



בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM

Email "Sign up" to  
[betjournal@gmail.com](mailto:betjournal@gmail.com)  
to receive the  
weekly BET issue.



OUR BELOVED RABBI  
SOKAVA REBBE

בראשית,  
ברא אלוקים,  
את השמים,  
ואת הארץ

SHABBOS MEVORCHIM ROSH  
CHODESH CHESHVAN.  
THE MOLED WILL BE TUESDAY MORNING  
44 MINUTES AND 7 CHALAKIM AFTER 9.

ROSH CHODESH IS  
TUESDAY AND WEDNESDAY.



RABBI YY JACOBSON

WILL BE IN  
TOWN FOR  
SHABBOS

 **MONSEY**  
URGENT CARE  
845-356-2273  
77 Route 59, Monsey, NY  
In front of Evergreen Shopping Center



## RABBI NACHUM SCHEINER

ROSH KOLLEL

# SPOTLIGHT - 18 FORSHAY TISHREI 5783

## THE SPECIAL LIMUD FOR THE MONTH OF ELUL

This year, both the Kollel Boker and the Night Kollel studied a special topic relevant specifically to the end of the shmittah cycle. As we read in the Torah on Shmini Atzeres, at the end of every seven years all debts become nullified, and one may not collect any outstanding debts, unless a pruzbul was written. We studied the various rules and regulations of these laws, as well as the halachic details of writing a pruzbul. There were a number of shiurim, as well as guest speakers, who gave halachic guidance.

## SERVICES

There were many services on premises – turning 18 Forshay into the place to be, such as a sofer truck for checking tefillin and mezuzos, as well as shaatnez checking available, to ensure that we are doing everything, as we should, 100% kosher.

## TEFILLIN AWARENESS EVENT

There was also a free service, a special tefillin awareness event for all those who come to daven in 18 Forshay. There were dozens of sofrim who came, with every single tent having sofrim available, for the thousands of people who came to daven, allowing them to receive immediate help without even having to wait. Some of the services provided: painting the tefillin black, ensuring the tefillin is the right size and that they are being worn properly.

## SELICHOS AND MINAYNIM

All the way from the beginning of Elul, up until Yom Kippur, 18 Forshay was in the Yamim Noraim mode. The season was launched with a minyan for Sephardic Selichot, which took place in the Main Bais Medrash, each morning at 4:30AM, followed by a minyan vasikin, with birchat kohanim.

Moving on to the Ashkenazim, the Yamim Noraim season was ushered in, on the first night of Selichos, there was a melaveh malka

and a farbrengen with Rabbi YY Jacobson, who delivered powerful words of chizuk and inspiration, followed by Selichos. Yoely Lebovits also joined to add to the inspiration.

And then, starting a week before Rosh Hashana, there was non-stop action. Besides the regular minyanim around the clock that 18 Forshay offers, there were 2 additional tents – Ohel Reuvain and Ohel Shoshana – added to accommodate the additional selichos. This was not only in the morning, but there were also many minyan for selichos at night.

On Thursday night before Rosh Hashanah, we were privileged to host the acclaimed Rabbi Daniel Glatstein, Rav of Tiferes Mordechai, Cedarhurst NY. Rabbi Glatstein shared “Insights and Inspiration to Maximize Rosh Hashanah.” In his unique fashion, he shared with the full house some of his pearls of wisdom, tying together so many amazing ideas about these auspicious days.

## PRUZBUL

On the Friday before Rosh Hashanah, I gave an overview of everything one needs to know about the pruzbul, enjoyed by many of the participants. This was followed by a beis din, made up of Rabbi Lankry, Rabbi Coren, and myself, for writing and using the pruzbul. And on Erev Rosh Hashanah, there was also a special beis din set up throughout the day, for those who wanted to use them as a beis din for writing the pruzbul, with hundreds of people benefitting from this service.

## ROSH HASHANA

The Vasikin Minyan in tent Beis had a full house, with Rabbi Coren, who davened, leined and blew shofar. There was also a children’s program, in Tent Daled, which included davening, games, stories, snacks, and of course prizes each day. Yoely Lebovits had his inspirational minyan.

There were many times for shofar blowing throughout the day, including one in the late afternoon.

## Rabbi Scheiner

### KOLLEL BOKER 7:00-8:00am

Chavrusa learning Gemara  
*Currently:* מסכת ביצה

Friday - *Shuirim Beinyonei Dyoma and relevant topics*

### NIGHT KOLLEL 8:15-9:45pm

CHAVRUSALEARNING - HALACHA

*Currently:* הלכות חול המועד

### SHUIRIM 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 / Shuirim 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 Shuirim in Halacha and Hashkafa by prominent Morei Horah*

# ~Night Kollel~

## ASERES YEMEI TESHUVA

### KAPAROS

After Rosh Hashana, action picked up. Kaparos was set up across from the shul, in a user friendly and hassle-free manner. On Erev Yom Kippur – both at night and by day – there was also shechita available.

Rabbi YY Jacobson gave his famous Shabbos Shuva drasha to an overflowing crowd of men, women, and children.

### SHLOSH ESREI MIDOS

On the day of Shlosh Esrei Midos, there was a special minyan for the reciting of korbanos, for those who have this minhag. This year we also had a pool with fish for those who wanted to recite Tashlich.

### EREV YOM KIPPUR

This year Ohr Chaim sponsored a beautiful and delectable breakfast in honor of the special mitzvah of eating. This was a full-blown breakfast served for all those who came to daven, ensuring that everyone fulfill this great mitzvah, even despite having a busy and hectic schedule. There were also special cards given out explaining the main reasons given for this mitzvah, infusing this mitzvah with its spiritual dimension, as well.

There was a minyan for Mincha on Erev Yom Kippur, every 15 minutes. There was also a new thing for this year: malkus – as the custom of receiving malkus on Erev Yom Kippur is mentioned in Shulchan Aruch.

### YOM KIPPUR

Rabbi YY Jacobson gave inspirational insights into the davening at his minyan on Yom Kippur, after Kol Nidrei, before Yizkor, and before Neilah.

### DALED MINIM

Starting on Tzom Gealyah, our daled minim shuk was open for many hours, and after Yom Kippur the entire day. For Hoshana Raba there were hoshanos available, including long hoshanos, for those who prefer that option.

### HAKHEL

Being that Sukkos was in the year following the year of shmittah, when there is a special mitzvah of hakhel, Rabbi YY Jacobson gave an inspirational speech of optimism, chizuk and understanding. This shiur took place on Shabbos Chol Hamoed.

