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The
Second Day
of
Rosh Hashanah
has been
sponsored

לעלוי נשמות

רחל בת רפאל חיים צבי
ברכה בת ר' שמואל

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ערב ראש השנה תשפ"ב

Motzai Shabbos, Sept 24th

Select Tent ב	10:00pm	11:00	12:00	1:00
Tent א	10:00	11:00	12:00	1:00

Sunday, Sept 25th

4:30 Visikin	20 Upstairs
4:45 Sefardi Minyan	18 Main
5:15	Tent א
5:30	Tent ג Right side
6:00	Tent ד
6:15	אהל ראובן
6:30	אהל שושנה
6:45	Tent ג Right side
7:00	אהל שושנה
7:15 Rabbi Scheiner will be davening for the Amud	20 Upstairs
7:30	20 Porch
7:45	אהל ראובן
8:00	אהל שושנה
8:15	Tent ג Front
8:30	Tent ג Right side
8:45	20 Upstairs
9:00	20 Porch
9:15	אהל ראובן
9:30	אהל שושנה
9:45	Tent ג Front
10:00	Tent ג Right side
10:15	20 Upstairs

עלות 5:25

חצות 12:48

Select - Tent ג Left

6:00am

7:00

8:00

9:00

Shacharis

**Minyanim that
are in Tent ג
are moved to
18 Main**

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ראש השנה תשפ"ג SCHEDULE



SUNDAY Erev Rosh Hashana

כ"ט אלול / SEP 25

Slichos

see separate flyer

Early Mincha

1:18, 2:00, 2:30, 3:00 3:30 PM

Candle Lighting

6:30 pm

Mincha

6:40 PM

CHABAD

6:40 PM

Shkiya

6:48 PM

Maariv

Follows Mincha

MONDAY

1st Day Rosh Hashana

א' תשרי / SEP 26

Shacharis Vasikin (neitz 6:47:48) 5:50 AM **TENT** א

SHOFER (not before) 8:00 AM

FOLLOWED BY DAF YOMI SHIUR

Shachris Brochas 8:45 Hudu 9:00 AM **TENT** א

SHOFER (not before) 11:20 AM

Shachris 10:00 AM **20 UPSTAIRS**

SHOFER 12:15 PM **20** ש

Early Mincha (Mincha Gedola) 1:18 PM

SHOFER FOR WOMEN 5:15 PM **18 MAIN**

Mincha followed by Daf Yomi 5:30 PM

TASHLICH

Mincha 6:00 PM **20 UPSTAIRS**

Mincha 6:15 PM

Shkiya 6:46 PM

Maariv Follows Mincha

Candle Lighting (not before) 7:36 PM

הרחמן הוא יחדש עלינו שנה טובה ומתוקה

TUESDAY

2nd Day Rosh Hashana

ב' תשרי / SEP 27

Shachris Vasikin (Neitz 6:48:48) 5:50 AM

SHOFER (not before) 8:00 AM

FOLLOWED BY DAF YOMI SHIUR

Shachris 9:00 AM **TENT** א

SHOFER (not before) 11:20 AM

Shachris 10:00 AM **20** ש

SHOFER 12:15 PM **20** ש

Early Mincha (Mincha Gedola) 1:18 PM

SHOFER FOR WOMEN 5:15 PM **18 MAIN**

Mincha followed by Daf Yomi 5:30 PM

Mincha 6:00 PM **20** ש

Mincha 6:15 PM

Shkiya 6:45 PM

Maariv 7:35 PM

WEDNESDAY

September 28th

From: **2:00** PM

Till: **7:00** PM

\$11

SUNDAY

October 2

From: **1:30** PM

Till: **7:00** PM

\$11

MONDAY

October 3rd

From: **3:00** PM

Till: **9:30** PM

\$14

MONDAY NIGHT

with shochat

From: **10:30** PM

Till: **12:00** AM

\$22

TUESDAY

October 4th

with shochat

From: **6:00** AM

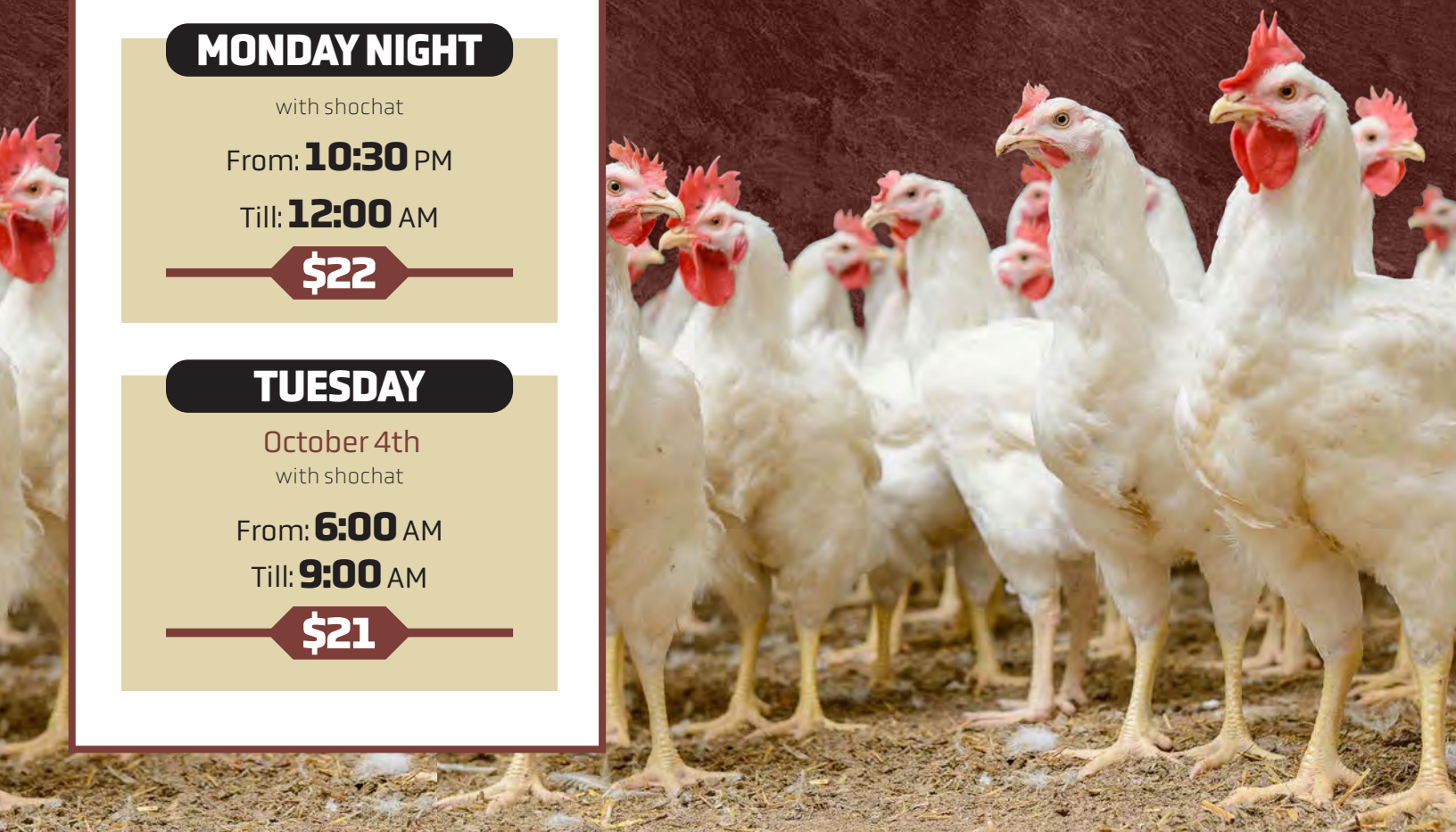
Till: **9:00** AM

\$21

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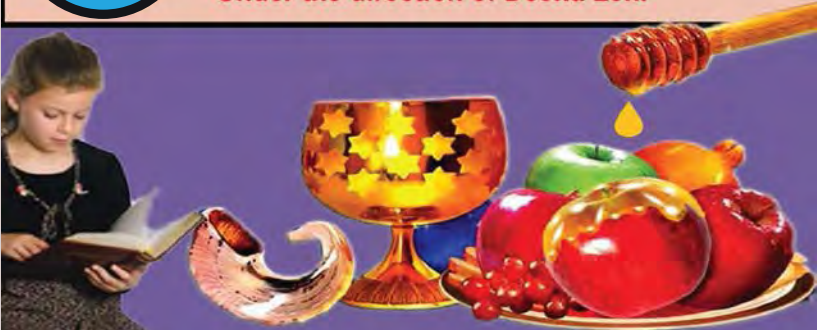
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זמנים לתקיעת שופר

Shofer will be Blown

8:00am not before

Tent ב

11:20 not before

Tent א

12:15pm not before

20 Upstairs

5:15 Before Mincha

18 Main

Wishing the Kehilla a



בס"ד



התעוררות לימים נוראים

Rabbi Daniel Glatstein^{shlita}

Rav Tiferes Mordechai Cedarhurst NY

"Insight & Inspiration to
Maximize Rosh Hoshana"

Thursday Night

September 22

כ"ו אלול תשפ"ב

18 Forshay Main Bais Medrash

9:00PM



BET PARASHOT NETZAVIM HAFTARAH

This week's Haftorah is the last of the seven that give nechuma to the nation. The Navi writes that the greatest consolation is the fact that Hashem himself will return to us. Now that every other dimension of redemption is in place, the time has finally arrived for Hashem to rest His Divine Presence amongst His people. Eretz Yisroel has been revived, Jerusalem has been rebuilt, the exiles have returned en masse, but the ultimate objective has yet to be seen. In response to this, the prophet Yeshaya quotes the Jewish people saying, "I will be gladdened by Hashem, My soul will rejoice over My G-d." (61,10) Chazal in Yalkut Shimoni (505) view the Jewish people's response to be specifically related to the return of Hashem to Jerusalem. The Jewish people respond to all the magnificent prophecies of their glorious future and proclaim that their true source of happiness is but one, the return of Hashem to His beloved people. They sorely long for the privilege of sensing the presence of Hashem amongst them and feeling the closeness and love He has for His people. They resolve that they will be gladdened and happy only through His return to them.

