

# גמר חתימה טובה



OUR BELOVED RABBI  
SOKAVA REBBE

# BET Journal

BRINGING EVERYONE TOGETHER

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



## בית מדרש אור חיים

BEIT MEDRASH OHR CHAIM

### COMMUNITY LEARNING CENTER

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



YOM KIPPUR  
SCHEDULE  
See Page 7

RABBI JACOBSON SPEAKING  
SCHEDULE FOR YOM KIPPUR  
See Page 7

VASIKIN ON YOM KIPPUR  
IS 6:00 AM AT 18 FORSHAY

DURING THE FIRST THREE DAYS  
AND LAST THREE DAYS OF SUKKOS  
THERE WILL BE A MINYAN  
at 8:00 AM 18 Forshay Rd. - Main Shul  
נוסח אשכנז

לא־הִחֲזִיק לָעֵד אָפוּ  
כִּי־חִפֵּץ חֶסֶד הוּא

# MIKVEH ON EREV YOM KIPPUR

BAIS MEDRASH OHR CHAIM

**BAIS MEDRASH OHR CHAIM, WITH THE OPENING OF OUR BEAUTIFUL NEW MIKVEH ALLOWS US THE OPPORTUNITY TO ACHIEVE THE SYMBOLIC EXPRESSION OF OUR DESIRE TO ATTAIN ATONEMENT.**

The Klall would like to thank all those who have made this Mikveh possible. May the zchus of this great mitzvah stand at your side and be instrumental in allowing you to see much nachas from your children, health and much success.

The Shulhan Aruch, in his presentation of the laws relevant to Erev Yom Kippur, writes that it is proper for men to immerse in a Mikveh on this day. This marks the only instance in the entire Shulchan Aruch where we find mention of a Halacha involving men's immersion in a Mikveh. (The Seforim Hakidoshim al pl kabbalah commend those men who go to the mikva daily)

Different reasons have been offered to explain this custom. Some claim that this immersion serves to purify a man from specific impurities and one should endeavor to begin Yom Kippur in a state of ritual purity. Others explain this immersion as a symbolic expression of our desire and efforts to divest ourselves of our sins. The Torah (Vayikra 16:30) speaks of Yom Kippur as the day on which we are "purified" from our sins. In light of this comparison drawn between atonement

and purification, we undergo immersion in a Mikveh as a symbolic expression of our desire to achieve atonement.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in Parashat Nisavim, writes that a man should immerse five times in the Mikveh on Erev Yom Kippur. During the first immersion, he should have in mind that he seeks purification in a general sense. The second immersion serves to correct the particular flaw of anger; thus, as one goes under the water for the second time, he should have in mind that he seeks to repair all the spiritual damage he caused by growing angry. The third immersion serves to "sweeten," or assuage, the harsh judgments that God might issue against us. Through the fourth immersion, we seek to remove the spiritual "garments" of the weekday, thereby preparing our souls for the awesome, holy day of Yom Kippur. Finally, the fifth

immersion serves to bring upon us the sacred "garments" of the soul for Yom Kippur.

Although one must endeavor to immerse in a Mikveh on Erev Yom Kippur, if he cannot make it to the Mikveh he should instead have nine "Kabin," or approximately 12.5 liters (roughly 3.5 gallons), of water poured over him. Thus, one who cannot go to a Mikveh can stand under the shower for the amount of time it takes for this quantity of water to pour on him. In any event,

as mentioned, it is proper to make an effort to immerse in a Mikveh.

It is preferable to immerse on Erev Yom Kippur before reciting the Mincha prayer. Some have the custom to go to the Mikveh a second time after completing the Se'uda Mafsekas (final meal before the fast), in order to ensure that they are pure at the onset of Yom Kippur.



