't know," causing us to think more, rather than less of them.

We live in a world that makes us feel if we say "I don't know" or "I don't have a strong opinion about that" we are uninformed, weak or unsophisticated. But we come from a tradition that says exactly the opposite. Humility, nuance and admitting we don't know are not signs of weakness, but strength. They don't

display ignorance; they show we are informed enough to know that we can't possibly know absolutely.

The Talmud states, "Teach your tongue to say 'I do not know, lest you become entangled in a web of deceit'" (Brachos, 4a). Our greatest scholars didn't hesitate to say "I don't know," causing us to think more, rather than less of them, and to place greater confidence in the things they did purport to know. Rashi, without whom the Talmud would be a closed book, is famous for the several places in which he writes, "eini yodei'ah, I don't know" regarding the meaning, interpretation, or relevance of a particular verse or statement.

Perhaps this is why we read Ecclesiastes on Sukkot, "the time of our joy". Feeling entitled or capable of understanding everything only sets ourselves up for disappointment, brings about a failure of overconfidence, and leaves us feeling down, incomplete and unfulfilled. Of course, we should pursue understanding, try to gain wisdom, and obtain insight. But we must admit and concede that we can't have the answers to everything and there are things we just can't understand.

Listen to the advice of the wisest of all men: If you want to be happier in your marriage, at work, in your relationship with your children and with God, learn to say, I don't know.

KOHELET

FRIDAY

Hoshana Rabba,

Erev Shmini Atzeres

OCT 9 / תשרי 9

Please see separate flyer for

Hoshana Rabba schedule.

Early Mincha 1:30, 2:00, 2:30, 3:00, 3:30 PM

Candle Lighting 6:06 PM

Mincha 6:14 PM

Bais Chabad 6:14 PM

Shkiya 6:24 PM

Mincha (Bais Chabad) 6:14 PM

Maariv and Hakafos

SHABBOS

Shmini Atzeres

OCT 10 / תשרי 10

Vasikin (neitz 7:03)

6:33 AM

8:00 AM

9:15 AM

10:00 AM

1:45 PM

5:15

6:00 PM

6:22 PM

Maariv and Hakafos 7:00PM-9:30 PM

Light refreshments will be served.

Candle Lighting Not before 7:12pm

SUNDAY

Simchas Torah

OCT 11 / תשרי 11

Please see separate flyer for Simchas

Torah schedule.

הושענא רבה תשפ"א Friday Oct 9

MISHNA TORAH

6:45PM 22 Tent

9:00PM & 11:00PM 18 Tent

MINYAN TEHILLIM

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

YESHIVA BEIN HAZMANIM

Learning throughout the Night 12:00am-6:00am, Refreshments & Breakfast
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Shachris

6:10AM Vasikin/עולמים (Neitz 7:01) 20 ↑

6:25AM Vasikin- Led by Rabbi Coren 18 Tent

6:30 (No Frills) 20 Tent

7:00 22 Tent

7:30 18 Main

8:00 20 Tent

8:30 18 Tent

9:00 22 Tent

9:30 18 Main

10:00 20 Tent

10:30 18 Tent

Daf Yomi

Rabbi Z Heller 6:00am

Rabbi S Stern 7:00am

Early Mincha

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



SIMCHAS TORAH

תשפ"א

Not before 7:12pm

7:00-9:30

- Candle lighting
- Maariv and Hakafos
- Shacharis

6:35AM

Vasikin (Neitz 7:03)

20 ↑

8:00 *With Fast Hakafos*

Early Minyan

18 ↓

9:15

Main Minyan

18 TENT

9:45

Second Minyan

18 MAIN

9:15

Youth Minyan

18 ↑

9:15-11:45

Childrens Program (Ages 3-9)

20 ↓

9:30 and on

Kiddush

20 TENT

10:15

• **Hakafos**

18 TENT

11:30

• Laining *Aliyos for all*

18 MAIN

Kol HaNaarim, Chassanim & Mussaf **12:15pm**

18 TENT

12:45

Mussaf

1:45

Mincha

18 MAIN

6:10PM

Mincha

18 ↓

5:25PM

• Daf Yomi

20 ↑

6:21

Shkia

7:01 / 7:06

MAARIV

Please Note:

↑ Upstairs

↓ Downstairs



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.....

