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Hour: 10:00 AM to 10:00 PM
Friday: 10:00 AM to 2:00 PM

בס"ד

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952

UNDER THE LEADERSHIP OF RABBI AARON LANKRY

עוק ד' מינים

צום גדלי'ה - יום כיפור

6:00^{PM} - MIDNIGHT

יום כיפור - סוכות

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סליחות עשי"ת תשפ"ב

Thursday Sept 9th – Wednesday 15th

5:30AM כוטיקין 20↑

30 minutes before each Shacharis

5:45 Tent ב	7:15 New Tent	8:45 New Tent	10:15 New Tent
6:00 Tent ג	7:30 18 Main	9:00 18 Main	10:30 18 Main
6:15 Tent ד	7:45 New Tent	9:15 New Tent	10:45 New Tent
6:30 Tent א	8:00 18 Main	9:30 18 Main	11:00 18 Main
6:45 New Tent	8:15 New Tent	9:45 New Tent	11:15 New Tent
7:00 18 Main	8:30 18 Main	10:00 18 Main	11:30 18 Main

New Tent – In front of 18 Main

Erev Yom Kippur

6:05 Tent ב	6:30 Tent ד
6:15 Tent ג	6:45 18 Main

Every 15 minutes from 7 am – New Tent

Shacharis Minyanim Regular Times & Locations

Evenings- From Motzai Rosh Hashana

10:00PM, 11:00PM, 12:00AM, 1:00AM Tent א

ערב ראש השנה תשפ"ב

Sunday Night, Sept 5th

10:00pm Tent ב	11:00pm Tent ג	12:00am Tent ב	1:00am Tent ג
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Select – Tent א

10:00pm	11:00pm	12:00am	1:00am
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Monday, Sept 6

4:40am	20 Upstairs
5:15 (Select)	Tent ב
5:30	Tent א
6:00 (Select)	Tent א – Ladies Section
6:30	New Tent
7:00 (Select)	20 Upstairs
7:30	18 Main
8:00 (Select)	New Tent
8:30	20 Upstairs
9:00 (Select)	New Tent
9:30	18 Main

עלות 5:16
חצות 12:55

Shacharis Minyanim Regular times and locations

בית מדרש אור חיים
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**ראש השנה תשפ"ב
SCHEDULE**



MONDAY
Erev Rosh Hashana

**הרחמן
הוא יחדש עלינו
שנה טובה ומתוקה**

כ"ט אלול / SEP 6
Slichos see separate flyer
Early Mincha
1:30, 2:00, 2:30, 3:00 3:30 PM
Candle Lighting 7:02pm
Mincha 7:10 PM
CHABAD 7:05 PM
Shkiya 7:20 PM
Maariv

TUESDAY

1st Day Rosh Hashana
א' תשרי / SEP 7
Shachris Vasikin (neitz 6:29) 5:45 AM **TENT ב**
SHOFER (not before) 8:00 AM
FOLLOWED BY DAF YOMI SHIUR
Shachris 9:00 AM **TENT א**
SHOFER (not before) 11:20 AM
Shachris 10:00 AM **20 UPSTAIRS**
SHOFER 12:15PM **20**
Early Mincha (Mincha Gedola) 1:26 PM
SHOFER FOR WOMEN 5:45 PM **18 MAIN**
Mincha followed by Daf Yomi 6:00 PM
TASHLICH
Mincha 6:35 PM **20 UPSTAIRS**
Mincha (3rd minyan) 6:50 PM
Shkiya 7:18 PM
Maariv
Candle Lighting (not before) **8:08 PM**

WEDNESDAY

2nd Day Rosh Hashana
ב' תשרי / SEP 8
Shachris Vasikin (Neitz 6:30) 5:45 AM
SHOFER (not before) 8:00 AM
FOLLOWED BY DAF YOMI SHIUR
Shachris 9:00 AM **TENT א**
SHOFER (not before) 11:20 AM
Shachris 10:00 AM **20**
SHOFER 12:15PM **20**
Early Mincha (Mincha Gedola) 1:26 PM
SHOFER FOR WOMEN 5:45 PM **18 MAIN**
Mincha followed by Daf Yomi 6:00 PM
Mincha (3rd minyan) 6:50PM
Mincha 7:03PM **20**
Shkiya 7:17 PM
Maariv 8:02 PM

Wishing the Kehilla a



זמנים לתקיעת שופר

Shofer will be Blown

8:00am not before	Tent ב
11:20 not before	Tent א
12:15pm not before	20 Upstairs
5:45 Before Mincha	18 Main

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מנחה בימי עשרת ימי תשובה

Sunday - Tuesday

1:22 מנחה גדולה	Tent א	4:15	Tent א
1:30	18 Main	4:30	18 Main
1:45	Tent א	4:45	Tent א
2:00	18 Main	5:00	18 Main
2:15	Tent א	5:15	Tent ב
2:30	18 Main	5:30 plag	Tent א
2:45	Tent א	5:45	18 Main
3:00	18 Main	6:00	Tent ב
3:15	Tent א	6:15	Tent א
3:30	18 Main	6:30	18 Main
3:45	Tent א	6:35 2 nd Plag	Tent ב
4:00	18 Main	6:40	Tent א
		6:50 שקעה מנין	18 Main

Mincha Followed by Maariv

5:30 12 MIN. BEFORE פלג	Tent א
5:35 12 MIN. BEFORE 2 nd פלג	Tent ב
6:50 12 MIN. BEFORE שקיעה	Tent א
7:06 AT שקיעה	18 Main
7:15 10 MIN. AFTER שקיעה	Tent ב
7:25 20 MIN. AFTER שקיעה	Tent א
7:35 30 MIN. AFTER שקיעה	18 Main
7:45 40 MIN. AFTER שקיעה	Tent ב
7:55 50 MIN. AFTER שקיעה	Tent א

Plag - 5:48

Shkia - 7:06

מנחה ומעריב לצום גדליה

Thursday Sept 9 תשפ"ב

מנחה

1:24 Tent א	3:30 Tent א	5:35 Tent א
1:30 Tent ב	3:45 18 Main	5:45 18 Main
1:45 18 Main	4:00 Tent א	6:00 Tent ב
2:00 Tent א	4:15 18 Main	6:15 18 Main
2:15 18 Main	4:30 Tent א	6:30 Tent ב 2 nd Plag
2:30 Tent א	4:45 18 Main	6:45 18 Main
2:45 18 Main	5:00 Tent א	6:55 Tent א מנין
3:00 Tent א	5:15 18 Main	7:05 Tent ב
3:15 18 Main	5:30 Tent ב	

5:55 - פלג

7:15 - שקיעה

מנחה followed by Maariv:

*Repeat שמע שמע שקיעה

5:35 פלג מנין	Tent א	5:55* פלג	Tent א
6:30 2 nd פלג מנין	Tent ב	6:52* 2 nd פלג	Tent ב
6:55 שקיעה מנין	Tent א	7:15* at שקיעה	Tent א
7:05 10 min before שקיעה	Tent ב	7:25* 10 min after שקיעה	Tent ב
7:15 at שקיעה	18 Main	7:35 20 min after שקיעה	18 Main
7:25 10 min after שקיעה	20 ↑	7:45 30 min after שקיעה	20 ↑
7:35 20 min after שקיעה	Tent א	7:55 40 min after שקיעה	Tent א
7:45 30 min after שקיעה	Tent ב	8:05 50 min after שקיעה	Tent ב
7:55 40 min after שקיעה	18 Main	8:15 60 min after שקיעה	18 Main

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952

UNDER THE LEADERSHIP OF RABBI AARON LANKRY

כפרות



THUR. צום גדליה

SEP. 9

FROM 2:00PM

TILL 7:00PM

SUNDAY

SEP. 12

FROM 1:30PM

TILL 7:00PM

MONDAY

SEP. 13

FROM 4:00PM

TILL 7:00PM

PRICE

\$10

TUESDAY PRICE

שלוש עשרה מידות

SEP. 14

FROM 4:00PM-9:30PM

\$12

TUESDAY

NIGHT

with a שוחט

SEP. 14 ערב יורק

FROM 10:00PM

TILL 11:00PM

PRICE

\$16

+\$3 שוחט געלט

WEDNESDAY

PRICE

SEP. 15 ערב יורק

with a שוחט

FROM 5:00AM

TILL 9:00AM

\$15

+\$3 שוחט געלט

11 Forshay Road

across the shul



HAFTARAH PARASHOT VAYELECH

The Haftarah starts off with words from the Navi Hoshea and then quotes the Navi Micah and then back to Yoel. The opening statement is "Shuva Yisrael" return Israel to the ways of Hashem. Therefore this week is also called Shabbat Teshuva an opportunity to do Teshuva.

A person, at any stage in life, that does not do Teshuva it can be because he still wishes to live a certain way. He is enjoying that lifestyle and does not want to make changes. Why would a person on his deathbed refuse to do teshuva? His life cannot continue anyway? Furthermore, why would Teshuva on a deathbed be valid, they won't have the time to illustrate that their Teshuva is sincere?

There is a story of two sisters who were not speaking for years and were in a terrible lifelong feud. One woman became very sick and was close to death and she requested that her

sister come visit her. The sister came thinking that at this time her sister wanted to apologize and end this long bitter fight. As she entered the room, the dying sister beckoned for her to come close. The other sister put her ear close to her lips and the dying sister jumped up and started biting her ear off. In great shock, the family separated the two. The dying sister declared, now I can rest in peace and she passed away.

The Navi Hoshea ends with a statement "The ways of Hashem are straight. A Tzadik will go in His way and the wicked will make a mistake in Hashem's ways" A person that does Teshuva at the end of his life it's because he is inherently good but succumbed to his Yetzer Harah. He is really a Tzadik inside and in a moment of truth at the end of his life he does teshuva and expresses his essence. A person that is truly wicked will not grab the opportunity to amend their ways but will mistakenly continue their evil ways.

Aaron Lankry

Schedule for Rosh Hashana & Yom Kippur 20 Forshay Rd.

Erev R"H 29 Elul 5781
7:05pm Mincha/Kabbalos Yom Tov
Tishrei 1 5782
10:00 am Shacharis
12:15 pm Tekias Shofar
6:35pm Mincha followed by Tashlich
7:49pm Maariv
Tishrei 2
10:00 am Shacharis
12:15 pm Tekias Shofar
7:05 pm Mincha
7:58 pm Maariv

Erev Shabbos Shuva
7:00 pm Mincha
Shabbos Shuva Day
10:00am Shachris
Shabbos Shuva Drasha 5:30

Schedule for Yom Kippur.

Erev Y"K 9 Tishrei 5782
1:30 Mincha
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)
Mincha 4:45 pm (Rabbi Jacobson will speak before Neilah)
Neilah 6:00pm
Maariv 7:44pm
Followed by Kiddush L'vanah and Havdalah

Special Yom Tov Zmanim are on separate schedules

Weekday zmanim are calculated as follows: Neitz minyan –20 minutes before Neitz. Plag Mincha begins 12 minutes before plag... Shkia minyan begins 12 minutes before shkia

English date	Weekday	16.1 deg	Alos 72	11 deg	Neitz	Shma 1	Shma 2	Tefilla	Chatzos	Min Ged	Pelag Gra	Shkia	R' Tam	Hebrew date
September 12, 2021	Sunday	5:11	5:22	5:39	6:34:06 AM	9:07	9:43	10:46	12:52 PM	1:24	5:51:24 PM	7:10:09 PM	8:22	Tishrei 6, 5782
September 13, 2021	Monday	5:12	5:23	5:40	6:35:06 AM	9:07	9:43	10:46	12:52 PM	1:24	5:49:58 PM	7:08:27 PM	8:20	Tishrei 7, 5782
September 14, 2021	Tuesday	5:13	5:24	5:41	6:36:05 AM	9:08	9:44	10:46	12:52 PM	1:23	5:48:33 PM	7:06:44 PM	8:19	Tishrei 8, 5782
September 15, 2021	Wednesday	5:14	5:25	5:42	6:37:05 AM	9:08	9:44	10:46	12:51 PM	1:23	5:47:07 PM	7:05:02 PM	8:17	Tishrei 9, 5782
September 16, 2021	Thursday	5:15	5:26	5:43	6:38:05 AM	9:08	9:44	10:47	12:51 PM	1:22	5:45:42 PM	7:03:19 PM	8:15	Tishrei 10, 5782
September 17, 2021	Friday	5:16	5:27	5:44	6:39:05 AM	9:09	9:45	10:47	12:51 PM	1:22	5:44:16 PM	7:01:37 PM	8:14	Tishrei 11, 5782
September 18, 2021	Shabbos	5:18	5:28	5:46	6:40:05 AM	9:09	9:45	10:47	12:50 PM	1:21	5:42:50 PM	6:59:54 PM	8:12	Tishrei 12, 5782
September 19, 2021	Sunday	5:19	5:29	5:47	6:41:05 AM	9:09	9:45	10:47	12:50 PM	1:21	5:41:24 PM	6:58:11 PM	8:10	Tishrei 13, 5782
September 20, 2021	Monday	5:20	5:30	5:48	6:42:05 AM	9:10	9:46	10:47	12:50 PM	1:20	5:39:59 PM	6:56:29 PM	8:08	Tishrei 14, 5782
September 21, 2021	Tuesday	5:21	5:31	5:49	6:43:06 AM	9:10	9:46	10:47	12:49 PM	1:20	5:38:33 PM	6:54:46 PM	8:07	Tishrei 15, 5782
September 22, 2021	Wednesday	5:22	5:32	5:50	6:44:06 AM	9:10	9:46	10:47	12:49 PM	1:19	5:37:07 PM	6:53:03 PM	8:05	Tishrei 16, 5782
September 23, 2021	Thursday	5:23	5:33	5:51	6:45:07 AM	9:11	9:47	10:47	12:49 PM	1:19	5:35:42 PM	6:51:21 PM	8:03	Tishrei 17, 5782
September 24, 2021	Friday	5:24	5:34	5:52	6:46:07 AM	9:11	9:47	10:47	12:48 PM	1:18	5:34:16 PM	6:49:38 PM	8:02	Tishrei 18, 5782
September 25, 2021	Shabbos	5:25	5:35	5:53	6:47:08 AM	9:11	9:47	10:47	12:48 PM	1:18	5:32:51 PM	6:47:56 PM	8:00	Tishrei 19, 5782
September 26, 2021	Sunday	5:26	5:36	5:54	6:48:09 AM	9:12	9:48	10:48	12:48 PM	1:18	5:31:26 PM	6:46:14 PM	7:58	Tishrei 20, 5782
September 27, 2021	Monday	5:28	5:37	5:55	6:49:10 AM	9:12	9:48	10:48	12:47 PM	1:17	5:30:01 PM	6:44:32 PM	7:57	Tishrei 21, 5782
September 28, 2021	Tuesday	5:29	5:38	5:56	6:50:12 AM	9:12	9:48	10:48	12:47 PM	1:17	5:28:36 PM	6:42:50 PM	7:55	Tishrei 22, 5782
September 29, 2021	Wednesday	5:30	5:39	5:57	6:51:13 AM	9:13	9:49	10:48	12:47 PM	1:17	5:27:12 PM	6:41:09 PM	7:53	Tishrei 23, 5782
September 30, 2021	Thursday	5:31	5:40	5:58	6:52:15 AM	9:13	9:49	10:48	12:46 PM	1:16	5:25:48 PM	6:39:28 PM	7:51	Tishrei 24, 5782
October 1, 2021	Friday	5:32	5:41	5:59	6:53:17 AM	9:13	9:49	10:48	12:46 PM	1:16	5:24:24 PM	6:37:47 PM	7:50	Tishrei 25, 5782
October 2, 2021	Shabbos	5:33	5:42	6:00	6:54:19 AM	9:14	9:50	10:48	12:46 PM	1:16	5:23:01 PM	6:36:07 PM	7:48	Tishrei 26, 5782



