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Rabbi Lord Jonathan Sacks

**'ויאמרה'  
סלחת'י  
כדבור**

*Inside:*

**The Book of Zechuyos**

**The Best Day of the Year**

**Reaching the Fifth Level with Hashem**

Complete Zmanim for Yom Kippur on pages 6 and 7



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**Shabbos Zmanim**

Summer 2023 **Early Friday Mincha**, 18 Main  
at מנחה גדולה and every 15 minutes  
from 1:30pm-4:45pm

CANDLE LIGHTING	6:35 <sup>PM</sup>
MINCHA in tent Aleph	6:45 <sup>PM</sup>
CHABAD MINCHA	6:45 <sup>PM</sup>
SHKIYA	6:53 <sup>PM</sup>
<b>SHABBOS SHACHRIS MINYANIM:</b>	
Shachris 1, 20↑	5:51 <sup>AM</sup>
Shachris 2 18 Main	8:00 <sup>AM</sup>
Shachris 3 Tent א	9:15 <sup>AM</sup>
Shachris 4 BAIS CHABAD 20↑	10:00 <sup>AM</sup>
Shachris 5 18 Main	10:30 <sup>AM</sup>
<hr/>	
PIRCHEI	2:00 <sup>PM</sup>
MINCHA FOLLOWED BY SHALOSH SEUDOS	6:30 <sup>PM</sup>
SHKIYA	6:52 <sup>PM</sup>
MAARIV 1	7:32 <sup>PM</sup>
MAARIV 2	7:37 <sup>PM</sup>

**Late Maariv Motzei Shabbos Every 15 Minutes!**

8:15 pm – 10:30 pm | 18 Main

For MP3  
downloads



<https://www.18forshay.com/lectures/>

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[18forshay.com/#minyanim](https://www.18forshay.com/#minyanim)

**Weekday Zmanim**

Zmanim for the week of Sep 24 - 30

Shacharis — 20 min. before Neitz

Mincha & Maariv — 12 min. before Plag  
and 12 min. before Shkia

**NEITZ**

S 6:46 | M 6:47 | T 6:48 | W 6:49  
T 6:50 | F 6:51 | SH 6:52

**SHEMA- Magen Avraham**

S 9:05 | M 9:06 | T 9:06 | W 9:06  
T 9:07 | F 9:07 | SH 9:08

**SHEMA- GRA**

S 9:46 | M 9:47 | T 9:47 | W 9:47  
T 9:48 | F 9:48 | SH 9:48

**TEFILA- GRA**

S 10:47 | M 10:47 | T 10:47 | W 10:47  
T 10:47 | F 10:47 | SH 10:47

**CHATZOS**

S 12:48 | M 12:47 | T 12:47 | W 12:46  
T 12:46 | F 12:46 | SH 12:45

**PLAG**

S 5:34 | M 5:33 | T 5:32 | W 5:30  
T 5:29 | F 5:27 | SH 5:26

**SHKIA**

S 6:50 | M 6:48 | T 6:46 | W 6:45  
T 6:43 | F 6:41 | SH 6:40

**Complete zmanim for Yom  
Kippur on pages 6 and 7**

For Shiurim:



<https://www.18forshay.com/shiurim-schedule/>

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Rabbi Scheiner  
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group:



Rabbi Stern's  
Daf Yomi  
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YY's Shiur for women:





# The Best Day

***For on this day shall he atone for you, to cleanse you; of all your sins before Hashem may you be cleansed"*** (Leviticus 16-30).

The obvious intention is that Hashem is the One that cleanses us. There are those that translate it to mean that the Kohen Gadol will do the process to atone you. But it's all "before Hashem" referring to sins that are between man and Hashem. These He will remove, but sins between man and man even Yom Kippur won't help unless one receives forgiveness from the person he hurt. The day of Yom Kippur is such a privilege that it's a day to rejoice on, and not be sad.

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

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

In today's world, we buy a house with a mortgage, we think we own the house but really the bank owns the house until we pay off the loan. Imagine for 10 days a year you can request from the president to dismiss the loan or at least part of the loan. That day would be the best day of the year, and so is Yom Kippur. Even a *tzadik* that is 80% good still has a big mortgage over his head. This is a time when we have the opportunity to get rid of so much negativity that even a *rasha* that has a rating of 70% evil can remove so much of the negativity in his life. The day of Yom Kippur is like a mikvah in time just as we pass through it we are removing much baggage. The more effort we put into the day, the more we can fix. Because all of Am Yisrael is one, we can actually do Teshuvah for someone else and remove them from their possible negative situation, and they emerge a Baal Teshuva.



# Thoughts on Kol Nidrei

*by Rabbi Daniel Coren*

The Mishna teaches us that there were never better days than Tu B'av, which takes place several days following the 9th of Av, and Yom Kippur, because that's the day on which the second set of *luchos* were given. Yom Kippur is also the day that Hashem declared that He forgives the Jewish people for the sin of the golden calf. In fact, the Torah says that Yom Kippur is a day on which Hashem will atone and purify the Jewish people from all their sins. How does this work, and how does it connect to the giving of the second *luchos*?

*Kol Nidrei* is the famous introduction to this special day. Its serious, monotonous tune spooks people out of their lethargy, but the source for this passage is not very clear. Why should we be so focused on vows and oaths? I once thought of a reason and recently saw a similar idea from R Shlomo Zalman Auerbach *zt"l* who writes that since we're about to spend 24 hours of davening, we need to appreciate the power of words, and the best lesson to be learned about the potency of words can be gleaned from vows and oaths. A person can make a simple vow without realizing that he has created a forbidden item, simply by pronouncing the words. For example, if he says that cake is forbidden to him and he won't eat it, the cake is now a forbidden item, and if he regrets the vow, he must follow a prescribed procedure for nullifying it. This shows us the power of words.