Breakfast 9:15-10am

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Meeting Mr. Cohen

Rebbetzin Ruthie Halberstadt

When I was ten years old, I remember there being a man, Mr. Cohen, who lived in America and started becoming more interested in Judaism. In his progress of learning more about Torah and *mitzvos*, he had gotten a hold of multiple Torah tapes given by my father, Rabbi Akiva Tatz. Deeply influencing and making an impression on him, he arranged that he would learn once a week with my father over the phone from America. For forty-five minutes, he and my father sat down miles away and discussed various Torah topics. Now, Mr. Cohen was a very wealthy and influential individual. One of his charities, in fact, included the State of Israel. As such, whenever he would call, all of us children knew we had to be very quiet. “Abba is on the phone with Mr. Cohen!” we would say.

Sometime after he began studying together with my father, he came to Israel for a business trip. At the time, my family, which included myself and six other siblings, lived in Telz-Stone in a three-bedroom apartment. The plan was for Mr. Cohen to meet the Prime Minister, Binyamin Netanyahu, and afterwards meet my father at our house. That day, I finished school and headed straight home. As I walked through the front door, I was met by the same state our house was commonly in: disorganized. And this time, it was nothing different than usual. Our house was often quite untidy, to say the least. There was nothing dirty or disgusting lying around, but there were always stray toys and housewares on the floor. My mother with her relaxed and easygoing personality would always say, “As long as the kids are happy, it is fine.” “But isn’t his face and clothing full of

a washing machine. As long as the children are happy.” It was not uncommon for me to come home and find my mother comfortably sitting on the couch reading a book and undisturbed by a whole mess surrounding her. Her patience and laidback attitude was remarkable and something which enabled our family to function happily and healthily. Personally, I could not tolerate a disorderly house. Yet, there I was standing in our lounge on the day the distinguished Mr. Cohen was going to walk inside and it was a mess. Mr. Cohen was due to arrive very soon, and there was not enough time for me to significantly turn the house around and make it perfectly presentable. And as could be imagined, I was having a hard time coping. And then there was a knock at the door. My mother, still wearing her apron, opened the door. “Welcome,” she politely said to Mr. Cohen. “Please come inside; my husband will be with you shortly.” Ushering Mr. Cohen into our home, he walked this very dignified character with a leather briefcase. He looked exactly as we had expected. My mother then proceeded to grab a chair from the table and lightly pat it down to remove any dust. Placing the chair in front of Mr. Cohen, he took a seat in the lounge. All I could do was cringe. I could not believe my eyes. Here was this extremely well-to-do gentleman sitting in the middle of our unorganized house on a chair that was just seconds before brushed off from its dust.

Thankfully, this scene didn’t last too long. A couple minutes later, he walked my father. Making his way to the nearby closet to hang up his coat as he normally did, I inched my way behind him and whispered, “Why did you marry her?”

My father paused. Walking over to Mr. Cohen, he said, “If you don’t mind, I will keep you waiting two more minutes. I will be with you shortly.” He then called me over to the room adjacent to the lounge. At this point, I knew I was in for it. I was only ten years old, but I had clearly crossed the line and acted with chutzpah.

As I entered the room and approached my father, he gently said to me, “You know why I married your mother? Because she is the most remarkable woman I have ever met. And I wanted her to be the mother of my children I would bring up. But you know what, Ruthie? I love it when things are neat and clean. So you know how you can help me? Every day before I come home, you can clean the lounge.”

And with that, my father said, “If you can now excuse me, I have to go see Mr. Cohen.”