The Rambam in his commentary to the Mishna Shanhedrin speaks about the various groups of people that believe in the ultimate reward that comes to one when they accomplish the Mitzvot of Hashem.

The first group thinks that the reward is Gan Eden where we enjoy every type of pleasure there is. A place where we eat and drink without any effort and we live in the most magnificent homes, we

sleep in the most comfortable beds with silk covers and tapestry. A place surrounded with rivers of flowing wine and all kinds of pleasures at hand. Gehenim with all kinds of pain and suffering is the opposite of this potential good.

The second group thinks the great reward is the days of Masiach. Then we will all live like angels with eternal lives, and we will dominate the world. The land will give forth woven clothing and baked bread, and all kinds of instant pleasures. The worst thing is to not be included as part of those days, therefore we should all do Mitzvot to take part of those days.

The third group thinks the greatest reward is the resurrection of the dead, when we will be reunited with all our loved ones from the past. The worst thing is not being in those days and missing that opportunity.

The fourth group thinks that the pleasures are here and now. If we do the Mitzvot then we will obtain all the goodness in this world. If we don't, we live miserable lives.

The fifth group thinks it's the combination of all of the above as one.

The Rambam explains that these beliefs are all NOT TRUE! Rambam gives a parable of a young child who receives a candy as incentive to study. As he gets older it's a toy and then a bike. Later it becomes a car or a good Shidduch opportunity, a job and a reputation of being a smart man etc. However, the real pleasure a person receives from studying is that they have obtained knowledge and becomes a person that is complete.

The same is with doing the Mitzvot and studying Torah. The greatest pleasure and reward is having

that close relationship with Hashem. When you are part of Hashem's world all of the other pleasures are futile, even the lofty ones where we become angelic. The resurrection and mashiach too, are all simplistic in comparison.

Once upon a time there was a king that had a very rebellious son and he sent him out into exile in a faraway land. Over time he became a farmer like everyone else and he had a dream if he can only have a gazebo on his field so he can rest from the sun once in a while. One day the king missed his son so much that he traveled to the far away land to see how he was doing. Before the king arrived there was an announcement in all the villages that he was coming and it's an opportune time to go and ask the king for a gift. The king was thinking that his son would request to return home and he would embrace him and take him home. Finally the day came and the king met his son the farmer and the king asked him, "what I can grant you sir?" The son replied all I want is a small hut in the field so I can cool off from the hot sun.

Mashiach, Techiyat Hamaytim and living eternal are good but there is nothing like going home to Hashem and being his son again. We should all just yearn to be embraced by Hashem and live with Him as one; that is the greatest and best pleasure.

We yearn every day for mashiach but it is not simply for the reason of ending the suffering of this life. Rather it is a means to get closer to Hashem. The Techiya and angelic life is not simply to see our loved ones and live eternally, rather to be eternally connected to Hashem.

Shana Tova to all my dear friends



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbaei

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:19, 2:00, 2:30, 3:00, 3:30, 4:00

Please see daily selichos start times on separate schedule
Rosh Hashana Zmanim on separate schedule

SHABBOS ZMANIM

CANDLE LIGHTING	6:33PM
MINCHA ^{18 TENT}	6:43PM
MINCHA ^{BAIS CHABAD}	6:43PM
SHKIYA	6:51PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	6:06AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR 5 & 6	
MINCHA SHALOSH SEUDOS	6:30PM
SHKIYA	6:49PM
MARRIV	7:29PM ^{18 TENT} , 7:34PM

WEEKDAY ZMANIM

SHACHRIS			
20 MINUTES BEFORE NEITZ 30 ON YOM TOV			
S 6:27	W 6:29	T 6:30	F 6:31
MINCHA & MARIV			
12 MINUTES BEFORE PLAG			
	W 5:16	T 5:15	
MINCHA & MARIV			
12 MINUTES BEFORE SHKIA			
	W 6:31	T 6:29	

SEPTEMBER 25- SEPTEMBER 30

NEITZ IS 6:46 - 6:51
PELAG IS 5:33 - 5:27
SHKIA IS 6:48 - 6:41
MAGEN AVRAHAM
9:11 AM - 9:13
GRA- BAAL HATANYA
9:47 AM - 9:49

Summer
2022

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קיץ
תשפ"ב

SHACHARIS MINYANIM

כותרות	20 Forshay ↑	Birchos 30 min/needs 20 min before Neitz
כותרות	18 Main ^{Sefardi} Minyan with Birchas Kohanim	
6:15AM	Tent א	
6:30	Tent ב	
6:45	Tent ג	
7:00	Tent ד	
7:15	Tent ה	
7:30	Tent ו	
7:45	Tent ז	
8:00	Tent ח	
8:15	Tent ט	
8:30	Tent י	
8:45	Tent יא	
9:00	Tent יב	
9:15	Tent יג	
9:30	Tent יד	
9:45	Tent טו	
10:00	Tent טז	
10:15	Tent טז	
10:30	Tent טז	
10:45	Tent טז	
11:00	Tent טז	
11:15	Tent טז	
11:30	Tent טז	
11:45	Tent טז	
12:00PM	Tent טז	

Tent א - 18 Tent
Tent ב - 20 Tent
Tent ג - 22 Tent
Tent ד - New Tent

FOR MORE INFO: CALL: 845-587-3462
www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 5:15 PLAG 5:35



PARSHAS NITZAVIM AND ROSH HASHANA

The Zohar Hakadosh explains that when we read in the beginning of the Parsha אתם נצבים היום כולכם --You are all standing here today -- the word today is a reference to Rosh Hashana. Rashi explains that the beginning of the Parsha is connected to the previous Parsha because we desperately needed chizuk. After hearing 98 curses detailing what the Jewish people could experience should they not follow Hashem's will, Moshe exclaims "You are standing here today." According to Rashi, Moshe is implying that these curses tell us that Hashem will always "have our back" and therefore there is no need to become so disheartened. Rashi's words are somewhat perplexing. Obviously Hashem knows what is best for us and what we can successfully handle. And Moshe understood this as well. If so, what does Moshe Rabbeinu mean here? Is Rashi implying that Moshe is trying to make light of Hashem's words?

The Mefarshim explain that if we look carefully at Rashi's commentary we will find a special message. The message is about the challenges and difficulties Hashem sends our way and the punishments that await us for our sins. אתם נצבים היום means more than just "You are still standing after all the punishments" but rather the we have become fortified through the punishments and challenges we endure.

The Toldos Yakov Yosef brings an amazing insight regarding the words we say in Vidui אשמונו. The simple implication of this plural expression is that we as a nation, including our forefathers, have sinned. We can certainly question this interpretation since in a way it mitigates the sense of responsibility for our personal mistakes. The Toldos gives a different explanation. He says that the word אשמונו is including Hashem. Of course, we're not blaming Hashem for our mistakes. However, we are expressing our awareness that every mistake we make and the challenges and punishments that come with these mishaps are part of a greater plan—the need for for us to grow closer to Hashem. In a way, the Yetzer Hara which is also a creation of Hashem is here to guide us on what needs improvement. [The word yisurim is also mistranslated into punishment when really it means directions.]

I mentioned in our middos corner the kingly trait of סבלנות - tolerance. When we are tested with our patience we are being given an opportunity to become somewhat royal. (See maseches Gittin 62.) The real kings today are the rabbis because they focus on developing more tolerance and Derech

Eretz. This is a goal we should work to achieve no matter where we are holding in our own personal ladder of growth.

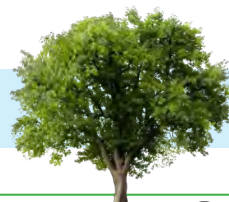
Last Shabbas I had a special zechus to join Rav Neventzal Shlita and his Rebbetzin for Friday night meal. One of the inspiring ideas that the Rebetzin shared was the lessons we can take from Queen Elizabeth and her 10-day mourning journey. The Rebbetzin who herself is a British subject pointed out how powerful the timing of the death of the queen is on the Jewish people as we await the moment we can crown Hashem once again. Since the passing of the Queen the news medias have focused solely on the Monarchy. Nothing else seems to matter besides offering last respects to the Queen. This is a wonderful message for us. In only a few days, Hashem will be crowned and He will decide everything that will happen this coming year. We too should be occupied with nothing else other than davening, learning and working on our middos especially the middah of סבלנות which, as we explained is a noble trait that elevates us above everyone else.

It's quite challenging when things don't go the way we expect and it can happen to the best of us. When I arrived in Israel this past trip I had a similar challenge. For some reason my Israeli passport wasn't scanning properly. I was directed to a different line and the lady behind the window seemed to think everything was ok. However, when I tried the revolving metal gate it did not let me pass through. I then tried passing through a special line used by those who were having similar technical problems but was stopped by a lady who claimed I was just trying to cut the line. Truth will be told, I lost it. I was ready to give her a long mussar shmooze about suspecting others but I saw that nothing would work with her. She wasn't interested in my rabbinical wisdom but focused on doing what she perceived was her job to really test my patience. It all worked out of course but it cost me because I failed the opportunity that Hashem had sent me.

With true trust in Hashem I would have remembered the laws of Bitachon --that there is no human being that can decide what will happen next.

Let's hope that we can rise to the occasion and really take advantage of the opportunities to become majestic people.

