

בברכת כתיבה וחתימה טובה  
לנו ולכל ישראל



OUR BELOVED RABBI  
SOKAVA REBBE

# BET BRINGING EVERYONE TOGETHER Journal

"E Pluribus Unum"  
Latin for "Out of  
Many, One" - Achdus

## SHABBOS SHUVA DRASHA

BY HARAV DONIEL COREN SHLITA  
HOW DO WE ALL BECOME BALLEI TESHUVAH  
Shabbos Afternoon 5:45 pm (18 Forshay Tent)  
Separate Seating

ROSH HASHANA  
SHABBOS SHUVA SCHEDULE  
See Page 2

כפרות - KAPAROS  
INFORMATION  
See Page 10

LULAV & ESROG  
SHUK  
See Page 6

SHABBOS MORNING MINYAN  
Starting at 8:00 AM  
18 Forshay Rd. - Main Shul  
נוסח אשכנז



## בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

## COMMUNITY LEARNING CENTER

UNDER THE LEADERSHIP OF RABBI AARON LANKRY  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

ישוב ירחמנו יקבש עונתינו  
ותשליך במצלות ים כל־חטאתם:





# עידוב תבשילין

## ראש השנה תשע"ח

### Schedule

#### WEDNESDAY, Erev Rosh Hashana

SEPT. 20 / כ"ט אלול / כ"ט

S'lichos	4:55AM, 7:00AM, 8:00AM
Shachris	Vasikin, 8:00AM, 9:00AM
EARLY MINCHA	1:30
Candle Lighting	6:38
Mincha	6:48
Shkiya	6:56
Mincha /Maariv Chabbad	6:50

#### THURSDAY, 1st Day Rosh Hashana

SEPT. 21 / א' תשרי / א'

Shachris Vasikin (netz is 6:44)	5:50
FOLLOWED BY DAF YOMI SHIUR	
Shachris (18 Forshay Tent)	8:30
KIDDUSH AFTER SHACHRIS (18 Forshay)	
Shachris Chabad	10:00
TKIAS SHOFR :NOT BEFORE	11:05
Tkias Shofer Chabad	12:30
DAF YOMI	5:50
Mincha/Tashlich/Maariv Chabad	6:30
Mincha	6:35
Shkiya	6:54
CANDLE LIGHTING NOT BEFORE	7:46
Maariv	7:35

#### Friday Second Day Rosh Hashana

Sept.22 ב' תשרי / ב

SHACHRIS VASIKIN (NETZ IS 6:45)	5:50
FOLLOWED BY DAF YOMI SHIUR	
Shachris (18 Forshay Tent)	8:30
KIDDUSH AFTER SHACHRIS (18 Forshay)	
Shachris Chabad	10:00
TKIAS SHOFR :NOT BEFORE	11:05

Tkias Shofer Chabad	12:30
DAF YOMI	5:45
Candle Lighting (Shabbos)	6:35
Mincha	6:30
Mincha Chabad	6:45
Shkiya	6:53
Kabbolas Shabbos /Maariv	After Mincha

Shabbos Shuva Haazinu

Shachris: Vasikin	6:10
FOLLOWED BY A DAF YOMI SHIUR,	
Shachris ( 18 Forshay)	8:00
Shachris (Tent)	9:15
Shachris Chabad	10:00
Pirchei /Bnos	2:00
Daf Yomi	4:50
Early Mincha on Shabbos	1:45
SHAABO SHUVA DRASHA	5:45
Mincha on Shabbos	6:30
Followed by Shalosh Seudos.	
Shkiya	6:51
Maariv	7:31 & 7:36

**Tzom Gedalia**

Vasikin Selichos	5:55 AM
Netz Hachama	6:46 AM

**Regular Sunday Schedule of Minyanim**

Selichos will be 30 Minutes before regular Minyan Start time in the Tent behind 18 Forshay

Plag Mincha	5:10
Plag	5:34
Shkia Mincha	6:25
Shkia	6:49

**Fast Ends**

One who finds fasting difficult may eat at	7:24
One who does not find fasting difficult should wait until	7:31
72 Minutes	8:01

# סליחות תשע"ז

## ערב ראש השנה

### Tuesday Evening, Sept. 19

10:00PM 18 Tent  
1:00AM 18 Tent

### Wednesday, Sept. 20

5:20AM 20↑ כותיקין  
6:00 18 Tent With Rabbi Coren  
7:00 18 Tent  
8:00 18 Tent  
9:00 18 Tent

# סליחות עשי"ת תשע"ח

## Sunday - Thursday, Sept. 24-28

5:55AM 20↑ כותיקין  
30 minutes before each Shacharis - 18 Tent  
5:45 M-Th 8:30  
6:30 9:00  
7:00 9:30  
7:30 10:00  
8:00 10:30

Shacharis Minyanim Regular Times & Locations

### Evening

10:00PM 1:00AM 18 Tent

### Erev Yom Kippur

15 minutes before each Shacharis - 18 Tent

**IF THERE IS A SELICHOS LOCATION CHANGE, A SIGN WILL BE POSTED ON THE DOOR OF THE TENT AT 18 FORSHAY**

# SHUL SCHEDULE



## Complete Weekday Schedule of Minyanim & Locations See page 6

WEEKDAY MINYANIM

### SHACHRIS

20 Minutes before Neitz (3)  
S 6:26 | M 6:27 | T 6:28 | W 6:29 | T 6:30 | F 6:31

### MINCHA & MAARIV

12 Minutes Before Pelag (1)  
S 5:10 | M 5:20 | T 5:19 | W 5:18 | T 5:16

12 Minutes Before Shkia (1)  
S 6:25 | M 6:35 | T 6:34 | W 6:32 | T 6:30

### LOCATION DIRECTORY

- (1) 18 FORSHAY DOWNSTAIRS
  - (2) 18 FORSHAY UPSTAIRS
  - (3) 20 FORSHAY UPSTAIRS
  - (4) 20 FORSHAY DOWNSTAIRS
  - (5) 18 FORSHAY TENT
- \* NO SUNDAY MINYAN

### SEP. 24 – SEP. 29

NEITZ IS 6:46 am - 6:51 am  
PELAG IS 5:24 pm - 5:28 pm  
SHKIA IS 6:49 pm - 6:42 pm

סוף זמן קריאת שמע  
MAGEN AVRAHAM  
9:11AM – 9:12 AM  
GRA- BAAL HATANYA  
9:47 AM – 9:48 AM



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

BET Rosh Hashana

Wow!!! "It looks like we made it." By entering a new year, it means that our tefilot were answered last year, Baruch Hashem. It must be our great efforts of teshuva, tefila and tzedaka that stood up on our behalf during last year's Aseres Yemay Teshuva.

There is a story of Aaron the doctor from Vilna that served as the physician for the royal Polish family. One day he set sail on a journey just before Rosh Hashana when a storm broke out and tore the ship apart. Miraculously he made it to shore but he found himself off the coast of Spain. Being this was over 300 years ago, it was a dangerous time in Spain for an observant Jew. The good Doctor knew that there were some hidden Jews called Morranos and he wanted to find them so that he could spend Rosh Hashana with them. He was left without any possessions since all was lost in the shipwreck. How would he find them if they were in hiding? He went to the market and looked at the different people but that was futile as they all looked the same. So he began to observe which type of fruit they were buying to give him a clue towards one who was planning on keeping the traditions on Rosh Hashana eve.

A very fancy wagon pulled into the market and a very important man emerged looking for pomegranates only. He followed him and watched his every move all the way to his home. As the wagon pulled into the courtyard of the estate he ran in as the gates were still open. He approached this man and told him "I am a Jew from Vilna and I am stranded and nowhere to be for Rosh

Hashana, can you please help me?" The man responded, "I don't know what you're talking about???"

The doctor responded, "if that is true then you know I am a Jew and you will report me so I am willing to die al Kidush Hashem". He started to scream on the top of his lungs, Shema Yisrael and the man quickly covered his mouth. "Are you crazy? You will get us all into trouble! Quickly come inside and hide". Dr Aaron was able to have a proper Rosh Hashana with a shofar and a yom tov seuda. This was due to the fact that Am Yisrael maintains the minhagim, to the smallest details, even at the risk of being caught and possibly killed.