To this day, I vividly remember this incident. I even have reminded my father of this occasion, sharing with him how deep an impression he made on me. At a moment when he could have harshly reprimanded me, which I certainly deserved, he taught me an invaluable lesson which lasted much longer than being sent to my room or a week of being grounded. Quickly thinking on his feet, he wisely imparted a message with such simplicity and beauty that said it all. If I was so disturbed about the messiness of the home, I would be the one to take care of that chore. Instead of complaining, I could be accomplishing.

That is how you use your words wisely to achieve wonderful results.

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chocolate?” I said. But again, with gentleness and love, she would tell me, “I can wash him and his clothes. There is

GETTING TOUGH

My grandfather worked in a blacksmith shop when he was a boy, and he used to tell me, when I was a little boy myself, how he had toughened himself up so he could stand the rigors of blacksmithing.

One story was how he had developed his arm and shoulders muscles. He said he would stand outside behind the house and, with a 5-pound potato sack in each hand, he would extend his arms straight out to his sides and hold them there as long as he could.

After a while, he tried 10-pound potato sacks, then 50-pound potato sacks. Finally, he got to where he could lift a 100-pound potato sack in each hand and hold his arms straight out for more than a full minute!

Next, he started putting potatoes in the sacks.

GYM EQUIPMENT

I just saw some joker at the gym...

He put a water bottle in the Pringles holder on the treadmill!

VISIT TO THE MUSEUM

Visiting the modern art museum, a lady turned to an attendant standing nearby.

"This," she said, "I suppose, is one of those hideous representations you call modern art?"

JOKES

"No, Madam," replied the attendant. "That one's called a mirror."

HANDY AROUND THE HOUSE.

Susie: My husband is a great handyman. He can repair almost anything.

Jane: My mother always taught me to beware of the man that can fix everything. You'll never get anything new.

THE SADDEST STORY

Bill, Jim, and Scott were at a convention together and were sharing a large suite on the top of a 75-story skyscraper. After a long day of meetings they were shocked to hear that the elevators in their hotel were broken and they would have to climb 75 flights of stairs to get to their room. Bill said to Jim and Scott, let's break the monotony of this unpleasant task by concentrating on something interesting. I'll tell jokes for 25 flights, and Jim can sing songs for 25 flights, and Scott can tell sad stories the rest of the way. At the 26th floor Bill stopped telling jokes and Jim began to sing. At the 51st floor Jim stopped singing and Scott began to tell sad stories. "I will tell my saddest story first," he said. "I left the room key in the car!"

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UFARATZTAH



The RaYYatz* said in the name of his father, the RaSHaB** that people should hold precious the 48 hours of Shmini-Atzeres and Simchah-Torah. Every second of these 48 hours, you can obtain buckets and barrels of treasures, begashmius and beruchnius. This is all drawn via the dancing.

*Admur Yosef Yitzchak

**Admur Shalom Dov Ber



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An Incident with Rav Pam

RABBI REISMAN

Let me tell you an incident that Rav Pam told me happened to him. Rav Pam said that it was Shemini Atzeres and he made Kiddush and accidentally started to say the Beracha of Leishev BaSukkah and as you know even though the Gemara says we in Chutz L'aretz we sit in the Sukkah on Shemini Atzeres, we don't make a Beracha of Leishev BaSukkah.

Rav Pam started the Beracha Baruch Ata Hashem and was unsure how to continue. At the spur of the moment he just finished Lamdaini Chukeycha which is a Posuk. After Yom Tov he mentioned this to me and said I thought that maybe what I did was wrong. You are not allowed to learn between Kiddush and drinking the wine. Baruch Ata Hashem Lamdaini Chukeycha may be a Posuk (Tehillim 119:12) but you are not allowed to learn at that point.