Good Shabbas



MIDDOS TREE

BY RABBI COREN

Israel is by far the most precious place in the world for a Jew to spend time. As with all precious things, the better they are the more they cost. This is especially true when applied to spiritual accomplishments, as the Yetzer Hara will fight much harder to prevent you from acquiring greater spiritual levels.

One of the greatest middos one can acquire is the middah of סבלנות, which can be translated as "tolerance". As we will expand in our longer article, סבלנות is the path to real kingship. The greater control and tolerance a person develops the more kingly he is. One of Hashem's middos is ארך אפים, loosely translated as patience. This is a wonderful middah that we are commanded to emulate. Challenges usually come when you least expect them. You can arrive in the holy land, excited for a great spiritual experience, and suddenly be faced with many minor situations that can easily anger you. It can be the long wait for your luggage that may lead you to start thinking that someone must have "arranged" for it to come out last. Or it can be the passport control agent giving you a hard time. Don't let these situations make you lose it! Remembering to use tolerance/patience in these situations develops our ability to rule over our Yetzer Hara. In a few days, we will be crowning Hashem as the king on Rosh Hashana and the best way to do so is to acquire this middah of kingship for ourselves, allowing us to make Hashem the ultimate king.

Good Shabbas

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Marah D'asra

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Uri Follman
Manager

845 587 3462 | manager@18forshay.com



Rabbi Reisman

AN EREV ROSH HASHANA DRASHA FROM RAV YISRAEL SALANTER

I would like to share with you an Erev Rosh Hashana Drasha from Rav Yisrael Salanter. In the back of the Sefer Kehillas Yitzchok there is a section called Erev Rosh Hashana and in it he brings a number of Erev Rosh Hashana Drashos that he had heard. Apparently it was the Derech in Vilna to have Drashos on Erev Rosh Hashana and he brings a number of such Drashos. In one of them, he brings the following from Rav Yisrael Salanter.

It says in Maiseh Rav of the GRA, that the GRA said that a person is not supposed to cry on Rosh Hashana. In Nechemiah 8:9 it says (אֶל-תִּבְכוּ, 8:10). (וְאַל-תֵּעָצְבוּ). Don't cry and don't be sad and the GRA understands that a person is not supposed to be sad on Rosh Hashana. On the other hand, the B'air Heiteiv in Siman Taf Kuf Pei Daled S'if Kotton Gimmel quoting the Arizal, says that the Arizal wept on Rosh Hashana. Not only that, he said if you don't cry, your Neshama is not good, your Neshama is not proper.

Rav Yisrael Salanter is coming to offer some type of Peshara between these two Hanhagos, the Hanhaga of not crying and the Hanhaga of yes crying. The Yesod of Rav Yisrael Salanter is that it depends on the person. But it is not what you are thinking. Listen to what Rav Yisrael Salanter says.

Some people have a nature that they cry very easily, they weep easily, their tears are close to their eyes. Their emotions are strong. Some people find it difficult to cry. Zagt Rav Yisrael, the one who cries easily, his Avoda on Rosh Hashana is Al Tivku because we Ta'ke find in the Posuk the GRA is quoting in Nechemia, (כְּשֶׁמָעָם, כִּי בּוֹכִים כָּל-הָעָם, אֶת-דָּבָר הַזֶּה) it says everyone was crying. Nechemia tells them (לֹא אָכְלוּ מִשְׁמָנִים וְשָׁתוּ מִמְּתִיקִים), (וְשָׁלְחוּ מִנּוֹת לֵאמֹר לֹא--כִּי-קָדוֹשׁ הַיּוֹם, לֵאדָּרְנוֹ). So someone who finds it easy to weep, his Avoda is not to cry, to celebrate the Yom Tov properly. Someone who finds it hard to cry, he should try to be M'oreir tears on Rosh Hashana. On Rosh Hashana the Gemara says in 26b (4 lines from the bottom) (בְּר"ה כְּמָה דְכִיף אֵינִישׁ דַּעְתָּיה טַפִּי מַעְלִי) that someone who bends himself is better. There is another Man D'omar who says (בְּרַשָּׁה הַשְּׁנָה כְּמָה) (דִּפְשִׁיט אֵינִישׁ דַּעְתָּיה טַפִּי מַעְלִי).

Zagt Rav Yisrael Salanter it depends on the person. How worthy these words are for the one who started the Mussar movement. Tenu'as HaMussar is to be in control of your emotions and to use your emotions in serving Hashem.

Zagt Rav Yisrael Salanter, you have to break your Middah. If your Middah is crying easily, serve Hashem with not crying. If your Middah is to not cry then serve Hashem with crying. That is Rav Yisrael Salanter's Peshara. It is a difficult one for most people.

In Kehillas Yitzchok he then brings from Rav Tzvi Hersh the Dayan of Vilna, who said a second Mehaleich as a Peshara between them. He makes an important point. He says that the Hatzlacha, the lasting impression of Rosh Hashana does not come from weeping or inspiration, it comes from the brain, it comes from the Seichel. If a person understands in his mind what his obligation is, he stops and understands, (וְיָרָא יְיָ, מוֹסֵר חֶכְמָה) says in Mishlei 15:33. Yir'as Hashem is a Mussar of wisdom. Something that in their head clicks and makes a person understand.

He says and I quote from Rav Tzvi Hersh, Ki Hadavar She'yasmid B'seichel, Hu Yasmid L'olam. Something that you are able to have on your mind on a regular basis, that will remain forever. If you understand something intelligently, it will be permanent. Lo Kein Hadavar Habo Min His'pai'lus, not so something that comes from a moment of inspiration of His'pai'lus.

Zagt Rav Tzvi Hersh, a person should have His'pai'lus on Rosh Hashana, a person should be moved, a person should cry. A person hears a Drasha and hears His'pai'lus that is wonderful, but it is what you do with it. You have to then go and do with it a Davar Chochmo. You have to then go and use your wisdom to see how the His'pai'lus, the understanding you have about the significance of the time that we are passing through, the Yomim Noraim, how significant it is and something will remain if you put it to your Seichel. So that is the Middah of crying and the Middah of not crying. Says Rav Tzvi Hersh, Yagi'a Shnei'hem Mishkachas Aven, to use them both together then you will be successful.

A wonderful insight. People get inspired, use it for something. People feel the day, use it for something.

Once I have shared with you a part of the Erev Rosh Hashana Drasha in Kehillas Yitzchok let me tell you one more also from Rav Yisrael Salanter. Rav Yisrael Salanter asked a Kasha, Rosh Hashana is the Yom Hadin, the day of judgment, Yom Kippur is the day of forgiveness, the day of Selicha. It should be the other way around. HKB"H should be Mai'tiv to Klal Yisrael, should first give them a day of Selicha, a day of forgiveness and then the Yom Hadin, then the day of judgement. Why is it backwards, you have the day of judgement and later the day of forgiveness? It should be Farkert? A Gevaldige Kasha.

Zagt Rav Yisrael Salanter, the main thing of these days is to affect a person, to have a Roshem on a person. It is very difficult for a person to have a Roshem, to have an impression for spiritual

growth as we are physical people. It is very hard. So HKB"H put Rosh Hashana on the calendar, a day on which we are judged for physical things. We are judged on life, on Parnasa, Mi Yai'ani Umi Yai'asheir. Mi Yis'yasor, who Lo Aleinu will have Yissurin, Umi Yishaleif, who will live in Shalva and with peace and harmony. Rosh Hashana warms us up, it gets us in the door. Because it is a call to judgement for our physical lives, it is easier to connect. Once we are in the door, now we are ready to work on Ruchnios. Aseres Yemai Teshuva are the days that we work on Ruchnios. It is interesting.

I would think Shabbos Shuva should be the Shabbos before Rosh Hashana, why is it the Shabbos before Yom Kippur? Avoid the last minute rush, do Teshuva early. Have Shabbos Shuva before Rosh Hashana. The answer is no. You have to get warmed up to be able to connect spiritually, to be able to connect in a Ruchniodsika way.

There is a Gemara in Shabbos 53a (15 lines from the bottom) (חֲמַרָּא אִפִּי' בְּתַקוּפַת תְּמוּזָה קָרִירָא לֵה) (חֲמַרָּא אִפִּי' בְּתַקוּפַת תְּמוּזָה קָרִירָא לֵה). Means literally that wine even in the summer cools the body. It says (חֲמַרָּא) the Guf of the body even in Tekufas Tammuz which are the days leading up to Rosh Hashana. Tammuz, Av and Elul is Tekufas Tammuz, the season of Tammuz. (קָרִירָא לֵה) the person is still cold to Ruchnios. It is only after Rosh Hashana when a person gets warmed up by being Mamlich HKB"H on the Yom Hadin then a person has the optimum and best opportunity to improve himself in a spiritual way.

That is the Avodah. The Avodah is to get into Rosh Hashana even if we do it by worrying about Gashmios and then to use it to grow spiritually. That is the Avodah of these days.

And so, we have our work cut out for us. Boruch Hashem before Rosh Hashana this year there is a Sunday when most people don't work and a Shabbos when none of us work, except the Rabbanim. Two days for introspection. To think about the days which are coming upon us. To make them meaningful, to make them Choshuv.

Erev Rosh Hashana is a day of intense devotion to HKB"H. In Halacha it says that the Minhag B'chol Chutzos Yisrael is to fast at least half a day on Erev Rosh Hashana. Some people find it hard to do on a working day. On a Sunday if you don't go to work it should be easier to do. A day of closeness to HKB"H. May we all be Zoche that this last Shabbos of the year should be a Shabbos of Aliyah, of forward movement towards Rosh Hashana, Aseres Yemai Teshuva and a Yom Kippur that is meaningful, that lasts. A Gut Shabbos and a Gut Gebenched Yar to one and all!

