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SHIURIM

י"א - י"ב תשרי
 12:15pm - 1:00pm
 20 Foshay - Upstairs

Thursday Oct 6
Rabbi Nachum Scheiner
 Rosh Kollel Bais Medrash Ohr Chaim

במה שצריך להיזהר כאשר משתמשים
 באתרוג של שביעית לשם מצוה

Friday Oct 6
Rav Yaakov Kapelner
 Maggid Shiur Igra DePirka Monsey

בעניני דיומא בהלכה ואגדה



תשפ"ג Suktos Schedule



Rabbi Nachum Scheiner
 Rosh Kolleim
 Rabbinic Coordinator



Rabbi Aaron Lankry
 מרא דאתרא



Rabbi Doniel A. Coren
 Maggid Shiur

WISHING THE KEHILAH A

חג שמח!



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סוכות תשפ"ג SCHEDULE

Zmanim for
 20 Forshay
 Upstairs
 Rabbi YY
 Jacobson

Erev Sukkos

*Candle Lighting after
 6:07pm*

*Mincha/Kabbalos Yom
 Tov 6:15pm*

6:53pm Tzeis

Day 1 Sukkos

Shachris: 10:00am

Mincha/Maariv 6:15pm

*Candle Lighting after
 7:04pm*

Day 2 Sukkos

10am Shachris

Mincha: 6:15pm

Maariv: 7:03

*Night Hoshana
 Rabba*

Mishne Torah 12am

Tehillim 1am

Erev Shimini
 Atzeres

Candle lighting: 5:56pm

*Mincha/Kabbalos Yom
 Tov: 6:05pm*

Followed by Hakafos

Shimini Atzeres
 Day

Shachris:10:00am

*Yizkor:11:30am Rabbi
 Jacobson will speak
 before*

Simchas Torah

Mincha/Marriv: 6:05pm

Followed by Hakafos

Candle lighting: 6:54pm

Simchas Torah Day

Shachris 10:00am

Mincha 6:05 pm

*Followed by Neilas
 HaChag with Rabbi
 Jacobson*

Maariv: 7:00pm

הרחמן הוא יקים
 לנו את

סוכת דוד הנופלת

TUESDAY

Sukkos Day 2

OCT 11TH / ט"ז תשרי

Vasikin (Neitz 7:03) 6:25 AM

followed by Daf Yomi shiur

Shachris Ashkenaz 8:00 AM

Tent א 9:15 AM

Childrens Program (ages 3-9) 9:15AM-12 PM

Bais Chabad 10:00 AM

Mincha 1:15 PM

Daf Yomi 5:15 PM

Mincha 6:10 PM

Shkiya 6:22 PM

Maariv 7:10 PM

SUNDAY

Erev Sukkos

OCT 9TH / י"ד תשרי

Early Mincha 1:14, 2:00, 2:30, 3:00, 3:30, 4:00

Candle Lighting 6:07 PM

Mincha 6:15 PM

Bais Chabad 6:10 PM

Shkiya 6:25 PM

Maariv

MONDAY

Sukkos Day 1

OCT 10TH / ט"ו תשרי

Vasikin (neitz 7:02) 6:25 AM

followed by Daf Yomi shiur

Shachris Ashkenaz 8:00 AM

Tent א 9:15 AM

Childrens Program (ages 3-9) 9:15AM-12 PM

Bais Chabad 10:00 AM

Mincha 1:15 PM

Daf Yomi 5:15 PM

Mincha 6:10 PM

Shkiya 6:24 PM

Maariv Not before 7:10 PM

Candle Lighting Not before 7:15 PM

בית מדרש אור חיים

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חול המועד סוכות תשפ"ג

Minyanim Schedule

Shacharis

6:15am Tent א

6:35Vasikin 20↑

6:35Vasikin 18 Main - Sefadi minyan with Birchas Kohanim

7:00 Tent א

7:20 Tent ב

7:40 Tent ג

8:00 Tent ד

8:15 20↑

8:30 Tent א

8:45 Tent ב

9:00 Tent ג

9:15 Tent ד

9:30 20↑

9:45 Tent א

10:00 Tent ב

10:15 Tent ג

10:30 Tent ד

10:45 20↑

11:00 Tent א

11:15 Tent ב

11:30 Tent ג

11:45 Tent ד

12:00 20↑

Mincha 18 Main

1:13pm 2:45 4:15 5:30

1:30 3:00 4:30 5:45

1:45 3:15 4:45 6:00

2:00 3:30 5:00 Tent א plag Minyan 6:10 Tent א Skiah Minyan

2:15 3:45 5:15 6:15

2:30 4:00 5:20 6:20 Tent ב

6:30 Tent א

Mincha followed by Maariv

5:00 12 min before פלג Tent א

6:10 12 min before שקיעה Tent א

6:20 At שקיעה Tent ב

6:30 10 min after שקיעה Tent א

6:40 20 min after שקיעה 20 Upstairs

6:50 30 min after שקיעה Tent א

7:00 40 min after שקיעה 20 Upstairs

Please Note:

↑ Upstairs

↓ Downstairs

Plag 5:10

Shkia 6:20

*Repeat
קריאת שמע

7:00pm-2am Maariv Every 15 minutes – 18 Main



THE HUG

We all love Sukkot. Coming off the holiday of Rosh Hashanah when we were judged and Yom Kippur when we obtained forgiveness, we enter the festive days of Sukkot, during which we leave our comfortable and sturdy homes and move outside to live in makeshift huts.

But why exactly does Sukkot give us all that heartwarming feeling? What about it makes it Zman Simchaseinu, a time of rejoicing? It is because just as we love Sukkot, Sukkot loves us. Imagine having accidentally offended or insulted someone. How would you know he wholeheartedly forgave you? What would indicate that he has overlooked your wrongdoing and put the past behind?



It is if the next time you both cross paths, he gives you a big hug. If he ingratiates you and expresses his positive feelings towards you, you can be pretty sure that the past is the past and it has been forgiven and forgotten. This is exactly what happens on Sukkot. Hashem gives us a big hug, demonstrating that He has forgiven our sins and loves us so dearly.

The letters which spell the word Sukkah (samech, chaf, hei) also reference the dimensions in which a Sukkah can be built. Simply speaking, a Sukkah can either have four walls (like the letter samech which is enclosed on all sides), three walls (like the letter chaf which is closed on three sides) or two walls and a handbreadth (like the letter hei, which has perpendicular lines and an extending line towards the bottom of the other side). When giving a hug to someone else, it can be done in one of these ways as well. You can enwrap both of your arms completely around the other person (a “four-way hug”) or use one arm to hug them with the other partially extended (similar to a “three-way hug” like a chaf), or one arm, which comprises the bicep, forearm and hand (equaling two walls and a handbreadth).

On Sukkot, we enter our Sukkah and Hashem gives us a grand big hug. It is there that we feel the love, affection and closeness of our Father after having just gone through the Days of Awe. In fact, all the laws of Sukkot are aimed at creating this tender bond and connection. The minimum size of the Sukkah must be big enough to fit the majority of your body, namely your head and upper torso. Why is that the case? Because otherwise, the hug doesn't feel like a hug. It doesn't contain enough of your body to make you feel enclosed and embraced. On the other hand, a Sukkah which is too tall is one in which you do not realize that you are inside it. If it towers so much above you that you lose sight of where you are, you as well feel isolated and without a hug.

But, there is one other fascinating and unique component among the laws of Sukkot. In the event that one is in discomfort by staying in the Sukkah, due to inclement weather, threatening bandits or various other factors, they are exempt from the mitzvah of sitting in the Sukkah. The obligation to remain in the Sukkah exists so long as it is endurable and enjoyable. If there is distress or inconvenience and the hug doesn't make us feel comfortable and at ease, we do not need to receive the hug. Hashem only wants us to feel at home and relaxed, and if it is not reasonably conducive to that, we need not be in the Sukkah. In no other area of Jewish law and life do we find such a phenomenon. Never is there allowance to eat non-kosher food because it is too inconvenient to find available kosher food. The same applies across the board to the hundreds of other Torah commandments. They are immutable and not subject to exemption. When it comes to the Sukkah however, all of a sudden, the halachic parameters change. But that is because the entire mitzvah is built around the premise of a hug. And when it comes to a hug, when it isn't a hug, it isn't a hug. Such is what the wonderful holiday of Sukkot offers us. A time of joy, a time of celebration, and most fundamentally, a time of cuddling and hugging our Father in Heaven. There's no place like home. Home sweet home.