I would like to share another thought that connects to our first question about the two *luchos*. The Gemara says that we are *mushba veomed*, meaning we were sworn in at Har Sinai to keep the Torah. What does this mean? Hashem at Har Sinai swore us into a covenant with Him. In fact, He held Har Sinai over us and didn't give us much of a choice whether or not to keep the Torah. I would like to suggest that the introduction to Yom Kippur is a symbolic reminder of where it all started. The Nation of Israel became the special chosen nation with the giving of the *luchos* at Sinai. Hashem chose us because He loves us and He had a special mission that only we, the Jews were commissioned to do.

In the *Mishna*, Rabbi Akiva reminds us of how fortunate we, the Jewish people, are because our Father is purifying us on this day. Yom Kippur is a day to remember the incredible marriage that took place between us and Hashem and the conduit for forging and strengthening this relationship is the priceless Torah that He gave us to study so we can know him on a deeper level. By identifying Him and becoming more acquainted with his ways we can draw closer to Him and love Him which is the ultimate goal as explained in more detail by the *Chovos Levavos* in 'The Gate of Love of Hashem.'

So yes, Yom Kippur is a serious day, because we work on reaching a stage where we regret our mistakes and shortcomings and lack of living up to our mission, but it is also the best day of the year, the day Hashem said, "I still want you as my special nation an. As long as you say you are sorry, we can start over again."

**Wednesday Night 8pm – Smichas chaver Rabbi Coren Office  
Shabbos Morning - Vasikin Minyan & 8:00am Minyan**

# Hilchos Esrog – Source for the disqualification of chaiser

by Rabbi Nachum Scheiner



When it comes to finding a nice esrog, there is also a disqualification of chaiser – missing.

What is the source for the disqualification of chaiser? Tosfos (34b) states that we learn this from the word וּלְקַחְתֶּם, which is explained to mean that a person must take the four minim completely, and a half-job is worthless. This includes the requirement to take all four, and it is all or nothing. It also includes the requirement to take a complete esrog.

Chaiser – a disqualification on the 1st day or all the days?

However, Tosfos raises the following question: there seems to be a difference between these two requirements. The requirement of taking all four species is applicable to the entire Sukkos, whereas the requirement to take a complete esrog is only for the 1st day.

Interestingly, we also find this concept in regards to the requirement of lachem, owning the four species, where there is a similar discrepancy and some requirements learned from this pasuk apply to the entire Sukkos, and some are only for the 1st day.

As we know, on the first day of Sukkos one must own the lulav and esrog, in order to fulfill the mitzvah. However, the rest of Sukkos, one may use a borrowed lulav and esrog. This is learned from the word “lachem,” it must be yours. On the other hand, we find that an esrog from an arla tree – the first three years of the tree, when one may not derive any benefit from the fruits – is disqualified the entire Sukkos. This regulation is also learned from the word “lachem” – it must be usable for all your needs. The question is obvious: when is it disqualified for the entire Sukkos and when is it limited to the first day?

Tosfos in the beginning of the perek addresses this very question, and explains that the rule of thumb is as follows: Taking the four species on the first day of Sukkos is a Scriptural requirement and all of the regulations apply. However, the other days, it is only a Scriptural requirement in the Beis Hamikdash; today it is a rabbinical mandate, in order to remember the Beis Hamikdash.

Tosfos, therefore, suggests that the only regulations that were stipulated by the *chachamim* in regards to the other days were the ones that are built in to the actual taking of the four species. Hence, the requirement to take all four and having *hadar* is required throughout Sukkos, but an *esrog* which is *choseir* and is just missing a part or a borrowed *lulav* and *esrog* is only disqualified on the first day.

One important point to add is that although a *chaiser* is kosher on the other days, the Raavad and the Bikurei Yaakov, among others, posit that it is still better to try to use a *shaleim*.

This is not because of the requirement of *hadar*; rather it is because of the regulation of “*v’anveihu*,” which is the general

requirement to beautify mitzvos.

## In conclusion

An *esrog* which is *choseir* and is just missing a part is only considered a disqualification on the first day, and can be used on the other days of Sukkos.

## Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am

- Chavrusa learning - Gemara  
Currently: מסכת סוכה פרק הלולב הגדול
- Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm

- Chavrusa learning - Halacha  
Currently: הלכות יום כיפור

### SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi | 8:45-9:45pm
- Mishna Yomis | 8:45-9:00pm
- ZERA SHIMSHON SHIUR | 8:15-9:00pm Thursday Nights

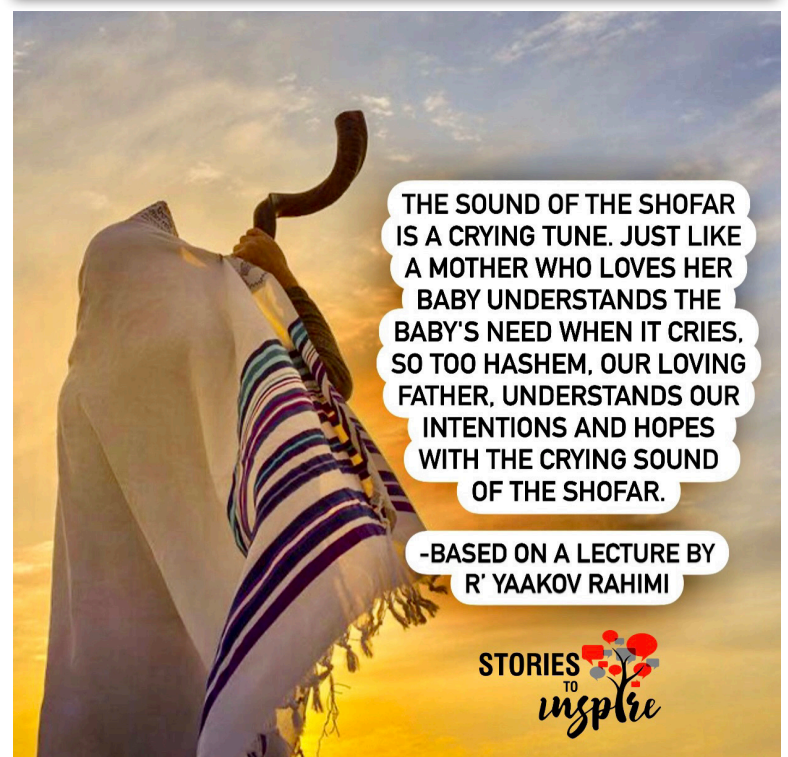
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## Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



THE SOUND OF THE SHOFAR IS A CRYING TUNE. JUST LIKE A MOTHER WHO LOVES HER BABY UNDERSTANDS THE BABY'S NEED WHEN IT CRIES, SO TOO HASHEM, OUR LOVING FATHER, UNDERSTANDS OUR INTENTIONS AND HOPES WITH THE CRYING SOUND OF THE SHOFAR.