Every relationship may contain grand gifts to prove our commitment; we all purchase a big diamond ring for the engagement, but it's the small details that truly demonstrate a bonding relationship. The Shulchan Aruch teaches us that in Aseret Yemay Teshuva one should not eat kosher bread baked by a non-jew though this is just a chumra in Halacha. It is, however, these small extras that show at this important time how much we are committed to our relationship with Hashem.

We all feel that we should take upon ourselves a big commitment for next year to express our will in affirming the relationship with Hashem. Perhaps choose something small, something you can truly succeed at. It's the small accomplishments that mean a great deal.

So, dear Kehilla, I wish you all a Ketiva and chitima tova, berach v hatzlacha in everything!

## Real Bitachon

Rabbi Daniel Aron Coren



# Everything is always for the Good *Part 2*

We left off last week with the two powerful statements from two great Rabbis Rabbi Akiva statement כל מה דעביד רחמנא לטב עביד and Nachum ish Gum zu who said גם זו לטובה what's the difference between the two and why does Shulchan Aruch say to get used to saying כל מה דעביד רחמנא לטב עביד and not גם זו לטובה and how does this connect to dipping the apple in the Honey.

The Baal Shem explains that Rabbi Akiva statement כל מה דעביד is a lower level of Bitachon just as Rabbi Akiva in his story while in the forest when each item was being taken away from him said this will also lead to a good result meaning to say right now I don't see this as being good but it will result in good as was the case when he found out that Baniš looted the entire town and he was spared.

Nachum on the other hand was living on a whole different level when he saw that his treasure box was switched with earth he said this is also for good this meant that this actual earth is also good and as the story unfolded the earth ended up being the best source of good because the earth was used as arrows to destroy the kings enemies.

The level of Nachum ish Gum zu is a level that we would love to reach but its a very high one most people at best can say I know this challenge that im faced with is a tough one but it will lead to good results. to be able to say this is good and really mean it is a very high level and certainly not something one starts with.

Now we understand why the shulchan Aruch in Siman ר"ל writes that a person should begin with Rabbi Akiva perspective of כל מה דעביד first get used to saying whatever Hashem does is for the best and then when strive for the next level of this is also (for) good.

Rosh Hashana is a time of Emunah and Bitachon. there is a fascinating idea that R Shterenboch writes in his work תשובות והנהגות. Regarding the nature of Rosh Hashana. R Shterenboch explains based on the Vilna Gaon and the Zohar in Parshas Emor that unlike Rashi explanation in Chumash the Zohar maintains that the story of Yitzchov avinu giving out the brachos to Yakov and Eisav didn't take place on Pesach rather it took place on Rosh Hashana. the logic is based



**Shabbos Shuva Drasha Harav Doniel Coren Shlita**  
18 Forshay Rd. (In Tent)  
5:45 PM Followed by Mincha  
Separate Seating

**HOW DO WE ALL BECOME BALLEI TESHUVAH**




**New schedule in Rabbi Coren's Office**

5:30 to 6:00	Minhag Yisroel Torah
6:00 to 7:00	Daf Yomi
7:00 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah

on the fact that until the Jews didn't leave mitzrayim which gave birth to the holiday of Pesach and the holiday of Emunah the only holiday that celebrated Emunah was Rosh Hashana since it marked the creation of the world.

It therefore follows that if Rosh Hashana is the origin of Emuna in the creator that we would being out year with an actions expressing this theme this is the dipping of the apple in honey. we take the fruit which" kabbalistically" takes us back to the time of Creation (apple is a reference to Gan Eden) and we deep It into Honey expressing our belief that our master and creator created us to bestow his goodness and therefore although we don't always see the good right away we trust that it will lead to good Hence says R Shlomo Kluger that when dipping the apple in honey and throughout the night don't let the statement of כל מה דעביד רחמנא לטב עביד leave your lips.

Wishing everyone an amazing and sweet New Year.





# Snap Shot On The Parsha

by Lazer Scheiner

An important lesson we can learn from the fact that Adam, the father of all mankind, was created alone. This highlights the tremendous impact that each unique individual can make in the world.

==== from the Rebbe's public letter for Rosh Hashonah 1973

**Elul 29 - 1789, Yom holedes of the TzemaCh Tzedek – Admur Menachem Mendel, 3rd Chabad Rebbe. The TzemaCh Tzedek related that on the first Rosh Hashonoh of his life (A day after he was born) The Alter Rebbe said a Maamar "Mashbi'in Oisoi Tehi tzadik".... And this discourse is in fact, the first three Perokim of Tanya**

## Berach's Corner

Rabbi Steinfeld



### Harboring a Grudge

The concept of not doing "nekama" and "netira" (taking revenge or harboring a grudge) is seen clearly in the Torah. The classic example of this would be if Reuven asks Shimon to lend him a hammer and Shimon refuses. When Shimon asks Reuven the next day if he can borrow an ax and Reuven says that he is not lending it because Shimon didn't lend him a hammer the day before, he is committing an act of "nekama." "Netira" would be if Reuven does lend the ax but says, "I am not like you who did not lend me the hammer." Both of the above scenarios are forbidden.

The Gemara in Yuma, daf chof gimel, amud alef limits these "lavin" to money issues i.e. lending things and the like, but when it comes to "tzaar de'gu" (personal insults etc.) it would not be included in the lav. It is considered a "Middas Chassidus" to forgive in these instances; one would be classified as "Hanelavim ve'einan Olvim," those who get embarrassed, but do not embarrass others.

The Smag and the Meiri pasken that if one insults you, it is permissible to hold a grudge and even take revenge. The Rambam in Hilchos Deos, Perek Zayin, halacha zayin does not mention the difference in the Gemara in Yuma whether the insult was regarding money or personal insults. It would seem from the Rambam that one would be oevir a lav of nekama or netira even when it is only personal.

The question arises that there is another Rambam in Chovel Umazik, Perek Heh, halacha yud that says that one who was injured or insulted by another is not allowed to be an "achzar," (malicious person) but must forgive the person if the other person asks for forgiveness. Why is there no lav of netira? The Rambam holds that the lav is on personal matters too.

One thing is certain; if a person is owed money, he is not required to forgive the other. The lender must take the borrower to Bais Din to collect the money he lent. This is based on the Ramban in Chumash, Perek Tud Tes, posuk yud ches.

The two Rambams mentioned above seem to be contradictory. This may be explained by understanding the differentiation between two types of grudges. The first type of grudge is when a person consumed by it and hates the other person for it, and given the opportunity, will act against him. This scenario, according to the Rambam, is "netira" and is forbidden in the Torah. The second type of grudge is where a person has a minor complaint against another; there is no hate, just a small grudge for he was wronged. In this case, there would be no "netira" and halachically one would be able to carry the grudge up to the point where the other person asks for forgiveness. At that point one should not be an "achzar" and to forgive right away.

Let us hope with Yom Tov of Rosh Hashana approaching we all forgive each other and Hashem will cease to hold a grudge against us for our sins and may we merit the final redemption bekarov.

### Haazinu

The greater part of Haazinu consists of a 70-line "song" delivered by Moshe to the people of Yisroel on the last day of his earthly life.

Calling heaven and earth as witnesses, Moshe exhorts the people, "Remember the days of old / Consider the years of many generations / Ask your father, and he will recount it to you / Your elders, and they will tell you" how Hashem "found them in a desert land," made them a people, chose them as His own, and bequeathed them a bountiful land. The song also warns against the pitfalls of plenty and the terrible calamities that would result, which Moses describes as Hashem "hiding His face." Yet in the end, he promises, Hashem will avenge the blood of His servants, and be reconciled with His people and land.

The Parshah concludes with Hashem's instruction to Moses to ascend the summit of Mount Nevo, from which he will behold the Promised Land before dying on the mountain. "For you shall see the land opposite you; but you shall not go there, into the land which I give to the children of Yisroel."