I said one minute. It says in Mishna Berura that if you are Davening Shemoneh Esrei and you forget Yaaleh V'yavo and you say Baruch Ata Hashem at the Chasimas Hab'racha and then you realize that you forgot Yaaleh V'yavo that you should end off (לְפָנֵי הַקָּדוֹשׁ). You are not supposed to learn in middle of Shemoneh Esrei either. To which Rav Pam said as far as I remember there it is different because it is a Shvach, it is a praise and in Shemoneh Esrei you can add any Shvach you want but you are not allowed to add praise after Kiddush before drinking.

Rav Pam said that the Eitza that he should have done is to finish the Beracha Leishev BaSukkah. The Gemara says that we sit in the Sukkah but because of Safeik in the Beracha we don't say a Beracha. However, once I said Boruch Ata Hashem I should have already finished Leishev BaSukkah and that would not have a Din of a Hefsek. Interesting. That was Rav Pam's Eitza.

Someone else in Yeshiva mentioned a different Eitza. He could have said after Boruch Ata Hashem Elokeinu Melech Ha'olam Borei Pri Hagafen. The whole concern was that there was a Hefsek between the Beracha and the drinking, well if there was a Hefsek then you have to make a new Borei Pri Hagafen so maybe end with Borei Pri Hagafen. It was already after the story so I don't know what Rav Pam would hold if it came up again in the future but it is a nice Shaila for the Shemini Atzeres table.

I do want to mention to you once again, the first Laining of Sukkos we Lained about Pesach, then Shavuos, then Rosh Hashana, then Yom Kippur, then Sukkos. That is the order. This is because Sukkos has two faces to it. It is the end of the Sholosh Regalim in the calendar year and it is the end of the Yomim Noraim, There are two faces to Sukkos. That is maybe why Sukkos has two Mitzvos. Most Yomim Tovim have one. It has the Sukka which has to do with eating and has a Hekeish to Pesach with Tes Vav - Tes Vav. It has to do with the Chag. There is also the Mitzvah of Arba Minim which is like the Yomim Noraim. We say about the Arba Minim that they are to protect us from bad weather in the coming year. There are two aspects.

Hoshana Rabbah is the end of Yomim Noraim. Make the Hoshana Rabbah about to come upon us meaningful. Stay in the Beis Medrash late tonight. People have a Minhag to stay up all night Hoshana Rabbah. In Europe that was the Minhag. In most neighborhoods there are some young men who stay up if not the whole night most of the night. Daven Vasikin tomorrow for a good year. Shemoneh Esrei is about 7. A Vasikin Minyan probably starts 6:30. Hoshana Rabbah a day of such awesome Kedusha and meaning. Do something extra, something special. It is the Sof Yomim Noraim. It is the end of the Yomim Noraim. It is a day to get a good final Kvittel from the Ribbono Shel Olam.

Wishing everybody a meaningful Yom Tov, a meaningful Hoshana Rabbah and Simchas Torah. Dance with the Torah and with a joy and a new dedication to Limud Hatorah. A Gut Yom Tov, a Gut Shabbos, a Gut Kvittel to one and all!

The Lost Torah Scroll

by Rabbi Binyomin Pruzansky

The little kids quickly formed a train, each with his hands on the shoulders of the boy in front of him. They lurched into motion, running madly around the periphery of the shul as throngs of people danced in concentric rings around the bima. Some carried Torah scrolls, adorned in silver crowns and velvet finery. Others carried their small children on their shoulders. As one song ended, another one caught on, and no one wanted to stop.

Observing the action was a girl name Rachel, one of a group of teenage girls who were guests at the home of Rabbi Benzion Klatzko. Dressed in her fashionable best, she watched the frenetic scene with glee; this was an experience unlike any she had encountered thus far in Judaism. To Rachel, the spirit of the night was an injection of life itself, a salve for her ailing soul.

All at once, Rachel's snapped into sharp focus. Their host, Rabbi Klatzko, stood up on a chair in front of the bima, clutching a miniature Torah scroll in his hands. He had a story to tell, and the men, women and children packed into the shul were eager to hear it. Rachel strained to hear every word of the tale, for she knew that it would speak to her.