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised



ROSH HASHNAHA SHOFAR - A POWERFUL WORDLESS WORD

the heart.” It is through the mouth that it is revealed what is inside a person’s heart. (חובת הלבבות)

Just as the Chovos Halvovos says that “speech is the quill of the heart,” so too the sound of the Shofar, which comes through the mouth of a person, reveals what is in the heart of the person. Not only does it reveal what is in a person’s heart, but it reveals what is in the depths of the person – what he really feels and thinks, as it says in the Zohar Hakodosh in Bereishis 2:7 “ויפח באפיו נשמת” – “And He (Hakodosh Boruch Hu) blew into his (Odom Harishon) nostrils the soul of life.” What comes from the breath of a person, comes from the depths of his soul. So too, with the Shofar, whose sound comes from the breath of a person, it reveals what is in the inside of a person’s heart. In the heart of each and every Yid – deep at the core, there is a part of Hakodosh Boruch Hu, and this part can never be sullied, even when Chas V’sholom one sins. It is this part of a person which is awakened by the sound of the Shofar – for it is the quill of the heart. This is why the Mitzvah of Shofar is to hear the sound of the Shofar, and not to blow it – as the Brocha is, “לשמע קול שופר” – “To hear the sound of the Shofar” – for it is when one hears this sound emanating from the Shofar, it reaches deep within him and awakens him to do a complete Teshuva and return to Hashem. One can do a proper Teshuva and thereby throw away all of his sins and bring himself closer to Hakodosh Boruch Hu. (עבודת העבודה)

The Shofar blast is to awaken us from our spiritual slumber and instill in us a new awareness of Hakodosh Boruch Hu’s sovereignty over this world. When recognizing this, we are to reaffirm our commitment to follow in His ways and serve Him in the proper manner at all times. Within each and every one of us, there is a part of Hakodosh Boruch Hu. It is hidden in some of us very deep down. The sound of the Shofar symbolizes what is truly in our hearts. The first and most powerful of the Ma’amoros with which the world was created was through the sound of the Shofar. It strips away the entire exterior, and brings forth what is hidden from within. On Rosh Hashanah, one must cry out to Hakodosh Boruch Hu. Just like the breath of a person with which one blows the Shofar, so too tears come from the depths of a person. One must bring forth those tears, and cry over his iniquities, and tell Hakodosh Boruch Hu that he will follow the correct path in the future. It is with those tears that one can fulfill Vidui on Rosh Hashanah, and that will give him the Zechus to be judged directly by Hakodosh Boruch Hu. We must listen to the sound of the Shofar and know that far greater than words, this truly reaches the depth of the person. One must do Teshuva with all of his heart, and be Mamlich Hakodosh Boruch Hu over the world. In the Zechus of the sound of the Shofar, may it truly awaken us to our core to do a proper Teshuva, and be Zoche to a Chai Gebentched Yur.



Rabbi YY Jacobson

Every Jew Religious

Rabbi Adin Steinsaltz was a very insightful man, having written dozens upon dozens of books, and notably translating the Talmud into what is known today as the Steinsaltz Gemara.

He lived in a German colony in Jerusalem, and on Shabbos morning, he used to daven in the Old City. One Shabbos morning, on his way to shul, he met a liberal arts professor, who he had known of. They exchanged hellos, after which the professor asked where Rabbi Steinsaltz was heading. “I’m going to synagogue,” replied Rabbi Steinsaltz. “And where are you going?” he turned around to ask. “I’m going to the one restaurant in Jerusalem where they serve sell bacon and eggs. Every Saturday, I make sure to go there for a breakfast of bacon and eggs.” Rabbi Steinsaltz was intrigued.

“And what do you do for lunch?” “There’s a bar where you can still find real yayin nesech, wine that is prohibited to a Jew. I go there for Shabbos lunch.” “Wow,” continued Rabbi Steinsaltz. “And what do you do for Shalosh Seudos, the third Shabbos meal?” “There’s one place where you can get fresh shrimp, so in honor of the third meal, I head there.” “And what do you do between the meals?” pressed Rabbi Steinsaltz further. “I make sure to go to the beach and carry the books that I read.

This was this professor’s Shabbos schedule. But Rabbi Steinsaltz was a smart man.

“I’m jealous of you.” The professor was confused. “Why are you jealous of me?” “I’m jealous because of how much Shabbos affects you. I can’t say Shabbos affects me as much. For me, Shabbos can be routine and perhaps unexciting. But you, you don’t just read a novel on Shabbos. You have to find a place where they serve bacon and shrimp and you’re busy carrying. You also observe Shabbos; you just do it in a little bit of a different way than I do. But I see that Shabbos really gets to you. Every Shabbos, you need to do something so that you can celebrate it.”

The professor became Shomer Shabbos, observing Shabbos in the right way, in due time. He realized the truth of what Rabbi Steinsaltz was saying.

A Christian once told me, after being asked what he thought about Jews. “All Jews are religious,” he said. “Even Jewish atheists are religious. They deny G-d with religious fervor. A Jew doesn’t know how to not be religious.”

Jews are religious. They are deeply committed. The question is to what? The greatest revolutions in history were started by Jews, because we have a revolutionary spirit. Every Jew wants to change the world. Every Jew wants to bring Moshiach. Every Jew wants to make the world a good world. The question is how it will be done.

And Shabbos is part of that spirit. It is embedded in the DNA of the Jewish soul, no matter what.

Tehillim 81:4,5 “תקעו בחדש שופר בכסה ליום חגנו. כי חק לישראל הוא משפט לאלקי יעקב.”

“Blow the Shofar at the moon’s renewal, at the appointed time for the day of our festival. Because it is a decree for Yisroel, a day of judgment for the G-d of Yaakov.” How does the Shofar help us on this great day of judgment?

The Gemara tells us that the world was created with ten Ma’amoros, for the Torah states the word “ויאמר” nine times and then the actual creation of the heavens was also with a Ma’amar, for a total of ten Ma’amoros. Why did the Torah not say the word “ויאמר” for the first Ma’amar, just as it does the subsequent nine times? The Gemara in Chagigah tells us that for every word that comes out of Hakodosh Boruch Hu’s Mouth (Kevayachol), a Malach is created. Hakodosh Boruch Hu did not want to say anything when creating the heavens for people would then Chas V’sholom say that Hakodosh Boruch Hu needed a partner to create the world and by not saying anything, there would not yet be any Malachim. How could it be called a Ma’amar if Hakodosh Boruch Hu did not say anything? Hakodosh Boruch Hu blew a Shofar. The sound of a Shofar comes from the throat. On Rosh Hashanah, Klal Yisroel use the Shofar as a Tefilah, for it is a very powerful Tefilah, although there are no words. Being that it comes from the throat, it is not a word that creates a Malach, yet is considered a word in respect to being called a Ma’amar. The Shem Hashem of א-ה-י-ה is the greatest Name of Hashem, for all of these letters come from the throat, and do not come from the lips or tongue, as the Shem Havayah does – the letter Vov needs the lips to be sounded. (עירות דבש)

The Shlah Hakodosh says that it is because we say Vidui on Rosh Hashanah that we are Zoche that our court cases are brought in front Hakodosh Boruch Hu directly, and not in front of other ministering angels. It is only possible to say Vidui during the Shofar blowing, and through that Vidui that we say then, our judgment is brought before Hakodosh Boruch Hu. With this Shlah, we can understand the words of Dovid Hamelech, Tehillim 89:16 – “באור פניך יהלכון אשרי העם יודעי תרועה” – “Praised is the nation who knows the Teruah, Hashem, they walk by the illumination of Your countenance.” Those who know what the Teruah is all about – they know that at the time of Shofar sounding they are to say Vidui, they are Zoche to have their judgment brought directly before Hakodosh Boruch Hu. תקעו. בחדש שופר בכסה ליום חגנו. כי חק לישראל יעקב משפט לאלקי יעקב – We believe that our Mishpat will be before the G-d of Yaakov, for we blow the Shofar, and we perform Vidui then. (מטה נפתלי)

הלשון – Sha’ar Habechinah 5 – “הוא קולמוס הלב” – “Speech is the quill of the heart.”

RABBI GIFTER ALWAYS BOUGHT HIS WIFE FLOWERS FOR HER BIRTHDAY EVEN WHEN HE WAS WHEELCHAIR BOUND



In the days before Yom Kippur Rabbi Mordechai Gifter was really working hard on his spiritual growth. His children relate that he would sit at the table trembling from the fear of G-d's judgment and would not take part in idle

chatter. But his wife's birthday was in this same time period and buying flowers for her birthday was not something insignificant. He took it very seriously and every Yom Kippur eve he would make sure to buy her flowers in honor of her birthday.

When he completed his afternoon prayers before the festive meal before Yom Kippur he would ask a student to drive him to the florist and he'd come home with a bouquet of flowers for his wife. Every Yom Kippur the table was adorned with flowers for her.

When he became ill and needed a wheelchair to get around he sent someone to buy the flowers and he made sure he held them while in his wheelchair and delivered them into his wife's hands. A year later when he was considerably weaker he put the flowers on his lap and rolled in to give them to his wife.

When he could no longer move she went out and bought silk flowers and she showed them to him telling him that she was continuing his noble custom of getting flowers for her birthday. The vase with the silk flowers still adorns the table. When the flowers get dusty his wife washes them so they're bright again for the past 15 years since Rabbi Gifter's death. May his memory be blessed.

THE POWER OF A MOTHER'S LOVE

In 1988 Zou Hongyan gave birth to her son born with cerebral palsy. This condition includes poor muscle coordination; spastic paralysis which is often caused by damage to the brain before or during birth from oxygen deprivation.