### HOSHANA RABA

There were minyanim for the leining of Mishna Torah every hour, as well as a minyan for reciting the entire Tehillim, led by Rabbi Coren, with many dozens of participants. In the morning, there were thousands of people, in 4 packed minyanim for Vasikin – including Rabbi Coren's minyan, a sefardi minyan and a chasidische minyan – as well as many other minyanim.

### SIMCHAS TORAH

Simchas Torah was something special, with both a Vasikim minyan, as well as an 8:00 minyan, and hundreds of people participating in the festivities. Feelings of simchas hatorah and ahavas hatorah were truly palpable, and – in true 18 Forshay style – there were people there from across the entire spectrum of the Jewish community, holding hands and dancing together, portraying true achdus and ahavas Yisroel.

### KOLLEL TOPICS FOR THE UPCOMING ZMAN

Both the Night Kollel and the Kollel Boker are getting ready to start the new topic for this coming zman. The Night Kollel is continuing hilchos Chol Hamoe and the Kollel Boker is continuing Meseches Beitzah, a blatt a week. There will be featured shiurim coming up on these intriguing topics.

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

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

Wishing you a Wonderful Shabbos,

### RABBI NACHUM SCHEINER

**Sign Up for an Amazing New WhatsApp Group**

Receive links to all Shiurim given by our Rosh Kollel

**Harav Nachum Scheiner**

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group  
Whatsapp 845-499-6354  
Or email  
ohrchaimmonsey@gmail.com

### Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354





## Table Talk by Rabbi Aaron Lankry

Stimulating observations to discuss at the Shabbos Table

### BERASHIT

והארץ היתה תהו ובהו וחשך על פני תהום ורוח וגמ'

It seems from the above that posuk darkness had always existed. Hashem then said there should be light. Then Hashem separated the light from the darkness

Hashem gave the light and darkness the names day and night. It seems to be, that without Hashem's separation they would be intertwined. How can we understand this. Is light and darkness its own creation? And how did day and night look before the creation of the sun and moon?

ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה פרי

Rashi explains

The taste of the tree and the fruit were to be the same, but the trees didn't listen. Does this mean that trees have free will like humans ?

Matan Torah was on Shvuot the 6 th day of Sivan so why is Simchat Torah 6 months later ?

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**

**1:17, 2:00, 2:30 ,3:00 3:30, 4:00**

## SHABBOS ZMANIM

CANDLE LIGHTING	5:48 <sup>PM</sup>
MINCHA <sup>18 TENT</sup>	5:58 <sup>PM</sup>
MINCHA <sup>BAIS CHABAD</sup>	5:58 <sup>PM</sup>
SHKIYA	6:06 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	6:36 <sup>AM</sup>
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
<b>NEW SHACHRIS <sup>18 MAIN</sup></b>	<b>NEW 10:15<sup>AM</sup></b>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA SHALOSH SEUDOS	5:45 <sup>PM</sup>
SHKIYA	6:05 <sup>PM</sup>
MARRIV	6:45 <sup>PM</sup> <sup>18 TENT</sup> , 6:50 <sup>PM</sup>

English date	16.1 deg	11 deg Tallis	Neitz	Shma 1	Shma 2	Min Ged	Pelag Gra	Shkia	Hebrew date
Friday, October 21, 2022	5:53	6:19:40	7:14:17 AM	9:21	9:57	1:10:48	4:58:46 PM	6:06:44 PM	בו תשרי תשפ"ג
Saturday, October 22, 2022	5:54	6:20:43	7:15:25 AM	9:22	9:58	1:10:39	4:57:36 PM	6:05:18 PM	בז תשרי תשפ"ג
Sunday, October 23, 2022	5:55	6:21:46	7:16:33 AM	9:22	9:58	1:10:30	4:56:27 PM	6:03:53 PM	בח תשרי תשפ"ג
Monday, October 24, 2022	5:56	6:22:50	7:17:41 AM	9:23	9:59	1:10:22	4:55:19 PM	6:02:29 PM	בט תשרי תשפ"ג
Tuesday, October 25, 2022	5:57	6:23:53	7:18:50 AM	9:23	9:59	1:10:15	4:54:12 PM	6:01:07 PM	ל תשרי תשפ"ג
Wednesday, October 26, 2022	5:58	6:24:57	7:19:58 AM	9:24	10:00	1:10:08	4:53:07 PM	5:59:45 PM	א חשוון תשפ"ג
Thursday, October 27, 2022	5:59	6:26:01	7:21:07 AM	9:24	10:00	1:10:03	4:52:02 PM	5:58:25 PM	ב חשוון תשפ"ג

Shachris begins 20 minutes before Neitz Plag Mincha begins 12 minutes before plag: Shkia Mincha begins 12 minutes before shkia. Earliest Mincha begins at Mincha Gedola  
Earliest Tallis is 11 degrees



Rabbi Coren

## BEREISHIS AND SHNAIM MIKRA

This coming Shabbas is special for me as it is my bar mitzva parsha, a perfect time to speak about creation. Certainly, a discussion about the beginning of creation is fascinating, but a more significant focus is the creation of man. The most widely debated question in Judaism is "Why did Hashem create us?" This question is, surprisingly, not posed enough in today's Yeshiva world and the answer is not always available at the fingertips of most Jews including those who grew up in a religious environment. One explanation attributed to this query is that the very act of creation is not totally explicit. There are, however, some acceptable clues offered by great Rabbis such as Rabbinu Tam, the Ari Z"l and many others who discuss this topic. The simple and basic answer is hinted to in the first commandment that Adam and Chava received from Hashem: לא תאכל ממנו ..... לא תאכל ומעץ הדעת. The Meshech Chochma explains that the first part of the passuk is commanding man to enjoy every fruit of the garden because ultimately this is the essence of creation-- to give man pleasure and delight. However, there are levels of pleasure and often a price to pay when they are taken to extremes. This topic will be revisited at a later date.

I would like to inspire the reader now to join in the mitzva of Shnaim Mikra Veechad Targum. It's an obligation for men and although the requirement for women is in dispute, it certainly is an inspiring idea for them. The commitment is based on the actual meaning and purpose of the mitzva. As explained by the poskim and further expressed by the Baal Hatanya, a Jew has to live with the Parsha. This means that every week when we read the parsha twice and once with a translation we need to make sure we're not just reading quickly but also seeking out the messages Hashem is sending us each week. This explains why women are exempt from the obligation of learning Torah per say but are nevertheless included in connecting to the new messages and instructions that Hashem is sending them. The Parsha of Bereshis provides us with an important general missive: Hashem offers us an opportunity to attain as much permissible pleasure as possible and the ultimate pleasure is to connect to Him which can only be done through mitzvos and Torah learning. However, there is a personal message that each one of us can glean from the Parsha that is unique to our private mission in this world. It takes some patience and dedicated time but the results of our efforts provide powerful dividends.