Rabbi Coren

ROSH HASHANA - WHAT SHOULD I ASK FOR?

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

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

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

The above perplexity connects to one of the strange customs we have on Rosh Hashana and which seems to have become the central focus of the night of Rosh Hashana, (sometimes for all meals!) and that is the custom of Simanin, most popularly the apple dipped in honey. This custom may seem trivial and the time spent purchasing the various different fruits unnecessary for such an important day. Yet this custom dates back to the time of the writing of the Gemara where it is referred to somewhat mystically and almost sacrilegiously. Still, we are not supposed to believe in witchcraft. So what is the significance of this ceremonial presentation?

The answer to the above is answered in the Mishna Berura which explains that while dipping or eating the various different fruits one should pray and utter requests. It is not the apple in honey that makes our year sweet; it's the conscious awakening that this is the day when

בס"ד

| יעו |

ברוב שבח והודאה להשי"ת
WE INVITE YOU TO CELEBRATE
THE BAR MITZVAH
OF OUR DEAR SON

YONAH
יונה קורן

שבת קדש פרשת האזינו
י"ב תשרי תשפ"ב

Shabbos September 18
Bais Medrosh Ohr Chaim (Tent)
18 Forshay Road, Monsey NY
Shacharis at 9AM
Kiddush following Davening

Rabbi Daniel Aron and Rachelle Coren

Greetings ISLAND

all major aspects of our lives are determined. It comes to remind us that in the garden of Eden, Adam made a grave mistake with the eating of fruits especially with the apple which Chazal interprets as referring to the esrog. According to some, the esrog was the tree of knowledge. Whether it is the esrog, apple or a different fruit, we are supposed to call attention to the original reason Hashem created us in the first place-- to receive the ultimate pleasure by being connected to him in a deep and spiritual way through the Torah and mitzvos that he gave us.

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

Rav Bunim of Peshischa gave a beautiful mashal for the above idea. A king's son, the future prince, wasn't living up to his potential and was going down a dreadful path. The king decided that the privilege of living in the palace

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

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

Kesiva VeChsima Tova

Rabbi Aaron Lankry

Marah D'asra

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Rabbi Daniel Coren

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Uri Follman

Manager

845 587 3462 | manager@18forshay.com



A NIGHT TO REMEMBER On the Essence of Rosh Hashanah

“Coronation Night” – that is how one of the great spiritual masters would define the night of Rosh Hashanah.

In a 1974 sermon, Rabbi Yosef Dov Soleveitchik (1903-1993), one of the great Jewish thinkers of the last century, related that when he was a young child learning in cheder (Jewish day school), in the Russian village of Chaslavitch, in the days preceding Rosh Hashanah, he could recognize in his teacher an extraordinary sense of trepidation.

“Our teacher, who was a Chabad Chassid (disciple), said to us: ‘Do you know what Rosh Hashanah is? The Rebbe the Tzemach Tzedek would call the night of Rosh Hashanah - ‘Karanatzia Nacht’ (‘Coronation Night’).

“Do you know whom we will be coronating?” the teacher asked the children.

The young Soleveitchik prodigy responded in jest: “Nicholas”. (This was a number of years before the 1917 Russian Revolution, when Nicholas still served as the Russian czar).

And the poor teacher of Chaslavitch responded: “Nicholas? He was coronated years ago, why do we need to coronate him again? Besides, he?! He is not a real king...”

“Tonight, my dear children, we coronate G-d; we place a crown on G-d...”

“And do you know who places the crown?” The teacher continued. “Yankel the Tailor, Berel the Shoemaker, Zalman the water-carrier, Yossel the painter, Dovid the butcher...”

Rabbi Soloveitchik concluded: Over the years I have given many sermons and written many discourses on the concept of Rosh Hashanah, but nothing ever made me feel the true depth and power of the day as the words of my childhood teacher. Every year, when I recite in the Rosh Hashanah prayers the words, ‘Rule over the whole world in Your glory,’ I remember my teacher in Chaslavitch.

The Essence

How much of Judaism is compressed in this brief conversation between teacher and students? In a few words, a poverty-stricken Jewish teacher in a small shtetl in Russia gave his seven-year-old students the core, the essence, the very marrow of Jewish existence, of Jewish thought.

Now he needed not explain to them why they should marry Jewish girls, continue living as Jews, be proud of their Jewishness, as so many teachers and educators today. It was more than obvious: Who would want to miss out on the opportunity of coronating G-d...

Why Bother?