Her doctors advised her to give up her son and her husband also seeing his son as someone useless and unproductive agreed he should be let go. But Hongyan wouldn't hear of it. Her husband said 'it's him or me' and she chose her son, not wanting to abandon him. She got divorced and devoted her life to helping her son Ding Ding live a normal life as possible. They lived in the native Hubei province and though everyone there said her son would never lead a normal life and that he would lead a miserable and worthless existence, Hongyan wouldn't stop investing in her son.

The doctors could only talk about his disorder but they couldn't limit him; not with Hongyan nurturing him way above and beyond what a normal child would need to thrive. She hopefully plodded on nursing her son to health and holding on to 3 jobs to support herself and her son. After a long workday Hongyan would play games with her son to stimulate his mind. She taught him life skills forcing him to be coordinated enough to use chopsticks when originally he could hardly hold them at all.

She was quite frank about her strictness when speaking to the South China Morning Post about her son: "I didn't want him to feel ashamed about these physical problems... Because he had inferior abilities in many areas, I was quite strict on him to work hard to catch up where he had difficulties."

Ding Ding graduated from the Peking University with a bachelor's degree in environmental sciences and engineering. Now, he's also a Harvard Law student. Hongyan his mother said: "All I did was believe that he could do it. But Ding Ding did all the hard work."

There's no end to what a mother's love can bring about!

I WAS LOOKING FOR MRS. RIGHT AND I FOUND HER!

Eli was looking for his soul mate all over the place. He also looked on religious dating sites. "I was looking for someone compatible with me religion wise, someone on my level. In his extensive searching he discovered the Hidabrut Sheva Berachot Dating Site and decided

to sign up.

Rachel on the other hand found the whole idea of dating sites something out of her comfort range. She says: "I didn't like the concept and I didn't think I'd find any suitable match through such methods no matter how much these sites were made suitable for the religious public. I met with several young men before Eli and none of them came from these sites!"

So how did you meet your husband on our website?

Rachel laughs. "My mother is a divorcee who signed up to the site for herself. She used to look for a suitable match together with me and when we discovered Sheva Berachot she tried convincing me to join too. She said: "There are a lot of suitable young men on the site it's worth your while to sign up." I was not interested! But after many conversations I decided to open a profile page but only for one day; a one day trial to see what it's about. It comes out, that's all I needed!"

Indeed that's all she needed. She signed up and within those 24 hours Eli called.

Eli, why did you call Rachel?

"I was looking for someone compatible with my level of religious observance and on that day I found Rachel's profile and I saw she would be suitable so I sent her a message."

Rachel got the message and they traded telephone numbers. Rachel that same day closed down her profile on the site after concluding her 1 day trial. She didn't need any more than that.

"Even today my friends still laugh about it. It's kind of wild that the first man who made contact in those 24 hours was Eli. 3 months later we got engaged and now we're married over a half year. It sounds like a well written novel but it really happened to us!"

What do you suggest to singles still looking?

Rachel eagerly answers: "Before I signed up I peeked around some of the sites and I wasn't able to find the type of man I was looking for. Not all religious sites have people who are really religious. In Sheva Berachot I found there were many religious quality young men on a higher caliber than other sites. Of course this is the site that I found my husband on... But anyone still looking I strongly recommend the Sheva Berachot site. You can only gain...."





PRUZBUL VIA TECHNOLOGY

As we get closer to Rosh Hashana most of us need to write a pruzbul. This is in order that our debts should not be cancelled! According to Shulchan Aruch one must make the pruzbul in Bais Din. The Rema is maikil and says one can write a pruzbul in front of any three people. The question arises if one lives out of town and there are no three Jews there. Can he do the pruzbul via fax or email? Can he verbally do it on the phone?

Rabbi Yaakov Chaim Sofer says that one could do it via fax or phone as it is not any less than using a shaliach. Rabbi Naftoli Nussbaum and Rabbi Shammai Gross agreed with Rabbi Sofer. Rabbi Nussbaum elaborated that since witnesses can verify a signature on a fax therefore it is considered that he gave his debts to Bais Din. It is preferred if he finds two eidim and is makna the pruzbul in front of these witnesses to the Bais Din. Nevertheless, even if he was makna it to Bais Din without eidim it would suffice. As the Halacha is that any person has a neamanus to say I had a pruzbul but lost it.

Rabbi Shammai Gross said that it is preferable to call on the phone and verbally give over the pruzbul to Bais Din. This is in spite of the fact that Bais Din would not write a get based on a person on the phone. He wants to argue and say that since the telephone has gotten so clear that we feel like we are next to the person talking on the phone we would accept a get like that also. It was only in the olden days where the phones were not clear where they would not accept a commend to write a get via telephone.

Rabbi Mordechai Gross agreed with Rabbi Shammai Gross only regarding a pruzbul since it is only MiDeRabbanan Bais Din will accept it over the phone but regarding the writing of a get which is a DeOraysa a phone call would not suffice.

Rabbi Yaakov Meir Stern disagreed and said that in the Chasam Sofer we find that Bais Din must recognize the signature of the person writing the pruzbul therefore a fax would not suffice. What will suffice is appointing a shaliach via telephone to sign a pruzbul in person on behalf of the malva in front of Bais Din.

Rabbi Chaim Kanievski and Rabbi Moshe Shaul Klein held that one can't do a pruzbul neither via fax nor telephone. As the svara of the malva being neamon that he had a pruzbul but lost it is only if he had a real pruzbul but in our case the pruzbul via fax or phone might be inadequate therefore the malva will not be neamon!

Rabbi Nissim Karelitz was not sure and said tzarich iyun. As a result, it is preferable to write it yourself in front of three people who see you singing it!

May we have a Ksiva Vachasime Tova!

PARSHAS NITZAVIM Mirror Mirror on the Wall

”בפיד ובלבבך לעשותו”

True change is possible- if we would only open our hearts.

As we approach Rosh Hashanah, the Day of Judgement, we must ask ourselves some important questions. Are we busy judging our fellow Jews or do we accept them as family despite their differences? Do we buy into the idea that Judaism is an elitist religion? That there is some sort of spiritual point system we are all subject to? And what happens if we fall short of the mark or if others, according to what we see, do not “make the grade.” Are our nesha-mos, demoted, so to speak, and not worthy of respect?

The Yismach Yisroel, the leader of the Aleksander Chasidim around the turn of the 19th century in Poland was well known for his piety as well as his love of every Jew. Before the Holy Days, a Baal Tokeah from a neighboring town, did not leave the Rebbe alone. “What is the meaning of the mitzvah of shofar?

The Rebbe refused to answer.. So the man persisted.. Day after day after day..finally the Rebbe replied- “You may not fully understand ..but if you insist, I will tell you. The meaning of the shofar blasts are

to create within ourselves a deep and heartfelt love for every single Jew, despite their actions...not only those who keep our Torah. We must love those Jews who do not observe any of the mitzvos at all!” The shofar blowing exists to teach us that every Jew is holy...and it is our job to love them.

The message is clear but we must internalize it. If we want Hashem to judge us favorably despite our faults- we must judge others favorably despite their shortcomings.

It's that simple.

Or maybe it's not simple at all...

Years of looking at others and seeing their faults is a hard habit to overcome.

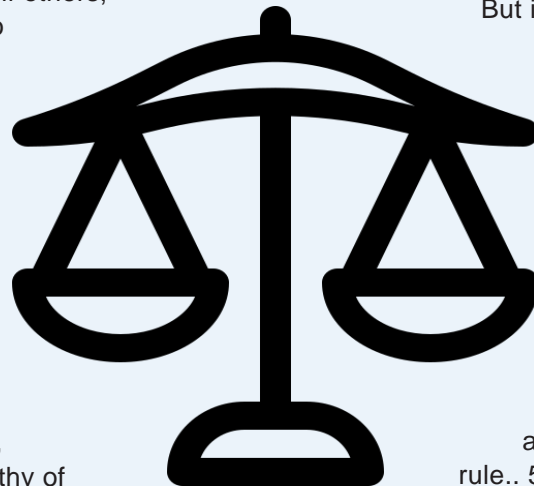
But if we want Hashem to see only the good in us- we must see only the good in others.

We can start at home. Our spouses, our children. We all know the 5 to 1 rule.. 5 times as many compliments as criticisms, but how many of us keep to that rule.

This year we must realize, once and for all, that the future is in our own hands- we can change our fate. By being positive, loving and supportive of our children and our spouses, by accepting everyone we meet without judging them, we can create a world that is different from the one we lived in last year.

Good Shabbos!

May we all be transcribed for a meaningful, joyous and healthy New Year. Kesiva Vechasima Tovah!



PARSHAS NETZOVIM

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

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Parshas Netzovim – Parsha Pix Key

Atomic bomb – The Torah warns of the devastation we will suffer if we are nonchalant about serving Hashem - 29:22

Water carrier – The parsha begins that the entire nation is gathered today from the water carrier until the wood chopper - 29:10

Wood chopper - 29:10

Boat at sea – This mitzvah (some opinions are that this refers to Torah generally, others say it is a reference to teshuva) is close to you today. It is not beyond the sea that one needs to cross to get it - 30:13

Ladder to the sky – This mitzvah is also not in the heavens that you need a ladder to ascend to the sky to achieve it - 30:12

Teshuva – The Torah guarantees that Klal Yisroel will do teshuva and return to Hashem - 30:2

Always choose life – 30:19 (Must you tell someone to choose ice cream over poison? Why does the Torah need to tell us to choose life? Because the yetzer hara makes sin and spiritual death look very glamorous and enticing. Therefore, the Torah reminds us not to be fooled by the yetzer hara's tricks. Always choose the Torah way; choose life!)