### Hoshea 14:2-10; Michah 7:18-20.

The first Shabbos of the Jewish year is called Shabbas Shuvah, which means the Sabbos of Return. Its name comes from the Haftorah which opens with the word "shuvah." The Haftorah highlights themes of tshuvah and human reconciliation with Hashem, appropriate for the time between Rosh Hashanah and Yom Kippur .

Hoshea calls on a sinning people to return to Hashem by pronouncing humble words of tefila, instead of offering animal sacrifice. He promises that Hashem will respond lovingly and will no longer be angry with Klal Yisroel.."

The haftorah concludes with a brief portion from the Book of Michah, which describes Hashem's kindness in forgiving the sins of His people. "He does not maintain His anger forever, for He is a lover of kindness. He will have mercy on us, He will grasp our iniquities and cast all our sins into the depths of the sea." Micah concludes with an enjoiner to Hashem to remember the pacts He made with the Avos, Avraham, Yitzchok and Yakov.

## MIKVAH CARDS

ALL THOSE WHO WISH TO OBTAIN A MIKVAH CARD FOR THE NEW SHUL MIKVAH, PLEASE CONTACT

Shul Manager  
Lazer Fried

or

Shul Shamesh  
Asher Benedic

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**LOCATED NEAR "THE TZION"**

Erev Shabbos Plag MInyan for Mincha & Maariv  
**BLUEBERRY HILL AREA**  
HAAZINU  
Mincha 5:17 Plag: 5:37  
30 Dr Frank Rd. Entrance From Humbert

*The Maggid's Corner*  
**Rabbi Benzion Sneh**  
מעובד ע"י  
הר"ר אברהם הלל רייך שליט"א  
Adapted for English by Avrohom Hillel Reich

## Parshas Haazinu Instant Satisfaction Save it for a Rainy Day

יערף במקור לקחי תצול בטל אמרתו בשעירים עלי דשא ויברביבים עלי עשב

Moshe Rabbeinu in a beautifully poetic moment compares the Torah (and hence our lives) to the rainfall.

What life lessons are we to learn from this imagery?

The Sefer U'Vacharta B'Chaim explains: The rain falls and refreshes the Earth, but just as the growth in the produce helped by the rain is not immediately noticeable - so too the efforts we put into our own growth are likewise not easily identified, hence we should not get frustrated and give up on the personal vows to improve that we so earnestly promised ourselves we would keep this coming year.

In short- hold on..your efforts are not in vain. Learning Torah or changing our Middos- being a kinder more caring person, resolving to give more charity, with our time ..with our money. Once again promising ourselves to put away the iphone when our children come home from school, when we are eating together with them- or if we do not eat dinner as a family, resolving to do so this year. All these are meritorious, laudable and great accomplishments.

But what if we make the move- we move the proverbial mountain and start doing what we vow, and nothing happens- no changes are noticeable in any areas of our lives- no miraculous stories to tell...what then?

Will we gradually fade in our commitments.. slip back into what is easier for us?

In this age of instant gratification, we are slaves to our impatience.

Real change is a rare commodity in this world. We Jews are given the great gift of Teshuvah.. and for the most part, take it very seriously this time of year. The liturgy, the Yomtov, Elul.. it's in our spiritual DNA- change comes to our lives inevitably..in earnest, it's a beautiful occurrence when our souls unite with our minds and together they speak in an unwritten language that only our hearts can understand. Decisions are made, we vow to become better people, better Jews..

And for the most part, we do notice that our lives are different, better.

But if we continue our efforts we might start to notice that things haven't really changed all that much, in fact we might actually feel that new problems have surfaced. Is it possible?

It's at this point that some of us start to give up on our resolution's.

Pity, as real change does in fact transform our lives and everything in it- but this takes time.

As illustrated in the following parable-

In a faraway land, a long time ago lived a city dweller who traveled to the countryside.

He was intrigued by the farmer who he noticed planting all sorts of crops.

"Why do you bury these seeds? How can you bring forth beautiful produce by hiding them - isn't it a waste to stick them in the ground?"

The wise farmer replied, "I am planting these seeds in the ground but soon they will yield beautiful vegetables."

"Could you please give me some seeds to take home to my city.. I have a small plot of land and wish to grow some plants as well.."

The urban dweller traveled back to the big city with a small bag of seeds and hurried to plant them next to his house on the big avenue in the huge metropolis he called home.

Driven, impatient and laser focused on his success- he buried the seeds in the very same way the farmer did.

Standing over the small patch of land, he waited. Six long hours had passed.. And nothing!

Feeling cheated, he drove back to the village, straight to the farmer's house and knocked on the door.

"You sold me a pocket full of dreams..I planted but nothing grew..!"

The farmer once again calmed the man's fears and told him, "when I mentioned that the fruit of your labors would soon appear .. I did not mean in a day or two.. And surely not six hours!"

"It will take time, but with G-ds help you will see results.. Be patient and never give up!"

How simple the words of our farmer seem, but how impatient we are at times..when all we need to do is wait and keep doing what we need to do..

Most of all we must take comfort in the fact that good things come to those that wait. Learning Torah is hard.. changing the way we act to one another is even harder.. But remember, for all the good deeds we do and more, the rewards are great, but certainly not instant.

We must keep in mind, inner change requires much effort..but in the process we heal ourselves and true healing can only occur with time and patience.

Good Shabbos!



# WEEKDAY MINYANIM

## קיץ תשע"ז - '17

### שחרית

כותיקין	20 Forshay ↑	Brochos 30 min/Hodu 20 min before Neitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	18↓	
7:30	20↑	
8:00	18↓	
8:30	18↑	
9:00	18↓	
9:30	18↑	
10:00	18↓	
10:30	18↑	
11:00	18↓	

### מעריב

AT פלג	18↓	Repeat Krias Shma after nightfall
AT שקיעה	18 Tent	
10 MIN. AFTER שקיעה	18↑	
30 MIN. AFTER שקיעה	18 Tent	
60 MIN. AFTER שקיעה	18 Tent	
9:00	18↑	
9:15	18↑	
9:30	18↑	
9:45	18↓	
10:00	18↓	
10:15	18↓	
10:30	18↓	
10:45	18↓	
11:00	18↓	
11:15	18↓	
11:30	18↓	
12:45AM	18↓	

### מנחה

1:30PM	18↓	מנחה גדולה
2:00PM	18↓	
2:30PM	18↓	
3:00PM	18↓	
<b>MINCHA FOLLOWED BY MAARIV</b>		
12 MIN. BEFORE פלג	18↓	
12 MIN. BEFORE שקיעה	18 Tent	
AT שקיעה	18↑	
20 MIN. AFTER שקיעה	18 Tent	
50 MIN. AFTER שקיעה	18 Tent	

↑ Upstairs  
 ↓ Main Floor

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com)



### SCHEDULE

Seder 10:00am-1:00pm  
 There will be  
 Matan Schara B'tzida.  
 .....  
 Minyan Shacharis 8:30am  
 Minyan Mincha 1:30pm  
 .....  
 Breakfast 9:15-10am  
 Lunch 1:00pm  
 .....  
 Shiurim B'inyanei D'Yoma  
 • 30 min daily Chabura (optional)  
 • Featured Rabbanim & Roshei Yeshiva Shlita

UNDER THE DIRECTION OF  
 RABBI NACHUM SCHEINER שליט"א

**י"א תשרי - כ"ז תשרי**  
 Sunday, Oct. 1 - Tuesday, Oct. 17

18 Forshay, Tent

For more information  
 Call: 845-293-0670  
 Email: [Bmocnk@gmail.com](mailto:Bmocnk@gmail.com)



20 Forshay - Tent

### SCHEDULE:

From Yom Kippur to Sukkos – Open all day.

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You can also pre-order, please see form on [18Forshay.com](http://18Forshay.com)

# What do we do when we feel we're being dishonest about our commitment not to sin in the future



How many of us feel that as we verbally admit our sins we are not being completely honest. We tell Hashem that we will perform all the mitzvos as given and we will not transgress any of the commandments and in our heart of hearts this has the ring of deception.