May we all attain closeness to Hashem and be willing to open our ears and minds to Hashem's messages.

Good Shabbas

Rabbi Aaron Lankry  
Marah D'asra  
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren  
דו"ט צ' - מנוד שיעור  
914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner  
Rabbinic Coordinator,  
Rosh Kollel, Kollel Boker & Night Kollel  
845-372-6618 | rabbisheiner@18forshay.com

Uri Follman  
Manager  
845 587 3462 | manager@18forshay.com

Fall 2022



בראשית, נח, לך לך

## SHACHARIS MINYANIM

כותיקין  
כותיקין  
6:15AM  
6:30  
6:45  
7:00  
7:15  
7:30  
7:45  
8:00  
8:15  
8:30  
8:45  
9:00  
9:15  
9:30  
9:45  
10:00  
10:15  
10:30  
10:45  
11:00  
11:15  
11:30  
11:45  
12:00PM

20 Forshay ↑ Brochos 30 min/Hodu 20 min before Neitz  
18 Main Sefardi Minyan with Birchas Kohanim  
Tent א  
Tent ג  
Tent ד  
Tent א  
Tent ב  
Tent ג  
Tent ד  
Tent א  
Tent ב  
Tent ג  
Tent ד  
Tent א  
Tent ב  
Tent ג  
Tent ד  
Tent א  
Tent ב  
Tent ג  
Tent ד  
Tent א  
Tent ב  
Tent ג  
Tent ד  
Tent א  
Tent ב  
Tent ג  
Tent ד  
Tent א

Fall 2022



בראשית, נח, לך לך

## Mincha Mariv Minyanim

18 מנחה ↓

מנחה גדולה  
1:30  
1:45  
2:00  
2:15  
2:30  
2:45  
3:00  
3:15  
3:30  
3:45  
4:00  
4:15  
4:30  
4:45  
5:00  
5:15  
5:30  
5:45  
6:00

מנחה ומעריב

12 MIN, BEFORE טלג Tent א  
12 MIN, BEFORE LATER טלג Tent ב  
12 MIN, BEFORE שקיעה Tent א  
6 MIN, BEFORE שקיעה Tent ב  
AT שקיעה Tent ג  
10 MIN, AFTER שקיעה Tent ד  
20 MIN, AFTER שקיעה Tent א  
30 MIN, AFTER שקיעה Tent ב  
40 MIN, AFTER שקיעה Tent ג  
50 MIN, AFTER שקיעה Tent ד  
60 MIN, AFTER שקיעה Tent א

↑ Upstairs  
↓ Main Floor

מעריב

At פלג \* Tent א  
At שקיעה \* Tent א  
6 MIN, AFTER שקיעה Tent ב  
10 MIN, AFTER שקיעה \* Tent ג  
20 MIN, AFTER שקיעה \* Tent ד  
30 MIN, AFTER שקיעה \* Tent א  
40 MIN, AFTER שקיעה Tent ב  
50 MIN, AFTER שקיעה Tent ג  
60 MIN, AFTER שקיעה Tent ד  
72 MIN, AFTER שקיעה Tent א  
9:45 18 ↓  
10:00 18 ↓  
10:15 18 ↓  
10:30 18 ↓  
10:45 18 ↓  
11:00 18 ↓  
11:15 18 ↓  
11:30 18 ↓  
11:45 18 ↓  
12:00am 18 ↓  
12:15 18 ↓  
12:30 18 ↓  
12:45 18 ↓  
1:00 18 ↓  
1:15 18 ↓  
1:30 18 ↓  
1:45 18 ↓  
2:00 18 ↓

\*Repeat Krias Shma after nightfall

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



## Rabbi YY Jacobson

### The Day Aesthetics Replaced Ethics

Reversing the paradigm shift  
from "good" to "true"

#### The Brit, French and Russian

A Brit, a Frenchman and a Russian are viewing a painting of Adam and Eve frolicking in the Garden of Eden. "Look at their reserve, their calm," muses the Brit. "They must be British."

"Nonsense," the Frenchman disagrees. "They're beautiful; they're romantic, and they are enjoying life. They are French."

"No clothes, no shelter," the Russian points out, "they have only an apple to eat, and they're being told this is paradise. They are Russian."

#### A Good Sin?

A defining moment in human history takes place in this week's Torah portion -- the opening of the entire Bible -- when Eve and Adam consume fruit from the "tree of knowledge of good and bad." This was a betrayal of G-d's commandment to them, "From the tree of knowledge you should not eat, for on the day you eat from it you will die."

In the beginning of his work "The Guide for the Perplexed," Rabbi Moshe Ben Maimon, Maimonides (1135-1204), one of the greatest philosophers and personalities in Jewish history, raises an "extraordinary question that a learned man asked me some years ago."

On the one hand, the Torah relates that the consequences of eating the fruit of the tree were cataclysmic in their negative effect: Adam and Eve were banished from the Garden of Eden, and death and pain became the plight of human life on earth.

Yet on the other hand it seems that as a result of this forbidden meal a great benefit was bestowed on the human race. Since this tree was defined as "the tree of knowledge of good and bad (1)," by consuming its fruit, Adam and Eve actually acquired unprecedented awareness and knowledge of "good and bad." This, indeed, served as the chief argument employed by the serpent to entice Eve to eat the fruit -- "G-d knows that on the day you eat from it, your eyes will be opened, and you will be like G-d, knowing good and bad." The vision of the serpent actually materialized: following the eating of the tree, "G-d said, 'man has now become like the Unique One among us, knowing good and bad'".

In that case, asks Maimonides, it means that the sin



committed by Eve and Adam was a tremendous blessing, not a curse. It liberated them from the status of mere animals acting in response to instinct. Now they became rational, discerning creatures who could discern good from evil and live a life in accordance with that knowledge and wisdom.

#### Good vs. True

Upon deeper reflection, however, Maimonides demonstrates the negative effects that came about as a result of eating of the "tree of knowledge." I believe that this explanation of Maimonides bears special relevance our highly sophisticated and knowledgeable generation, when, as one philosopher put it, people are reading more and more about less and less.