חול המועד SHIUR

Rabbi D Coren

Maggid Shiur Bais Medrash Ohr Cham

Topic

בענין שמיני עצרת ושמחת תורה בהלכה ובהגדה

י"ט תשרי

Friday Oct 14

12:15pm – 1:00pm

18 Forshay – Main Bais Medrash



PARSHAS HAZINU

NEW MINYANIM ADDED:

Please see YT & Chol Hamoed times on separate schedule

SHABBOS ZMANIM

CANDLE LIGHTING	6:10 ^{PM}
MINCHA ^{18 TENT}	6:20 ^{PM}
MINCHA ^{BAIS CHABAD}	6:20 ^{PM}
SHKIYA	6:28 ^{PM}
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	6:21 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{AM}
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS ^{18 MAIN}	NEW 10:15 ^{AM}
MINCHA	1:45 ^{PM}
PIRCHEI	2:00 ^{PM}
MINCHA SHALOSH SEUDOS	6:00 ^{PM}
SHKIYA	6:26 ^{PM}
MARRIV	7:06 ^{PM} ^{18 TENT} , 7:11 ^{PM}



Rabbi Coren

SUKKOS AND MOROCCO



There is always an incredible spiritual feeling when we visit the grave sites of tzadikim throughout the world. Morocco is certainly one of my favorite countries as it is the resting place of many holy figures. Last week we spent a few days by the grave of Rav Amram Ben Dewan, a very special sage who lived in the early 18th century. He was a Dayan and a Mekubal and was most known for his ability to daven and bring yeshuos for barren women and the infirm. Many narratives have been recorded of people who prayed by his Tziyun and witnessed great miracles thereafter.

There are two interesting qualities that are often overlooked when discussing tzadikim who were known for bringing about miracles. Firstly, they were emersed in the Torah. Secondly, they fasted regularly and refrained from the pleasures of this world in order to reach great levels of righteousness. This was certainly the case with Rav Amram.

There is a certain realism that can't be ignored when visiting Morocco. The people seem to be happier than in any other country. Usually when alighting at an airport we feel the tension of the workers at passport control, security or by the general public. When you In Morocco however, the people all seem to be smiling at you. On my last trip, my curiosity was aroused and I did some research into this phenomenon. This is what I discovered: It's not that the people eat magical food, live in mansions or drive fancy cars. On the contrary. The explanations given to me by those I spoke to were that they recognize that wealth isn't the source of joy and that the struggles and challenges of life come to test us. We can learn huge lessons from this simple reasoning which can be applied as we enter the Yom Tov of Sukkos.

The Mitzva of Sukkos is clearly detailed in Halacha, and is further expounded on by Chazal: on the 15th of Tishri, we must leave our permanent dwellings and enter into our Sukkas- temporary structures-where we must live for seven days. It is in these temporary lodgings which are usually built from simple natural materials, especially the schach, that we are encouraged to reach a state of joy-perhaps even the highest joy of the year. This is quite a challenge but when contemplated with the simple perspective of the Moroccans, we understand that this is exactly what the Sukka represents. For seven days we remind ourselves that all physical wealth is fleeting and is never the true source of joy. Our spiritual connection to Hashem is the only real basis for happiness. Indeed, our lives in the present galus is not easy and many times is filled with darkness. However, if we understand that Hashem is testing us and providing us with the opportunity to cleanse ourselves and be elevated to greater heights, our challenges become tolerable. When we accept that this world is temporary and that true pleasure is in the next world we can reach a great state of joy and trust in Hashem.

Here are two concepts taught by Halacha that are worth pondering while sitting in the sukka: Hashem has surrounded us with clouds of glory which was filled with miracles and love; Hashem led us through the desert in temporary huts and just as we felt a deep trust in him then, so we trust that He is here with us now. May we all reach these levels of joy and trust.



Rabbi Steinfeld

SHAKING LULAV AS A ZECHER TO BAIS HAMIKDASH

When the brocha is made on the lulav we do not add on the tefillah asking for the Bais Hamikdash to be rebuilt. We do say a yehi ratzon with this request when we do Sefiras Ha'Omer. Shaking the lulav for seven days is a reminder of the Bais Hamikdash as the mishna teaches us that Bnei Yisroel would only shake the lulav on the first day. During the times of the Bais Hamikdash, those who were in the Bais Hamikdash itself shook for seven days; however, once the Bais Hamikdash was destroyed Reb Yochanan ben Zakkai established that we shake the lulav for seven days everywhere as a zecher for the Bais Hamikdash. Why don't we ask for the rebuilding of the Bais Hamikdash when we make the brocha on lulav as we do when we count the Omer?

One answer could be that the Omer was brought on the mizbeach and therefore it is proper that when we count the Omer, we mention the yehi ratzon that we are hoping for the rebuilding of the Bais Hamikdash and when it's rebuilt we will be able to give the mizbeach its portion. On the other hand, there was no portion of the lulav put on the mizbeach. We therefore do not say the yehi ratzon.

Another response to this question is that since the lulav is shaken everywhere min ha'Torah on the first day it is not a zecher for the Bais Hamikdash. The shaking of the lulav on the subsequent days of Succos is a zecher. Since we do not say the yehi ratzon on the first day of Succos, we do not say it on the rest of the days.

A third answer is that we say the yehi ratzon only when we do a "hazkara" (a remembering) by saying something; however, the mitzvah of lulav is an "asiyah" (activity). Therefore, Chazal did not establish to say the yehi ratzon when doing the mitzvah of lulav.

Rav Shlomo Zalman Auerbach used to tell his family when they shook the lulav from the second day of Succos and on, that they should have in mind that the shaking is zecher L'Mikdash, since the takana was established for the mikdash. K'lal Yisroel has a mitzvah of searching and yearning for Tzion. This would be an opportune time to think and reflect on what we are lacking.

In this zechus we will be zocheh to shake the lulav in the rebuilt Bais Hamikdash. Amen.

Rabbi Aaron Lankry

Marah D'asra

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Rabbi Daniel Coren

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Rabbi Reisman

BUILDING FOR ETERNITY

**May the Merciful One raise
for us the fallen Sukkah of
Dovid**

The Gemara (Zevachim 24a) poses an interesting yet technical question regarding the Beis Hamikdash. When Dovid Hamelech sanctified the floors of the Beis Hamikdash, did he imbue only the top layer of tiles with sanctity or did he sanctify them all the way down to the lowest ground level?

While the Gemara provides a practical difference between the two possibilities, one obvious question stands out when reading this passage. Was it Dovid Hamelech who sanctified the floors of the Beis Hamikdash? He wasn't alive when it was built. Shlomo Hamelech, his son, constructed the Beis Hamikdash (Melachim I 6:1-38). Why then does the Gemara attribute Dovid to having done so?

In truth, though, the Beis Hamikdash contains two facets. On the one hand, there is the external building of the Beis Hamikdash, full of beauty and magnificence. However, there is another aspect to it. And that is its inner essence. The desire for closeness to Hashem and a relationship with Him is what defines the true purpose of this majestic structure. As Dovid Hamelech himself articulates, "My soul yearns, and pines, for the courtyards of Hashem" (Tehillim 84:3).

Shlomo Hamelech may have fashioned the outer building of the Beis Hamikdash, yet Dovid Hamelech with his desire to bask in Hashem's presence and draw near to Him imbued it with eternal sanctity.

The Navi tells us that after the prophet Nassan informed Dovid

that he would not be the one to construct the Beis Hamikdash, but rather his son would, he nevertheless set out to make the necessary preparations for its building (Divrei Hayamim I 22:1-16). He bought stones and wood, called in architects and drew up plans for the future House of Hashem. In this sense, while Dovid did not build the actual physical structure, he did everything but. In fact, the Pasuk tells us, "Dovid then gave to his son Shlomo the plan for the Hall and its structures... and all the plans that were in his spirit" (ibid., 28:11-12). The spirit, will and heart of Dovid infused the Beis Hamikdash with its inner essence.

What is remembered for all eternity? What is the Beis Hamikdash referred to? "May the Merciful One raise for us the fallen Sukkah of Dovid." As we sit in our Sukkah and beseech Hashem to rebuild the Beis Hamikdash, it is Dovid Hamelech who is singled out. Shlomo Hamelech fashioned a beautiful building which lasted for hundreds of years and served as a Divine dwelling place for Hashem, yet Dovid Hamelech created a building that is still alive to this very day. Shlomo's building was unfortunately destroyed, but Dovid's lives on for eternity. What remains with us today is the same desire for closeness with Hashem and the yearning to bask in a wonderful relationship with our Father in Heaven. That will never be destroyed.

That which Hashem looks for most is the desire, heart and yearning to draw close to Him. It is something which brings us and all those around us closer to Hashem not only for the moment, but for eternity. And without question, those thoughts and actions will continue to inspire and uplift Klal Yisrael for generations.

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



Rabbi YY Jacobson

Are You Afraid To Change Emulating the Citron

The Blind Golfer

Charlie Boswell was a great athlete who became blind during World War II while rescuing his friend from a tank that was under fire. When he returned to this country after the War, he decided to take up a sport that he had never tried as yet—golf. Years of Practice and determination led him to win the honor of National Blind Golf Champion no less than 13 times. One of his heroes was the great golfer Ben Hogan, so it truly was an honor for Charlie to win the Ben Hogan Award in 1958.