-BASED ON A LECTURE BY R' YAAKOV RAHIMI

STORIES TO inspire

# The Fifth Layer



Rabbi YY Jacobson

If Judaism were the sport of baseball, then Yom Kippur's Neilah prayer would be the ninth inning of a World Series game. What is Neilah? It means closure. The Rabbis taught that this is the time right before the closing of the gates of heaven at the end of Yom Kippur, so it is our last opportunity to ask for what we need, to repent, to seal ourselves in the book of life.

Yet this insight is incomplete. Why is the prayer called Neilah, closure, when it is the final prayer before the closing of the gates of heaven?

In 1963, the Lubavitcher Rebbe shared a new insight into Neilah, During Neilah the gates of heaven are closed already, with you inside. During Neilah you are alone with Hashem.

Yom Kippur, the Sages say, is the wedding day between G-d and His bride. Thus, we dress in white, like a bride at her wedding. The traditional Jewish marriage ceremony culminates with the bride and groom entering a secluded room ("cheder yichud" in Hebrew) to spend time alone with each other. Yom Kippur too culminates with the Neilah, or closure prayer, so called because as the sun of Yom Kippur sets, the gates of heaven close—with us inside.

No matter who you are, where you are, where you come from, what you know or don't know, what you do or don't do—at this time of Yom Kippur, you are one with G-d. G-d invites you alone for an intimate moment with Him.

Every day we have three prayers — Maariv (the evening prayer), Shacharis (the morning prayer) and Mincha (the afternoon prayer). On Shabbat and every other Jewish holiday, we have a fourth — Mussaf (the additional prayer). But only on Yom Kippur is there a fifth service — Neilah. This is because Neilah corresponds to the fifth and highest dimension of the soul — the Holy of Holies of the soul — which we access on this one day at this time.

The soul has five dimensions: Nefesh, Ruach, Neshamah, Chayah, Yechidah (Spirit, Breath, Soul, Life, Oneness). They represent your functional biological life, your emotional life, your cognitive self, your transcendental aspirations, and your core undefined essence, a mirror of Divine infinity and harmony.

They correspond to the five prayers in Judaism: Maariv, Shacharit, Mincha, Mussaf, Neilah. All days of the year, we're usually able to access the three dimensions of our soul; on Shabbat and Yom Tov we access the fourth, Chayah. On Yom Kippur can we access the fifth layer of identity, Yechidah — the oneness with infinite oneness. It is the most intimate, vulnerable, gentle part of the soul of the human being, unshielded by the defenses of the other levels. We reach it at the precise moment when Neilah is said, and when, at its conclusion, we declare Shema Israel: "Hear O Israel, God is our Lord, God is One."

Womens Shiur **Tuesday** 9:30am (18 Main)  
Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)  
**Shabbos:** Friday Night – before Barchu (20 Upstairs)  
Morning 9:00 (20 Upstairs)  
After Davening 12:00pm (20 Upstairs)

# פרשה געדחנקען

הרה"ק ר' דוד פורקס זצ"ל ווען ער האט געזען ווי דער זעסלאווער חזן ז"ל איז מאריך און באזינגט דעם ווידוי, האט ער זיך אנגערופן מיט א שמייכל: "רבש"ע, ווען נישט די אידן וואס זינדגען צומאל, פון וואו וואלסטו דען גענומען אזא זיסע 'אשמנו'..." (בית אברהם)

מלך מוחל וסולה וכו' ומעביר אשמותינו בכל שנה ושנה. מיר שטייען איינגעהילט אין די טליתים און פירן אויס די ברכה בשם ומלכות: 'דער גרויסער קעניג איז אונז מוחל די זינד און פארגעבט אונזער שילד א יעדעס יאר'. אמון!

דער הייליגער בארדיטשזובער זי"ע האט דאס צוגעגליכן צו א קינד וואס פאדערט א צוקערל פונעם פאָטער, און כדי צו פארזיכערן אז ער וועט דאס באקומען, מאכט ער שנעל א ברכה דעראויף, און אזוי מוז אים שוין דער פאָטער געבן דעם עסנווארג.

דאס זעלבע טוען מיר: מיר מאכן א ברכה אז דער רבש"ע איז אונז מוחל, האט ער שוין נישט קיין ברירה און מוז אויספירן אז ס'זאל ח"ו נישט זיין קיין ברכה לבטלה.

כי אתה סלחן לישראל ומחלן לשבטי ישורון. צום הייליגן רוזשינער זי"ע איז אריינגעקומען א איד ערב יוה"ק און געוויינט, אז היות ער איז א גרויסער חוטא, און שוין פיל מאל וואס ער האט תשובה געטון אבער דערנאך זיך ווידער פארזינדיגט, פארקט ער אז דער רבש"ע וועט שוין נישט וועלן מער פון אים הערן.