Before the sin in the Garden of Eden there was only truth and the opposite of truth. After Adam ate from the tree, the result was "pleasurable" and "not pleasurable" - "Good" or "Bad". This helps us understand the three stages in dealing with addiction. This class also has an explanation of the chassidic view on Tznius.

The partaking of the fruit of the tree of knowledge transformed the vocabulary of the human race. Prior to the sin of the tree, the prism used by man to classify cravings, events and ideas was whether they were false or true. If they were true he embraced them; if they were false, he rejected them.

In the aftermath of the sin, a paradigm shift occurred in the psyche of man: Now the primary barometer of the significance of things became dependent upon them being bad or good, not true or false.

A good business, good food, a good speech, a good school, a good day do not necessarily mean a truthful business, healthy food, an honest speech, a moral school and an honest day. We often gravitate and pursue that which looks and feels good, even though it may be wrong and false.

If Adam had not eaten the metamorphosing fruit, the primary question in life would have been, "Am I doing the right thing?" Now, in the post-consumption era, the defining question has become, "Am I doing the comfortable thing?"

Our job in this world is to reverse the process of sacrificing ethics for the sake of aesthetics. We need to restore the vocabulary of humanity to its original form.

Before you make any decision in your life, ask not "Is this the comfortable path?" Instead ask, "Is this the right path?"



# Kollel Boker

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

## Currently Learning

### מסכת ביצה

Summary Shiurim from Rosh Hakollel

בענינא דיומא ובעניני הפרשה Shiurim Erev Shabbos Halacha

7:00-8:00am

18 Upstairs Bais Medrash

### Shacharis

6:15 & 8:00am



# Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

8:15-9:45pm

18 Forshay – Main Bais Medrash

## הלכות חול המועד

Shiurim by Rosh Kollel and Featured Guest Speakers

### Shiurim Open to All

DAF YOMI  
7:00-7:45pm (Hebrew)  
Sun - Thurs

DAF YOMI  
8:30-9:15pm  
Sun - Thurs

MISHNA YOMIS  
8:45-9:00pm  
Sun - Thurs

ZERA SHIMSHON  
8:15-9:00pm  
Thursday

MAHARAL ON THE PARSHA  
9:45-10:15pm  
Thursday

THURSDAY NIGHT CHABURAH  
10:15pm  
With Guest Speaker



### Weekly Thursday Night Chabura

#### פרשת נח

Enjoy a Lively discussion of relevant Torah Topics  
In a warm informal atmosphere  
Hot food and beverages will be served

#### This weeks Guest speaker

**Rabbi Eliezer Abish שליט"א**  
Lecturer and Author of "Portraits of Prayer"

10:15 PM | 20 Upstairs

Looking forward to seeing you

Yudi Steinmetz Shlomo Becker



Come Join  
40 WOMEN IN  
HAFRASHAS CHALLAH

Thursday, October 27

8 ANTOINETTE COURT  
SUFFERN, NY 10901  
8:00 PM

PLEASE RSVP

917-721-0855

MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT  
917-750-5523 IF YOU WOULD LIKE TO PURCHASE  
DOUGH FOR \$25

HOSTED BY:  
RUCHIE MAIMON, HENNY KLIPPER & GITTEL FOLLMAN

## PARSHAS BEREISHIS THE SHABBOS THRONE

”ויכל אלקים ביום השביעי מלאכתו אשר עשה, וישבות ביום השביעי מלאכתו אשר עשה”

“And on the seventh day Hashem completed His work which He had done, He abstained on the seventh day from all His work which He had done.” We know that Hakodosh Boruch Hu rested on the seventh day, yet the Posuk says that Hakodosh Boruch Hu completed His work on the seventh day, which sounds like He was still creating on the seventh day, and on that day, He completed it. Chazal tell us that Menuchah was created on the seventh day. What does it mean that Menuchah, rest, was created on the seventh day, and why does the Posuk say that Hakodosh Boruch Hu completed His work on the seventh day, instead of saying that He completed His work on the sixth day, and there was Menucha on the seventh day?

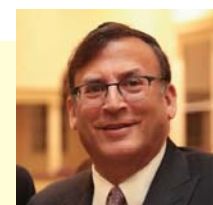
Shabbos is a unique creation, and was created for the inherent מנוחה, rest, that is in it. Tosfos says in Sanhedrin 38a regarding that which the Gemara said that the world was created in seven days, that although the world was created in six days, it was lacking Menuchah. Shabbos came and then came Menuchah, as the Posuk says, “ויכל אלקים ביום השביעי”. It is not that Shabbos was the lack of work, and therefore was Menuchah, rather it was the creation of Menuchah, just as creations were created on the other days. It was a greater creation than the rest, for it was the completion of the entire creation. It says in תנא דבי אליהו that Shabbos shall be for complete Torah. There is no Menuchah for Hakodosh Boruch Hu except for those who “make the Torah” – who toil in the Torah. Yeshaya 66:2 “My hand created all these things and thus all these things came into being – the word of Hashem – but it is to this that I look: to the poor and broken-spirited person who is zealous regarding My word.” Hakodosh Boruch Hu asks, “How can I find Menuchah?” What does it mean for Hakodosh Boruch Hu to find Menuchah?

It means to receive a Nachas Ruach from this world. Hakodosh Boruch Hu receives a Nachas Ruach from those who are עושי – for those who make Torah their lives, and live it through humility - not those who only learn Torah. The true Talmid Chochom is exceedingly humble and becomes a מרכבה, a chariot, for the Shechinah, as it says in the Mechilta in Yisro that all those who are truly humble, will ultimately have the Shechinah rest upon them in this world. We see from the Medrash Tanchuma in Parshas Vayechi that Menuchah only occurs from Torah. When one learns Torah through humility, that is called, “כולו תורה” – “complete Torah” which makes the person himself into Torah, and is therefore called, עושי תורה. The Guf of the person becomes

Niskadesh like his Neshama. The day of Shabbos was created for this, and thereby came Menuchas Shabbos, the Neshama of Creation. It says in the אורה that when one heeds Shabbos according to Hala-cha, he makes himself into a throne and a chariot for Hakodosh Boruch Hu. This is why Shabbos is called, “מנוחה” – it is from a Loshon of “נח” – resting, for those who heed Shabbos properly and become עושי תורה – Hakodosh Boruch Hu rests on the person, like a king sitting on his throne. This is why the Posuk says, “ינח ביום וינח ביום” and not “ונח”. “ונח” means to rest, while, “ינח” means to cause to rest. Hakodosh Boruch Hu placed on Shabbos Kodesh the Koach for others to rest. We say the Shir Shel Yom from Tehillim 92 - “מזמור שיר ליום השבת...מזמור שיר לעתיד לבוא...ליום ששכחו שבת ומנוחה לחיי העולמים” – every Shabbos awakens the Koach of Le’asid Lavo, for Shabbos is a מעין עולם הבה – quasi Olam Habah. (באר משה)