Upon meeting Hogan, Charlie was awestruck and told the legendary golfer that his greatest wish was to have one round of golf with the great Ben Hogan.

Hogan was duly honored, after all, he knew Charlie as the great blind player that he was, and truly admired his skills.

But suddenly Boswell blurted out an unexpected challenge. "Would you like to play for money, Mr. Hogan?"

"Charlie, you know I can't play you for money, it wouldn't be fair!" said Mr. Hogan.

Boswell did not flinch. Instead he upped the ante. "Aw, come on, \$1,000 per hole!"

"I can't. What would people think of me, taking advantage of you and your circumstance," replied the golfer who indeed was able to see.

"Chicken, Mr. Hogan?"

"Okay," blurted a frustrated Hogan, "I'll play. But I warn you, I am going to play my best!"

"I wouldn't expect anything else," said the confident Boswell.

"You're on Charlie. I'll tell you what. You name the time and the place!"

A very self-assured Boswell responded: "Fine. 10 o'clock...tonight!"

The Citron

"You shall take for yourselves, on the first day [of Sukkot]," instructs the Torah in the 23rd chapter of Leviticus, "the magnificent fruit of a tree, the frond of a date-palm, branches from the thick-leaved tree, and willows of the brook." These are the familiar "four kinds"—the esrog (citron), lulav (palm frond), hadasim (myrtle twigs) and aravos (willow twigs), which we celebrate and shake during the Sukkos festival.

The Torah, however, does not explicitly name the four kinds, identifying them instead through allusions and double-entendres[1]. Take the citron for example: The Torah states, "you shall take for yourselves the magnificent fruit of a tree," or in the original Hebrew: "pri eitz Hadar." There are many beautiful fruits. Why was the citron chosen? In a brilliant interpretation, the Talmud



reads the phrase “pri eitz Hadar” (“the magnificent fruit of a tree”) as a reference to the esrog (citron) since the Hebrew word hadar (“magnificent”) can also be read ha-dar, “that which dwells,” so that the phrase also translates as “the fruit that dwells on its tree from year to year.” Unlike other fruits, which wither and fall off after a single season, the esrog continues to grow on its tree throughout the entire year, enduring and growing with each season change. The citron is the only fruit on our planet “that dwells on its tree from year to year.”

It is a fascinating fact: The esrog can remain fresh and alive on a tree for five years, and just continue to grow with each season and each year, becoming bigger and bigger. This sets the esrog apart from all other fruits, which rots or falls off the tree after its particular season has passed.

Weathering Change

Yet here is an important question. Why does the Torah refer to the citron in this round-about way, as “the fruit that dwells,” rather than stating its name directly?

The answer is it is this quality of the citron—its ability to weather change and grow from it—which the Torah is attempting to teach us concerning our own lives.

The year is a microcosm of human life. The bud and bloom of youth, the fruitfulness of maturity, the autumn of one’s later years, and the wither of winter—all find expression in the seasons of a year. A year includes mundane days and exciting days; success and failure, blessings and challenges, straight balls and curve balls; warm and passionate experiences, as well as cold and frozen encounters. In short, the year incorporates the full spectrum of human experience and emotion.

This is the deeper significance of the Torah’s description of the esrog, teaching us about the how the human ought to mirror the esrog. The esrog is one who “dwells in his tree from year to year:” one who weathers all changes and fluctuations, whose integrity, growth and connection with his or her source and nucleus are not compromised by any of life’s vacillations.

Many people do well in particular “seasons.” For some, when life is sunny and warm, they thrive; for others, when life is cloudy and cold, they function well. Dark days bring out the best in them. Regardless, they are fully alive only in one season; when you take them out of their “comfort zone,” when you remove them from their “natural habitat,” they often wither away or become detached from the tree, from their source of life. When life’s waterfalls transport them to new and unexpected situations—they often lose their core, their vitality, their truthfulness, their steadfastness and courage.

The Torah teaches us to become like an esrog: to learn how to endure the diverse seasons of life. And even more, just like the esrog, to learn how to **grow and develop** from each season and change in our life. For in truth, every new experience in life, affords us the opportunity to discover new horizons.

This year, when you shake the esrog, try to emulate it.

SUKKOS UNWRAPPING THE GIFT OF SUKKOS

**Vayikra 23:42, 43 – “בסכת תשבו
שבעת ימים, כל האזרח בישראל ישבו
בסכת. למען ידעו דרתיכם כי בסכות
הושבתי את בני ישראל בהוציא אותם
מארץ מצרים, אני ד’ אלקיכם”**

Hakodosh Boruch Hu commands Klal Yisroel to dwell in a Sukkah for seven days. All of the generations of Klal Yisroel need to remember that Hakodosh Boruch Hu caused Klal Yisroel to sit in Sukkos when they left Mitzrayim. Rashi says that when the Posuk says that Hashem caused us to dwell in Sukkos, it is referring to the Ananei Hakovod that accompanied Klal Yisroel in the Midbar. (This is the Shita of R’ Eliezer, Sukkah 11b)

If we sit in Sukkos to commemorate the Ananei Hakovod which journeyed through the Midbar with us, it would seem more appropriate that the Yom Tov of Sukkos should be in Nissan. Nissan is the month that we left Mitzrayim, and the Ananei Hakovod went with us. Sitting in a Sukkah on Sukkos symbolizes the “second” Ananei Hakovod. When Klal Yisroel left Mitzrayim in Nissan, the “first” Ananei Hakovod accompanied them. The Ananei Hakovod left after the Chet Ha’eigel. Hakodosh Boruch Hu commanded Klal Yisroel to build a Mishkan on the day after Yom Kippur. The actual building of the Mishkan began the 15th of Tishrei. This is when the “second” Ananei Hakovod came. This is why we celebrate Sukkos on the 15th of Tishrei. (גר”א)

Klal Yisroel had three miracles occur throughout the years in the Midbar. They had Mon, Mayim, and Ananei Hakovod. Why do we have a Yom Tov only to commemorate the Ananei Hakovod? The Mabit answers that Mon and Mayim are necessary to exist. A human being cannot exist without food and water. We need to be thankful to the Ribbono Shel Olam for providing for all of our needs, however it does not show Ahava. The Ananei Hakovod, although quite helpful, were not essential. Doing something above and beyond what is necessary shows true Ahava. We commemorate the Ananei Hakovod on Sukkos because that demonstrated the Ribbono Shel Olam’s true Ahava for us.

There were many different Korbonos brought on Sukkos. There were 2 rams, and 14 sheep brought each day of Sukkos. In addition to those, on the first day of Sukkos 13 bulls were brought. On the second day, 12 bulls were brought. Every day, 1 less bull was brought. The total bulls brought on Sukkos was 70. Sukkah 55b - These 70 bulls correspond to the 70 nations of the world. Why do we start off bringing 13 bulls, and every day decrease the number by one to get to a total of 70?

Why not just bring 10 every day for 7 days to get to the 70? Sukkos is the only time of year that we bring Korbonos for the other nations of the world. Why Sukkos? We bring Korbonos for the other nations, yet we do not want them to be too powerful. We bring one less Korbon each day, symbolizing their weakness. Chofetz Chaim - There was a Ger Tzedek who risked his life to become a Yid in the era of the Vilna Gaon. He was caught, and was told that if he did not denounce his Yiddishkeit, he would be tortured to death. Right before he was about to die, those who were torturing him started to have second thoughts. They begged the Ger for his forgiveness. The Ger answered: it says in Tehillim 117 – שבתוהו – כל גוים, הללו את ד’ כל גוים, כי גבר עלינו חסדו... All the nations will praise Hashem because He has overwhelmed Klal Yisroel with Chesed. Right now, it is not possible for me to forgive you. However, when I die, I will ascend to Shomayim. I will be so overwhelmed by the Ahavah and Chesed of the Ribbono Shel Olam, that it will no longer be possible for me to bear a grudge against you. The Goyim will praise Hashem because Klal Yisroel will be overwhelmed by the Chesed of the Ribbono Shel Olam. Klal Yisroel will be able to forgive the Goyim despite their persecuting them. Sukkos is a time of extreme joy. We did Aveiros during the year. Hashem forgave us for all of our Aveiros on Yom Kippur. Hashem then says, come sit in My house, the Sukkah. Hakodosh Boruch Hu is showing us His incredible Ahavah and Chesed towards us. This is the only time of the year that we can bring Korbonos for the other nations of the world. (משנת ר’ אהרן)

Vayikra 23:40 – ולקחתם לכם ביום... – Which “first day” is the Posuk referring to? The Medrash Tanchuma says that it is the first day for counting Aveiros. On Yom Kippur, our Aveiros were forgiven. The days after Yom Kippur, we are too busy preparing for Sukkos. There is no time to do Aveiros. Why is it a Simcha to mark the first day of counting Aveiros? Yuma 86b – תשובה מיראה, from fear, turns into Shgogos. תשובה מאהבה, from love, turns into Mitzvos. When a person does תשובה מיראה, he wants to hide the Aveira and forget about it. תשובה מאהבה, the person examines his Aveiros to see how he can be better next time. He wants to grow from it. This type of Teshuva turns into Mitzvos. The Yomim Naraim are days of fear. תשובה מיראה is prevalent. However, on Sukkos, we go into the Ribbono Shel Olam’s tent. We bask in His glory. Now is a time to do תשובה מאהבה. It is the first day of counting our old Aveiros turning into Mitzvos. It is truly a very special day to commemorate. (קדושת לוי)

The Yom Tov of Sukkos is about the special relationship that the Ribbono Shel Olam has with Klal Yisroel. As we sit in the Sukkah, we need to realize the tremendous Ahavah the Ribbono Shel Olam shows us. We need to try to reciprocate. It is a time to be Misdabek, connect, to the Ribbono Shel Olam.