But why does G-d need us to coronate Him? If G-d created us, does He really need us to declare Him king; He is the boss regardless?

And what does it mean that G-d is our king Imagine you assemble 1,000,000 ants and declare yourself king over them. When 50,000 of them then turn left instead of right, you kill them in a single instance. Does that make you king over them? G-d gave us our entire existence; our entire being and life force are from Him. Relative to Him we are far smaller and far less significant than an ant in the presence of a human. Can He then said to be our king? Is that not an insult for Him?



Yet here lay one of the great and daring ideas of Judaism. G-d, the perfect endless one, desired to be

king not through power or by the dictates of nature. He desired to be chosen as king; He wanted a relationship with someone distinct of Him who would freely choose to construct a bond with G-d.

So an infinite, omnipotent G-d suspends His infinity, suppresses His endlessness and concealed His omnipotence, in order to allow space for an intelligent, independent and self-oriented human being who is then capable of choosing G-d as his or her king.

The Night

This, the spiritual masters explained, is the meaning of Rosh Hashanah, the day when the first human was created. It is the day when small, frail, vulnerable and lowly human beings invite G-d to serve as their King.

G-d could place His own crown on His head, but then He would be a dictator, not a king; the relationship would be coerced not chosen. So G-d waits all year for this great moment for which the entire universe was created - the moment when you and I coronate Him as our king.

Rosh Hashanah is the most moving day in the Jewish calendar. More than any other day, it embodies the meaning of human existence and the vulnerability of a G-d who linked His fate to man’s.

Happy Coronation Night.

The Best Preparation For The Days of Awe:

Try A Little Kindness

Rabbi Yissocher Frand

I once heard the following incident from Rabbi Kulefsky (zt"l) who personally observed it one Erev Rosh HaShannah when he was learning in Yeshivas Torah V'Daas.

Rav Shlomo Heiman (1893-1944) asked Rav Simcha Schustel and Rav Moshe Shisgal (who were two of the most outstanding students of the Yeshiva of that era) for a favor. He requested that they write L'Shanah Tova cards for him and mail them.

Rav Shlomo Heiman then told them, "and if you question – is there not anything better and more spiritual that we should be doing on the eve of Rosh HaShanah other than writing Shanah Tova cards – I have an answer for you. It may in fact not be so appropriate for me to write my own Shanah Tova cards today. However, if you will write the cards for me, then you will be doing me a great favor (Chessed) and what could be more important to do on Erev Rosh HaShanah than an act of kindness for someone else?"

In a similar vein, I heard a very poignant story from a disciple of the Klausenberger Rebbe (Rabbi Yekusiel Yehudah Halberstam, zt"l 1905-1994), which involves his Rebbe. One year, right after the Holocaust, the Klausenberger Rebbe was preparing himself on Erev Yom Kippur. One can imagine the preparations that the Rebbe would engage himself in before the holy Day of Atonement. All of a sudden there was a knock on the door. A young girl came to him and said, "Rebbe, I do not have a father anymore. No one will be able to 'bless me' before Yom Kippur." The Rebbe took a cloth, placed it upon her head, and blessed her the way a father blesses his daughter on Erev Yom Kippur.

Five minutes later there was another knock on the door. It was another girl, again without a father, again with no one to 'bless her' before Yom Kippur, again with same request. Again the Rebbe went through the same routine. He took the cloth, he placed it upon her head, and he blessed her the way a father blesses his daughter.

This is what he did the entire Erev Yom Kippur until he blessed over eighty orphaned girls. This is the best preparation for Erev Yom Kippur. What could be a greater preparation for the High Holidays than to do a favor for another Jew?

Gemar Chasima Tova.

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

Rosh Hashanah Are the Mitzvos Too Overwhelming?

כי קרוב אליך הדבר מאוד
בפיר ובלבבך לעשותו

It's a promise by G-d, an assurance, a virtual guarantee- In this weeks Parsha,

Hashem confirms the notion..He will never test us with something we cannot possibly fulfill- The complete Torah and hence every Mitzvah in it is definitely not beyond our reach. B'ficha U' Belevovcha La'asoso", we can do it!

Most importantly, we must not despair - we can overcome the urge to be lax in observance from time to time..

Being good and correct is definitely within our reach, but in order to make the mitzvos something we truly desire to do, we must inject our observance with passion, true passion that engages both our hearts and our minds.

We are constantly attacked, laziness and apathy are the tools the yetzer horah uses to reach us-

The war is raging (inside).. And if we think there is no battle- think again.

Let's be honest with ourselves- how many times have we day-dreamed about being more carefree and (gasp) less observant?

No one is immune. We each have our personal Yetzer Harah, designed to throw us off balance.

It all starts with lack of self esteem- and the failure to recognize the greatness within ourselves.

"I cannot possibly do this, I am not on that level.. It's just not me..I won't even try. And so it is every day, every year, that we lose battles by attrition- by giving up and losing faith in our own strengths.

As we watch the past year fade into the sunset - bringing to a close our dreams for greatness this past year, we are forced to confront our shortcomings once again on Rosh Hashanah.

But what if we could truly believe that we all have the power to make life utterly meaningful. What if we knew that this strength was placed into our DNA by our Creator who not only loves us for our Mitzvos and positive actions but for our struggles as well..

Good Shabbos!



KEEP THE MAIN THING, THE MAIN THING

What are the most important relationships, people and activities in your life? Would you say you allocate time to them? Do you think you make them a priority? Now take out your calendar and review your typical day, week or month. Does your schedule in fact reflect your priorities? Your calendar never lies. Where you spend your discretionary time is where your values are. What you make time for shows what matters to you.

In his 7 Habits of Highly Effective People, Stephen Covey writes, "The main thing is to keep the main thing the main thing." We talk about our family being the main thing in our lives, or our Judaism, or some other value. But do we keep the main thing, the main thing or does what was supposedly the main thing become just another thing? If you want the answer, look at your calendar and see how much time you allocate to the "main thing," or if the "main thing" even appears on your calendar at all. Covey suggests, "The key is not to prioritize your schedule, but to schedule your priorities."

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

At the beginning of parshas Ki-Savo, the Torah describes how the farmer would bring his Bikkurim, his first fruit to

Yerushalayim. When presenting it, he would recite a declaration which included a short history of our people. In that context he would tell of when we were slaves in Egypt. וּנְצַעַק אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע ה' אֶת-קוֹלֵנוּ וַיֵּרָא אֶת-עַנְיֵנוּ וְאֶת-עַמְלֵנוּ וְאֶת-לְחַצְנוֹ: "We cried to Hashem, the God of our fathers, and Hashem heard our anyeinu, amaleinu and lachatzeinu. What are those things?