Shemos 32:15 ויפן וירד משה מן ההר ושני” לוחות העדות בידו – Moshe came down from Shomayim with the Luchos in his hands. The Posuk stresses that they were in Moshe’s hands because the Luchos were actually written on Moshe Rabbeinu’s hands. The essence of Moshe Rabbeinu was Torah. Shemos 17:12 וידי משה כבדים ויקחו אבן” – “Moshé’s hands became heavy and he could no longer hold the Luchos.” So, they placed stones underneath to relocate the Luchos from his hands to the stones. This occurred during the war with Amalek when Klal Yisroel weakened themselves from the Torah Hakdosha. Klal Yisroel were no longer Zoche for the Luchos to be written on Moshe Rabbeinu’s hands. The Luchos were therefore transferred to stone. (רמ”ע מפאנו)

Hakodosh Boruch Hu created the world as we see it in six days. On the seventh day, He created something very special called מנוחה, rest from this world, and an attachment to Olam Habah. It is a day set aside for Avodas Hashem, and learning Torah, and making Torah a part of ourselves. Due to sins, the Torah is not directly a part of us, but becomes external, as we see that Moshe was given the Torah Hakdosha on his hands – it was a part of his body. Due to Klal Yisroel Klal weakening themselves from the Torah Hakdosha, the Torah was removed from his hands. The hands did not sin by the Eitz Hada’as, and because the hands remained pure, the Torah was able to rest upon them. Shabbos Kodesh is the day which proves to us that Hakodosh Boruch Hu is King over the entire world, and because of it, He is able to forgive us for our sins. We must use this holy day to do Teshuva and connect ourselves to Hakodosh Boruch Hu. May we be Zoche to do a proper Teshuva, and truly connect ourselves to Hakodosh Boruch Hu, so that the Torah Hakdosha once again becomes a part of our very Guf.



## TALKING TOGETHER

Rabbi Zecharia Wallerstein zt”l

Upon the completion of a mesechta (tractate) of Gemara, there is a special paragraph which is recited, known as the Hadran. In this recitation, we directly address the Gemara itself, as if it were a living entity, and state, “We will not forget you, and you will not forget us, not in this world or the World to Come.”

Now it makes sense how our completion of a mesechta will stand for us in the World to Come. The merits accrued by virtue of our time and toil invested in it will return to us and speak well on our behalf. But what does it mean that the mesechta should not “forget” us in this world?

R’ Baruch Mordechai Mizrahi explained the meaning of this phrase with the following anecdote.

In Mir, Poland, there used to live a well-respected Torah scholar by the name of Reb Aharon. From morning until night, Reb Aharon poured his heart and soul into the Gemara along with his study partner, Reb Nachum. However, there was a clear distinction between Reb Aharon and Reb Nachum, for those who paid close attention. Reb Aharon never went home for lunch. Instead, food would be brought to him, and he would only return home later that evening.

One day, Reb Nachum turned ill and his condition worsened until it became critical. Reb Aharon, however, although without his beloved study partner, carried on throughout his morning as devoted and focused as he always was to his learning. And then lunchtime rolled around, and the student who’d always bring Reb Aharon a plate of food arrived. But the door to the shul was locked. Surprised by this uncharacteristic lockout, the student pulled up a ladder to one of the nearby windows and peered inside. And there he saw it.

Reb Aharon was standing in front of an open Aron Kodesh, yelling, “Mesechta Bava Kama, how are you going to let Reb Nachum be sick? Mesechta Yoma, how can you forget all the times the two of us learned you? Mesechta Bava Metzia, just because Reb Nachum is sick, have you forgotten about him?” Reb Aharon was visibly screaming to each of the mesechtas. The student couldn’t make out what Reb Aharon was doing. He had never seen anything like it before!

Reb Nachum went on to completely recover.

Now, should you wonder if this is just a one-off incident that occurred many years ago, let me share with you something else.

One of the men studying in the Kollel under my Rosh Yeshiva, Rav Shmuel Birnbaum zt”l, had been doing so for forty years. Day and night, he spent hours diligently in front of a Gemara, learning, debating and discussing the ins and out of Torah law and life. But then tragedy





## Rabbi Reisman

### THE ONESH HANACHASH.

Let me share with you a thought into the Onesh of the Nachash. (וְעִפּוֹר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ). A Yesod Hachaim which we discussed I believe once before in Parshas Vayeitzei is that Simchas Hachaim is related to choices, to choosing. The ability to choose. A person sits down and has the ability to choose from different foods and he chooses one food and says this I like. And therefore, it is an attraction for him to be able to choose.

There is a coke machine, if they would put only coke in the machine people wouldn't enjoy the soda so much. They put coke, orange soda, ginger ale and maybe some root beer and then the guy chooses coke anyway. The person who owns the machine knows that 90% of the people choose coke anyway. But the cola tastes better when you look at orange, ginger ale and root beer and you choose the cola. It is more attractive. That is the nature of a human being. That is the secret of Shidduchim. Shidduchim are really preordained, but we have a sense that we choose our Shidduch. By choosing we are able to have a Simcha.

That is the Yesod of what is found in Beraishis 29:31 (וְיָרַד כִּי-שְׂנוּאָה לְאָה). Very difficult Pesukim that Yaakov had a Sin'a to Leah and even with all of the explanations it is still hard. But the Torah is teaching us the idea that to have Ahava, to have Sim-

cha, you have to choose, you have to have a feeling that you are choosing. Yaakov Avinu did not choose to marry Leah, and therefore, some aspect of the Ahava, of the Simcha, of the joy in the relationship was missing.

Chazal say Im Ain Daas, Havdala Mina'yin. With Seichel you know how to differentiate, to make a distinction. This is better than that. The Nachash was punished (וְעִפּוֹר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ). You will never choose what you will eat. You will never make choices. There is a lack of joy in a life which doesn't involve the ability for a person to make choices, to pick.

On a higher level, Chazal say L'olam Yilmad Adam B'makom Shelibo Chafeitz. A person should learn that which he desires. Many people see it as a Kula, learn what you desire, learn what you want. Don't be tied to anything. In fact it is a Chumra. The Torah is telling you that you have to have a Makom Shelibo Chafeitz. Choose, pick, set yourself goals, and then you will be Mazliach in your learning. Because Ahava, Simcha, a sense of satisfaction, comes when a person makes a choice.