My Dear Gali

Mrs. Charlene Aminoff

שהחינו וקימנו והגיענו לזמן הזה

**Who has kept us alive, sustained us
and brought us to this time**

Monday, July 26, 2010. 15th of Av, 5770.

It was a beautiful day in Miami Beach, Florida. My parents and in-laws had been coming down to visit us on alternate weekends to spend time with the kids, and this weekend was no exception. Deciding with my husband, Jonathan, that we would take the kids to the beach to go wave running on jet skis, I was assured that my boys would definitely love doing so. After all, it would be a great way of keeping them busy. Yet still too young to join such an excursion was my three-week-old baby girl, Aliza. Having had my mother, father and brother fly down to spend some time with us, my mother agreed to take care of Aliza in the stroller, while the rest of us would head out to the beach.

But then I noticed that my 2-year-old daughter, Gali, had fallen asleep next to the pool. Not wishing to disturb her and wake her up, I asked my housekeeper if she could keep an eye on her while we would be away for a little while. My husband had made reservations at the beach for 2 pm and we figured that we would be back by 3 pm, at which point, my husband needed to be upstairs working on his computer. With my husband involved in the stock market, he could almost always be found attached to his computer between the hours of 3 pm and 4 pm, the final hours of the trading day. We would be gone for around forty-five minutes and return in time for him to get to work.

Arriving at the wave runner's stand, we soon realized that we had a problem. One of the jet skis was broken. Now needing to wait until other jet skis were made available, after a while, we finally made it out. Yet, upon finishing that round of wave running, my 18-year-old brother wasn't so ready to leave. "I want to go again! Please, could we go one more time!" he said. While my husband had no problem letting him go alone, that could not be done. For insurance purposes, anyone under the age of 21 needed adult accompaniment. While my husband tried explaining that he had to make it back to his room by 3 pm, he wanted to be nice and allow my brother the opportunity to wave run again. But who would be stuck accompanying him if not Jonathan himself. And so, they took off. But not for long.

Once they had made it all the way out into the water, their jet ski broke down. All that could be heard were their screams for help. But, to be sure, help only arrived quite some time later. By the time they returned to shore, it was 3:30 pm.

At this point, Jonathan realized that it would not be worth heading upstairs for only half an hour. And so, as the saying goes, if you cannot beat them, join them. Deciding that he would stay with us, we all agreed to make our way down to the

pool and have lunch.

Walking closer to the pool, as we finally arrived, we were met by yelling and screaming. "Somebody call 911! Somebody call 911!" With my husband having been an experienced medic for Hatzalah for over 20 years, he immediately sprang into action. Turning to the man screaming, he asked, "What's the matter? I can help you!" It was at that moment that I finally saw what the source of the commotion was. There stood a man holding the dead body of a little girl in the pool. My heart started racing. "She looks so familiar," I said to myself. And then, all of a sudden, I looked to where my 2-year-old daughter, Gali, was supposed to have been sleeping. She was not there. But my house keeper was asleep right next to her. If I could tell you what gehinnom felt like, I could describe it in vivid detail. All I could think was, "What am I going to do? How am I going to wake up tomorrow and live?"

My husband immediately grabbed Gali and started performing CPR. Yet although he was keeping his cool, he was yelling, "Gali, come back to daddy! Gali, come back to daddy!" As for myself, all I could do was stand there and look at my daughter. Her eyes were open, face was blue and nails, purple. At that moment, one thought raced through my mind. While I hadn't been religious my whole life, one major connection I always had with Judaism was Tehillim. And in chapter 119, the first verse beginning with the letter kuf says, "And I cried out with all my heart, answer me Hashem; I will keep Your ways." As I pondered this Pasuk, I realized what I had to do. I would have to give something to Hashem. I would have to offer something big of myself to Hashem if I wished to change the circumstances I was looking at.

There was only one thing I could think of, though: my beautiful hair. Although I was Torah observant, I was not covering my hair completely. I had been wearing my hair down with a bandana, hat or beret, but not fully covering it. The reason was because my beautiful blond hair stood out as my identity. I also always figured that being the wife of a CEO of a hedge fund, I would certainly be unable to walk into a gala dressed in a Carolina Herrera outfit, bedecked in Harry Winston jewelry and yet wearing a sheitel or mitpachat on my head. It just didn't make sense to me. And so, I kept on pushing it off. Until one day, when that all changed.

That day was July 26, 2010. As I stood watching my husband perform CPR on my little daughter, I grabbed my blue pashmina shawl and started screaming and sobbing, "Shehechiyanu, v'kiyimanu, v'higianu laz'man hazeh!" And with that, I began to wrap my long, thick hair. It took me minutes to wrap everything. I was screaming, sobbing and wrapping over and over again. All that I could imagine was how all the jewelry, money and luxuries I owned would not matter at all if I would wake up tomorrow and not have Gali. At that moment, all my priorities in life drastically shifted.

By the time I finished wrapping all my hair, I looked over at my husband. He recognized what I had done and knew that I had just accepted upon myself a lifelong vow, regardless of Gali's outcome. I was going to be covering my hair for

the rest of my life. As for Jonathan, he too realized that now or never was the time to turn to Hashem. And so, he began storming the heavens. Shaking and begging Hashem to revive our dear daughter, I could tell that he was having an intensely emotional conversation with G-d. He had noticed me wrapping my hair, and he knew that he too needed to do something if we wished Gali to stay with us.

By the time I finished saying my Shehechiyanu and tucked the last strand of hair into my shawl, my husband finished his short tefillah to Hashem. And then, at that very moment, he started screaming, "I got her pulse! I got her pulse!" To this day, that is my favorite sentence he has ever said in his life. More than "I love you" or "Will you marry me?" those four words, "I got her pulse!" were the best words he ever said.

The stretcher was waiting, and so we quickly loaded Gali into the ambulance and headed off for the hospital. Jonathan stayed in the ambulance with Gali, while I followed behind with police escort. By the time I entered inside the hospital, I was met by my tough CEO husband crying uncontrollably. Fearing the worst, I began screaming. I knew that if he was crying, I should be too. But then, he picked up his hands from his face, and he was smiling. And so, I started dancing. Jonathan was smiling, so I was dancing. And so, there I was dancing in the middle of the hospital.

When the doctor shortly thereafter came out and told Jonathan that he had saved Gali's life, he cried ten years' worth. We had been married for ten years at the time, and not once did he shed a tear. He made it all up on that one day.

The doctors had carefully reviewed the entire event on a DVD. Since the building we were staying at was privately owned and numerous celebrities lived there, the entire building was under surveillance. As a result, using the camera which captured the entire incident, the doctors were able to replay the episode from beginning to end and look to see if there had been any trauma. Did Gali bang her head? How long was she underwater for?

My daughter, Gali, was clinically dead for 3 minutes and 10 seconds. A little 2-year-old weighing 22 pounds remained underwater without taking a breath for 3 minutes and 10 seconds. Considering her situation, we went on to transfer her to the Miami Children's Hospital in Coral Gables, a special hospital for drowning victims. As we did so, my husband flew down some of the most prominent neurologists. And after 8 hours of tests, worldwide Tehillim and every member of my family accepting upon themselves one area of tznius to improve in, we waited for the neurologist to tell us news of our daughter.

At this point, we knew that Gali was alive, but knew nothing about her neurological state. My husband had flown in one of the top neurologists in the country from Boston, Dr. Keith Meyer. Finally, the doors opened, and out walked Dr. Meyer, joined by his entourage.

"Mr. and Mrs. Aminoff," he said, "we are doctors and we practice medicine. And the basis for med-

icine is science.” Right there and then, Dr. Meyer started crying. “But your daughter, Avigail Chanah, is not science. And she is not medicine. She is a miracle.”

Lighting up the wall with all of the CAT scans and MRI tests that had been taken, he said to us, “3 minutes and 10 seconds of your daughter being clinically dead, and not a trace of brain damage.” The wall was then lit up with x-rays from her lungs. It was not in any way noticeable that she was underwater for even 10 seconds. Her lungs were perfectly clear.