"Every week, in my home, I have the privilege of hosting about 30 to 40 people for Shabbos meals. Most of them are college students who are Jewish but have never had the chance to experience a Shabbos. They come from all kinds of backgrounds and all kinds of places across the country, and they join together at my home and get a taste of what Shabbos is about.

"The only thing is, many of them are uncomfortable about going to a traditional shul. They'd rather stay at my house and wait until I come home. The drawback to that is that they never have the chance to see the beauty of a real Shabbos davening. So I decided that the best thing to do would be to buy my own Torah scroll and ark for my living room. That way, I could have the davening at home, and they could take part in it and still feel comfortable. Plus, it would give many of

them a chance for an aliyah, some who haven't had one since their bar mitzvah. And there are those that didn't even have a bar mitzvah and have never been called up to the Torah in their lives.

"The question was, how would I ever find a kosher Torah scroll at a decent price? And an ark would also be a big investment. So it seemed that, short of a miracle, my idea would be impossible to pull off. However, G-d doesn't just perform miracles for you. You have to do your part and hope that He will take care of the rest.

"So I opened up the papers and looked around to see if anyone had a Torah scroll for sale. And believe it or not, someone did. I immediately called the number and on the other end of the phone was an elderly man who said he had a very small Torah scroll that he was selling. It was 11 inches tall.

The Torah scroll had been sitting in his closet unused for 50 years.

"I asked him where he got it, and he told me that his father had been a rabbi of a shul in the Catskills which eventually died out. They auctioned everything off, and the Torah scroll was the only thing they kept. It had been sitting in his closet unused for 50 years, and now he felt it was time to sell that as well.

"Although he wanted quite a bit of money for it and the price was a bit steep for me, I told him that I would like to take a look at it. He agreed to come to my home to show me the Torah.

"A few days later Mr. Foreman came. He showed me a beautiful Torah scroll -- over 200 years old but in perfect condition. He asked me why I needed it, and I explained about my Shabbos guests and my idea to enable them to daven at my home, where they would be comfortable.

"He stared at me for a moment seeming very moved by the idea that this Torah would help people come closer to Judaism. All of a sudden, he started crying -- I mean really crying with tears streaming down his face. I was trying to get him to talk, but he literally couldn't get any words out. Finally, he explained. He had drifted away from Judaism and married a Buddhist woman. This Torah scroll was his only connection, and at this point, he felt so cut off that he thought

he might as well sell it. But when he found out that this Torah would help reconnect people to Judaism, he wanted to give it to me as a gift. In this way, he felt he would perhaps have the merit to be re-connected too and find his way home at last.

"I didn't know what to say, but I certainly appreciated his incredible gift. I realized that this was a Torah that had been basically homeless for the past 50 years. There was no one to read it, hold it or keep it properly, and now G-d gave the Torah a home, and would hopefully bring this lonely Jew back in the near future as well.

"Now, what about an ark? That's a story of its own. I found an online ad for an old Jewish artifact, a Jewish chest. The sellers weren't Jewish, but they had bought it from a priest who told them it was of Jewish origin.

"When I opened the online pictures of the chest, I saw before me what seemed to be a beautifully crafted ark. It was small, so it wouldn't be able to hold a regular sized Torah, but would be perfect for the Torah we had. But when I viewed a picture of the top of the ark, I almost fainted. There was a large cross attached to it. All of a sudden, I was not at all sure that this was an item of Jewish origin.

Suddenly I noticed a small plaque at the bottom of it. I asked the sellers to send me a photo of the plaque which appeared to have Hebrew writing on it. They sent me a picture where there was a clear inscription in Hebrew that said "Behold, the guardian of Israel neither sleeps nor slumbers Psalms 121), which proved that the item must be Jewish. The cross upon closer examination, they said, was a separate piece that had been attached. I realized that the priest who bought this ark must have made that addition. I was deeply moved, and was certain that the hand of G-d was clearly guiding me.