האט אים דער רבי בארואיגט: "זארג נישט מיין פריינד, ווען דער הייליגער באשעפער וואלט דעם מידה געהאט, וואלט געדארפט שטיין 'כי אתה סולח לישראל ומחלן לשבטי ישורון', זאגן מיר סלחן ומחלן, וואס באדייט אז ער טוט שטענדיג מוחל זיין און פארגעבן – א ראיה פון די גמרא (ב"מ, לג) 'רובין ולא רבצן וכו' – און מעקט אפ אונזערע זינד בקביעות, א יעדעס יאר פון דאסניי..." (עזרי מעם ה')

אתה הברלת אנוש מראש, ותכיריהו לעמוד לפניך. (תפילת נעילה) "רבש"ע!" האט דער סניגורן של ישראל, דער הייליגער בארדיטשזובער זי"ע זיך אמאל אויסגע'טענה'ט מיטן כל יכול: "דו האסט פונעם מענטש דעם 'ראש' אוועקגענומען; די פילצאליגע פלאגענישן און טרודות הפרנסה, ביז זיין קאפ איז אים שוין נישט אויף די פלייצעס, איז ווי קענסטו דערנאך פארלאנגען פון אים 'ותכיריהו לעמוד לפניך', אז ער זאל זיך שטעלן פאר דיר מיט ישוב הדעת...!?"

## HASHEM IS HERE

UFARATZTA

...These are the auspicious days between Rosh Hashanah and Yom Kippur, about which our Sages say that this is the time to which the Prophet alluded when he said: "Seek Gd at the time when He can be found." For although "Gd is near to all who call upon Him" all year round, this is the time when He is particularly near to us. It is, therefore, an auspicious time to make good resolutions.

Wishing you a Chasimo Ugmar Chasimo Toivo, With blessing, ....

==== The Rebbe

Yud Gimel Tishrei: Yom Hilula of the Rebbe Maharash, 4<sup>th</sup> Chabad Rebbe.  
"Lechatchila Aribel!"



ערב שבת שובה

**Early Mincha**

1:19pm | 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

**18 Main Bais Medrash**

מוצאי שבת שובה

**Late Maariv**

8:15pm | 8:30 | 8:45 | 9:00 | 9:15 | 9:30 | 9:45  
| 10:00 | 10:15 | 10:30

**18 Main Bais Medrash**

יום ה' פרשת האזינו Thursday

**קרבת**

*Followed by Mincha*

6:00pm Tent א | 6:45pm Tent ג

מנחה לערב יום כיפור

**6:32 הדלקת נרות**

**6:50 שקיעה**

1:18 מנחה גדולה Tent א | 1:30 18 main | 1:45  
Tent א | 2:00 18 main | 2:15 tent א | 2:30 18  
main | 2:45 Tent א | 3:00 18 main | 3:15 Tent א  
3:30 18 main | 3:45 Tent א | 4:00 18 main  
4:15 Tent א | 4:30 18 main | 4:45 Tent א | 5:00  
18 main | 5:15 Tent א | 5:30 18 main | 5:45  
Tent א | 6:00 18 main

סליחות עשי"ת

**Monday Sep 18- Friday Sep 22**

**30 Minutes before each Shachris**

4:45 Sefardi Minyan 18 Main | 5:30 Vasikin 20↑  
5:45 Tent א | 6:00 Tent ג | 6:15 Tent ד | 6:30 אהל ראובן  
6:45 tent ב | 7:00 אהל ראובן | 7:15 אהל שושנה  
7:30 20↑ Sefardi Minyan | 7:30 אהל ראובן  
7:45 אהל שושנה | 8:00 אהל ראובן | 8:15 אהל שושנה  
8:30 אהל ראובן | 8:45 אהל שושנה | 9:00 אהל ראובן  
9:15 אהל שושנה | 9:30 אהל ראובן | 9:45 אהל שושנה  
10:00 אהל ראובן | 10:15 אהל שושנה | 10:30 אהל ראובן  
10:45 אהל שושנה | 11:00 אהל ראובן

**Evenings- from motzai Rosh Hashana**

**Tent א**

10:00pm | 11:00pm | 12:00am | 1:00am | 1:30am

**Sunday- Erev Yom Kippur**

6:05 Tent א

6:15 Tent ג

6:30 Tent ד

6:45 Tent א

**Every 10 minutes from 7am- Slichos Tent**

**Shachris Minyanim regular times and locations**

## Zmanim of Ohr Chaim Chabad

### Schedule for Rosh Hashana

#### Erev R"H, 29 Elul 5783

6:58pm Mincha/Kabbalos Yom Tov

#### Tishrei 1 5784

10:00 am Shacharis  
12:15 pm Tekias Shofar  
6:55pm Mincha  
7:45pm Maariv

#### Tishrei 2

10:00 am Shacharis  
12:15 pm Tekias Shofar  
6:30 pm Mincha followed by Tashlich  
Shkiah is 7:02pm  
7:43 pm Maariv

### Schedule for Yom Kippur

#### Erev Y"K 5784

Candle Lighting/Fast Begins 6:32pm  
Kol Nidre 6:40 pm (Rabbi Jacobson will speak after)

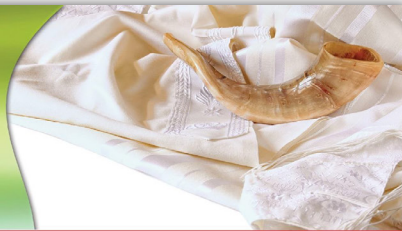
#### Yom Kippur

10:00 am Shachris  
12:30 pm Yizkor (Rabbi Jacobson will speak prior)  
**Musaf & Avoda** (Rabbi Jacobson will give insights into Davening)  
5:00 pm **Mincha** (Rabbi Jacobson will speak after Mincha)  
6:30pm **Neilah**  
7:30pm **Maariv** (Fast Ends)  
Followed by Kiddush L'vanah and Havdalah



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SCHEDULE



## SUNDAY, Erev Yom Kippur

ט' תשרי / SEPT 24

Mincha see separate flyer  
Candle Lighting 6:15PM  
All should remember to light a Yartzeit candle to be used for Havdalah.  
Tefilas Zaka/Kol Nidrei Tent א 6:00PM  
Kol Nidrei – Bais Chabad 20 Upstairs 6:40  
Shkia 6:33PM