Then her blood work was put on display. “Not one trace of abnormal blood gas results in your daughter’s body. We cannot make sense of this,” Dr. Meyer said.

As I remained sitting there with my huge, blue shawl on my head, I pointed upward towards it. “I think I know what it is,” I said. Stopping for a moment, my husband and I turned to Dr. Meyer and said, “Are you Jewish?” “I actually am,” he said. Continuing to question him, I asked, “Do you believe in G-d?” Dr. Meyer looked at the other doctors, and together they all nodded. “I guess we do now.”

“Mrs. Aminoff,” said Dr. Meyer, “I am going to be honest with you. Until today, I don’t know what I believed. But I promise you that I can go home tonight and tell my wife and kids that there must be a G-d because of your Gali. We are practical people who use statistics and proofs. But this is clearly the working of G-d.”

As I heard those words, all I could think of was that perhaps this nightmare occurred for this one doctor in Coral Gables to turn his life around and become a baal teshuva. I would never know, but without question, that was a most reasonable consideration. Yet, clearly, there was much more that Hashem had in mind for me and my family.

The doctors then gave me and my husband a few minutes to regroup. I knew that now would be the best time to inform Jonathan of the few changes I had committed to. But I didn’t know how to break it to him. I was almost waiting for someone to make an introduction, but that was not going to happen. And so, I mustered the courage myself to broach the subject. “Jonathan,” I said, “there are a few things I need to tell you.” “No, no, me first,” he said. “No, trust me,” I said to him, “you want me to go first.” “Okay, what is it?”

“Well,” I began, “first of all, I will not be wearing bathing suits anymore. Second of all, I will no longer be able to shake any of your business partners’ hands because I am shomer negia. Thirdly, all my designer gowns and clothes that have slits will have to be closed. Additionally, the movie theater which you just finished building in our basement is not going to be plugged into cable. And lastly, I am going to cover my hair.”

He thought for a moment and just stood there. I could only imagine what was running through his head. “How am I going to tell the guys?” But now it was his turn. “Honey, when you reached over for your shawl, I realized right away what you were about to do. To be honest, I was so happy with your decision because I knew that there was no way I would be able to get Gali back on my own.

And in fact, you actually encouraged and inspired me to offer a little sacrifice of my own. As I saw you wrapping your shawl, I turned to Hashem and said, “Hashem, I have given You 20 years of work in Hatzalah. Now I am cashing in all those merits. If You give me back my daughter, I promise You 20 more years in Hatzalah.

“At the moment I finished with my promise for Hatzalah and you finished with your Shehechiyanu, I felt Gali’s pulse. So honey, I am going to be in Hatzalah until I am 58 years old.”

After this little discussion between me and my husband, the doctors returned and told us, “You can now take your miracle daughter home. No follow-ups are needed.” And there we were. She had fallen into the pool on Monday, was released from the hospital Tuesday night, and Wednesday morning, she was back in the pool. I myself did not look once at the pool for another two weeks, but Gali was back in action without undue delay.

The next day, the building hosted a little party for us, partially in recognition of the amazing survival of Gali and partially in the hope that we would not sue them. At the party, we met the man who had saved and held Gali’s body while in the pool. His name was Richard Marianski. Walking over to us, he said, “Do you know that your daughter is a miracle?” “Yeah,” we said, “we know she is a miracle.” “No,” he reiterated, “she is really, really a miracle. You don’t understand. I live in this building two months out of the year. Yet when I live here, I never have time to go swimming. But on Monday, I happened to go swimming because I had an appointment later in the day and it was a beautiful day out. I figured that I would go for a quick swim. But that is only half the story.

“You see, I was doing laps in the deep end and your daughter, Gali, had fallen into the pool all the way on the other diagonal side of the pool, in the shallow end. After I finished my laps, I began thinking that I would climb out of the pool using the ladder in the deep end, next to where I was. But I couldn’t do so, as just a bit earlier, I had pulled a tendon in my knee. It would have been too difficult for me to use the ladder and climb out of the pool. I therefore decided to use the steps in the shallow end. But I didn’t swim straight from one end of the pool to the other end. Instead, I chose to swim diagonally across the pool from one side to the other. And there I saw, underneath the water, a little ball lying at the bottom of the shallow end. That was your daughter, Gali.”

As Richard relayed this information, I couldn’t believe my ears. I could just imagine what would have been if Richard woke up that morning and his knee wasn’t hurting him. There was no way he would have swum to the shallow end. He would have simply climbed out of the pool in the deep end, grabbed his towel and left. And there was no one else in the pool at the time.

When we later arrived back home in New York, we immediately began planning a huge seudat hoda’ah (meal of thanks) as per one of the vows I made. Sponsoring a meal for many guests, we wanted to additionally hold a private gathering for rabbanim in our home to recall the miracle we experienced. Inviting local rabbis and some others

from Israel, we hosted them together at our house. Telling us that we had been the recipients of an enormous, open miracle, they suggested that we accept upon ourselves something uniquely special as a sign of hoda’ah for Gali’s survival. And so, we went on to create Gali’s Couture Wigs, a sheitel company based out of Great Neck, New York.

Behind the Scenes

Of the many behind-the-scene miracles which occurred and were clearly orchestrated by Hashem in saving Gali’s life, let me share with you one which stands out most prominently.

When Gali was born, she was diagnosed with a terrible case of sleep apnea. While I had been told over and over by her ENT doctor that she needed to have her tonsils removed, being her worried mother, I did not want to see my 2-year-old daughter under anesthesia. And so, I kept on pushing it off to a later date.

Shortly before we left to vacation in Miami, the doctor said to me, “Mrs. Aminoff, the tonsils need to go.” “Please,” I said, “we are about to leave on a vacation for 8 weeks.” “I am sorry,” repeated the doctor, “but you have to do it now. I am not going to allow you to push it off any longer. Your daughter needs to grow and needs to eat.” Telling him that we would take care of it immediately after we returned from Miami, the doctor conceded. “But we are booking the date right now,” he said. That was fine with me. As long as it wouldn’t need to be done right now.

After vacationing in Miami and returning to New York, sure enough, we had her tonsils removed. But then, shortly after her surgery, her ENT doctor came racing out of the operation room with his face palely white. He knew what had happened to Gali just the other month. “Mr. and Mrs. Aminoff,” he said, “her tonsils saved her life.” “What are you talking about?” I said. “If you would have listened to me and taken out her tonsils earlier, there is no way she would have survived drowning. Clearly, though, Hashem made you delay removing her tonsils so they could remain in her body.” He then went on to explain exactly what he meant.

“You see, your daughter’s tonsils were in such poor condition and so significantly damaged that they trained her body to function on very low levels of oxygen. It was almost like a mountain climber who must use oxygen when climbing to high altitudes because the air is so thin. Your daughter was basically breathing like a mountain climber. If she would have had her tonsils removed, within 24 hours, she would have reverted back to normal breathing like every other child. Yet under such conditions, there is no way she would have survived being underwater for 3 minutes and 10 seconds. And so, Mr. and Mrs. Aminoff, that is why I say Hashem had you postpone her surgery. Her tonsils saved her life.”

Having experienced such a riveting journey, my husband and I realized that Hashem had been sending us countless wake-up calls throughout our life, yet we hadn’t picked them up. But now, we finally had. And without question, it was a wake-up call which would change the course of our lives forever. Baruch Hashem.