So an important lesson from the Cheit of the Nachash, a lesson of Hakaras Hatov for the Kochos you have, and a lesson from the Onesh Hanachash, a lesson of the Teva Ha'adam to be B'simcha, to be Misamei'ach when he makes choices and hopefully he makes wise choices.

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

struck.

His wife was diagnosed with stage 4 cancer. Devastated by the news, he approached Rav Shmuel. "Rosh Yeshiva, the only way I have been able to stay in Kollel for forty years is due to my wife's devotion to me and my family. She took care of so much. If she passes on now, I won't be able to continue learning the way I have. Please, you must do something to help her recover. She needs a miracle. The doctors are giving her only a few months. But if she goes, I know my learning will too."

Rav Shmuel looked into the man's eyes, pained by his wife's condition and heartbroken that it could also mean the end of his days and nights in the beis midrash that was home to him. "I wish I could help, but I don't perform miracles," replied Rav Shmuel. Rav Shmuel was known as a diligent learner par excellence. However, to overturn an illness was not something he felt to be in his repertoire. But the man was broken. Something needed to be done. After mulling it over, Rav Shmuel finally said, "I'll try to do something."

A week later, the man received a call from a medical hospital in Belgium which was experimenting with a new trial of chemotherapy and was accepting twenty candidates. This man's wife was one of those twenty.

Two of the twenty experienced a radical recovery. One of those was this man's wife.

The man returned to Rav Shmuel, incredulous. "It seems that you do perform miracles!" he exclaimed. "My wife underwent an incredible recovery. I never would have imagined her to be where she is today. You must have done something!" "I did in fact do something," said Rav Shmuel. "And let me tell you."

"The day you came to me, the Gemara I was learning involved a dispute between the famed Talmudic sages, Abaye and Rava. So I turned to Abaye and Rava and said, 'We talk to each other a lot. Every time I open the Gemara and you are there, you talk to me and I talk to you. But there's someone else here who talks to you a lot also. He's able to do that because his wife is so supportive and dedicated to him and his learning. Now she's sick though. And if she doesn't make it, he may not be able to continue talking with you in the same way. So please, go before Hashem and tell Him that you want to continue being able to talk with this man, and that He should therefore grant his wife and complete recovery. Abaye and Rava, you can accomplish this. Please do.'

"So it was Abaye and Rava who helped save your wife's life. The next time you see them in the Gemara, thank them. Don't thank me."

When you learn a page of Daf Yomi or read a comment of Rashi, you're not simply learning. You're talking to the sage in the Gemara and having a conversation with Rashi. He is in your life. When that's the case, you can say, "Rashi, I learn every comment of yours on Chumash every week. I talk to you every week. And now I need something! I need you to go before Hashem and ask Him to help me!"

Learning is not just learning. It's living. The sages we encounter in the Gemara and elsewhere are not just names. They are alive with us and we experience a real relationship.

A mesechta does not forget the one who learned through it and toiled over it, and neither does a Torah sage. Torah is life. It's not just a book. It's not just a subject.



## Rabbi Efrem Goldberg

### THE MOST BEAUTIFUL ESROG

A woman in her seventies had a heart attack and was taken to the hospital. While on the operating table she had a near death experience. She had the opportunity to ask Hashem, “Is my time up?” Hashem answered directly, “No, you have another 23 years, 2 months and 8 days to live.”

Given that, the woman decided to stay in the hospital after her recovery so that she could obtain a face-lift, botox and liposuction. To complete her makeover, she even had someone come in and change her hair color and brighten her teeth. After all, she thought, since she had so much more time to live, she might as well make the most of it.

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

This past week, Jews around the world universally took the exact same four species. Whether of Ashkenazic or Sephardic descent, or from North America, South America, the Eastern Hemisphere or Western Hemisphere, all Jews understood the biblical command to take a pri eitz ha’dar to mean that they are obligated to take an esrog. There are hundreds, if not thousands, of varieties of citrus fruit – oranges, grapefruits, lemons, tangerines, and the list goes on. How do we know that a pri etz hadar, a beautiful citrus fruit, is specifically an esrog?

The Talmud (Sukka 25a) draws the conclusion that a pri eitz ha’dar is an esrog by analyzing the Hebrew word for beautiful, ha’dar. The Gemara concludes it is the esrog tree, because the word “hadar” in truth has two meanings, beautiful and to dwell. They therefore interpret the pasuk to be referring to a fruit that is dar ba’ilan, “dwells continuously all year on the tree.” The esrog, alone fulfills the requirement of constant dwelling. Rabbi Joshua Shmidman explains that while most other fruits are seasonal, the esrog grows, blossoms, and produces fruit throughout all the seasons. It braves the cold, withstands the heat, remains firm and upright in the wind, and stubbornly persists in surviving the storm. The esrog is truly dar, it dwells consistently and constantly. In fact, the Hebrew word dar is very similar to the English word endure.

In other words, by having the same word, hadar,

mean both beautiful and endure, the Torah is communicating the Jewish definition of beauty. Beauty is not about the superficial and purely aesthetic. Beauty is not that which is temporary and fleeting. Many other trees and their fruits fit that narrow definition. Rather, true beauty, says the Torah, is the esrog, the ability to endure and withstand the winds around us. Beauty is having an indomitable spirit, to live with determination, to not veer from the path, abandon the mission, or stray from our convictions.

Beauty is not skin deep. It is found in the spirit of endurance, the tenacity and resolve to continue with our convictions intact. The Torah mandate of V’hadarta pnei zakein is usually translated as “honor and stand up for the elderly.” The root of v’hadarta is dar. We respect the elderly for their beauty. Their skin may show the test of time, their joints may have the wear and tear of decades, they may be slow or infirm, but their strength to endure demonstrates an unsurpassed beauty, worthy of respect and admiration.

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

Walking home with Agnon, the rabbi emphasized to him how important it was to have a beautiful, flawless esrog on Sukkos, and how the beauty of the esrog was part of the fulfillment of the Divine commandment for the holiday. On Sukkos morning Agnon noticed that the rabbi was without an esrog at the synagogue services. Perplexed, Agnon asked the rabbi where his beautiful esrog was. The rabbi answered by relating the following incident:

“I awoke early, as is my wont, and prepared to recite the blessing over the esrog in my sukkah located on my balcony. As you know, we have a neighbor with a large family, and our balconies adjoin. As you also know, our neighbor, the father of all these children next door, is a man of short temper. Many times he shouts at them or even hits them for violating his rules and wishes. I have spoken to him many times about his harshness but to little avail.