## MONDAY, Yom Kippur

י' תשרי / SEPT 25

SHACHARIS Vasikin (neitz 6:46) Rabbi Coren 6:00AM TENT ב  
SHACHARIS 9:00 TENT א  
Shacharis (Chabad) 10:00 20 UPSTAIRS  
Yizkor  
MINCHA 5:20  
Mincha (Chabad) 5:00 PM  
Neilah Rabbi Coren 6:30 TENT א  
Shkiya 6:32 20 UPSTAIRS  
MAARIV and kiddush Levana 7:30 TENT א  
Havdalah and "Break-fast"

## הערות על תפילת יום כיפור

הגאון הרב חיים קנייבסקי זצ"ל



ביום הכפורים תעבירו שופר. יש לעיין למה נקרא יום הכפורים לשון רבים ולא יום כפור. ואולי לרמז שגם המתים מתכפרים ביום כפור כמש"כ הרמ"א באו"ח סוף סי' תרכ"א. שו"ר שכ"כ שם המ"ב סקי"ח (ובזוה"ק ויקרא ק' ב' אמרו טעם אחר)

אבינו מלכינו מחה והעבר פשעינו וחטאתנו מנגד עיניך. במ"ב סי' תקפ"ד סק"ג כ' שצ"ל חטאתינו ופשעינו שתחלה יש לבקש על הקל ואח"כ על החמור, ויש ליישב גירסתנו דביומא פ"ו ב' אר"ל גדולה תשובה שזדונות נעשו לו כשגגות משמע דשגגות נמחל לגמרי כשמתפלל ומבקש, והנה מחה הוא לשון מחיקה שנשאר רשומו ניכר אבל העבר הוא שמעביר לגמרי, וכאן מחה מקביל נגד פשעינו והעבר נגד חטאתינו, לכן תחלה אנו מבקשים מחה פשעינו דהיינו שהמזידים יתהפכו לשגגות, ואח"כ מבקשין העבר חטאתינו דהיינו אותן השגגות העבר לגמרי כיון שכבר נתהפכו לשגגות ודו"ק.

על חטא שחטאנו לפניך באונס וברצון. הא דאונס צריך כפרה אפ"ל דמכיון שפ"א עבר ברצון לכן הגיע אח"כ לידי אונס, וכע"ז איתא בתוספתא דשבועות פ"ג ה"ג היה רבי אלעזר בן מתיא אומר הרואה עוברי עבירה מתחייב לראות וכו', והיינו דמכיון שחטא ברצון הרי הוא נענש אח"כ לראות עוברי עבירה.

ועל חטא שחטאנו לפניך ביצר הרע. אפ"ל דהכונה שהיה מרוצה מהיצה"ר ששידל אותנו לבעירות, ועו"ל שזה לימוד זכות שמה שחטאנו הוא משום שיצה"ר פיתה אותנו.

# Gan HaTorah

- RABBI YAKOV YOSEF SCHECHTER

## Kol Nidrei - The Essence of Yom Hakippurim

“כל נדרי ואסרי וחרמי... כלהון יהון שנתך...”

“All vows, prohibitions, oaths...they should all be undone...” Kol Nidrei is for all practical purposes *Hatoras Nedarim*, the annulment of vows. The holiest day of the year, *Yom Hakippurim*, is about to begin. One puts on his *Kittel* and his *Talis* for *Kol Nidrei*. *Sifrei Torah* are taken out of the Aron Kodesh, and the *Chazan* is flanked by *Yidin* holding the *Sifrei Torah*. The hallowed tune, sung from generation to generation, with which the *Chazan* sings *Kol Nidrei* is supposed to help bring one to tears. Why does Yom Hakippurim begin with *Kol Nidrei* – annulling vows? Why would saying *Kol Nidrei* bring one to tears, or to thoughts of *Teshuva* – when it does not seem to be a *Tefilah*, but rather a technical process of annulling one’s vows? There is a *Minhag* in *Klal Yisroel* for one to do *Hatoras Nedarim* on *Erev Rosh Hashanah*. Why is there a need for *Hatoras Nedarim* before *Yom Hakippurim*, when presumably everyone already annulled their vows on *Erev Rosh Hashanah*?

*Hakodosh Boruch Hu* made an oath to our forefather *Avrohom Avinu* that we would receive *Eretz Yisroel* and be *Zoche* to the eternal *Bais Hamikdash*. We need to show *Hakodosh Boruch Hu* that we take our oaths seriously, so that He too should take it seriously, and be *Zoche* to the building of the eternal *Bais*

*Hamikdash*. We say *Kol Nidrei* before *Yom Hakippurim* begins to show that we are serious about our oaths, and beseech *Hakodosh Boruch Hu* for Him to fulfill His oath, so that we be *Zoche* to the *Geulah Shlaima*. (קהלת יעקב)

The *Coach* of speech is great, and it is with that power that we are *Mispalel* to Hashem to forgive us for all of our sins, and to make us pure. The *Luchos* that Moshe brought down were like the marriage contract between Hashem and *Klal Yisroel*. Moshe broke them in order to save us from the sin of the *Eigel*. However, it is not that we no longer wanted to get married, it was just temporary, because we sinned. We sought an atonement for our sins, so that we could start fresh, and get married to *Hakodosh Boruch Hu*. We want to show Hashem that we take our vows seriously, and those that we transgressed should be annulled, for we want Hashem to heed His vow that He made to our forefather, *Avrohom Avinu*. Know that this is not just a technical procedure. Rather, we say *Kol Nidrei* beseeching Hashem that He annul our iniquities of the past, so that we can begin anew, and strengthen our bond with Him. We must cry out to Hashem as this holy day is about to begin, and beseech Him that we really love Him and want to be pure – we want a new start, and we will try with all of our might to make the future a better one in our *Avodas Hashem*. When you hear that hallowed hymn, which has been sung for generations, it should be *Me’orer* us to do a complete *Teshuva* as we beseech *Hakodosh Boruch Hu* for a fresh start. May we all be *Zoche* to have our iniquities of the past annulled, and begin a new marriage – a *Gemar Chasima Tovah*.