Weekday Minyanim

Neitz Minyanim begin 20 minutes before Neitz

Plag Minyan begins 12 minutes before plag

Shkia Minyan begins 12 minutes before shkia

English date	16.1 deg	Yakir 11 deg	Yakir 45	Neitz	Shma 1	Shma 2	Tefilla	Min Ged	Pelag Gra	Shkia	Date
Friday, October 07, 2022	5:38	6:05:08	6:14	6:59:05 AM	9:15	9:51	10:49	1:14:01	5:16:30 PM	6:28:17 PM	יב תשרי תשפ"ג
Saturday, October 08, 2022	5:39	6:06:10	6:15	7:00:08 AM	9:16	9:52	10:49	1:13:43	5:15:10 PM	6:26:40 PM	יג תשרי תשפ"ג
Sunday, October 09, 2022	5:40	6:07:11	6:16	7:01:12 AM	9:16	9:52	10:49	1:13:27	5:13:50 PM	6:25:04 PM	יד תשרי תשפ"ג
Monday, October 10, 2022	5:41	6:08:13	6:17	7:02:16 AM	9:17	9:53	10:49	1:13:11	5:12:30 PM	6:23:28 PM	טו תשרי תשפ"ג
Tuesday, October 11, 2022	5:42	6:09:15	6:18	7:03:20 AM	9:17	9:53	10:50	1:12:55	5:11:12 PM	6:21:53 PM	טז תשרי תשפ"ג
Wednesday, October 12, 2022	5:43	6:10:17	6:19	7:04:24 AM	9:17	9:53	10:50	1:12:40	5:09:54 PM	6:20:18 PM	יז תשרי תשפ"ג
Thursday, October 13, 2022	5:44	6:11:20	6:20	7:05:29 AM	9:18	9:54	10:50	1:12:25	5:08:37 PM	6:18:44 PM	יח תשרי תשפ"ג
Friday, October 14, 2022	5:45	6:12:22	6:22	7:06:34 AM	9:18	9:54	10:50	1:12:11	5:07:20 PM	6:17:11 PM	יט תשרי תשפ"ג
Saturday, October 15, 2022	5:46	6:13:24	6:23	7:07:39 AM	9:19	9:55	10:50	1:11:57	5:06:04 PM	6:15:39 PM	כ תשרי תשפ"ג
Sunday, October 16, 2022	5:47	6:14:26	6:24	7:08:44 AM	9:19	9:55	10:51	1:11:44	5:04:49 PM	6:14:08 PM	כא תשרי תשפ"ג
Monday, October 17, 2022	5:48	6:15:29	6:25	7:09:50 AM	9:20	9:56	10:51	1:11:32	5:03:35 PM	6:12:37 PM	כב תשרי תשפ"ג
Tuesday, October 18, 2022	5:50	6:16:32	6:26	7:10:57 AM	9:20	9:56	10:51	1:11:20	5:02:21 PM	6:11:07 PM	כג תשרי תשפ"ג
Wednesday, October 19, 2022	5:51	6:17:34	6:27	7:12:03 AM	9:20	9:56	10:51	1:11:08	5:01:08 PM	6:09:38 PM	כד תשרי תשפ"ג
Thursday, October 20, 2022	5:52	6:18:37	6:28	7:13:10 AM	9:21	9:57	10:52	1:10:58	4:59:57 PM	6:08:10 PM	כה תשרי תשפ"ג
Friday, October 21, 2022	5:53	6:19:40	6:29	7:14:17 AM	9:21	9:57	10:52	1:10:48	4:58:46 PM	6:06:44 PM	כו תשרי תשפ"ג
Saturday, October 22, 2022	5:54	6:20:43	6:30	7:15:25 AM	9:22	9:58	10:52	1:10:39	4:57:36 PM	6:05:18 PM	כז תשרי תשפ"ג

SUCCOS

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



Rabbi Dani Staum

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Signed, Sealed and Delivered – Although our decree is written on Rosh Hashanah and sealed on Yom Kippur, it is not actually ‘delivered to this world’ until Hoshanah Rabbah. Therefore, we can repent out of love and joy during Succos, and it can still affect the outcome of our judgement. That is also why the prayers on Hoshanah Rabbah are more intense and take on more of a Yom Kippur feeling, despite the fact that it’s Chol Hamoed Succos.

Rabbi Avrohom Yeshaya Karelitz zt”l, the “Chazon Ish” – When purchasing an Esrog, it is imperative that one buy an esrog that has verification that it is a pure breed esrog, and no branches of other fruits were grafted with the esrog tree. It is well-known that the Chazon Ish gave Rav Michel Lefkowitz zt”l esrog seeds with which to plant an esrog tree. The Chazon Ish told Rav Michel that they were seeds of pure esrogim (no grafts). Many try to purchase “Chazon Ish” esrogim which are ‘descended’ from Rav Michel Lefkowitz’s tree. (Of course, there are many other worthy esrogim carriers as well.)

In addition, there are many stringencies that the Chazon Ish was particular about regarding the construction of a Succah. Because it isn’t easy to construct them, having a true “Chazon Ish succah” is not common.

War of Gog UmaGog – The Prophets foretold that Armageddon will take place before Moshiach comes, called the battle of Gog against MaGog. There are different opinions about how it will play out and whether the Jewish people will be targeted or if they will be on one side along with other nations. We read about the epic battle in the haftorah on the first day of Succos (Zechariah) and Shabbos Chol Hamoed Succos (Yechezkel), because there is a tradition that the battle will take place on Succos (Tur Oh”C 407).

Holding Daled Minim (overlooking Har Habayis) – One of the beloved mitzvos of Succos is to hold, and shake, the Four Species. In the time of the Bais Hamikdash the entire nation would (and will) gather in the Bais Hamikdash to perform the mitzvah there.

Bucket to draw water from well – During the time of the *Beis HaMikdash, nisuch hamayim* (pouring of the water) was an important part of *Sukkos*. This water was drawn early in the morning from the *Shiloach* Spring, which flowed near the *Beis HaMikdash*. The entire previous night was devoted to celebrations in the courtyard of the *Beis HaMikdash*. The *Levi'im* played music, people juggled lit torches and sang and danced throughout the night. The *Gemara* says about the great joy of the *Simchas Beis HaShoeva* that one who did not see the joy of the water-drawing celebrations, has not seen true joy in his life.

Rain – Throughout Succos rain (in Eretz Yisroel) is a curse, because it prevents us from performing the mitzvah of dwelling in the succah. However, on Shemini Atzeres, when the mitzvah of succah has ended, we daven for rain throughout the winter.

Mammash (literal/actual) – There is a noted dispute in the gemara why we live in a succah during succos. Rabbi Eliezer says it’s to recall the divine clouds that surrounded, protected and enhanced the lives of our ancestors during their 40-year travels in the desert. Rabbi Akiva however opines that it is to remind us of the *ממש* –

the actual huts that they dwelled in during those years. (There is much discussion as to why we commemorate their living in huts during our week-long celebration of Succos).



Rabbi Efrem Goldberg

The Best Things in Life are Not Things

How the holiday of Sukkot contains the key to finding happiness

When Thomas Jefferson was tapped to draft the Declaration of Independence, he famously included something as an “inalienable right” that wasn’t a right or priority before in a world that people were simply striving to survive. Every citizen of the United States of America, Jefferson concluded, will have the right to pursue happiness.

Though Jefferson described happiness as a pursuit, we live in a time where it has become an expectation, an entitlement. And yet, it remains as elusive as ever, maybe even more than ever.

Passover is the time we can achieve liberty and freedom. Shavuot is a time for a renewed commitment to Torah. And Sukkot is characterized as zman simchateinu, a time rich with potential for happiness. I might have assigned those designations a little differently.

On Passover we sit at a magnificently set table and recline as we drink four glasses of wine. Shavuot we indulge in ice cream and cheesecake, vehicles of boundless happiness and joy for many. And then comes Sukkot, which finds us sitting outside in a flimsy structure, eating off paper plates, fighting off bees, flies, the cold or the heat, and minimizing the variety of food at each meal so that we won’t have to carry out and in too many plates. Which sounds least likely to be anointed “a time for joy”?

Rav Kook points out that we find the sukkah as the symbol of our yearning for peace. Prophecies reference the day we will sit in the great sukkah. On Shabbos and Yom Tov evenings, we pray, “Blessed are You, God, Who spreads the sukkah of peace upon us and upon His nation Israel and Jerusalem.” What is the connection between peace and the sukkah?

Imagine you hire a contractor to build or renovate your house. You pay to build a house, which typically consist of rooms with walls and a roof. One day the contractor tells you he is done and you take a look. Lo and behold on one side, the walls don’t reach all the way to the ground and on the other they don’t extend all the way up to the ceiling. The wall has countless holes in it and the roof has a gap. Infuriated, you confront the contractor.

Without missing a beat, he replies, “What are you upset about, the wall comes within three tefachim (9-12 inches) off the ground, so it is as if it is connected. And the other wall extends

up 10 tefachim (30-40 inches from the ground), but because it is aligned under the edge of the roof it is as if it extends down to meet the wall so that is a full wall. And in terms of the roof, the gap is less than 9 inches so I consider the roof complete.” Would you be satisfied with his explanation?

And yet, when it comes to building a sukkah, we are obligated to have walls and a roof. Nevertheless, God essentially tells us, “You know what, here are creative ways to define walls and a roof. Use the leniencies of lavud, gud asik mechitzta, pi tikra yoreid v’soseim, dofen akuma, and I will view it as if the walls and roof are complete. If your wall comes within 3 tefachim of the ground, lavud, that is close enough. If you have a gap in the ceiling but it’s less than 3 tefachim, I will view it as closed, etc.”

When sitting in the typical sukkah, to see a complete structure you must employ your imagination and creativity to focus on what is there, not what is missing. These are the same ingredients to achieve peace, says Rav Kook. In addition, I believe these are the critical ingredients to not only pursue happiness, but to catch up to it.

We can focus on the details, the minutiae, the deficiencies and shortcomings, what is missing, and the gaps in our life, and we will be miserable. Or we can employ imagination and creativity and find happiness. Happiness is not the result of getting what we are missing, but it is achieved by focusing on what is there and seeing our lives as complete, even if it often takes imagination and creativity to do so.

Happiness doesn’t come from things, it comes from experiences and it comes from relationships. Don’t get me wrong, things are nice, they are good, and they are enjoyable, but we all know or have heard of plenty of people with lots of things who are still pursuing happiness who haven’t yet found it. And there are people who lack many things, but are very happy.