Anyeinu is personal, internal anguish. The Egyptians purposely separated husbands and wives to create loneliness and pain. Amaleinu is hard work. The Egyptians had a strategy to literally break our backs with endless toil. What is lachatzeinu? Lachatz, still today in modern Hebrew, means pressure. The Egyptians applied enormous pressure in an effort to break us. What was that pressure? Our rabbis say, they filled our time, occupied and preoccupied us, denied us the ability to even catch our breath. The greatest pressure is a packed schedule with no margin, no down time, no room to think, to experience, or to focus on the main thing.

We may not have Egyptian oppressors, but we too are captives to business, to our crazy schedules, to noble and ignoble tasks and activities that pulling us in so many directions and denying us the chance to even breathe, to live, or to dream. As Greg McKeown, the author of Essentialism says, "If you don't prioritize your life, someone else will."

Rosh Hashana is a new beginning. Perhaps it is time to review your schedule regularly and make a conscious effort to have it reflect your values. Make time to keep the main thing, the main thing, be it your spiritual, mental or physical health, quality time with family, Torah learning or doing acts of kindness for others. Schedule your priorities and push back on the lachatz, the pressure trying to hold you back.

ROSH HASHANA – TO CRY OR NOT TO CRY

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

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

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

Some people have a nature that they cry very easily, they weep easily, their tears are close to their eyes. Their emotions are strong. Some people find it difficult to cry. Zagt Rav Yisrael, the one who cries easily, his Avoda on Rosh Hashana is Al Tivku because we Ta'ke find in the Posuk the GRA is quoting in Nechemia, (כִּי בּוֹכִים, כָּל-הָעָם, כְּשִׁמְעֵם אֶת-דִּבְרֵי הַתּוֹרָה) it says everyone was crying. Nechemia tells them (לְכֹן אֲכַלּוּ מִשְׂמָנִים) וּשְׁתוּ מִמֵּתְקִים, וְשָׁלְחוּ מִנּוֹת לְאֵין (נִכּוֹן לוֹ--כִּי-קָדוֹשׁ הַיּוֹם, לְאֲדַנְיָנוּ). So someone who finds it easy to weep, his Avoda is not to cry, to celebrate the Yom Tov properly. Someone who finds it hard to cry, he should try to be M'oreir tears on Rosh Hashana. On Rosh Hashana the Gemara says in 26b (4 lines from the bottom) (בְּר"ה) (כַּמָּה דְכִיּוּף אֵינִישׁ דַּעֲתִיהּ טַפִּי מַעְלִי) that someone who bends himself is better. There is another Man D'omar who says (בְּרֵאשׁ הַשָּׁנָה) כַּמָּה דַּפְשִׁיט אֵינִישׁ דַּעֲתִיהּ טַפִּי (מַעְלִי).

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

your emotions in serving Hashem.

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

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

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

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

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

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

GAN

HATORAH

Rabbi Yakov Yosef Schechter

Why Not Sushi Dipped in Sweet Sauce?

Leil Rosh Hashanah - "נוהגין לאכול תפוח מתוק מדבש"

We have a Minhag on Leil Rosh Hashanah to eat an apple dipped in honey, as it says in the Rama 583:1. On this apple and honey we say that we should be Zoche to have a "שנה טובה ומתוקה" – a good and sweet year. What is the Remez in an apple and honey that we should have a good and sweet year?

The apple is a Remez to the Torah Hakdosha, as it says in Shir Hashirim 2:3 "כתפוח בעצי היער" – where the apple is a reference to Matan Torah, when Klal Yisroel said, "נעשה ונשמע." Tehillim 119:103 "מה נמלצו לחי אמרתך מדבש לפי" – "How sweet to my palate is Your word, more than honey is to my mouth." Honey refers to matters of Gashmiyos. The apple is the main part; it is that which we make a Brocha on, while the honey is the add on, not the main part. The apple represents Ruchniyos, while the honey represents Gashmiyos. We need both, but we always want the Ruchniyos to remain that which is primary. We ask for a טוב – "שנה טובה ומתוקה" refers to Torah, we ask for a year of Torah, "ומתוקה" – and that we should have a sweet year – a year of Gashmiyos, for the sake of our Torah. (יגד יעקב)

"שלא להתכוין בתפילה לצרכינו רק לכבוד ד' וגלות השכינה" – "One should not have Kavanah during his Tefilos on Rosh Hashanah for his own needs, rather he should only have in mind the honor of Hakodosh Boruch Hu, and that the Shechina should be redeemed from Golus." During the sounds of the Shofar blowing, one should have Kavanah that the Shechina should have a Geulah. Although throughout the year, one has Kavanah in his Tefilos for his own personal needs, on these holy days, it is appropriate for one to remove these thoughts from his mind, and focus on the honor of Hakodosh Boruch Hu, and that the Shechina should have a Geulah. If one is not directly in front of the king, it is acceptable to request his own needs. However, if when the king was in front of him, if he only asked and was concerned about his personal needs, and was completely indifferent to the needs of the king, that would be considered to be rebellious against the king. All year, Hakodosh Boruch Hu's main place is in Shomayim, and He is far from us. Therefore, when we are Mispalel to Him, it is as if we are not Davening in front of Him. However, during the Aseres Yemei Teshuva, when Hakodosh Boruch Hu is near us, and He is considered in front of us, how can we have the Chutzpah to think and request our own needs, and not be concerned for the needs of the King?! Yeshaya 55:6 "דרשו ד' בהמצאו קראוהו בהיותו קרוב" – It is because Hakodosh Boruch Hu is near us, that we must worry about Hakodosh Boruch Hu, and call out to Him for the sake of Him. Being Mispalel for the pain of the Shechina, will ultimately bring Yeshuos for us and all of Klal Yisroel. (קהלת יעקב)

We need to realize what is the most important part, and the part which may seem sweet to us, is not the most important part. The apple represents the Torah Hakdosha. The apple represents Ruchniyos. We must stay focused on what is important in this world, it is Ruch-

niyos. Everything must be done for the Kovod of Hashem. While it is important to have honey, sweetness, Gashmiyos – the purpose of the Gashmiyos must be for the Ruchniyos. Rosh Hashana is a time to do Teshuva on our sins, and no matter how many or how severe the sins we transgressed, Hakodosh Boruch Hu awaits our return to Him. If we do a proper Teshuva, and feel the pain of the Shechina, then Hakodosh Boruch Hu will lovingly take us back, and bring the Geulah במהרה בימינו אמן! May we be Zoche to do a proper Teshuva, and have the correct Kavanah, and be Zoche to a שנה טובה וחתימה טובה.

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FINDING TRUE MEANING IN UMAN

Rabbi Pini Dunner

In 2010, at the invitation of a dear friend of mine, I went to Uman for Rosh Hashana.

Uman is a tiny town in rural Ukraine that has had no permanent Jewish population for almost a century. Nonetheless, it remains renowned within the Jewish world as the burial site of Rabbi Nachman of Breslov, the enigmatic Hasidic leader who died of tuberculosis in 1810 at the age of 38.