## Parshas Haazinu / Instant Satisfaction

RABBI BEN ZION SNEH



יערף כמטר לקחי....

Moshe Rabbeinu compares the Torah to rainfall. What lesson can we gather from this imagery? *U’Vacharta B’Chaim* explains: Rain falls and makes our crops grow, but this growth is never immediately noticeable. **So too, the efforts we put into our own growth are likewise not easily identifiable.**

Let’s not get frustrated and give up on our personal vows to improve in the coming year; let’s be more patient in the spiritual realm. Our efforts are never in vain. We make promises to learn more or to change our *middos*, to be a kinder, more caring person, to give more charity, to put away the phone when our children come home from school and when we are eating together. Or if we do not eat dinner together as a family, we resolve to do so this year....

All these are great things to promise ourselves. But what if we follow through and nothing happens – we have no miraculous stories to tell...what then? Will we gradually fade in our commitments and slip back into doing what’s easier for us to do? In this age of instant gratification, are we slaves to our impatience?

Change is a rare commodity. We’re given the gift of *teshuvah* and for the most part we take it seriously. At this time of year, change is in our spiritual DNA. And for the most part, we can notice that our lives become different, better. But what if we don’t see a change? It’s at this point that we might start giving up on our resolutions. That’s a real pity, as real change does indeed transform us, but it takes time. *Good things come to those who wait...*

A city dweller traveled to the countryside and was intrigued by a farmer planting all sorts of seeds.

“How can you bring forth beautiful produce by hiding these seeds in the ground?” the city dwellers asked.

The farmer replied, “These seeds are planted in the ground, out of sight, but they will soon yield beautiful vegetables.”

“Could you please give me some seeds to take home to my city? I wish to grow some plants as well...”

The urban dweller traveled back home with a small bag of seeds, and hurried to plant them next to his house. Driven and impatient, he planted the seeds in the very same way the farmer did. He waited, standing over the small patch of land. Six long hours passed...and nothing grew! Feeling cheated, he drove straight back to the farmer’s house.

“You sold me a pocket full of dreams. I planted the seeds, but nothing grew!”

The farmer told him, “When I said your labors would yield results, I didn’t mean in a day or two, and surely not six hours! It’ll take some time, but with G-ds help you’ll see results. Be patient, and never give up!”

How simple the words of our farmer seem, but how important they are. Oftentimes, we must wait and just keep doing what we are doing. Inner change requires much effort, but in the process we *heal ourselves*, and true healing can only occur with time and patience.

Written by R’ Avrohom Hillel Reich based on a lesson and story by Harav Ben Tziyon Sneh Shlita



## If They Were Wise

-Rabbi Avraham Twersky, zt"l

**"Were they were wise they would comprehend this, they would discern it from their end" (Deut. 32:29).**

No one wants to contemplate their end. Most people act as if they were going to live forever. It has been quipped that we live as if we will never die, and we die as if we never lived. This is a denial of reality, and one cannot possibly have an optimum adjustment to life if one denies reality.

We may verbalize an awareness of our mortality, but our actions betray our feelings. How different our behavior would be if we had an emotional grasp of our mortality.

Both as a rabbi and as a physician, I have attended people in the last days of life when their denial had broken down and they felt that their lives were coming to an end. Many have said, "If I had to do it over again, I would have spent more time with my children. I wish I had gotten to know them better." No one has ever said, "My one regret is that I did not spend more time at the office."

Why is it that this wisdom often comes when one can no



longer put it to use?

But that is the irony of life: Our wisdom comes too late.

In my rehabilitation center, adolescents are admitted for treatment of alcoholism and drug addiction. When an adult patient sees a youngster being admitted, he may say, "I wish I had been that lucky, to have been treated for my addiction when I was 15. Here I am at 49, having gone through two unsuccessful marriages and having no contact with my children from either marriage. Everything I could have had in life was lost as a result of my drinking. I have no family, no home, no job."

I suggest to this man, "Why don't you speak with this youngster and tell him how fortunate he is to have an opportunity to overcome his addiction?"

A bit later this patient says, "I tried to talk to the kid, but he won't listen. He's here because the judge ordered him here. He's going to go back out and get high. But I wasn't any different than that kid. I didn't listen to people who told me that alcohol was going to destroy me."

If only we were wise! Moses says that if we were wise, we would contemplate our end when we were young. We would then live so that we would not have anything to regret when we near our end.

## The Healer Is On-Call

-Rabbi Yochanan Zweig-

After the sin of Bas Sheva, Nosson the prophet approached David, rebuking him for his transgression. David responded "*chatasi laHashem*" – "I have sinned to Hashem". Shaul too, when rebuked by the prophet Shmuel, replied "*chatasi ki avarti es pi Hashem*" – "I have sinned, violating Hashem's word". Although there appears to be no difference between the contrition of Shaul and that of David, the answer lies in Shaul's subsequent words, "*ki yareisi es ha'am va'eshma b'kolam*" – "for I was fearful of the nation, bowing to their demands". Whereas David simply stated "I have sinned", Shaul attempted to offer a reason for why he acted in the way that he did, claiming that it was due to the pressure of the people. By attempting to offer an excuse, Shaul was abrogating his responsibility for the transgression. The most important element of Teshuva is accepting complete responsibility for our actions and not attempting to shift the blame. David was therefore offered a reprieve, having repented completely, while Shaul was not, for his penitence was lacking.