Emory University conducted a comprehensive study studying the relationship between wedding expenses and marriage duration. The two economics professors behind the study analyzed data from 3,000 married or once-married couples. They found that women whose engagement rings cost over \$20,000 are 3.5 times more likely to get

divorced than those in the \$5,000 to \$10,000 range. Men who spent \$2,000 to \$4,000 on their wife’s ring got divorced 1.5 times more than those who dropped between \$500 and \$2,000. Of course, these results are much more correlation than causation. There are happily married people with enormously expensive rings, but the study concluded that having an expensive ring or the capacity to buy other expensive things had an inverse impact on your having a successful marriage.

Rav Hirsch writes, “The madness with which we cling to our worldly possessions leaves no room for our true happiness.” Sukkot is the time for joy because we just finished standing in shul, begging for our lives and saying the word “who will live and who will die”, thinking about the people who left the world this past year, and wondering and fearing who may not be here next Rosh Hashanah and Yom Kippur.

Look back at the year we just experienced. Think of the people in the Bahamas whose homes right now look less sturdy or stable than our sukkahs and be happy for what you have. Think about the Jews murdered in Pittsburgh and Poway, guilty only of the crime of coming to shul, and channel your gratitude for being alive into happiness. Think about people in your life who would give anything to sit in a hot, humid, buggy, uncomfortable sukkah with a loved one who is no longer here. Consider the world around us and all that can go wrong and choose to see what is going right in your life. Use your imagination and creativity if necessary and see what is there, not what is missing.

The Shelah HaKadosh says there can be absolutely no anger in the Sukkah. We cannot and must not contaminate our holy sukkahs, designed to invoke happiness, with impatience, anger or harsh words.

In the sukkah, don’t feel the heat of the sun; feel the warmth of your family. Don’t focus on who is not at the table; focus on who is there. Don’t focus on what spilled; focus on how much is left to enjoy.

Immersing ourselves in the sukkah is the secret to finally finding happiness. Go out of your home with fixed walls and a full roof and step into your temporary and incomplete hut that takes creativity and imagination to see as a dwelling, and you will experience true happiness and joy.

HORSE BACK RIDING

A lady from Chelm goes horse back riding.

It starts out slow, but then it starts to gallop.

The Chelmer is enjoying herself. All of a sudden she slips off and her foot gets caught in the reins.

The horse doesn't stop and the Chelmer is still being dragged upside down.

She doesn't know what to do. Finally the Wal-Mart manager comes and unplugs it.

SWIMMING IN A POND

Ron, an elderly man in Australia, had owned a large farm for several years. He had a large pond at the back.

It was properly shaped for swimming, so he fixed it up nice with picnic tables, horseshoe courts, and some orange and lime trees.

One evening the old farmer decided to go down to the pond, as he hadn't been there for a while, and look it over.

He grabbed a five-gallon bucket to bring back some fruit. As he neared the pond, he heard voices shouting and laughing with glee.

As he came closer, he saw it was a bunch of young men swimming in his pond. One of the men shouted to him, "We're not coming out."

Ron frowned, "I didn't come down here to ask you to leave."

Holding the bucket up Ron said, "I'm here to feed the alligator."

THE PRESIDENT AND HIS SMALL DOG

The President is disembarking his plane,

carrying a tiny dog.

One of his Secret Service men says, "Nice dog, sir."

The President says, "Thanks, I got it for the Vice President."

The Secret Service man replies, "Nice trade, sir."

ADVICE FROM MOTHER

A daughter asks her mother, "What are character qualities that I should look for in a marriage partner? You know, for someone that I will be spending a lifetime with."

The mother replied, "Go ask your father, he did better than I did."

SPEEDING TICKET

A driver is pulled over by a policeman. The police man approaches the driver's door.

"Is there a problem Officer?"

The policeman says, "Sir, you were speeding. Can I see your license please?"

The driver responds, "I'd give it to you but I don't have one."

"You don't have one?"

The man responds, "I lost it four times for drunk driving."

The policeman is shocked. "I see. Can I see your vehicle registration papers please?"

"I'm sorry, I can't do that."

The policeman says, "Why not?"

"I stole this car."

The officer says, "Stole it?"

The man says, "Yes, and I killed the owner."

At this point the officer is getting irate.

"You what!?"

"She's in the trunk if you want to see."

The Officer looks at the man and slowly backs away to his car and calls for back

up. Within minutes, five police cars show up, surrounding the car. A senior officer slowly approaches the car, clasping his half drawn gun.

The senior officer says "Sir, could you step out of your vehicle please!"

The man steps out of his vehicle. "Is there a problem sir?"

"One of my officers told me that you have stolen this car and murdered the owner."

"Murdered the owner?"

The officer responds, "Yes, could you please open the trunk of your car please?"

The man opens the trunk, revealing nothing but an empty trunk.

The officer says, "Is this your car sir?"

The man says "Yes," and hands over the registration papers.

The officer, understandably, is quite stunned. "One of my officers claims that you do not have a driver's license."

The man digs in his pocket revealing a wallet and hands it to the officer. The officer opens the wallet and examines the license. He looks quite puzzled. "Thank you sir, one of my officers told me you didn't have a license, stole this car, and murdered the owner."

The man replies, "I bet the big liar told you I was speeding, too!"

TEXAS

At the urging of his doctor, Bill moved to Texas.

After settling in, he met a neighbor who was also an older man.

"Say, is this really a healthy place?"

"It sure is," the man replied.

"When I first arrived here I couldn't say one word. I had hardly any hair on my head. I didn't have the strength to walk across a room and I had to be lifted out of bed."

"That's wonderful!" said Bill. "How long have you been here?"

UFARATZTA



I say Lechatchila Ariber, if it is a worthy goal, GO FOR IT! Ignoring the opposition and obstacles not letting anything stop you.

LECHATCHILA ARIBER

There is a saying by the Rebbe Maharsh: "The world says that if you cannot go under, you go over. I say you go over to begin with." – Lechatchila Ariber.

Some explain this to mean, when you set a worthy goal and obstacles or opposition get in the way, the world says the way to deal with it, is to give in a little, compromise to mitigate the obstacles and opposition. If it does not work, then ignore the opposition and plow over the obstacles to accomplish the goal.

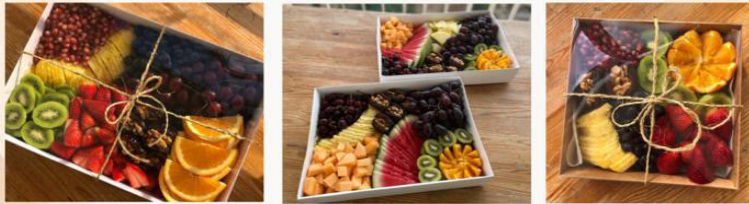
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NEVER DEMOLISH A SUKKAH



An epidemic raged through Nadvorna as Sukkos was approaching, and the physicians warned the townsfolk to take all possible hygienic precautions for fear of contagion. The local judge, an unusually evil man, was told that Rabbi Mordechai of Nadvorna had just built a sukkah. He at once dispatched a messenger with a court order to demolish it forthwith, because it supposedly contravened the municipal health regulations. The Nadvornor Rebbe ignored the message.

Within minutes a squad of police arrived at his doorstep to warn him of the consequences of his defiance. He replied: "I built my sukkah in order that it should stand, not in order that it should be demolished."

This time the judge sent the tzaddik a summons. When this too was ignored, the judge decided to descend on his victim himself. He ordered the tzaddik in harsh terms to dismantle the sukkah immediately, and warned him of the severe punishment which any further disobedience would earn him. These threats and warnings did not shake the tzaddik's equanimity in the slightest. He simply answered coolly in the same words that he had told the policemen - that he had built his sukkah in order that it should stand, not in order that it should be demolished.

The judge was incensed and was about to pour more vituperation upon the tzaddik, whereupon the latter remarked, "I would like you to know that Rebbe Meir of Premishlan was my great-uncle."

The judge flew into a rage: "Who cares who your great-uncle was? Just demolish that thing, and that's all!"

The Nadvornor now repeated what he had just told the judge, then asked him calmly to wait a moment; he wanted to tell him an interesting story.

The judge, taken by surprise, signified his assent with a brief nod, and R. Mordechai began:

"Once there lived a priest who had ten sons, all of them as robust and strong as cedars. He owned a beautiful big park, full of trees that delighted G-d and man alike. One day he decided that he would add grace to this grove by planting a little flower garden next to it. So he uprooted some of his trees, and in their place he planted fragrant flowers. But no sooner had he finished this work than his sons fell ill, one after the other. First the oldest weakened and died, then the second, and so on, until the very youngest fell ill. The priest was at his wit's end. He summoned the most expert doctors, and even consulted sorcerers, but to no avail. At this point several people advised him to make the journey to visit Rebbe Meir of Premishlan. Who knows? Perhaps salvation might come through him, for he was reputed to be a holy man. By now there was no alternative open to him, and he was desperately eager to save the life of his last surviving son. So with a heavy heart he traveled to Premishlan.