"I bought the ark and had it delivered to my home. The cross was removed and I marveled at the verse that was inscribed. I have never seen this particular verse inscribed on an ark before. And I realized that there was a message here. It was as if G-d were saying that although this ark was lost for many years, He would never forget about it. He didn't rest until it finally was brought home to Jewish hands.

"My dear friends, look at what we have here. A Torah that was neglected for so many years was finally given a home in an ark that had been used by a priest. Yet the message was clear that G-d would never give up on them. He had not forgotten about this lost ark and Torah scroll, and finally the two of them were brought together and can now be used to bring young men and woman back to their Father in Heaven as well.

"This Torah has not been danced with for over 50 years, and now we have the chance to welcome it home. Let's give it the welcome it deserves."

As if on cue, the entire shul erupted in singing and dancing. The tiny Torah scroll was in the center of it all, soaking up the overflowing love and honor it had been missing for decades. It was no longer locked away, unused and untouched on this holiday meant for rejoicing. It was where it belonged, in the center of it all

Later that night, Rabbi Klatzko brought the Torah home and secured it inside the ark in his living room. To Rachel, it was not just the sense of tranquility and warmth that Rachel relished. It was the awesome, indescribable feeling of this unique Torah scroll.

The meal ended late, and at last, the contented but exhausted group headed to their rooms for a night's sleep. Rachel, lay in bed, eyes wide open, with the sound of her heart beating in her ears. She waited a long time, perhaps an hour or more, until she was certain that no one in the house remained awake. She slipped out of bed and tip-toed into the living room. There stood the ark, as if it had been waiting for her.

There, she spoke her heart to G-d, praying that the sweetness of this home would be hers, in her own life, some day. These were the first prayers her lips had uttered for many years. The bitterness of her own family home – the constant fighting, the blame and anger, the storm clouds that threatened to blow through the front door at any moment – had acted like a razor-sharp wire-cutter, severing her connection to G-d. Here at the Klatzko's home, she could feel the connection being mended; the power was sputtering back into her being, and once again beginning to flow.

Recalling the Torah scrolls exile, she thought of herself. "My dear, holy Torah scroll, you know what it's like to be neglected. You know how it feels to live with people who don't see the beauty in you and don't understand what you are worth. I've lived that way my whole life, but you've lived like that so much longer. Fifty whole years you stood there and no one kissed you or carried you or looked inside you to see what was there. But you've given me hope, because even after 50 years, look what happened! Look what a night you just had! Everyone hugged you and kissed you. Everyone wanted to dance with you. You were the star of the show. The Almighty doesn't sleep. He keeps watch over His people, and He's keeping watch over me.

"Please, G-d, I'm begging you, may I be like this Torah scroll. I know there is still holiness in me. Please let me hold onto it, just like this Torah did. And when the time is right, bring me a husband who will honor me and love me the way a wife should be honored. Let me have a home that's happy, and holy, and full of children and guests and kindness, just like this home. Please, G-d, find me, too, and bring me home."

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Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

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845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952



RABBI NACHUM SCHEINER

ROSH KOLLEL

RECITING THE BROCHA AFTER SHAKING THE DALED MINIM

Even if one already finished shaking the daled minim, some opine that one can it is still possible recite the brocha. This is quoted by the Mishna Berura, in the Shaar Hatziun, in the name of the Gra, based on the Gemara in Pesachim.

The Gemara discusses the text of the brocha that one should use when performing a mitzvah. Sometimes we preface the wording with “al” (e.g., al hamilah) and sometimes “I” (e.g., I’hafrish chalah). The Gemara says that the rule of thumb is that a mitzvah that one does himself should be prefaced with “I” and a mitzvah that one does not do himself should be prefaced with “al.” The Gemara then asks: according to that understanding, since taking the daled minim is performed by the person himself, why do we say “al netilas lulav”? The Gemara answers that daled minim is different because the text of “I” is not appropriate. The text of “I” has the connotation that one is about to perform that action and in regards to the mitzvah of daled minim, one has already done the mitzvah, from the moment he picked them up.