There may be aveiros which we know that we will transgress within a very short period of time (if not sooner). With this awareness, how can we approach Hashem on the holiest of days and beg forgiveness.

This is not a new question nor is there a simple answer.

There are those who say that if we had maintained the level of purity we attain on Yom Kippur it would be impossible for us to sin. At that purest of levels we are saying

“look at us now”. Lamentably, this is a level that most of us cannot maintain.

Reb Tzodok Hacoheh in the Pri Tzodok has a different approach. Based on midrashim, he ascertains that while an incomplete teshuvah is not desirable, it may be a stepping stone to making yourselves a better person in the long run. Reb Tzodok says that this is like negotiating (pshara) with Hashem. You will try and do better this year and continue to do better year after year and Hashem will accept that as a form of teshuvah.

The important thing is to be realistic.

A story is told of Reb Chatzkel Levenstein zt”l speaking before neilah on Yom Kippur. People undertake holy obligations before neilah in order to sweeten their judgements.

He told those listening that unworkable commitments are doomed to failure. To emphasize this, he revealed his personal commitment for the coming year. Reb Chatzkel said that he had committed to have kavana (concentration) whenever he said the first bracha of Birkas Hamazon. He then paused and said that he was only committing to do this until Chanukah.

Everyone has their own vulnerabilities. For example, if Lashan Hara is difficult to avoid, make a commitment to refrain during a specific time period every day (preferably not when you are sleeping).

Pick the areas of deficiency and try to correct them a little at a time. The results will be amazing.

## THE BEE'S HONEY — A ROSH HASHANAH TRADITION

RABBI YISROEL REISMAN



“שתתחדש עלינו  
שנה טובה ומתוקה”

May it be Your will... that You renew for us a good and a sweet year One of the most widespread customs associated with the night of Rosh Hashanah is that of consuming various food items - e.g. carrots, leeks, beets, dates, pomegranates, head of a fish - for a good omen. Intending to serve as a source of merit for our upcoming year, we hope that we will be blessed with a new year filled with prosperity, success and productivity.

Of the many foods eaten, arguably so, the apple and honey serve as one of the main highlights. Taking an apple and dipping it into honey, we wish that the

year we are about to embark upon be full of sweetness. Yet, this is not the only instance in which honey plays a significant role in Judaism. In praise of the Land of Israel, the Torah tells us that it is a “Land flowing with milk and honey” (Shemot 13:5). Nevertheless, there is a clear distinction between the nature of honey mentioned in this verse and that which we use on the night of Rosh Hashanah. As explained by Chazal (Ketubot 111b), the honey referred to in this Pasuk is that of date's honey. And as common custom has it, the honey used to dip our apple in on the night of Rosh Hashanah is that of a bee. Yet why is that so?

Why in fact do we not use date's honey and instead resort to bee's honey?

Our definition of a sweet new year is a year of labor and fulfillment. As any keen observer would quite quickly notice, the manner in which honey is obtained from a date and a bee are strikingly different. When a date is crushed, its honey easily and smoothly flows straight out. Little more is necessary to attain the desired honey from within the date. It is in this respect that Eretz Yisrael is praised as a land flowing with honey. When the Jewish people abide by the Torah, the Land produces an overabundance of blessings, including sweet honey, which is easily obtainable and accessible by all. But

such is not the case with bee's honey. Aside from the laborious process which the bee undergoes in producing the honey, the concerted effort needed to procure the honey subsequently is not so simple and easy a task. Needing to contend with the bees and circumvent their stinging efforts used to protect themselves and their honey, only after much labor can one anticipate returning with anything.

Yet that is the very point. Our definition of a sweet new year is a year of effort and accomplishment, of labor and fulfillment. We are not simply looking to enjoy an easy year where we do not work and feel any sense of achievement. Quite to the contrary, we recognize that by exerting ourselves to confront challenging situations and overcome them, we will attain the sweetest life possible.

Such is the message of the bee's honey. A sweet year is a year of fulfillment, of attainment and of satisfaction. Yet we understand that such sweet feelings are only a byproduct of hard work and much effort. And that is best represented by the bees' honey. If we wish to enjoy such sweetness, there is no better place to look for it than the beehive.



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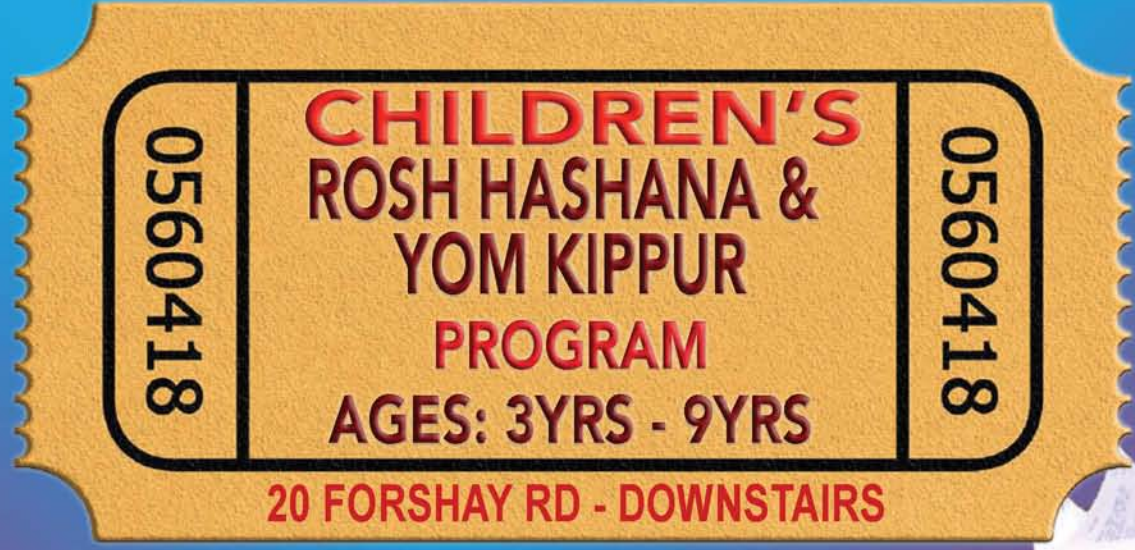




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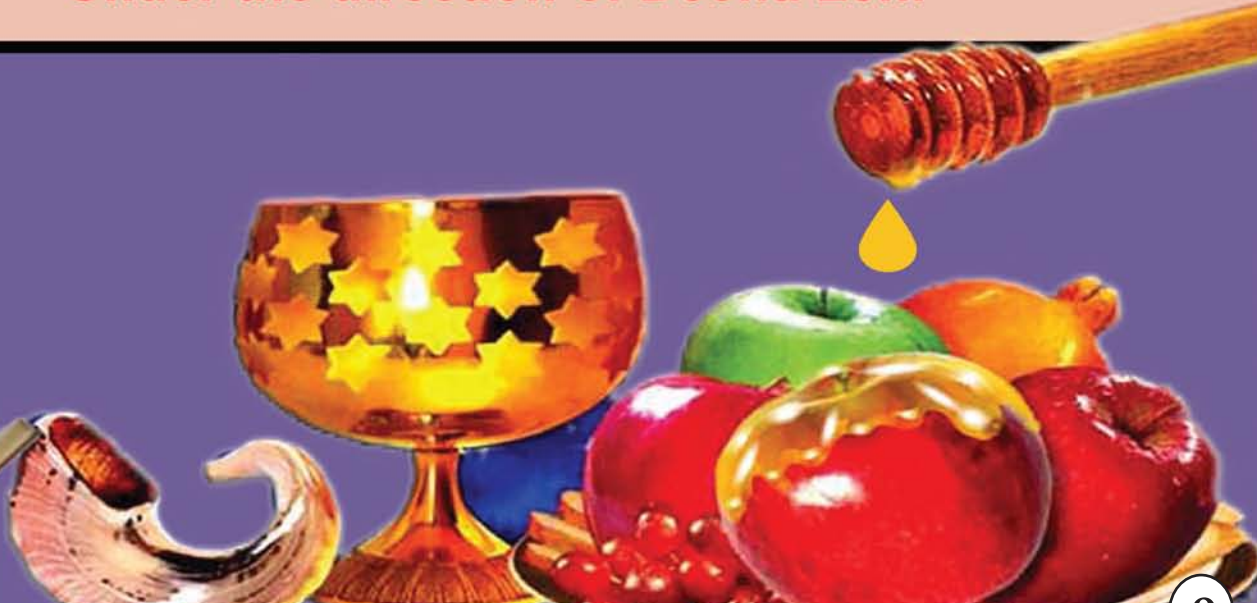


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Every good company always includes good chills. As the saying goes "work hard play hard".