"Arriving there he told the holy man of all the trials that had befallen him - and now even his last son was mortally ill, and no physician could cure him. Heaven alone could help him now.

"'You had a beautiful garden full of goodly trees,' Reb Meir told him, 'but because you wanted a flower garden as well, you chopped down the trees of G-d. And that is why He has now chopped down your trees, 'for man is a tree of the field.' But since you have already come here, and your time has not yet run out completely, I promise you now that your youngest son will be helped from Above, and will soon be cured.'

"The holy man then prayed that the Almighty heal the priest's son, in order that His Name be sanctified wherever people would hear of his story. This prayer was accepted, and the son grew to manhood.

"I want you to know," Rebbe Mordechai concluded his story to the judge, "that you are the son of that priest... So, tell me, now, is this the way you repay the kindness that my great-uncle showed you by saving your life?"

The judge fell at his feet, and wept. "True, true, I know it all!" he sobbed. "Forgive me, Rabbi, for what I've done to you. You can build even ten of those things - but only promise that you will forgive me!"

The promise was given, the chastened judge went his way, and the Rebbe of Nadvorna enjoyed his sukkah in peace.

A Letter to Hashem

Rabbi Uri Lati



In the town of Mir, which is on the border between Poland and Lithuania, there was a girl that was orphaned from her father at a very young age. Because she was orphaned from her father, there was no one to support the household other than her and her mother. So she worked as a librarian, bringing in whatever she could to the house.

But it was very hard, seeing all her friends getting married at a young age, many of them having children. She wasn't able to get married because no one was supporting her. There was no father to pay for her wedding. No father to pay for any expenses.

But she never lost hope. She always prayed to Hashem, "I want to marry a talmid chacham (Torah scholar)." But after a few years of her dream not coming true, she decided to write a letter to Hashem.

She worked in the library and at a lunch break, she took a piece of paper, and wrote:

"Father in Heaven, I want to get married to a talmid chacham. You, Hashem, take care of all the expenses. You have a lot of money. There's no shortage in your bank. There's no recession. There's no inflation. Hashem, you take care of all the expenses. This is what I want." And she signed it, your beloved, committed, dedicated daughter, Shayna Miriam.

She signed it, put it in the envelope and then went outside of the library. It was a very cold, windy day, and so she stood waiting for the wind to pick up her letter. Finally, as a gust of wind rushed past her, she released the letter from her hand and it went flying. She addressed it on the outside ... Aviv She'bashamayim (My Father in Heaven). She didn't think more about it.

A few weeks later, there was a yeshiva student walking outside of yeshiva. He looked on the floor and saw there's an envelope. It read, "Father in Heaven." Now, usually, you're not supposed to pick up anybody's mail. But he couldn't help it. Who's writing a letter to Hashem? I got to figure out who this is, he said to himself.

So he opened it up and he read it.

He began crying, seeing the sincerity in her words, and realizing that she had probably spilled a lot of tears when writing this letter. He ran to his Rosh Yeshiva and said, "I have to find out who this girl is." They looked into it, and found out where the girl was living. Weeks later, they got married. The name of the boy was Rav Yitzchak Yechiel Davidowitz. He was the Rosh Yeshiva of Minsk, the rebbe of Rav Yaakov Kamenetsky, Rabbi Yaakov Yitzchak Ruderman, and Rav Avraham Kalmanowitz.

The girl's dream came true. She married a talmid chacham.

What is the takeaway from this story?

The girl was so sincere in her letter because she knew that Hashem could give her whatever she wanted. There is no shortage for Hashem. We can make Hashem little sometimes, putting Hashem in a box. Hashem is only able to give me this, so I won't request this. But don't put Hashem in a box. Whatever we want, Hashem can give us. The problem is us. He's not lacking anything; we're lacking. We're lacking the belief that Hashem can give us anything.

She wrote a letter to Hashem. The sincerity in her words, in her prayer, was beautiful. Hashem is able to give us whatever we want. We stand in front of Hashem and ask Him for our needs. Believe that Hashem can give it to you. Believe that no matter what, we can start everything afresh, everything clean. That's the power of teshuvah. You can come back to your Creator. Come back to your Father and realize that Hashem can give us anything.



TASHLICH



KAPOROS





RABBI NACHUM SCHEINER

ROSH KOLLEL

THE BROCHA OF LEISHEV IF ONE IS NOT EATING

Tosfos We have seen 3 opinions of when to recite the brocha:

- Reciting a brocha each time one enters the sukah.
- Reciting a brocha for eating and that covers the rest.
- Reciting a brocha only for eating.

If one will not be eating the entire day, the Taz rules that in such a situation, one will be required to recite a brocha, each time he enters, even according to Rabeinu Tam. The reason is because Rabeinu Tam only rules to recite the brocha on the eating, since eating is the primary function, and covers all the secondary activities. However, if someone is not eating the entire day, being that there is no primary function to cover the others, we go back to the basic halacha, which requires a brocha for all functions done in the sukah.

The Mishna Berura quotes the Chayei Adam, who takes this a step further. He writes that this same ruling will also be true, in a case where one will not be eating during this sitting that he is in the sukah, and a brocha should be recited on any other functions. For example, if someone ate breakfast in the sukah, and then went on a trip for a few hours. If he returns to the sukah just to learn or sit around, and does not plan on eating until after he goes out and comes back again, he should recite a brocha on just sitting in the sukah.

The Daas Torah adds that the same should be true in a similar case. Someone did not sleep in the sukah, and then comes into the sukah in the morning for a coffee on his way to shul – according to the Chayei Adam one should recite a brocha at that time, since he is not eating until later. He does add that this does not seem to be the prevalent custom.

On the other hand, the Shulchan Aruch Harav argues on the Chayei Adam. Although he does agree to the Taz that if someone is fasting the whole day a brocha should be recited on the other functions, he does not agree to the Chayei Adam who applies that to a case where one is not eating in this sitting. He writes that as long as one ate something that day, the brocha recited at that time will cover the other functions throughout the day. The poskim write that this is, indeed, the minhag.

REMAINING IN THE SUKAH FROM MEAL TO MEAL

What is the halacha if one stays in the sukah between meals? Should he recite another brocha when he starts the next meal, since we recite a brocha on eating, or should we say that the previous brocha continues, being that he never left the sukah?

The Bach rules that a new brocha should be recited. He adds that the person presumably had in mind that the brocha should only last until the next meal. The Taz concurs with his father-in-law, the Bach, but for a different reason. He explains that each meal is a separate mitzvah and one brocha will not cover both. The Chamad Moshe rules the same.

On the other hand, many other poskim – the Levush, the Shelah, and the Magen Avraham rule that no new brocha is necessary. Being that he never left the sukah, it is considered one long mitzvah, and no new brocha is required. The Mishna Berura rules that one should not recite a brocha, unless he left the sukah for a substantial amount of time in between meals, such as going out to daven, because then the new entry to the sukah will begin a new mitzvah.

HALCHICALLY SPEAKING

The Shulchan Aruch writes that the minhag is to recite the brocha only when eating, like Rabeinu Tam, that the brocha on the eating covers the other functions.

On the other hand, the Gra rules that each entry – even 100 times a day – requires its own brocha, following the Geonim, the Rif, and the Rambam.

This was the custom of the Chazon Ish, who recited brocha every time he entered the sukah, even without eating. In fact, there was a time that he entered a sukah just to attend a bris, and did not eat at all, and still recited the brocha.

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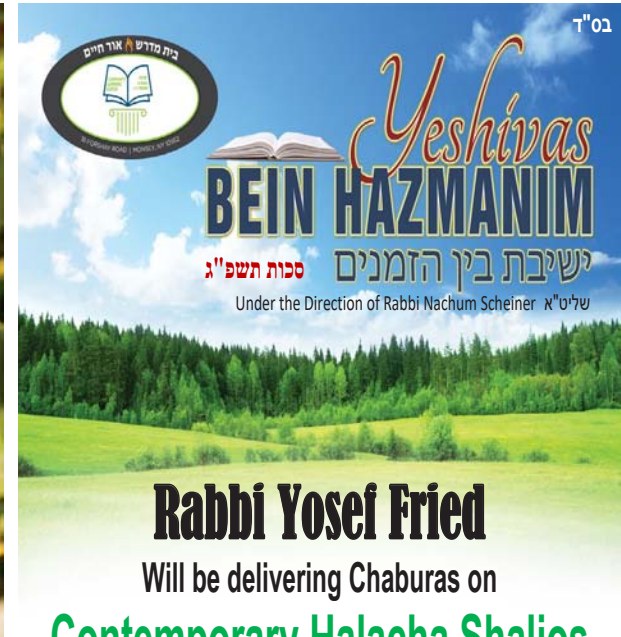
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