“Reb Nachman” left behind a legacy of teachings that continue to engage and impress all those who study them. Ranging from folk stories to kabbalistic insights, from ethics to an earthy philosophy, it is clear that he was possessed of a brilliant mind and an incredible insight into the human struggle to balance the harsh realities of routine existence, and the striving for a meaningful relationship with God.

Although he only had a small following when he died, and despite never having been succeeded by a replacement leader, his legacy has lived on as a result of a deathbed promise to personally intercede in the ‘Heavenly Court’ on behalf of any true penitent who visited his gravesite to recite ten specific chapters of Tehillim on Erev Rosh Hashana.



So, for the past 200 plus years, despite the ridicule and even hostility of other Hasidic groups, Breslov Hasidim have made their

way to Uman for Rosh Hashana, to honor the memory of their departed leader and to celebrate the festival at his gravesite.

My friend was pushing at an open door as I had long been attracted to this pilgrimage. My first exposure to Breslov teachings was during my teenage years, through my close association with the late Rabbi Shlomo Carlebach. I began to read the works of Reb Nachman, and I particularly identified with his focus on joy and resilience as a way to overcome the stresses and strains of life.

At that stage, though, I was unaware of the pilgrimage. Indeed, it was only after the fall of the Berlin Wall in 1989 that the annual Uman pilgrimage really began to attract wider attention. Every year more

people would go, and what started as just a few hundred people every year eventually evolved into thousands.

By the time I went in 2010 the number of pilgrims was estimated at 25,000. I understand that this year the number is closer to 30,000.

When I got back from Uman, I recorded my impressions of the visit in an article for London’s Jewish Chronicle. These were my thoughts, and I think you may find them of some interest:

“Rabbi Nachman of Breslov was reviled in his lifetime, even by his own family – one contemporary Chasidic leader is said to have guaranteed paradise for any antagonist of Rabbi Nachman. Nevertheless, his teachings and message are embraced across the spectrum of Jewish life, and he is revered by Jews of every level of observance.

“It was this exact thought that crossed my mind last week as I joined a record crowd at his gravesite in Uman, Ukraine, for the annual Rosh Hashanah pilgrimage. More than 25,000 men – the event is exclusively male – travelled from outside Ukraine to spend this auspicious festival in close proximity to Rabbi Nachman’s last resting place.

“What struck me first and foremost was the range of different types of Jew who made the effort to be there. No doubt there are other Jewish religious events that attract many thousands, and which are, in their own way, both impressive and moving.

Take Meron at Lag B’Omer, or the Kol Nidre service at the massive newly-built Belz synagogue in Jerusalem. But I am certain that these events cannot compare to spending Rosh Hashanah in Uman.

“At Meron, you are attending as an individual or as part of a small homogenous group within the larger crowd. At Belz, or at any similar large gathering, unless you are one of the many regular members of the community, you will undoubtedly feel like an outsider, even if you may be struck by the solemnity and awe of the occasion.

“In Uman, there is no such thing as an outsider. Whoever you are, and wherever you are on the religious compass, you will be embraced and welcomed by everyone else who is there. And you will find yourself doing the same to them. Uman belongs to nobody, and so it belongs to everybody. What a way to spend Rosh Hashanah, when, according to our tradition, we are judged by God on the basis of how we judge others.

“At one point, as I led the prayers, the hundreds of people at our minyan spontaneously joined hands and danced; singing the same words, with the same tune. A Sephardi in full Yemenite garb went by hand-in-hand with a Satmar Chasid from Williamsburg. A long-haired Israeli sporting a Na-Nach kippah and a yeshivah boy from New York. And so it went on. No two people were alike. But all were singing with identical enthusiasm.

“Rabbi Nachman’s message of religion through joy, self-criticism and introspection, through non-judgmentalism, and eternal optimism, is reflected in this spirit of unity. Perhaps it doesn’t last much beyond the return journey home and no doubt Rabbi Nachman would have been the first one to admit that.

“That is why people come back year after year, and why new people join them. Because, as Rabbi Nachman says, just because the world isn’t perfect, and each one of us isn’t perfect, doesn’t mean we should stop trying to reach for the stars. And Rosh Hashanah in Uman, it would seem, has become the perfect crucible to try, and then to try again.”

Perhaps this message is one that might be worth considering wherever you are this year for Yamim Noraim.

Wishing you Shana Tova, and a year full of joy and blessings.

Alzheimer's Rosh Hashanah Lesson

by Shmuel Zev Hakohen

The most important lesson I learned from Sholom still sends me shivers, nearly three decades since his passing.

Sholom was truly exceptional. He had been a well known scholarly rabbi in his earlier years who had lectured widely and participated in leading rabbinic forums in America. He had a vast array of experiences and, upon retirement, was not encumbered by **demands on his time. The only catch was that Sholom was fighting a losing battle against Alzheimer's.**

I entered Sholom's life through a back door. His devoted wife patiently dressed him and brought him to services at our synagogue each morning. This had been part of his life in healthier years and she hoped that the familiar environment would slow down his decline. At the end of the prayer service, she waited patiently for her husband to come outside. Sholom could barely **get up by himself and was too disoriented to find his way to the door.** That was the task I volunteered for.

During the 18 months that I helped Sholom, I saw a lot. Alzheimer's peels away the protective layers of personality we build around ourselves, revealing the inner core. Sholom sported a heart-warming smile when he saw me in the mornings. He chuckled in happiness as he stopped to watch children scamper about the streets. He banged on his chair loudly during prayer services, and when someone feigned piety he repeated out loud, "It is meaningless." I was amazed how Sholom, bereft of ability to read or intelligently communicate, could nonetheless pick up the incongruity of someone else's behavior. It was the only time I saw him get mad or frustrated.

I also learned from Sholom how to be patient. I learned how things are not in my control. I learned how to pray, as I asked G-d to help motivate my heavy friend to try and stand up so we could leave the synagogue and go home. I learned that earnest prayers are answered, and insincere ones are not.

But the most important lesson I learned still sends me shivers, nearly three decades since Sholom's passing.

I learned from Sholom that our true identity is only what we have truly incorporated into ourselves.

The rabbis say that a person can be recognized by his "wallet, anger, and alcoholic beverage." These are the times the individual's true priorities are apparent. What does he spend his money on? What makes him angry? How does he behave when **under the influence of alcohol? Stripped to the core, it's the practical actions that define the person.**

Alzheimer's also robs the intellect, leaving the base soul intact. I learned from Sholom that our true identity is only what we have truly incorporated into ourselves.

PARSHA OVERVIEW

Rabbi Yaakov Asher Sinclair

On this, the last day of his life, Moshe goes from tent to tent throughout the camp, bidding farewell to his beloved people, encouraging them to keep the faith. Moshe tells them that whether he is among them or not, Hashem is with them, and will vanquish their enemies. Then he summons Yehoshua, and in front of all the people, exhorts him to be strong and courageous as the leader of the Jewish People. In this manner, he strengthens Yehoshua's status as the new leader.