That being said, a few weeks ago the company where I work decided to go on trip up

to lake George for a nice boating, BBQ and water style activities..

It was a great success! The weather was beautiful, we got a fresh boat and I was able to drive at full speed which really gave me a very accomplishing feeling. Standing by the wheel driving a nice boat casting my eyes out into the distance miles and miles out. I really stated to imagine myself owning one of these down the line.

As we journeyed this huge lake we found a unique island where we stopped off at an island where we made a gourmet BBQ with steaks, shishcabkb, dogs burger and grilled chicken and of course cold beer.

For our question, I'll have to rewind a bit. Over our three hour car ride there were many different conversations that came up through out the car ride.. Business dreams, hurricane Harvey and of course all different kinds of Torah thoughts.

As we got closer to the lake and were driving down more narrow streets, the driver asked "what's the deal with those shoes hanging over the two home wires? We all see it here and there in all cities but does it actually represent anything?!

Now, little did he know he was sitting in the car with the number one questioner in the world. Immediately I took out my phone and threw down some thoughts

Among many theories: Shoes are tossed on account of losing a bet or taunting a victim or, from kids just being silly. But according to my friends I've asked from Monsey, tied shoe ladies thrown on a telephone pole represent a place to buy drugs.

I believe there is a pair of shoes hung over a line by the corner of 306 and Grandview, could there be any connection to the Grandview public school!?

Think about it,  
Yehuda Grodco

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## THE POWER OF TISHREI

It is a month filled with holidays, and for most women the busiest time of the year! The amount of elaborate meals prepared, served and cleared for the holidays and Shabbos is numerous and along with the myriad of tasks caring for our family and guests, we find every moment of each day (and night) occupied. Though this month is replete with spiritual meaning, we may find ourselves too busy to absorb the gifts and energies present in Tishrei. Yet, this would be a great loss as we need to capture these precious moments and strengths so we can fortify ourselves for the year ahead. Let us examine the characteristics of Tishrei, by understanding the hebrew letter, zodiac sign and shevet that corresponds to this month according to Sefer Yetzira. With this clarity, we can tap into the energy of the month, even while conquering our countless duties.

Tishrei is called “the seventh month” in the Torah; Nisan is counted as the first, and there is much significance in the number seven. Our sages say all sevens are beloved by Hashem. Time is also sanctified by seven and like Shabbos, Shmitta and Sefiras Haomer. Tishrei, the seventh is the most precious month. All physical objects have six sides and the seventh is the core, the inside spiritual part that cannot usually be seen from the outside.

Tishrei is the only month we do not celebrate Rosh Chodesh and we do not bless the month with the prayer of Bircas Hachodesh on the Shabbos preceding Tishrei. One reason is because Rosh Chodesh is not the outstanding characteristic of the first of Tishrei, as it is overshadowed by the prominence of Rosh Hashanah (Mishna Berurah). In fact, it is Hashem Himself who blesses the month on the preceding Shabbos and with this power we bless the other eleven months (Hayom Yom).

The letter that corresponds to the month is Lamed, and it towers over all the other letters. This is symbolic to Hashem, the king, who stands above all His creations. The Lamed is in the middle of the 22 letters like a king surrounded by His subjects. The Lamed is in the middle of the word melech; chaf is for kisei hakovod-throne of glory and mem is for malchus-kingship. The numerical value of lamed is 30 and our sages teach that “kingdom is acquired with 30 qualities.” Tishrei is devoted to coronating Hashem as king and we are required to hear 30 blasts from the shofar on Rosh Hashanah. Yosef rose to power when he was 30 and Dovid became king when he was 30 as well.

The letter lamed represents studying of Torah (lilmod) and teaching Torah (lelamed). The neck of the lamed is craning upward, searching for something higher, a more exalted reality. Lamed is also from the word malmad- a goad. This is a stick

used to direct oxen and urge them on as they work. Similarly, we must prod ourselves and our families to move forward taking caution to head in the right direction.

The spelling of the word lamed-lamed,mem,daled, is an acronym for “lev mayvin daas- the heart understands knowledge.” The heart corresponds to all components of a person; the heart sees, the heart speaks and is equivalent to all our 248 organs. We are required to love Hashem, place the words of Hashem on our heart, and serve Hashem with our hearts. The lamed is in the center of the alphabet just as the lev is in the center of a person. The heart preserves the whole body, both physically and spiritually.

The Torah begins with the letter beis (beraishis) and ends with the letter lamed (Yisroel) spelling the word lev. This illustrates that we must bring the knowledge of the Torah into our heart. We sometimes find ourselves in auto pilot mode just completing one task after another in an effort to “get it all done”. The danger is that these motions exhaust us as we struggle to give and do without meaning. We must try to put the heart back into our actions, to realign our goals with the will of Hashem, to crown Him king. This will then infuse us with purpose and produce a life-giving force.

The zodiac sign of Tishrei is Libra, scales, and it represents the scales of judgment. Adam, the first man, was created on Rosh Hashanah, sinned by eating from the forbidden tree, was judged, repented and exonerated all on this day (Midrash Vayikra Rabbah). In Tishrei, the mazal of the scale is the time that Hashem weighs each individuals’ deeds and it is an appropriate time for erasing liabilities and forgiving sins for the Jewish people. On Rosh Hashanah, a new intellectual light enters the world opening our minds to see what Adam saw. It is at this auspicious time that we can truly evaluate who we are and in which direction we are headed. When we examine ourselves honestly, we will see through our rationalizations and justifications that block us from reaching our aspirations and realizing our potential.

The Hebrew word for scales- “moznayim” is from the root word “ozen-ears” which relates to balance. We are comprised of two elements, body and soul, the material and spiritual that are in constant battle with each other. We must balance our

own inner scale and allow the spiritual to control the physical. When we eat the symbolic foods on Rosh Hashana we focus on transforming the material into spiritual forces. When we serve delicious meals in honor of Yom Tov, dress our families in holiday finery, we uplift the material to spiritual. We must however, examine our intentions and balance our inner scales.

Yosef was released from prison on the first of Tishrei and is called tzaddik since it is on Rosh Hashanah that complete Tzaddikim are written for life. The word Tishrei means “to release” and during this month there is the power to free ourselves from the constraints and material impulses that limit us. There is the energy to be unfettered from all the weaknesses that imprison us. In Tishrei, Hashem also releases us from our obligation and debt of our sins.

The tribe of the month is Ephriam, the cherished son of Yosef. Though surrounded by the immoral society of Egypt, Ephriam soared above his tainted surroundings, yearning and achieving the lofty level of Yaakov’s household. Menashe, his brother, represents “sur mei’rah-torn away from evil” and Ephriam represents “asei tov-do good” (Shem Mishmuel). In this month that is full of holidays and replete with mitzvos, it is a time for doing good. Although Ephriam was younger than Menashe, Yaakov places his right hand, the stronger hand usually reserved for the eldest, on Ephriam instead. Yaakov was indicating that doing good is more powerful than refraining from bad and it will uplift a person as well as eradicate the evil. Every mitzvah we do, all our actions and deeds, fortify us and strengthen us. When we rest our aching feet at the end of a hard day of work, we can be assured that we have grown from our deeds and are tipping the scales towards the tzaddik that we aspire to be.