“As I stood in the sukkah on my balcony, about to recite the blessing for the esrog, I heard a child’s weeping coming from the next balcony. It was a little girl crying, one of the children of our neighbor. I walked over to find out what was wrong. She told me that she too had awakened early and had gone out on her balcony to examine her father’s esrog, whose delightful appearance and fragrance fascinated her. Against her father’s instructions, she removed the esrog from its protective box to examine it. She unfortunately dropped the esrog on the stone floor, irreparably damaging it and rendering it unacceptable for ritual use. She knew that her father would be enraged and would punish her severely, perhaps even violently. Hence the frightened tears and wails of apprehension.

“I comforted her, and I then took my esrog and placed it in her father’s box, taking the damaged esrog to my premises. I told her to tell her father that his neighbor insisted that he accept the gift of the beautiful esrog, and that he would be honoring me and the holiday by so doing.”

Agnon concludes the story by saying: “My rabbinic neighbor’s damaged, bruised, ritually unusable esrog was the most beautiful esrog I have ever seen in my lifetime.”

Join the

# FASTEST GROWING HALACHA CHABURA IN THE WORLD!



In over 100 locations,  
**Join thousands of participants learning  
the same halachos all around the world**

- Master the most practical halachos of niddah in an energetic, engaging and revolutionary way
- Understand the ethical & philosophical background of Hilchos Niddah.
- Receive Semichas Chaver certificate signed by Ha'Gaon **Rav Neventzal** shlit"a, Ha'Gaon **Rav Schachter** shlit"a and Rashlatz **Rav Amar** shlit"a.



**Where?**

8 Forshay

Upstairs - Rabbi Coren office.

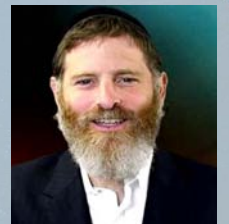
**When?**

Monday Nights 8:00pm

Starting Oct 20th

Given by: **Rabbi Daniel Aron Coren**

Contact info: WhatsApp or text Rabbi Coren 914 645 4199



## THE JOKES'S ON US

In the Simchas Torah edition of the BET we inadvertently left out the punchline. Without repeating the long and arduous (and mostly boring) joke, here are the last few lines...

"Food to your liking?"

"Well, I have to say the cauliflower cheese was exceptional, I don't think I have had better. Shame about the eggs, though.... they really weren't that nice at all," replied Mary truthfully.

"Oh...well, perhaps you could contribute these thoughts to our Guest Comments Book. We are always looking to improve our service and would value your opinion," said the receptionist.

"OK, I will...thanks!" replied Mary...who checked out, then scribbled a comment into the book. Waving, she left to continue her journey.

Curious, the receptionist picked up the book to see the comment Mary had written.

**"Supercauliflowercheesebuttheeggswerequiteatrocious!"**

## MIND TELLING ME THE TIME?

Chelmer: "Excuse me, what time is it right now?"

WOMAN: "It's 11:25PM."

Chelmer: (confused look on face) "You know, it's the weirdest thing, I've asked that question thirty times today, and every time someone gives me a different answer."

## FOOTBALL TRYOUT

The pro football team had just finished their daily practice session when a large turkey came strutting onto the field. While the players gazed in amazement, the turkey walked up to the head coach and demanded a tryout. Everyone stared in silence as the turkey caught pass after pass and ran right through the defensive line.

When the turkey returned to the sidelines, the coach shouted, 'You're terrific!!! Sign up for the season, and I'll see to it that you get a huge bonus.' 'Forget the bonus,' the turkey said, 'All I want to know is, does the season go past Thanksgiving Day?'

## ACTS OF VIOLINSRON

Acts of violins are committed by in fiddles.

Questions

1. Why is "phonics" not spelled the way it sounds?
2. Why is the third hand on the watch called the second hand?
3. If a word is misspelled in the dictionary, how would we ever know?

4. If Webster wrote the first dictionary, where did he find the words?
5. Why do we say something is out of whack? What is a whack?
6. Why does "slow down" and "slow up" mean the same thing?
7. Why does "fat chance" and "slim chance" mean the same thing?
8. Why do "tug" boats push their barges?
9. Why do we sing "Take me out to the ball game" when we are already there?
10. Why are they called "stands" when they are made for sitting?
11. Why is it called "after dark" when it really is "after light"?
12. Doesn't "expecting the unexpected" make the unexpected expected?
13. Why are a "wise man" and a "wise guy" opposites?
14. Why do "overlook" and "oversee" mean opposite things?

## RUINED MY DAY

"My Friday is ruined!"

"Why, what happened?"

"I realized today is Tuesday."

## OLD GOAT

The young couple invited their aged Rabbi for Shabbos dinner. While they were in the kitchen preparing the meal, the minister asked their son what they were having.

"Goat," the little boy replied.

"Goat?" replied the startled man of the cloth, "Are you sure about that?"

"Yep," said the youngster. "I heard Pa say to Ma, 'Might as well have the old goat for dinner today as any other day.'"

## K9 IS FOR ASSISTANCE

Returning home from work, a Chelmer woman was shocked to find her house ransacked and burglarized. She telephoned the police at once and reported the crime. The police dispatcher broadcast the call and a K-9 unit patrolling nearby was the first to respond.

As the K-9 officer approached the house with his dog on a leash, the Chelmer ran out on the porch, shuddered at the sight of the cop and his dog, then sat down on the steps.

Putting her face in her hands, she moaned: "I come home to find all my possessions stolen. I call the police for help, and what do they do? They send me a BLIND policeman!"

UFARATZTA



The way you position yourself on Shabbas Breishis, so the entire year goes.

=== Tzemach Tzedek, 3rd Chabad Rebbe.

SHABBOS BRASHIS is an auspicious time to act on the resolutions you've made. This gives you a good chance of having HATZLACHA with them

the entire year.