Last Generation – The Torah states that later generations will recognize that suffering came about because the nation violated its covenant with Hashem - 29:21

The road home – No matter how far we have drifted, we can always repent and return to Hashem and the path of Torah 30:3-4

A Viennese Table By Rabbi Paysach J. Krohn

One afternoon two young men came from Poland to seek employment in Vienna. They made their way to the headquarters of Zeirei Agudas Yisroel. It was only hours before Yom Tov, and the two men were worried they would have no place to eat that evening. They were told to go to the Schiff shul, the main shul in Vienna, and make sure that R' Dovid Schlesinger sees them, as he would surely invite them. Over 300 people davened in the Schiff shul every Shabbos and even more so on Yom Tov. All had designated seats, so guests would congregate in the last rows of the shul. The two men tried to make eye contact with Mr. Schlesinger, but were not sure he noticed them. When davening was over the two visitors stood at the end of the main aisle in the middle of the shul so that Mr. Schlesinger would see them on his way out. As Mr. Schlesinger passed by, he was deeply engrossed in conversation with another man. He nodded to the two and said Gut Yom Tov, and went on. The two young men were dismayed. What were they to do now? They stood outside the shul looking around hopelessly. Five minutes later they saw Mr. Schlesinger running towards them. "Boys, would you do me the honor of joining us for the se'udah tonight?" he asked. They of course accepted the invitation. By the middle of the meal their curiosity overcame them, and they respectfully asked Mr. Schlesinger why he first left the shul and then came back for them. He answered them, "The man I was walking with was at one time a very wealthy person. But now he has lost all his money. If I would have invited you in front of him, he would feel compelled to invite one of you as well. But I know that he cannot afford to have guests as he hardly has enough to feed his own family. However, after I walked him down the block and he turned the corner, I was able to rush back, hoping that you would both still be outside the shul so that you could grace our table." (Around the Maggid's Table published by ArtScroll) The Weekly Vort.





Rabbi Efrem Goldberg

DOES YOUR SCHEDULE REFLECT YOUR PRIORITIES?

Here's a simple test to see if what you claim are the most important relationships, people and activities in your life, are actually priorities in your life. Pull out your calendar and review your typical day, week or month. Does your schedule reflect your priorities? Our real values are communicated in our schedule and what our calendar says is often frightening. Your calendar never lies. You can't say one thing and schedule another. Where you spend your discretionary time is where your values are. What you make time for shows what matters to you.

Stephen Covey, author of the *Seven Habits of Highly Effective People*, writes, "The main thing is to keep the main thing the main thing." We talk about our family being the main thing in our lives, or our Judaism, or some other value. But do we keep the main thing the main thing, or does what was supposedly the main thing become just another thing? If you want to know the answer, look at your schedule or calendar and see how much time you allocate to the "main thing," or if the "main thing" even appears on your calendar at all. Covey captured this well elsewhere when he wrote, "The key is not to prioritize your schedule, but to schedule your priorities."

There are many things that legitimately take us away from the "main things" of our lives. We can't spend time with our children or expanding our minds or nourishing our souls when we are working, or shopping, or cooking. But what about when we aren't, how do we use that time? Is it filled with meaning, or meaningless activities? Do we fill out our schedule with a purpose or is time taken up with purposelessness? Are we in control of our schedules, or are our schedules controlling us?



At the beginning last week's Parsha, the Torah describes how the farmer would bring his Bikkurim, his first fruit to Yerushalayim. When presenting them, he would recite the Mikra Bikkurim, which included a short history of our people. In that context he would describe how, when we were slaves in Egypt, "We cried to Hashem, the God of our fathers, and Hashem heard our anyeinu, amaleinu and lachatzeinu." These words are familiar to us both from the Parsha and from the Haggadah. But what are these words of suffering we describe?

Anyeinu is personal, internal anguish. The Egyptians purposely separated husbands and wives to create loneliness and pain. Amaleinu is hard work. The Egyptians had a strategy to literally break our backs with endless toil. What is lachatzeinu? Lachatzeinu, still today in modern Hebrew, means pressure. The Egyptians applied enormous pressure in an effort

to break us. What was that pressure? Our rabbis explain the Egyptians filled our time, occupied and preoccupied us, denied us the ability to even catch our breath. The greatest pressure is a packed schedule with no margin, no down time, no room to think, to experience, or to dream.

We may not have Egyptian oppressors but we, too, are captives to busyness, to our "crazy" schedules, to noble and ignoble tasks and activities that pull us in so many directions and deny us the chance to even breathe, to live, to experience, to dream. It is up to us to take control, to make the main thing the main thing, to have our schedules reflect our values.

Greg McKeown, the author of *Essentialism*, says, "If you don't prioritize your life, someone else will." Having our breakthrough year, our best year yet, begins with prioritizing our own lives.

JOKES

A GOOD DAY FOR ICE FISHING

After school, little Johnny and his brother go ice fishing. Little Johnny starts drilling on the ice when a voice from above says, "Young man, there's no fish down there." Little Johnny asks his brother, "Who is that?" His brother replies, "I don't know." So little Johnny starts to drill again and the voice says again, "For the second time, there's no fish down there." Little Johnny asks his brother, "Could that be the lord?" His brother replies again, "I don't know." Little Johnny starts drilling again and the voice says once more, "Young man, for the last time, I'm telling you there's no fish down there." Johnny looks up and asks, "Is that you, lord?" The voice says, "No, I'm the manager and the rink's closed."

THE QUICK REPLY

TEACHER: Why are you late?

STUDENT: Well, because class started before I got here.

HOSPITAL CALL

A sweet grandmother telephoned the Hospital. She timidly asked, 'Is it possible to speak to someone who can tell me how a patient is doing?' The operator said, 'I'll be glad to help, dear. What's the name and room number?' The grandmother, in her weak tremulous voice said, "Norma Findlay, Room 302." The operator replied, 'Let me place you on hold while I check with her nurse.' After a few minutes the operator returned to the phone and said, 'Oh, I have good news. Her nurse told me that Norma is doing very well.. Her blood pressure is fine; her blood work is normal and her physician, Dr. Cohen, has scheduled her to be discharged on Tuesday.' The grandmother said, 'Thank you.'

That's wonderful! I was so worried! bless you for the good news.'

The operator replied, 'You're more than welcome. Is Norma your daughter?'

The grandmother said, 'No, I'm Norma Findlay in 302. No one tells me anything.'

SINGING BEER

True story: I invented a singing beer, went on Shark Tank to get funding, but instead was met with a chorus of booze.

TEAM SPIRIT

At one point during a game, the coach said to one of his young players, "Do you understand what cooperation is? What a team is?"

The little boy nodded in the affirmative. "Do you understand that what matters is whether we win together as a team?"

The little boy nodded yes.

"So," the coach continued, "when a strike is called, or you're out at first, you don't argue or complain or attack the umpire. Do you understand all that?"

Again the little boy nodded.

"Good," said the coach.

"Now go over there and explain it to your mother."

SOME REALLY GOOD QUESTIONS

Why is it that no matter what color of bubble bath you use the bubbles are always white?

Is there ever a day that mattresses are not on sale?

Why do people constantly return to the refrigerator with hopes that something

new to eat will have materialized?

Why do people keep running over a string a dozen times with their vacuum cleaner, then reach down, pick it up, examine it, then put it down to give the vacuum one more chance?

Why is it that no plastic garbage bag will open from the end you first try?

How do those dead bugs get into those closed light fixtures?

Why is it that whenever you attempt to catch something that's falling off the table you always manage to knock something else over?

In winter why do we try to keep the house as warm as it was in summer when we complained about the heat? How come you never hear father-in-law jokes?

The statistics on sanity are that one out of every four Americans is suffering from some sort of mental illness. Think of your three best friends, if they're okay, then it's you.

BOUGHT A DOG

I once bought a dog off a blacksmith. As soon as I got him home, he made a bolt for the door.

LIKE FATHER LIKE SON

Joey's teacher sent a note home to his Mother saying, "Joey seems to be a very bright boy, but spends too much of his time eating or thinking about eating"

The Mother wrote back the next day, "If you find a solution, please advise. I have the same problem with his Father."

UFARATZTA

"DO"ING TESHUVA Continued

.... You are complaining about your spiritual state, ... "One action is better than a thousand sighs." Pashut geredt: Genug tzu Krechtzen un Mer Geton - [In simple language: enough sighing and more doing.

.... Another disadvantage [of sighing about it] is that after the sigh, it seems that you did Hakodosh-Baruch-Hu a favor and the teshuva is all done! Now you can go rest...

However, with one action [instead], no matter how small it is, something was accomplished spiritually, and every spiritual addition by a Jewish

person makes him healthier physically. So, the outcome is the opposite of a sigh, which does not accomplish any good.

==== Otzar Igros Kodesh, B'nei Hayshivos edition, page 159.



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Rabbi Zecharia Wallerstein zt"l

'The End of the Story

Many years ago, well before I opened the Ranch at Bethel, a girl by the name of Rachel called me one Thursday morning and mentioned that she was working at a center with kids using equestrian therapy. She loved the kids and loved the work with horses, but also knew that the environment was not one suitable for a Jewish girl. She was torn as to what to do.

As soon as she started detailing what exactly was going on, it became crystal clear that she needed to get out right away. It was a toxic and dangerous environment. But it was hard for Rachel to pull away, especially after she held a contract with the agency and felt a deep sense of responsibility to the kids and staff. She'd need to give them notice and enough time to hire someone else. But I wasn't sure she'd make it that far and remain true to her Jewish identity and mental and emotional health. There are certain times where a clean break is necessary and time is of the essence. This was one of those.

After sensitive deliberation, she made up her mind. She'd leave. It wasn't by any means an easy decision for her, but it was the right one, and she knew that. She would text her boss that she wouldn't be continuing to work, not even for one more day, and that was it.