Moshe teaches them the mitzvah of Hakhel. E very seven years, on the first day of the intermediate days of Succot, the entire nation, including small children, is to gather together at the Temple to hear the King read from the Book of Devarim. The sections that he reads deal with faithfulness to G-d, the Covenant, and reward and punishment. G-d tells Moshe that his end is near, and he should therefore summon Yehoshua to stand with him in the Mishkan, where G-d will teach Yehoshua. G-d then tells Moshe and Yehoshua that after entering the Land, the people will be unfaithful to Him, and begin to worship other gods. G-d will then completely hide his face, so that it will seem that the Jewish People are at the mercy of fate, and that they will be hunted by all. G-d instructs Moshe and Yehoshua to write down a song — Ha'azinu — which will serve as a witness against the Jewish People when they sin. Moshe records the song in writing and teaches it to Bnei Yisrael. Moshe completes his transcription of the Torah, and instructs the Levi'im to place it to the side of the Aron (Holy Ark), so that no one will ever write a new Torah scroll that is different from the original — for there will always be a reference copy.

Soon it will be Rosh Hashanah. G-d peers into our heart, and assesses our inner drives and motives. Are we where we want to be? Are we really even what we think we are? Are we attempting to bridge the gap, to reconcile our ambitions and reality?

As we stand stripped of our exterior veneer before our omniscient G-d, the question of who are you really is answered in the Heavenly court. Let's hope we will not be embarrassed. It's still not too late to consider the question and work on making necessary changes.

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NEW EXERCISE ROUTINE

Begin by standing on a comfortable surface, where you have plenty of room at each side. With a 5-lb potato sack in each hand, extend your arms straight out from your sides and hold them there as long as you can. Try to reach a full minute, and then relax. Each day you'll find that you can hold this position for just a bit longer. After a couple of weeks, move up to 10-lb potato sacks. Then try 50-lb potato sacks and then eventually try to get to where you can lift a 100-lb potato sack in each hand and hold your arms straight for more than a full minute. (I'm at this level.) After you feel confident at that level, put a potato in each of the sacks.

1. What do Alexander the Great and Winnie the Pooh have in common? Same middle name.
2. What is the opposite of a croissant? A happy uncle.
3. Which branch of the military accepts toddlers? The infantry.
4. Did you know you can actually listen to the blood in your veins? You just have to listen varicosely.
5. I have a joke about time travel, but I'm not gonna share it. You guys didn't like it.
6. What's the opposite of irony?

Wrinkly.

7. When you die, what part of the body dies last? The pupils...they dilate.
8. A friend of mine went bald years ago, but still carries around an old comb. He just can't part with it.
9. You know there's no official training for trash collectors? They just pick things up as they go along.
10. Where does the General keep his armies? In his sleeves.
11. What do you call a Frenchman wearing sandals? Phillippe Phillope.
12. Two men meet on opposite sides of a river. One shouts to the other, "I need you to help me get to the other side!" The other guy replies, "You're *on* the other side!"

13 Exaggerations have become an epidemic. They went up by a *million percent* last year.

14 People often accuse me of "stealing other's jokes" and being "a plagiarist." Their words — not mine...

THE SERMON

Rabbi Schwartz is delivering his biggest sermon of the year. In the middle of his lesson, Yankel gets up and walks

out of the synagogue. The next day, Rabbi Schwartz sees Yankel on the street and hustles over.

"Yankel, wait a second!"

"Hello, Rabbi."

"Yankel, why did you walk out during my sermon yesterday?"

"I needed a haircut."

"Why didn't you get your haircut before my sermon?"

"I didn't need one."

LUNCH MEETING

When Abe, Sam and Moshe were 40, they discussed where to meet for lunch. Finally they decided to meet at the kosher deli uptown because it had the fastest service.

When Abe, Sam and Moshe were 50, they discussed where to meet for lunch. Finally they decided to meet at the kosher deli uptown because it had the best pastrami.

When Abe, Sam and Moshe were 60, they discussed where to meet for lunch. Finally they decided to meet at the kosher deli uptown because it had the best parking.

When Abe, Sam and Moshe were 70, they discussed where to meet for lunch. Finally they decided to meet at the kosher deli uptown because it had the best early bird special.

When Abe, Sam and Moshe were 80, they discussed where to meet for lunch. Finally they decided to meet at the kosher deli uptown because they'd never been there before.

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RABBI NACHUM SCHEINER

ROSH KOLLEL

**IS LEAVING THE SUKAH
TRANSGRESSING THE MITZVAH?**

his main dwelling place, and that is a contradiction to the mitzvah of living in the sukah.

**TIYUL -
WALKING OR
SITTING**

The Gemara states that one should be “metayel” in the sukah. Usually this expression means walking around, which can be quite difficult in a small sukah. Indeed, the Yesod V’Shoresh Ha’avodah writes that “tiyul” means either walking around or sitting around. If it is just sitting, that is something that can be done even on a small sukah. Indeed, the Shvilei Dovid spells this out: “tiyul” mentioned here is different to the way it is usually used. Usually it means walking around, but here it means sitting around.

SUMMARY

If someone would understand the great reward he will receive for staying “home” in the sukah, he would do so willingly. Additionally, by sitting in his house, he is showing that he still considers his house his main dwelling place, which is a contradiction to the mitzvah of living in the sukah.

“Tiyul” in the sukah means walking around or sitting around.

Comments and questions are welcome

We have seen that the mitzvah is not merely being in the sukah, but transforming the sukah into one’s home.

The Yesod V’Shoresh Ha’avodah takes this concept even further. He writes that if someone leaves the sukah and sits in his house for no good reason, he is transgressing the mitzvah of being in the sukah. The acharonim ask how this can be. It is well known that the mitzvah is to live in the sukah like one lives in his own home. Just like a person comes and goes from his home and does not stay locked up in his home, one should be allowed to come and go and not be required to stay locked up in the sukah.

Rav Shlomo Zalman Auerbach suggests that he means the following. If someone would be paid a great reward to stay in his home, he would definitely do so. The same can apply to being in the sukah. If someone would understand the great reward he will receive for staying “home” in the sukah, he would do so willingly, knowing that every moment he is raking in the millions.

Based on the above, that one must make the sukah his home, it is possible that he means specifically because the person is sitting in his house and not in the sukah. By sitting in his house, he is showing that he has not moved into the sukah and he still considers his house



REB YEHOASHUA FARKAS GIVING A CHABURAH AT THE NIGHT KOLLEL



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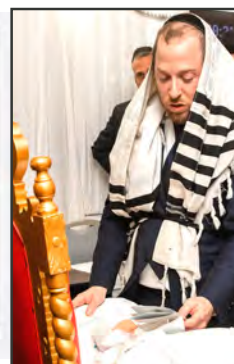
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SHAKING THE DALED MINIM – HOW MANY TIMES?