Focusing upon past experiences and connecting them to present behaviors often leads to the abrogation of responsibility. The Torah wants us to focus only upon our actions when doing Teshuva, since we are expected to take complete responsibility for the transgressions we have perpetrated. Any attempt during the Teshuva process to identify the behavior as a manifestation of a past experience is, in actuality, an attempt to mitigate blame for our actions. Therefore, the Rambam includes the principle of free choice in the Laws of Teshuva, for it is the ability to choose right from wrong that holds us completely accountable for our choices. Having proclivities or propensities from past experiences

does not affect our ability to choose the right course of action. Past experiences or personality traits only make it a greater challenge to do the right thing; a person does not have the right to say that he acts the way he does because that is who he is. Unless a person meets the Halachic criteria that renders him legally incompetent to make decisions, he must hold himself completely accountable for all his decisions.

Psychological analysis can be beneficial when used to determine a person's challenges and the way in which he should address them. But, when used to deflect responsibility, it is harmful, for the behavior becomes entrenched within the person and creates excuses for his actions.

The Talmud teaches that there are two forms of "*refu'ah*" – "healing", the healing of sickness and the healing that follows Teshuva, as is stated in the verse "*veshav verafa lo*" – "and he will repent and he will be healed". It is generally understood that this form of healing addresses the healing for the damage to our souls which is caused by the sins that we perform. However, this healing can also be understood as the healing that Hashem affords us after Teshuva, to remove those underlying forces which created our propensity to act in a sinful manner.

During the ten days of repentance, Hashem, who is our Healer, is closer to us and waiting for us to call upon Him. Therefore, during this time it is easier to remove the underlying causes of our malevolent behavior. Hashem will remove these causes, as long as we take complete responsibility for our actions.

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# The book of *Zechuyos*

Rabbi Yisrael Reisman

We say in *Avinu Malkeinu*: “HKB”H, write us in the book of *Zechuyos*.” What are *Zechuyos*? Merits. What does it mean to write us in the book of *Zechuyos*? Either we have them or we don’t. If we have them, they’re already written down, and if we don’t, what is there to write?

*Zechuyos* doesn’t mean *Mitzvos*, *Zechuyos* are the opportunity to do *Mitzvos*. HKB”H is *Megalgeil Zechus Al Y’dai Zakai*. That means that if we merit it, if we deserve it, if we are in the book of *Zechuyos*, HKB”H will throw *Mitzvos* in our way. You walk down the street and the fellow in front of you drops his glove, you pick it up and return it. Easy *Mitzvah* that feels good and it doesn’t cost anything. Bang, you have an *Asei* and a *Lo Sasei*. *Lo Suchal L’hisaleim* and the *Mitzvah* of *Hashavas Aveida*. Bang, HKB”H just threw two *Mitzvos* your way. Easy to do.

*Kosveinu* b’sefer hazchuyos, write down that we should be *Zoche* that *Mitzvos* should fall into our lap. We should be *Zoche* that the inspiration to do *Mitzvos* should come our way. We ask that HKB”H put opportunities in our way. *Zechuyos* means opportunities. It means write us down in the book of opportunities. We ask that Hashem increase our opportunities for more *Mitzvos* besides those that we already have. New *Mitzvos*, new opportunities. Ah! What a *Tefilla*! If we *daven* that the opportunities for inspiration should come our way, then when they do come our way, we will grab them, we will have them, we will use them. With that extraordinary *hergish*, that feeling of opportunity, we wish everybody a *Gemar Chasima Tovah*.

Rav Pam used to say that if it was up to him these days wouldn’t be called *Yomim Noraim* days of awe, they would be called *Yomim Nifla'im*, incredible days. Days of opportunity, days when we have an opportunity to undertake growth and meaning for the coming year, closeness and *devaikus* to the *Borei Olam*. Wishing one and all a *Gemar Chasimah Tovah*. A meaningful fast. A year of *Menuchas Hanefesh*, *Simchas Hachaim* in *Avodas Hashem*. A *Gut Gebenched Yar* to one and all!

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# Thoughts on Yom Kippur

-Rabbi Jonathan Sacks-



Jews do not accept suffering that can be alleviated or wrong that can be put right as the will of G-d. We accept only what we cannot change. What we can heal, we must. So, disproportionately, Jews are to be found as teachers fighting ignorance, doctors fighting disease, economists fighting poverty and lawyers fighting injustice. Judaism has given rise, not in one generation but in more than a hundred, to an unrivaled succession of prophets, priests, philosophers, poets, masters of *halakhah* and *aggadah*, commentators, codifiers, rationalists, mystics, sages and saints, people who gave the Divine presence its local habitation and name, and taught us to make gentle the life of this world. Judaism has consistently asked great things of our people, and in so doing, helped make them great. On Yom Kippur, G-d is calling us to greatness.

That greatness is not conventional. We do not need to be rich or successful or famous or powerful to find favor in the eyes of G-d and our fellows. All we need is *chein*, graciousness, *chesed*, kindness, *rachamim*, compassion, *tzedek*, righteousness and integrity, and *mishpat*, what Albert Einstein called the “almost fanatical love of justice” that made him thank his stars that he was a Jew.

To be a Jew is to seek to heal some of the wounds of the world, to search out the lonely and distressed and bring them comfort, to love and forgive as G-d loves and forgives, to study G-d’s Torah until it is engraved in our minds, to keep G-d’s commands so that they etch our lives with the charisma of holiness, to bring G-d’s presence into the shared spaces of our common life, and to continue the story of our ancestors, writing our chapter in the book of Jewish life.

“Wherever you find G-d’s greatness,” said Rabbi Yohanan, “there you will find His humility.” And wherever you find true humility, there you will find greatness. That is what Yom Kippur is about: finding the courage to let go of the need for self-esteem that fuels our passion for self-justification, our blustering claim that we are in the right when in truth we know we are often in the wrong. Most national literatures, ancient and modern, record a people’s triumphs. Jewish literature records our failures, moral and spiritual. No people has been so laceratingly honest in charting its shortcomings. In *Tanakh* there is no one without sin. Believing as we do that even the greatest are merely human, we also know that even the merely human – us – can also be great. And greatness begins in the humility of recognizing our failings and faults.