We see from this Gemara that the time for the recital of the brocha on the daled minim is after the performance of the mitzvah. The reason for that is since the brocha must be recited after one has them in his hand as explained previously, we are left with no choice but to recite the brocha after the fulfillment of the mitzvah. However, the Bikurei Yaakov and others rule that if one has already finished performing the entire mitzvah, the brocha can no longer be recited. The Shaar Hatziun also writes this in the name of the Pri Megadim.

RECITAL OF THE SHE’HECH’YANU

Until now we have been discussing the brocha recited for a mitzvah, which should be recited before the fulfillment of the mitzvah. What about the brocha of She’hech’yanu – when is the proper time to recite that brocha? The brocha of She’hech’yanu is not a brocha on the mitzvah per se, but it is rather a brocha of thanks to Hashem for the opportunity to fulfill this mitzvah, which comes from time to time and may not follow the same rules and regulations as reciting the brocha on the mitzvah.

Let us take for an example the common practice of holding the esrog upside down during the brocha. When should one turn over the esrog, before reciting the She’hech’yanu or after?

From the text of the Shulchan Aruch it would seem clear that both brochos are recited and then one should turn over the esrog, just as we see in

regards to all other mitzvos, such as blowing the shofar and lighting the Chanuka menorah, where the brocha of She’hech’yanu is also recited prior to the performance of the mitzvah.

The sefer Chaim V’Shalom (Siman 306), quotes the Bikurei Yaakov (654:2), who mentions that there are some machzorim based on the Sidur Yaavetz, who seems to hold that one should turn the esrog upright before reciting the She’hech’yanu. However, the sefer Chaim V’Shalom points out that this is big mistake and the brocha of She’hech’yanu must also be recited prior to the performance of the mitzvah. this should be no different than all other mitzvos, where the brocha of She’hech’yanu is also recited prior to the performance of the mitzvah.

CONCLUSION

In conclusion, there is a halachic quandary as to the best time to recite the brocha of “al netilas lulav,” with many different suggestions. But, some say that even if one did not recite the brocha on the daled minim, it is still possible to recite the brocha afterwards. Additionally, most poskim assert that the She’hech’yanu is also recited prior to the performance of the mitzvah.

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

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

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7:00-8:00am
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Shacharis
6:15 & 8:00am

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Will be available:
From Thursday Morning

In the Sukkah behind 18 Main Bais Medrash

Night Kolloel

COMMUNITY KOLLEL NEWS

YESHIVAS BEIN HAZMANIM

The YBH is already in full swing, with our 19th season of Yeshivas Bein Hazmanim at 18 Forshay. The learning takes place from 10:00am-1:00pm, with breakfast and lunch served, as well as Matan Schara B'tzida and many guest speakers.

The esteemed Rabbi Simcha Bunim Berger has really brought the YBH to a new level. Besides the chabura that he gives, he is also acting as a Sho'el U'meishiv, fielding questions on all topics, throughout the morning. Rabbi Berger is well known for the various shiurim he gives at Ohr Chaim, including the Daf Yomi Shiur, the Thursday night Zera Shimshon Shiur, as well as the Monday night in depth shiur on Tefillah.

Here are some of the speakers we had so far:

TUESDAY, SEPT. 29 -- RABBI ZEV SMITH, Magid Shiur Irgun Shiurei Torah. Topic: "Halachos for Someone who Doesn't Have a Sukah." He discussed the different shitos about Chol Hamoed trip, if and such a trip exempts one from eating in a sukah.

WED. SEPT. 30 -- RABBI SHMUEL ABA OLSHIN, Rosh Yeshiva Gedola Eitz Chaim of Hillside. Topic: "Bal Tosif in the Daled Minim." His in depth analytical shiur covered many points in this broad topic.