While we spice that sumptuous dish, and add ingredients to the cake batter, we can also measure our thoughts and attitudes, our actions and priorities. We can evaluate our successes and analyze our failures so we can better prod ourselves in the direction we inwardly yearn for. We can realign our objectives to the will of Hashem and thereby live with purpose. We will free ourselves from challenging constraints and lead our families to greater heights. The taste of our efforts may only last a few hours, but the heart we put in will last for eternity.

May Hashem write us all in the book of life and grant us much blessing that will spill over into every day of the year. Shana Tova.





## **Is shaking part of the mitzvah or a separate mitzvah?**

We discussed previously the opinion of the Chasam Sofer that one must be able to shake the daled minim, and one cannot fulfill the mitzvah of taking them if incapable of shaking them.

In fact, the Moadim Uzmanim quotes the Brisker Rav, who infers from the words of the Rambam that the shaking of the daled minim should be done with the same daled minim that were used for taking them. This is because the shaking of the daled minim is a continuation of the mitzvah and it is therefore considered one big mitzvah and should be done with the same daled minim.

The Bikurei Yaakov (651:40) maintains, however, that the requirement to shake the daled minim is considered a separate mitzvah and even if one didn't shake at all he has fulfilled the obligation of taking the daled minim in its entirety. This fits well with the aforementioned Gemara that asserts that once the daled minim were picked up one has fulfilled his obligation. Based on this understanding, even if one is very sick or weak and unable to shake the daled minim, they can still fulfill the mitzvah of taking them, although they will not fulfill the mitzvah of shaking them.

However, the question of the Chasam Sofer should remain according to this understanding of the Bikurei Yaakov: if taking the daled minim is indeed a complete mitzvah, even without shaking them, why did the Chachamin not mandate a mitzvah to train the child to do the mitzvah of taking them even before he is old enough to shake them.

To answer this question it is possible to suggest that even according to the understanding of the Bikurei Yaakov,

although it is a separate mitzvah, they are still interconnected and are still supposed to be done together. Consequently, he can agree with the aforementioned notion of the Brisker Rav, who asserts, based on the words of the Rambam, that one should use the same daled minim to take and shake them. If that is true, we can say that even according to the understanding of the Bikurei Yaakov, the Chachamin did not mandate the mitzvah of chinuch to train a child to do the mitzvah of taking the daled minim if he cannot do it in its entirety. The Magen Avraham maintains that if someone didn't shake he should take them again and shake them.

In conclusion, there is a difference of opinion if the mitzvah of taking and shaking are one mitzvah or two separate mitzvos. If someone did not shake the daled minim properly, he should take the daled minim again

The two parts of the shaking

We have thus far established that there are two times of shaking, one at the time of the brocha and additionally during hallel. Is there any difference between the two times of shaking? In Moadim Uzmanim, Rav Shternbuch points out that the main mitzvah of shaking is at the time of the brocha and the shaking during hallel is not a requirement but is only a minhag. He proves this from the Ravayah who says that the main shaking in all directions is immediately after the recital of the brocha and during hallel, since it is only a minhag, it is enough to shake just a little. He compares this to the

second round of shofar blowing which is to scare away the Satan. Similarly, the Gemara says that the shaking of the daled minim is to slash the Satan. This, says the Ravayah, is in reference to the second round of shaking, which is only to deal with the Satan, but is not a mitzvah per se.

Interestingly, it is told that one year the Chofetz Chaim – was unable to procure an esrog and took an esrog from the previous year. The Chofetz Chaim ruled that one should only use it for the mitzvah of taking and shaking, but not during hallel, since it is only a minhag. This can also be why many people who use the daled minim of others on the first day, by making a kinyan, just for the actual mitzvah and do not do the same for hallel, since the shaking during hallel is only a minhag.

In conclusion, the source for the mitzvah of shaking the daled minim is the Mishna in Sukah. Tosfos points to other sources that, additionally, there is a requirement to shake at the time of taking them. However, the Gemara states clearly that a person does fulfill the mitzvah even without shaking, either because it is sufficient that one can do the shaking or because it is a separate mitzvah and the shaking during hallel is only a minhag.

These shiurim are available on the shul's website 18Forshay.com, Torahanytime.com, and will be available on MP3 in the shul. As always, comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.

Wishing everyone a  
Kesiva Vachasima Tova,

*Rabbi Nachum Scheiner*



# Forget the Rabbi

## The Cantor, the Lion & the Fox

### The Last Wish

On Rosh Hashanah night, the Kazaks captured the rabbi, the cantor and the president of the synagogue, and granted them a final wish before they would be put to death.

The Rabbi: All year round I prepare for my Rosh Hashanah sermon. You can't kill me before you let me present this sermon and get it out of my system.

"OK," proclaimed the Kazaks. "We will allow you to give the sermon." They turned to the cantor. "How about you? What is your final wish?"

"For 364 days a year, I prepare for my cantorial presentation on the High Holidays. For this year I composed many new brilliant and extraordinary compositions. You have to let me sing them before you kill me."

"Granted," said the Kazaks. "And you," they said, turning to the president, "what is your final wish?"

"Kill me first," he said.

### Sermons and Melodies

It's been a longstanding tradition among Jewish communities the world over, to employ for the High Holiday services cantors, often accompanied by choirs, to entertain, engage and inspire the multitudes of crowds flocking to synagogues during the three days of Rosh Hashanah and Yom Kippur.

In many a congregation, the cantor embodies the primary focus of the High Holiday experience. As in a concert or opera, the cantor's choice of melodies, his cantorial skills and manipulation of sounds and pitches constitutes the zenith of the services. Especially if the musical presentation is coupled with a rabbi who knows how to tell a good joke or bring a tear to the eye, it is a hands-down success story.

"Spit not in the well from which you drink," suggests the Talmud. I should be the last one to find fault with this phenomenon, since I, too, was at one time employed by a lovely community in New York to serve as a cantor and pontificator. Yet a moving thought from the great master the Baal Shem Tov concerning this "cantor" and "rabbi" phenomenon may be worthwhile for all synagogues and all of us to reflect upon.

### An Angry Lion

The Baal Shem Tov, one of the most profound thinkers in the history of Jewish

spirituality (1698-1760), once shared this following allegorical story.

Once upon a time, says the Baal Shem Tov, the lion grew furious with all of the other jungle animals. Since the lion is "the king of animal life," and is most powerful and dominant, his ire evoked deep fright in the hearts of the other animals.

"What should we do?" murmured all the animals at an emergency meeting. "If the lion lets out his anger, we are all done."

"No worries," came the voice of the fox, known as the wildest of animals. "In the reservoirs of my brain are stored 300 stories, anecdotes and vignettes. When I present them to the lion, his mood will be transformed."

A wave of joy rushed through all the animals as they embarked on a march toward the lion's home in the jungle, where the fox would placate him and restore the friendly relationship between the lion and his subjects.

### The Fox Forgets

During the journey through the jungle pathways, the fox suddenly turns to one of his animal friends and says, "You know, I forgot 100 of my entertaining stories."

Rumors of the fox's lapse of memory spread immediately. Many animals were overtaken by profound trepidation, but soon came the calming voice of Mr. Bear. "No worries," he said. "Two hundred vignettes of a brilliant fox are more than enough to get that arrogant lion rolling in laughter and delight.

"They will suffice to do the job," agreed Mr. Wolf.

A little while later, as the extraordinarily large entourage of animals was nearing the lion, Mr. Fox suddenly turned to another colleague. "I have forgotten another 100 of my anecdotes," lamented the fox. "They simply slipped my mind."

The animals' fear became stronger, but soon enough came the reassuring voice of Mr. Deer. "No worries," he proclaimed, "One hundred fox stories will suffice to capture the imagination of our simple king."

"Yes, 100 jokes will assuage the lion," agreed Mr. Tiger.

A few moments later, all of the hundreds of thousands of animals were at the lion's den. The lion rose to his full might and glory, casting a fierce gaze at all of his subjects, sending a shiver through their veins.

### The Moment of Encounter

As the moment of truth arrived, all of the animals looked up with beseeching eyes to their bright representative the fox, to

approach the lion and accomplish the great mission of reconciliation.

At that very moment, the fox turned to the animals and said, "I am sorry, but I forgot my last 100 stories. I have nothing left to say to the king."