The greatness to which G-d is calling us, here, now is “not in heaven nor across the sea” but in our hearts, minds and lives, in our homes and families, our work and its interactions, the tenor and texture of our relationships, the way we act and speak and listen and spend our time. The question G-d asks us on this day is not, “Are you perfect?” but “Can you grow?”

There are three barriers to growth. One is self-righteousness, the belief that we are already great. A second is false humility, the belief that we can never be great. The third is learned helplessness, the belief that we can’t change the world because we can’t change ourselves. All three are false. We are not yet great but we are summoned to greatness, and we can change. We can live lives of moral beauty and spiritual depth. We can open our eyes to the presence of G-d around us, incline our inner ear to the voice of G-d within us. We can bring blessings into other people’s lives.

And now, in absolute humility, we turn to G-d, pleading with Him to seal us in the book of life so that we can fulfil the task He has set us, to be His ambassadors to humankind.

# PREPARING FOR YOM KIPPUR

As Heard from Rabbi Avigdor Miller Zt”l



**“And you shall afflict yourself” (Vayikra 22:27)**

The word “*V’Inisem*” (afflict) stems from ‘Ani’ which means “poverty” or affliction in general and fundamentally means ‘crying out’, because the afflicted man cries out. The word ‘*Anav*’ which denotes ‘humble’ means “one that behaves like a poor man (*ani*). By fasting, men gain humility. “*V’inisem*” (and you shall afflict yourselves) creates in you *anava* (humility) and makes you thereby acceptable to Hashem.

On Yom Kippur we strive to rid ourselves of the arrogance which causes men to be disobedient and ungrateful and selfish and reckless. The fasting is helpful for this purpose, but it achieves more when we are re aware of the purpose.

*Yiras Hashem* means Awareness of the Greatness of Hashem, and because of that a person is humble, *anav*. Because of that he speaks politely to people; because of that he doesn’t speak against people; because of that he doesn’t hurt people’s feelings; because of that he tries to be kind and helpful to people. Then Hashem says: ‘You are walking in the ways of Hashem; because I am holy, you are trying to emulate Me’. That is the greatest beauty that you can give to Hashem. Just as He is merciful, I so you are merciful.

When people try to do good things because they are Aware of Hashem, then they are investing their efforts into something worthwhile.

We can attain humility by expressing our deep gratitude in appreciating Hashem’s countless forms of kindness which He is constantly bestowing upon us. These gifts weigh down on us and we are humbled since we cannot repay them. “How can I repay Hashem for all that He gives me” (*Hallel*) Although Israel is fully aware of its superiority as Hashem’s chosen and holy and beloved and blessed people, yet no nation is as ready to admit its own faults as frequently and as profusely as does Israel, especially on this day. Without losing sight of Hashem’s supreme love for us, we afflict ourselves and gain humility. And we thereby incur Hashem’s favor even more. “He adorns the humble (*anavim*) with salvation” (Tehillim 149:4)



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# JOKES

What did one ocean say to the other ocean?  
Nothing, it just waved.

Do you want to hear a construction joke?  
Sorry, I'm still working on it.

Did you hear about the fire at the circus?  
It was in tents!

What's the difference between a hippo and a zippo?  
One is really heavy and the other's a little lighter.

Why should you never trust stairs?  
They're always up to something.

When does a joke become a 'dad' joke?  
When it becomes apparent.

Why did the bullet end up losing his job?  
He got fired.

I entered ten puns in a contest to see which would win.  
No pun in ten did.

How do you measure a snake?  
In inches, they don't have feet.

What does a house wear?  
Address!

You heard the rumor going around about butter?  
Never mind, I shouldn't spread it.

I took the shell off of my racing snail, thinking it would make him faster.  
But if anything, it made him more sluggish.

What do you get from a pampered cow?  
Spoiled milk.

How many tickles does it take to get an octopus to laugh?  
Ten tickles

My teachers told me I'd never amount to much since I procrastinate so much.  
I told them, "Just you wait!"

Why were they called the "dark ages?"  
Because there were a lot of knights.

What gets wetter the more it dries?  
A towel.

Why aren't koalas considered bears?  
They don't have the right koala-fications.

You: What cartoon mouse walks on two feet?  
Them: Mickey Mouse  
You: What duck walks on two feet?  
Them: Donald Duck  
You: No, all ducks do!

Want to hear a joke about a roof?  
The first one's on the house.

How come teddy bears never want to eat anything?  
Because they're always stuffed.

Where should you go in the room if you're feeling cold?  
The corner, it's 90 degrees there

I can never take my dog to the park because the ducks keep trying to bite him.  
I guess that's what I get for buying a pure bread dog.

What's the difference between a poorly dressed man on a unicycle and a well-dressed man on a bicycle?  
Attire.

You know why you never see elephants hiding up in trees?  
Because they're really good at it.

A horse walks into a bar. The bartender says, "Why the long face?"

HA HA



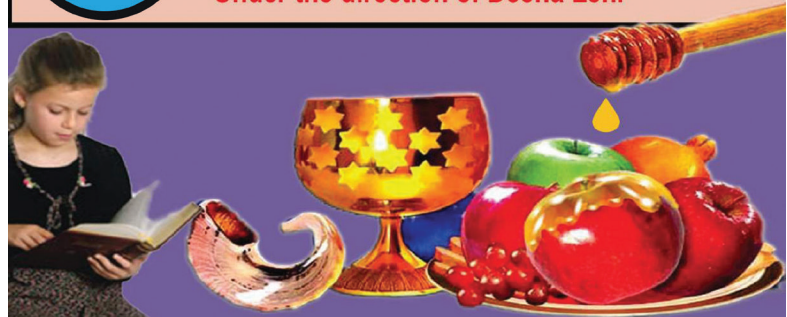
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