THURSDAY, OCT. 1 -- RABBI YITZCHOK ABA LICHTENSTEIN, Rosh Yeshiva Torah Vadaas. Topic: "Mitzvah of Yeshivas Sukah on the First Two Nights."

Depending on when you read this BET, this shiur may have already taken place:

THURSDAY OF CHOL HAMOED, OCT 8 -- RABBI DANIEL COREN, Maggid Shiur Bais Medrash Ohr Chaim. Topic: "Shmini Atzeres and Simchas Torah B'halachah Uv'agadah"

WE WILL BE HAVING A YBH ON HOSHANA RABA

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

Tuesday, Oct. 13 – Rabbi Yosef Viener, Rav

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

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

KOLLEL NEWS

As the winter begins, the Kolloel Boker will be continuing Meseches Brochos a blatt a week, and the Night Kolloel will be covering yet another portion of Yoreh De'ah, hilchos bishul akum and pas akum. As in the past, we will b'ezras Hashem, have experts and professionals with featured shiurim on these fundamental topics. Now is the time to join one of our many learning programs and keep the momentum going! Come join the Ohr Chaim family, and the many who start off their day or end their day with some exciting and invigorating Torah learning.

DAF YOMI

Here is a list of our daf shiurim! Don't miss out these golden opportunities!

5:40-6:15AM (IVRIT) -- RABBI USHER BENEDICT, 20 UPSTAIRS

6:00-6:55AM -- RABBI ZALMAN HELLER, 18 UPSTAIRS -- OFFICE

7:00-8:00AM -- RABBI YOSSI CHESIR, 20 DOWNSTAIRS

8:00-8:55AM (YIDDISH) -- RABBI YITZCHOK Y. KLEIN, 18 MAIN FLOOR BACK ROOM

8:20-9:00PM (ON THURSDAY AT 9PM) -- RABBI SIMCHA BUNIM BERGER, 20 UPSTAIRS

8:45-9:45PM -- RABBI YANKY MODEL, 20 DOWNSTAIRS

AMUD YOMI SHIURIM

Ohr Chaim also has two shiurim, following the Oraysa/ Amud Yomi, which is currently learning Meseches Shabbos.

Rabbi Zalman Heller Sunday thru Thursday at 9:00pm, in Yiddish, 22 Back Tent.

Rabbi Yehoshua Weber, Founder Ohr Tzvi, Rabbi Emertus, Clanton Park Synagogue Sunday thru Thursday from 9:00-9:45PM, 20 upstairs.

Come join this wonderful program, which covers an amud each day for 5 days a week, with a review each day of the previous amud, as well as over the weekend. Join many thousands around the world, who are learning through Shas at a slower pace!

Rabbi Yehoshua Weber also gives a weekly Chumash Shiur every Thursday night, 9:00-9:45pm. Location: 20 Upstairs.

MISHNA YOMIS

The Mishna Yomis shiur takes place from every night – 8:45-9:00 PM, 18 Forshay – Upstairs. Grab the opportunity to learn several Mishnayos daily – with a magid shiur par excellence – which will enable you to finish the entire Seder Taharos in approximately a year! If you would like more info please call (845)323-6601 or Email kaliksteinr@gmail.com. There is also a daily Mishna Shiur in English, online: Dafyomi.co.il/mishnah

Wishing you a Wonderful Shabbos and a Chag Sameach,

RABBI NACHUM SCHEINER

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בס"ד

~Night Kollel~

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Sun - Thurs

MISHNA YOMIS

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Sun - Thurs

ZERA SHIMSHON

8:15-9:00pm

Thursday

CHUMASH SHIUR

8:45-9:45pm

Thursday

MAHARAL ON THE PARSHA

9:45-10:15pm

Thursday

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner | 845.372.6618 | RabbiScheiner@18forshay.com

Kollel Boker

SUNDAY MORNING
Halacha Chabura

Night Kollel

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