The animals went into hysteria. "You are a vicious liar," cried they cried. "You deceived us completely. What are we to do now?"

"My job," responded the fox calmly, "was to persuade you to take the journey from your own nests to the lion's nest. I have accomplished my mission. You are here. Now, let each and every single one of you discover his own voice and rehabilitate his own personal relationship with the king."

### Lacking a Personal Relationship

This story, concluded the Baal Shem Tov, illustrates a common problem in institutionalized religion. We come to synagogue on Rosh Hashanah or Yom Kippur, or any other time of the year, and we rely on the "foxes" -- the cantors and the rabbis -- to serve as our representative to the King of Kings.

"The rabbi's sermon today was unbelievable," we often proclaim after services. "He is really awesome." Or, "That cantor? His vibrato just melted my soul." These clergy all-too-often become the "foxes" who know how to get the job done for us.

Yet, sooner or later, we come to realize that the foxes, with all due respect, don't really have what it takes to address the king on behalf of you and me. Each of us must discover his or her own inner voice and inner passion and spirit, and speak to G-d with a distinct and unique.

Cantors and rabbis during the High Holidays (and the rest of the year) ought to view themselves as the Baal Shem Tov's foxes: Their function is to persuade and inspire people to leave their own self-contained domains and embark on a journey toward something far deeper and more real. But each and every one of us must ultimately enter the space of G-d alone.

So this Rosh Hashanah and Yom Kippur, don't rely on any foxes. Speak to G-d directly. With your own words, with your own soul. Heart to heart, from your truest place to His truest place.

Shanah Tovah!



# PRAYING WITH LIGHT RABBANIT YEMIMA MIZRACHI

We are meant to be full of light, to remain positive, to keep the perfect balance throughout our prayers if we want them to be fulfilled on Rosh Hashana

On the holy days of Rosh Hashanah, we immerse ourselves primarily in prayer. And as we bury our face in the siddur, it is not uncommon for us to find that our kavanah (concentration) is not what we would like it to be. After all, we've been saying these words in the machzor for years and years, and we are compelled to exert special effort if we want to maintain utmost concentration. In the word siddur, we find the root seder, implying that the prayer service has become a routine for us.

So, too, the word machzor means cycle—we've been repeating these words year after year. If this is the case, why do we spend so much of our time on the fateful day of Rosh Hashanah immersing ourselves in prayers that seem so repetitious and impersonal? Wouldn't it be more sensible for us to pour out our hearts to Hashem in intimate, personal conversation on the day that our lives hang in the balance? It's my judgment day and I want a good year; why busy myself with general tefillot like "V'yeida kol pa'ul ki Atah pe'alto" when my main concern is elsewhere? For 19 years, Chanah prayed for a child. "V'eshpoch et nafshi lifnei Hashem"; she poured out her soul to G-d over and over again, yet it seems that no one understood her pain, not Peninah, not Eli Hakohen, not even her husband, Elkanah.

He said to her, "Chanah, why do you cry? Why don't you come eat with us? Lama yera levaveich?" He accused her of having a bad heart! Couldn't he understand the pain of a barren woman? When Eli asked Chanah to identify herself, she said, "Ishah k'shat ruach anochi," which the Midrash explains as "I am a woman who walks against the wind." Chanah told Eli, "Everything is so hard for me. I feel that everyone is walking in one direction, and I'm always fighting the current. Nobody is on my side." Why did Elkanah speak so harshly to his wife? Why did he chastise her in a way that made her feel misunderstood? Elkanah was not a wicked man; in fact, he was very wise. His message to Chanah was "This is not the way to daven. You are bitter, but tefillah is sweet. Tefillah is happiness."

Finally, after 19 years, Chanah said, "Elkanah, you are right. Up until now, I've prayed out of anger. Now I will pray with happiness." The pasuk tells us, "Ufaneha lo hayu la od," Chanah's face suddenly changed; her expression lightened. After 19 long years she finally davened with joy, and her prayers were answered. In Parshat Ki Tavo, we are told that all of the curses fell upon our nation "tachat asher lo avad'ta et Hashem b'simchah uvetuv leivav," because we didn't serve Hashem with happiness and a joyous heart.

But how is it possible to summon joy in our hearts when our lives are so hard, when our situation is so bitter? Chazal give us the answer. They teach, "Eizehu avodah shebalev? Zu tefillah." Make sure to do the ultimate avodah, tefillah, with happiness. And because this is often an arduous task, they compiled the siddur for us. In their brilliance, our chachamim realized that it wouldn't always be possible for us to fulfill the obligation of praying with simchah.

By instating a system of prayer that balances a positive approach with our heartfelt requests, our Sages ensured that our tefillot would be answered. Because Chanah didn't follow a system when she prayed, she ended up using words that ultimately backfired. So desperate was she to bear a child that she promised Hashem she would give the child to Him all the days of his life. Because a Levi was only able to perform the services in the Mishkan for 50 years and Chanah brought Shmuel to the Mishkan at the end of his second year (she nursed him until then), he only merited to live until the age of 52. Because the day of judgment is so important and we want to be sure that our words don't interfere with what we ultimately want for ourselves, our families, and klal Yisrael, there is no better nusach than that which we find in our worn machzorim.

The tefillot that our chachamim composed follow a brilliant pattern, filling us with the positive feeling we desperately need as we stand before Hashem on this day. The entire nusach of the Rosh Hashanah tefillot is based on the prayer Chanah recited when she had her change of heart. In the Shemoneh Esrei of Mussaf, we say nine brachot, which correspond to the nine times she mentioned Hashem's Name in her prayer. Because she learned to daven with an expression of light rather than one of bitterness, she serves as our role model for tefillah on this exalted day.

Only a tefillah that is recited from a siddur or machzor contains the right amounts of happiness and sadness, joy and solemnity. Every tefillah composed by the chachamim is comprised of two-thirds happiness and one-third pain. In the exalted prayer of Shemoneh Esrei, we first begin with shevach (praise), then bakashah (our requests) and then again hodayah (gratitude); we begin and end on a positive note, with our pain in the middle. If we didn't have this system, our focus would be on what we lack—and a bitter tefillah is very dangerous. The Bnei Yissachar says that even tekiat shofar follows the same pattern, with two-thirds happiness and one-third pain.

We start off with the tekiyah, which is a flat sound, our way of thanking Hashem for the routine in our lives. We then move on to the broken sound of teruah, whose root is "ra," bad; this alludes to our shattered hearts on Rosh Hashanah. And then we conclude with the tekiyah again, thanking Hashem and telling Him that we believe we will imminently hear the shofar shel Moshiach.

The Midrash tells us that the word "ori" in L'David Hashem Ori refers to Rosh Hashanah, because we are meant to daven with a face full of light on this day of judgment. Kol hako'eis al Rosh Hashanah siman ra l'kol hashanah. We are meant to be full of light, to remain positive, to keep the perfect balance throughout our prayers if we want them to be fulfilled. As long as we serve Hashem b'tuv leiv u'meirav kol, with a focus on the positive, our relationship will be a positive one and it will bear much fruit in the coming year.

# THERE ARE ALWAYS CONSEQUENCES

Mrs. Esther Wein



On Rosh Hashanah it will be inscribed...who by water?

As a young child, I remember my family greatly enjoying camping outdoors. On one such excursion in the Delaware Water Gap National Recreation Area, my family decided to go swimming in the Delaware River. While I was only six years old, my siblings and I were told to refrain from swimming out too far out.

And indeed, we complied. While we continued to enjoy ourselves, we soon noticed a man and a woman down the river. Preoccupied with our own swimming, we didn't pay too much attention to them. But then, all of a sudden, the woman came running down to us in a panic and began screaming, "I can't find him! He tried swimming across the river and I don't see him!" As she said this, my mother noticed the man's body floating near her. Pulling him out of the water, my father immediately placed him down on the ground and was successful in resuscitating him.

Notifying the campground rangers of what had occurred; meanwhile my mother decided she would stay with the man as he was driven to the hospital. She wished to ensure that he was okay and simultaneously soothe the woman's nerves. After being admitted into the closest hospital, he was stabilized and nursed back to full health.