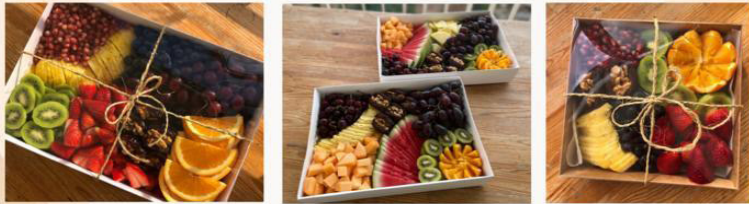
# Fruit Boards

SEND YOUR FAMILY AND FRIENDS IN YERUSHALAYIM A FRESH AND HEALTHY TREAT THEY WILL ALL ENJOY

Fruits Are Badatz Eida Cheredis

FRUIT BOARD: STANDARD SIZE  
\$100

MINI FRUIT BOARD  
\$50



### CONTACT

WhatsApp 845 825 3917  
Call / Text 053 473 9295

בס"ד

# 360° Virtual Tours

## Superior Clarity Downloadable



845.671.8822

VTplans.com

# 35+ Years

OF SERVING THE COMMUNITY

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



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

RAMAPOST.COM

# Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

## DAVEN.

## SIT IN SUKKAH.

## EAT.

## REPEAT.

# (FOR 8 DAYS)

Then Call  
Smith System

In-Home Personal Training



(845) 671-3739



Rabbi Yaacov Haber

## Why Were You Created?

Hashem created a glorious world and placed Adam in this world, within the magnificent Garden of Eden. But Adam violated the rules of the Garden and he then began hiding. Resultantly, Hashem uttered His very first word to mankind: Ayeka, where are you? Of course, Hashem knew where Adam was. G-d is omniscient.

The real question was a deep question, a soul searching question. It is a question that Hashem not only asked Adam, but asks all of his descendants, throughout all of history. He asks you and me. Ayeka, where are you?

Every person in this world is put here for a reason. You were created for a reason. There is a reason for when you were created and where you were created. There is a reason you are where you are in time and place. And in the place we are, it is up to us to figure out what our goal is and where we are going. What are we meant to accomplish in this world? What are we meant to be doing? Every day, Hashem looks to us and asks, “Where are you?”

We didn't come into this world with a little tag or manual that says, “This is exactly what you need to accomplish in life. This is what your talents are.” We don't know. But what we do know is that we are not here for ourselves. We are here for others. We are here for the world. If we take this as our path, if we make that our goal and we constantly develop who we are and what we can do to make the world a better place, then we are fulfilling the reason we were created. And then we have an answer to that very, very deep question: “Where are you?” And our answer is, “I'm right here.”

Rabbi David Yosef

## Torah is Our Life

According to Chazal, before Adam ate from the Tree of Life, He had everything. The weather was like the perfect Spring, and the angels provided him with anything he needed. He was like a king. After he ate from the Tree, Hashem told him that he would need to work for his life. This could be understood as a commandment to make a living. To study Torah all day is trumped by the need and commandment to work.

But in truth, according to the Torah, our need to work is a curse. Hashem created us to study Torah and perform mitzvot. The time we must spend working, to make a living, is not a blessing. To this end, Chazal say that the main purpose of a person is to make Torah study his primary focus. We must begin our day with praying and studying Torah and we must end our day the same way.

I know of a man who did not come to a Torah class for one week. When I later met him, he told me that he was not feeling well, which was the reason for his absence. “I hardly went to work,” he said. As he said this, I replied, “If you hadn't gone to work, and your boss asked you where you had been and you said, ‘I hardly studied Torah,’ I could understand. But as it stands now, what happened that you were unable to study Torah?”

Torah is to be our primary focus. It is why we are in this world. When we do so, our life will be filled with the very purpose for why we are here.

Rabbi Reuven Hoff

## The Truth

What comes to mind when you heard the word, “Truth”? We say, “Moshe is truth and the Torah is truth.” The word Emes, truth, is a part of our Torah lexicon.

The last three letters of the first words of the Torah, “Bereishis bara Elokim,” spell out the word ‘Emes.’ The Or Hachaim asks, why is the word ‘Emes’ spelled out at the end of these words as opposed to the beginning? The answer is that two types of things happen to us on a daily basis – good things, and things which we perceive as not good. The good things we appreciate right away. On the other hand, the not so good things, they can bring us down. But, in fact, everything which occurs to us is good, and at the end it will be revealed that it was for the good. Not right away, not at the beginning. At first it will seem not so good. However, at the end, in hindsight, we will see that Hashem had a plan in mind and it was for our good. Therefore, ‘Emes’ is hinted to at the end of the letters.

Take a moment and appreciate that everything Hashem does is for the best. Ask your family this question. What are some ways we can appreciate that everything Hashem does is for our very best? And then listen carefully and take those words to heart.

Mr. Harry Rothenberg

## Happy Wife, Wealthy Husband

Rava once gave advice to those who lived in the city of Mechoza: Honor your wife, so you will become wealthy (Bava Metzia 59a). Why did Rava tell them that he should honor their wives so they will become wealthy instead of saying that they should honor their wives because it is the right thing to do?

I remember how I sat my sons down before they got married and told them that until this point, the most important people have been their mother and father. But now, the most important person will be their wife. Before my daughters got married, I prayed that my future sons-in-laws would take good care of them.

Perhaps Rava felt that if he would merely say that honoring your wife is the right thing to do, it would resonate, but not to the same degree when he would say that the benefit would be wealth. But, even so, the bigger question is what connection is there between honoring your wife and becoming wealthy?

When we finish the Torah, we start it again. Early on in the Torah, the Snake convinces Chava to eat from the Eitz Ha'Daas, who in turn convinces Adam. The consequences are enumerated in the Torah, which are truly consequences to all men, women and snakes for all of time. In this scenario, Adam honored his wife by listening to her, who wished for him to eat from the fruit. As a result, Hashem lessened Adam's consequence by saying that I will grant you wealth. When you work, you will become wealthy. You honored your wife, and therefore although you must receive a consequence, it will result in wealthy. Hence, you honored your wife... you will be wealthy.

Hashem is exact in every measure. He rewards us for how we treat each other; not just how we relate to Him.

# LEARNING AT THE YESHIVAS BEIN HAZMANIM



**360°**

**Virtual Tours & As-Built Blueprints**

**VTPlans.com**

**(845) 671-8822**

**Insurance claims made easy.**

**Ben Einhorn**  
PUBLIC ADJUSTER

אתרוגי ארץ ישראל  
נא לשמור על קדושת שמיטה!

Esrogim from **Eretz Yisroel** that were bought  
here in the shul can now be returned until  
Sunday Oct. 23<sup>rd</sup> 11:00am  
and will be brought back to  
Eretz Yisroel due to Shmitah.

*Please text 347-633-5225  
to arrange drop off.*

Esrogim from Eretz Yisroel that were not  
bought at the shul please call  
914-391-3960

Thank you.