"This is so hard!" she confided at one point, between her heaving sobs. I knew it to be true. It absolutely was. "You know what Rachel?" I said, giving voice to the bind she found herself in. "What about catching a plane Saturday night and heading to Israel for two weeks? There, you'll have a complete change of environment and your boss won't be able to reach you and attempt to convince you to come back." "Really? Go to Israel?" Rachel was unnerved by this whole situation. Everything was happening so fast and it all seemed so unpredictable.

But, to her credit, she stopped working that very day and never returned the following morning. And just a couple days later, on Sunday, she was in Israel.

From that point on, we lost touch. All that I kept was her phone number, which was identified under the name 'Horse Cult' in my contacts. That had been the issue and had kept me remembering who I was speaking to during our few days of exchanging phone calls.

For years after this, in traveling to various communities, I spoke about the importance of opening a Jewish rehab for girls. There had been Jewish rehab centers opened for boys on the east and west coasts, but nothing for girls. Utah was the primary place they'd be sent. But that needed to change.

We needed to have our own rehab center for Jewish girls where they could eat Kosher food and maintain their Jewish identity, along with making strides in their mental and emotional well-being. It was my dream.

One day, I received a call from a friend who mentioned that there was an estate for sale right outside Monsey. It sounded ideal. "The property is eighteen acres, marked by greenery and wildlife, and overseen by a herbologist." I grew excited at this prospect. "And by the way," my friend added, "just down the road there is a horse farm and it's also for sale." "Wow!" was all I could think to myself. It all sounded like a dream come true. If I could buy the eighteen acres and the horse farm for the girls, this rehab would be a haven for Jewish girls. Everything therapeutic was found there. The one drawback was that there were four properties in between the eighteen acres and the horse farm. But, not deterred, I drove to the estate to take a look.

Arriving there, I was immediately mesmerized by what I saw. It was like heaven on earth. And then I drove down to the horse farm. Once there, a woman led me around, showing me the stables where the horses were kept and the arena where the horses could be ridden. But I remained wondering where any outdoor trail was.

"We have a trail," she said. I looked around, but saw nothing. "It's not right here," she clarified. "Do you know the piece of property nearby that is eighteen acres and run by a herbologist?" "Yeah, I was just there," I said. "The back of his property and the back of my property are connected." I paused for a few good seconds. "Can you say that again?" She did, and then it clicked for me. "So if I buy those eighteen acres and this horse farm, I'd have access to a trail and wouldn't need to buy these four intervening properties?" "That's right," she affirmed. I was amazed. Everything seemed to fit perfectly.

And then, suddenly, it hit me. "Oh my," I mumbled under my breath, barely audible. My mind raced backward, to years and years before. I recalled a girl who lived just outside Monsey, and was working at an equestrian center. But most outstanding of that whole story was her involvement in a dangerous horse cult. Could it be this same one? How many horse farms could there be in this area? The feeling was eerily unnerving.

Stepping aside, I immediately looked through my contacts, found the one named 'Horse Cult,' and sent a text message: please call me as soon as possible. If it turned out that this adjacent property belonged to the woman in charge of this cult, I wanted nothing to do with it.

For hours, I heard no response, leaving me to figure that the likelihood of it being the same place was slim. However, it still remained in my mind as a possibility and gnawed at me.

Two days later, my phone rang and up on the screen appeared a number from Israel. I wasn't expecting any call, and was about to defer it to voicemail, when I picked up. "Hi, who is this?" came a woman's voice. I was confused. Why would someone call me and then ask me who I am? But the woman continued. "You texted me last week. Who are you?" "It's Rabbi Wallerstein," I said, without giving much more away. "Rabbi Wallerstein! How are you?" Now, it all came back to me. This was Rachel, the girl whose name was saved as 'Horse Cult' on my phone. But I remained unsure about something.

"I don't understand, why are you calling me from Israel?" "I never came back," she said. I couldn't believe it. "You mean you've been there since that Sunday years and years ago?" "Yeah, and I'm doing amazing. It was the best decision of my life!" I couldn't have been happier to hear this. But then she brought me back to my point of reaching out to her.

By now, my heart was racing. "I have something to ask you. I'm looking to buy an estate and I'm really interested in it. But right next to it there's an equestrian center, and I know you worked in one and didn't have a good experience, to put it mildly. I wanted to make sure it's not the same one." I raised my eyebrows, hoping her answer would not nix my dream of buying this estate which seemed so idyllic.

"No," she said. "Are you sure?" I prodded further. "Of course. I remember where I worked. That's not the place." I then mentioned the name of the instructor who worked at the equestrian center next to the property I was looking into. "Oh her? She's amazing!" Rachel enthused. By now, my heart had settled and I was breathing with ease.

And then came my next question.

"Do you plan on ever coming back to America?" "Probably after Pesach," she speculated. "And you're really good with horses?" My question was more rhetorical, as I knew she'd been excellent at her work with kids and horses. "Guess what," I went on. "G-d willing, I'm looking to open up a Jewish rehab for girls where we'd have equestrian therapy, and I'd like you to join our team." She was through the roof when she heard this news.

As I thought this through, I was amazed by the sheer hashgacha pratis that was guiding



RABBI FRAND

A THOUGHT FOR ROSH HASHANAH

it all. Rachel had reached out to me, realizing that her Yiddishkeit was threatened. And knowing this, she went on to make the tough decision of dropping everything she loved and leaving everything she knew to travel away to Israel. With that move, she turned her life around and charted a completely new future, devoted to Hashem and filled with the happiness she went on to experience.

But then again later, as I was on my own course and trajectory of helping Jewish girls in America, G-d orchestrated that Rachel be the one to come on board and live out her love of working with horses and people. Her old passion and dream were revived, except now it would be experienced in a healthy and spiritual way, and she'd be helping her own Jewish sisters.

And she only came on my radar to begin with because she took the initiative to stand by her Judaism years before. That seriousness of devotion is all what it came down to. It launched an unbelievable future for her and brought her around full circle.

No one could have scripted this but G-d. This couldn't have been planned any other way.

"Look how amazing this all is!" I said to her. "You gave up your job years ago, and with that, you set your life into motion that led you now back here, to where you can work with Jewish girls for the rest of your life." The realization was incredible.

There is one Parsha in the Torah where the opening words are not indented, but rather "closed off" and immediately positioned after the closing of the previous Parsha. That one section is Parshas Vayechi, in which Yaakov Avinu wished to reveal the end of days and Mashiach's arrival to his sons, but was withheld from doing so by G-d Who removed his prophetic revelation. For the rest of human history, when Mashiach comes will remain closed off and hidden. There will always be sequences of events which allude to his imminence, but never will we have absolute clarity as to when that day is.

Life operates under these same premises. Of course, Rachel would have wanted to know that if she'd leave her job, it will lead her to a new, bright future. But that's not how G-d designed for life to work. Hashem doesn't want us to know the end of the story, because if we did, it would take away from the journey to get there.

And yet, there always is an end to the story. If you do the right thing for the right reason, Hashem will take care of you.

And in this case, Rachel saw just how incredible that end of the story could be.

In the sefer *Orchos Rabbeinu*, the author brings a ruling of the Chazon Ish that a person may insert into his Rosh HaShanah prayers any type of personal requests to HaKadosh Baruch Hu. At this auspicious time, a person has license to ask for whatever he needs—be it financial support, matters of health, shidduchim for family members—whatever a person needs! This is the time to pour out our hearts to the Ribono shel Olam.

This ruling is by no means obvious. We have spoken in past years in a Halachic context about whether personal requests are even permitted on Rosh HaShanah. The Vilna Gaon's opinion—based on a Zohar—is that a person is not supposed to ask for any personal needs on Rosh HaShanah. The reason for that—as the text of the Rosh HaShanah liturgy indicates—is that the time is dedicated to asking for the revelation of the Glory of G-d on the entire universe.

If the Ribono shel Olam is the Melech (King), and we are supposed to be devoted servants, there is only one thing that should be our concern—the revelation of the Glory of Heaven (Gilui Kevod Shamayim). We have been in Galus for 2,000 years, most of the world does not recognize the Ribono shel Olam, and the Shechina is in Exile, so to speak. It is a terrible situation. According to the Gaon and the Zohar, Aseres Yemei Teshuva (the Ten Days of Repentance) and Yom Kippur are the time for personal requests. However, Rosh HaShanah is the time for petitioning that G-d's Glory should be recognized throughout the world. So, what is pshat in the Chazon Ish?

The sefer *Leket Rishimos* by Rav Nosson Wachtfogel, zt"l, quotes the last schmooze that Rav Leib Chassman said in the Chevron Yeshiva the year before he died, on the last Rosh HaShanah of his life. Rav Leib Chassman quoted an idea in the name of the Chofetz Chaim. He gave a parable: The Czar of Russia went out to visit his kingdom. He began his grand tour in what was then the capital city – St. Petersburg. He marched through the streets of St. Petersburg and was given the honor due a monarch. The ceremonies, the pomp and the circumstance were not to be equaled.

He finished his tour of St. Petersburg and he went on to what was then the second most important city in Russia—Moscow. Moscow also put on a very impressive show. It was not as elaborate and extravagant as St. Petersburg, but it was still very, very impressive. And so it went from province to province and from city to city, town to town, and village to village throughout the country.

The Czar was about to come into one of the smaller villages of the empire in the hinterlands of the country, far away from the capital. It was a town of peasants where they barely knew about the Czar. The people had no grasp of his stature or the aura of his dominion. Think of hillbillies—rednecks from the hills of Appalachia—who were the inhabitants of this town and were now being graced with a visit by the distinguished Head of State.