We later discovered that the man's name was Pat McEntire from Perth Amboy, New Jersey. My father used to wonder if this man had any special merit to be saved. While we never believed we would discover the true reason, we were in for a surprise.

As my father was accustomed to doing, whenever someone would walk into shul, he would extend a hearty welcome. One day, a man walked in and responded to my father's greeting by saying he was from Perth Amboy NJ. As soon as my father heard the name, he knew what to ask. "Would you happen to know the McEntire family?" "Of course I do," replied the man, "everyone knows them. Dr. McEntire, an Irish man, was known to have treated all the Jewish refugees who came from Europe to America. And he did it all for free. He wished to give something back to the Jewish people, and that is what he did. And Dr. McEntire was none other than the father of Pat."

While Dr. McEntire may have believed he was merely helping Jews, little did he know that he was paving the way for his son's safe survival years later. We may never know the reverberating impact of extending ourselves for another, but to be sure, every one of our efforts is well worth it. And who can know, our beneficiary may return one day to repay the deed.



### WHICH PART OF THE PITUM MISSING CREATES A PROBLEM?

I gave a shiur at the Night Kollel on the topic: "Pitum of the Esrog – Can it still be Kosher if broken?"

It is well known that if the pitum of the esrog falls off, the esrog becomes pasul. The first question is what exactly is the pitum? The Mishna in Sukah 34b states that if the pitum is off, the esrog is pasul. The Gemara explains that this is referring to the buchna. Rashi quotes two explanations: either it is what we know as the pitum or it is actually referring to the uketz. Rashi, there, as well as all of the poskim, concur with the first explanation, that it is what we know as the pitum.

We must still clarify exactly which part of the pitum missing creates a problem. There are actually three distinct parts of the pitum. First, there is usually a piece of wood, growing from inside the cavity of the esrog, then there is the part that sticks out, and then on top of that is the little hat called the shoshanta.

There are four levels: The first possibility is when the entire pitum is missing, including the part that is in the esrog. The next is when the part that is in the cavity is still there, but the part that is sticking out fell off, making it level to the esrog. Then there is a case when part of the pitum is sticking out. Finally, there is a possibility that the part that sticks out is there, but it is missing the little hat called the shoshanta.

We need to clarify which one of these cases is pasul? Additionally, we need to understand the reason for this disqualification: is it pasul because it is missing or because it is a lack of hadar, the proper beauty?

There are three opinions.

The Taz (648:11) and the Magen Avraham (648:9) are the most lenient. They explain the language of the Shulchan Aruch: "if the pitum is missing," to mean that it is only a problem if it is entirely missing, even the part that goes into the esrog. They explain that this would make the esrog a chaseir. Hence, even if there is part of it still there, it is still a problem, because it is still considered missing. (This is in contrast to the halachah of the ukatz, where as long as a tiny sliver is still there it is fine.)

The second opinion is mentioned by the Beis Yosef, and is based on the Rach and the Aruch, who maintain that even if there is part of the pitum intact, but it only reaches the skin of the esrog and does not stick out at all it is pasul. They explain that this is also chaseir because if nothing is sticking out it is considered missing the pitum and is called chaseir. However, once a little bit

is sticking out and we have a pitum, albeit a small one, it is no longer chaseir and is kosher.

The 3rd opinion is mentioned by the Mishna Berura and is based on the Magen Avraham later on, where he writes that a missing pitum is not a problem of chaseir, but rather it is because of the requirement of hadar. Consequently, any crack should be pasul. The Shaar Hatzui points out that there is an apparent contradiction in the Magen Avraham, because earlier he affirms that as long as there is any part of the pitum intact it is kosher.

In conclusion, there are different opinions as to which part of the pitum missing is a problem.

### COMMUNITY KOLLEL NEWS:

The Kollel Boker would like to welcome back, once again, Yisroel Moskowitz, and his son Daniel, who have joined us, all the way from Eretz Yisroel.

I gave a shiur on Friday morning, Sep. 15, on the topic of the rules and regulations of how and when to shake.

The Night Kollel, currently learning hilchos esrog, hosted a shiur from Rabbi Shimon Schreiber, author of B'damaich Chayi, on Thursday night, Sep. 14. He covered the entire gamut of different pesulim of esrog. Following the shiur we were treated to a hands-on "show and tell" of many different fascinating esrogim.

The Night Kollel will also have the honor to hear a shiur from Rav Yitzchok Meir Hagar, Rav of Chanichei Hayshivov, Beit Shemesh, and world renowned expert on daled minim. The shiur will take place on Wednesday Sep. 27, at 8:45pm.

These shiurim are available on the shul's website 18Forshay.com and will be available on MP3 in the shul.

### YESHIVAS BEIN HAZMANIM:

Boruch Hashem, after many successful and invigorating sessions of Yeshivas Bein Hazmanim in the past years, it is our immense pleasure to once again announce our 11th Yeshivas Bein Hazmanim, starting right after Yom Kippur. All meals on Chol Hamoed in our comfortable and expanded sukkah! As always, there will be Matan Schara B'tzida and Rabbanim and Roshei Yeshiva as guest speakers, to be announced. Once again we will also be having a Yeshivas Bein Hazmanim program scheduled for the night of Hoshanah Raba! Come join us for the learning on this auspicious night!

Wishing the entire kehilla and the rest of klal yisrael A Kesiva Vachasima Tova and a wonderful Shabbos,

*Rabbi Nachum Scheiner*

### JOKE OF THE WEEK



#### Chelm Bowlers

Two Chelm bowling teams charter a double-decker bus to go to the City for the weekend.

One team is in the bottom of the bus, and the other team is in the top of the bus.

The team down below is whooping it up when one of them realizes he doesn't hear anything from the top. He walks up the stairs, and here are all the guys from the second team clutching the seats in front of them with white knuckles, scared of death. He says, "What the heck's goin' on? We're down here havin' a grand old time."

One of the guys from the second team says, "Yeah, but you guys've got a driver."

#### Fake News

A guy in Paris saw a pit bull attacking a toddler.

He killed the pit bull and saved the child's life.

Reporters swarmed the fellow.

"Tell us! What's your name? All Paris will love you! Tomorrow's headline will be: "Parisian Hero Saves Girl from Vicious Dog!"

The guy says, "But I'm not from Paris.

"Reporters: "That's OK. Then the whole of France will love you and tomorrow's headline will read: 'French Hero Saves Girl from Vicious Dog!'"

The guy says, "I'm not from France, either."

Reporters: "That's OK also. All Europe will love you. Tomorrow's headlines will shout: 'European Hero Saves Girl from Vicious Dog!'"

The guy says, "I'm not from Europe, either.

"Reporters: "So, where ARE you from?"

The guy says, "I'm from Israel.

"Reporters: "OK. Then tomorrow's headlines will proclaim to the world: 'Israeli Kills Girl's Dog!'"

#### Joining the Army

Jack was coming out of shul one day, and the rabbi was standing at the door as he always did to shake hands. The rabbi grabbed Jack by the hand and pulled him aside.

The rabbi said to him, "You need to join the Army of the Lord"

Jack replied, "I'm already in the Army of the Lord Rabbi."

The rabbi questioned, "How come I almost never see you except at Rosh Hashanah and Yom Kippur?!"

Jack whispered back, "I'm in the secret service."

#### How to get Rich

Young David asked his rich grandfather, Saul, how he had made his money. Saul said, "Well, David, it was 1955, and I was down to my last penny. I went to the local market and invested that last penny in a large apple. I spent the entire day polishing the apple and, at the end of the day, I sold the apple for 2 penny's."

"The next morning, I invested the 2 penny's in two large apples. I spent the entire day polishing them and I sold them for 1 Dollar. I continued this system for a month. Then Grandma's father died and left us ten million Dollars.



# בית מדרש אור חיים

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COMMUNITY LEARNING CENTER

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Rabbi Doniel A. Coren  
Maggid Shiur

Wishing the Kehilla a  
**כתיבה וחימה טובה!**

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