We discussed that there are two independent mitzvos: to shake the daled minim and to wave them in all directions.

We brought up a number of points that need to be clarified: Are the shaking and waving done at the same time? How many times should one shake in each direction? The Yerushalmi writes that one should shake the daled minim three times in each direction. The Yerushalmi then adds a few cryptic words: that it should be three times for each “thing,” and that Rav Zeira was unsure as to what each “thing” is referring to. There are different ways how to explain this, which is it three directions. The different explanations will be the basis for the different customs brought in Shulchan Aruch as to the proper method of shaking.

Some Rishonim explain that this means that the daled minim should be moved – forth and back – one time in each direction and then while the daled minim are in each direction, one should shake them three times. According to this explanation, each “thing” in the Yerushalmi, is referring to each direction. Then, Rav Zeira raised the question if one needs to shake only while the daled minim are out and away from the person or also when they are returned to the original position. This is how the

Mechaber rules and adds that we should do both, and shake three times both out and in. according to this, one must wave one time out and in, but shake three times while out and again three times when back in.

However, the Rama quotes another explanation that the Yerrushalmi does not mean to shake while the daled minim are stretched out in each direction; rather the shaking is done while going in each direction. The Mishna Berura explains that in addition to the actual moving in each direction, one must shake them. According to this explanation, the question of Rav Zeira was if one needs to shake out, in, and out or if it means that one should do three times of out and in, which equals six times altogether.

Thus, we have two explanations in the proper way to shake: according to the Mechaber, one should go in each direction, in and out once, and shake – while out – three times, and three times again, when back in. According to the Rama, one should go in and out three times and shake while going back



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and forth. But, according to all opinions, one is shaking three times out and three times in.

The Taz adds an important point: when bringing it back in, in order to consider it going in both directions, one must bring it back closer to himself, next to his body. If one would just return it back to the original position, it would not be considered bringing it in; it would be just returning it to its place. The commentators point out that this is also to bring it close to the heart, which is where a person bangs his heart when klaping al chet.

SUMMARY

We shake and turn the daled minim in all directions, either going three times in each direction or going one time in each direction and shaking three times while out. When bringing it back in, one must bring it back closer to himself, next to his body.

COMMUNITY KOLLEL NEWS

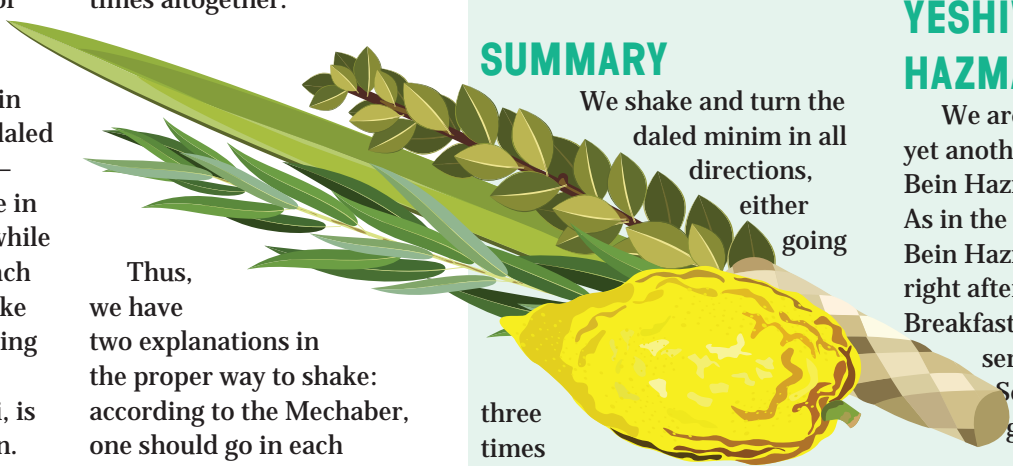
Both the Kollol Boker and the Night Kollol are learning inyana d”yoma: hilchos netilas daled minim and yeshivas sukah, respectively. Now is the perfect opportunity to come and prepare for the yom tov of Sukkos, gaining clarity in these important subjects. Feel free to contact me by email: RabbiScheiner@18forshay.com, or reach out to me @: 845 372 6618, and I will try to set you up with the best chavrusa.

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We are excited to announce, yet another season of Yeshivas Bein Hazmanim at 18 Forshay. As in the past years, Yeshivas Bein Hazmanim will be starting right after Yom Kippur. Breakfast and lunch will be served, as well as Matan Schara B’tzida and many guest speakers.

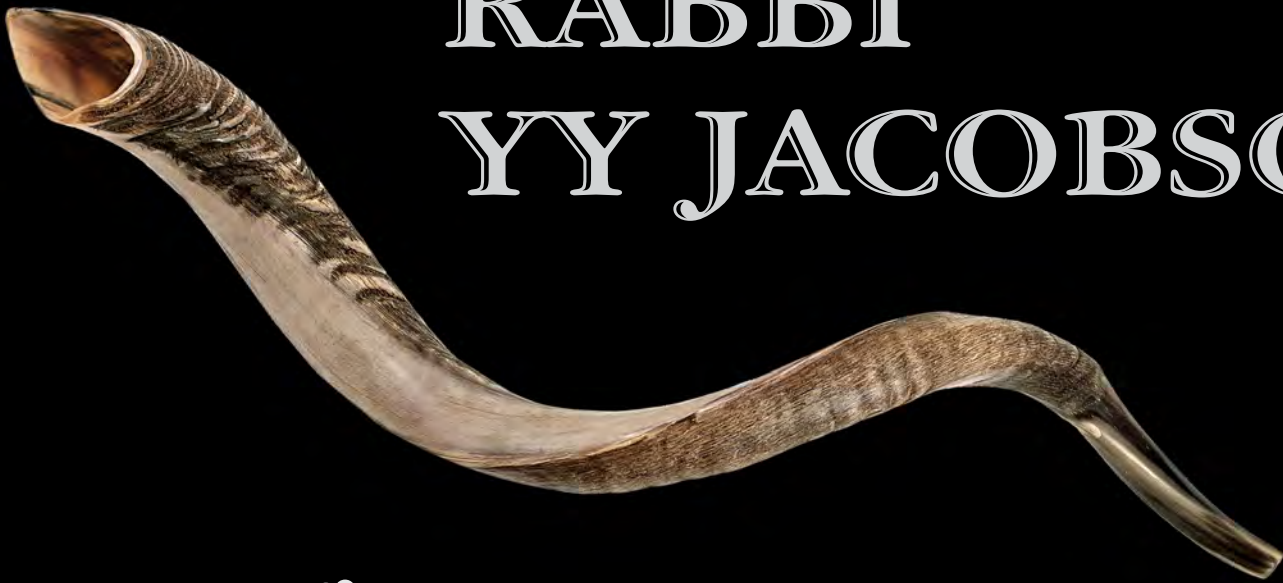
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