The custom here was that when a stranger came into town, they threw stones at him. They did not like

strangers visiting their village. Before the arrival of the Czar, the mayor of this little village gets up and addresses the people. He tells them, "Listen, the Czar is coming. I must ask of you one thing: Please don't throw any stones! You don't need to bring out a brass band. You don't need to get dressed up in your holiday best, but just don't throw rocks!"

The mayor's request was heeded. The Czar came, he did not get much of a reception, but at least no one threw any stones at him. Tragedy was averted and his visit passed without negative consequences for this little village.

The Chofetz Chaim continued with his parable: When the Ribono shel Olam visits this world on the Day of Judgement, he first visits the Holy Patriarchs. They give Him an ample *Kabalas Panim* (welcome) because they know who the Ribono shel Olam is. He then goes through the generations—Moshe Rabbeinu, Yehoshua, etc. The reception down through the ages is not as elaborate as with the Avos, but it is certainly very appropriate. The Chazon Ish was in effect saying that we are like those peasants in the last stop on the Czar's grand tour of the country. We are like those subjects of the Czar who had no idea who the Czar was and what he represented.

We don't appreciate who the King of the World is. For us to go ahead and say that our main request in life is "You should rule over the whole world and over all Your creations" is not really sincere. We are not holding at that level. But we need to show the Ribono shel Olam that we believe that everything comes from Him. By directing our pleas for Parnassah and Gezunt and Hatzlacha and Shidduchim and Nachas (and the list goes on...) to Him, we are at least verbalizing our conviction that everything comes from the Almighty. If we tell that to the Ribono shel Olam and we believe it, that itself is a form of Kavod to the Ribono shel Olam.

He knows that we don't have the proper level of Fear of His Majesty, and Awe and Reverence. Just like those poor farmers in Siberia who do not know who the Czar is or what the Czar is, we are so far removed from Giluy Shechina that we no longer have a proper understanding of the revelation of the Glory of G-d on the entire universe.

For sure, the Zohar is right and the Gaon is right. For sure, in the perfect world, we should be concerned about Hashem alone ruling over all His creations, and everyone knowing that He created them, etc., etc. But we are not holding by that. So how do we show the Ribono shel Olam that He is the King and everything comes from Him?

We do it by saying: Ribono shel Olam **I NEED Your Help**. I need parnassah. I need a shidduch. I know that everything comes from You. This is an expression of accepting the Yoke of Heaven — that He is in charge and from Him comes all. Therefore, because of our low stature, it is acceptable to place our needs before Him. This is the twenty-first century version of "V'Simloch Ata Levadecha al kol ma'asecha!" (May You alone reign over all your creations!)



RABBI NACHUM SCHEINER

ROSH KOLLEL

SHORT TERUAH - DEPENDING ON THE INTENTION

We previously discussed a case when one was up to the set of tr"t and got stuck in the middle of the teruah, blowing only three short sounds. According to Tosfos, that was not a valid teruah and one must blow over the teruah and what he did will not disturb the connection between the first and last tekiah. However, according to Rashi, this was a bona fide teruah and there is no need to blow again. The Chayei Adam (142:12) rules that if one should start again that set of tr"t.

The Maharsham, in his sefer Daas Torah (590:8), suggests that this may depend on the concept of mitzvos tzrichos kavanah (one must have in mind to fulfill the mitzvah). In this case, when one started to blow nine sounds, he was trying to fulfill the mitzvah according to Tosfos, and did not want to suffice with three sounds. Therefore, the three short sounds that he blew are not a fulfillment of a mitzvah and should not be a hefsek.

He takes this a step further and suggests that this only applies on the first day of Rosh Hashanah, when shofar blowing is a Scriptural command, and the regulations of mitzvos tzrichos kavanah apply. Therefore, a sound blown without the proper intent is invalid. However, on the second day, when the shofar blowing is of a rabbinical nature, we do not apply the regulation of mitzvos tzerichos kavanah, and the sound blown, even with a different intent, is halachically valid. Therefore, the connection between the first and last tekiah will be lost. Thus, it will come out an interesting twist, where the second day of Rosh Hashanah will be stricter than the first.

The Maharsham then brings the Orchos Chaim and the Hadras Kodesh, who rule that even on the 2nd day you were not yotzei, because it is like one who had in mind not to fulfill the mitzvah, which negates the mitzvah fulfillment, even by a dirabanan.

The Eleph Hamagen (a commentary on the Mateh Efraim), however, takes issue with this whole point of view. He asserts that the concept of mitzvos tzrichos kavanah is only applicable in a case when one has in mind not to fulfill the mitzvah. But in this case, he does have in mind to fulfill the mitzvah of blowing a teruah. If so, why should we assume that he does not want to

follow the opinion of Rashi? He does want to fulfill the mitzvah according to any way that he will fulfill the mitzvah.

He adds that although the Magen Avraham and the Mishna Berura do rely somewhat on Rashi, that three sounds are enough – and according to that it would be unnecessary to blow over – since we are dealing with a safeik d'oraisa, one should definitely be concerned with both opinions and blow over. Similarly, the Mikraei Kodesh (Yamim Nora'im 18) rules that this is considered having in mind to fulfill the mitzvah and one must therefore blow over that set. The same ruling is given by the Minchas Yitzchok (7:38:1) and Rav Elyashiv (Ashrei Ha'ish 3:16:12).

This whole discussion is only in regards to a double teruah. But if one blew a short tekiah at the end, which was only long enough according to Rashi, he can definitely blow another tekiah, to be yotzei according to Tosfos, since according to Rashi he has already finished the mitzvah and there is no hefsek.

IN SUMMARY

If one was up to the set of tr"t and got stuck in the middle of the teruah, blowing only three short sounds, according to most poskim, one should start again that set of tr"t.

There is a kuntres of shiurim on the topic of tekias shofar available. If you would like a copy of any of these shiurim, or for any comments and questions, please send an email to: RabbiScheiner@18forshay.com, or call 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 who enjoy these informative and intriguing shiurim!

RABBI NACHUM SCHEINER

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning
Gemara
Currently: מסכת ביצה

Friday - *Shiurim*
Beinyonei Dyoma and
relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING
- HALACHA

Currently: הלכות חול המועד

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

• ZERA SHIMSHON
SHIUR
8:15-9:00 Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

• *Yarchei Kallah / Shiurim on Legal Holidays - by acclaimed Guest Speakers*
• *Yeshivas Bein Hazmanim*

• *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*

• *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shiurim in Halacha and Hashkafa by prominent Morei Horah*

~Night Kolloel~



Our 25th
Bein Hazmanim!

Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים

סוכות תשפ"ג

בס"ד



RABBI SCHEINER & RABBI COREN AT THE KOSEL



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Rabbi Nachum Scheiner

מוהל מומחה

CELL: **845-499-6354**



SCHEDULE

Seder 10:00am-1:00pm
There will be
Matan Schara B'tzida.

Breakfast 9:15-10am
Lunch 1:00pm

Shiurim B'inyanei D'Yoma

- 30 min daily Chabura (optional)
- Featured Rabbanim & Roshei Yeshiva Shlita

UNDER THE DIRECTION OF
RABBI NACHUM SCHEINER שליט"א

י"א תשרי – כ"ח תשרי

Thursday Oct 6- Sunday Oct 23

20 Forshay, Upstairs

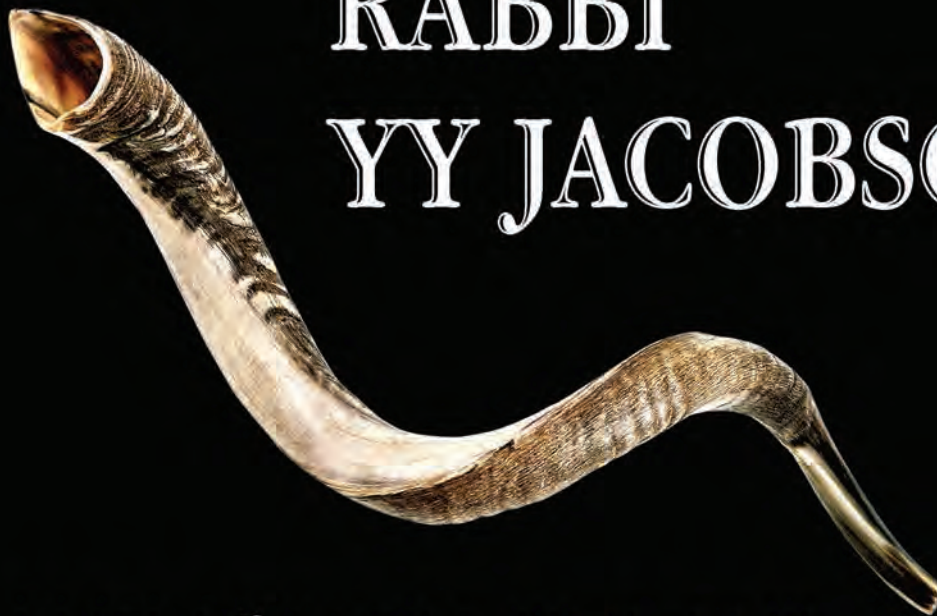
For more information
Call: Rabbi Zevi Hammelburger
845-270-8922

Ohr Chaim's learning programs include:



BAIS MEDRASH OHR CHAIM INVITES
THE ENTIRE COMMUNITY TO דברי התעוררות וחיון
WORDS OF INSPIRATION AND STRENGTH BY

RABBI YY JACOBSON



שבת קודש פרשת וילך-שובה

Shabbos Kodesh Parshas Vayelech

1 תשרי – October 1

5:00 — 6:00 PM

18 Forshay Rd (TENT GIMMEL ג)

FOLLOWED BY MINCHA 6:10 PM

MEN, WOMEN AND CHILDREN (WITH

MECHITZA)

בס"ד

2 DAYS UNTIL UMAN

בס"ד

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com