## SHUL SCHEDULE



WEEKDAY MINYANIM

**Complete Weekday Schedule of Minyanim & Locations See page 7**

### SHACHRIS

20 Minutes before Neitz (3)

S 6:33 | M 6:34 | T 6:35 | W 6:36

### MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 5:12 | M 5:11 | T 5:09

12 Minutes Before Shkia (1)

S 6:25 | M 6:24 | T 6:22

### 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

OCT.01 – OCT.04

NEITZ IS 6:53 am - 6:56am

PELAG IS 5:24 pm - 5:20 pm

SHKIA IS 6:37 pm - 6:32 pm

סוף זמן  
קריאת שמע  
MAGEN AVRAHAM  
9:13AM – 9:14 AM  
GRA- BAAL HATANYA  
9:49 AM – 9:50 AM



OUR BELOVED RABBI  
SOKAVA REBBE

## Dear Kehilla,

BET Yom Kippur

כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתי-  
כם לפני ה' תטהרו

"For on this day shall he atone for you, to cleanse you of all your sins before Adonai may you be cleansed" (Leviticus 16-30). The obvious intention is that Hashem is the one that cleanses us. There are those that translate it to mean that the Kohen Gadol will do the process to atone you. But it's all "before Hashem" referring to sins that are between man and Hashem. These He will remove, but sins between man and man even Yom Kippur won't help unless one receives forgiveness from the person he hurt. The day of Yom Kippur is such a privilege that it's a day to rejoice and not be sad.

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

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

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

I dedicate these words for a refuah shelama to Yehsua Ben Basha Shendel a young member of our Kehila that is in a very critical situation.

Tizku Leshanim Rabot  
Aaron Lankry



### BIRCHAS HABONIM

Harav Yoel Kahan relates: A year after the histalkus of the Rebbe RaYYatz – The Rebbe's father-in-law, in the year 5712 (1951), Erev Yom Kippur, The Rebbe blessed the chassidim after minchah, as was the minhag of the Rabbeim. After the bracha, the Rebbe called me over and told me to tell the bochorim to enter the Rebbe's room before Kol Nidrei.

We were a very small group. When we entered, the Rebbe was already dressed in a kittel and tallis, and his holy face was aglow. The Rebbe turned

to us, and said in a voice choked with emotion:

"You learn in the Rebbe's yeshivah, so you are the Rebbe's children ...

Yevarechecho Hashem v'yishmerecho ... Yoer ... Yiso..."

From that year on, it became the minhag that the Rebbe benches the yeshivah bochorim, as his children, on Erev Yom Kippur.

Tishrei 13 -1882, Yom hillula of the Rebbe Maharash Fourth Chabad Rebbe, Admur Shmuel, Youngest son of the Tzemach Tzedek. His famous saying: "the world says if you cannot go under you go over! I say "L'CHATCHILA ARIBER"



## Yom Kippur--A Happy or Solemn Day and What is Kol Nidrai All About?

The answers to these questions are not so apparent but some explanations are given in Maseches Yoma and Tannis.

The Mishna teaches us that there were never better days than Tu B'av which takes place several days following the 9th of Av and Yom Kippur because it's the day that the second set of luchos were given.

Yom Kippur is also the day that Hashem declared that he forgives the Jewish people for the sin of the golden calf. In fact, the Torah says that Yom Kippur is a day on which Hashem will atone and purify the Jewish people from all their sins. How does this work and how does it connect to the giving of the two luchos?

Kol Nidra is the famous introduction to this special day. Its serious, monotonous tune spooks people out of their lethargy but the source for this passage is not very clear. Why should we be so focused on vows and oaths?

I once thought of a reason and recently saw a similar idea from R Shlomo Zalman Auerbach Z"l who writes that since we're about to spend 24 hours of davening, we need to appreciate the power of words and the best lesson to be learned about the potency of words can be gleaned from vows and oaths. A person can make a simple vow without realizing that he has created a forbidden item simply by pronouncing the words. For example if he says that cake is forbidden to him and he won't eat it, the cake is now a forbidden item and requires him to follow the prescribed procedure for breaking the vow. This shows us the power of words.

However I would like to share another thought that connects to our first question about the two luchos. The Gemara says that we are Mushba Veomed, meaning we were sworn in at Har Sinai to keep the Torah. What does this mean? Hashem at Har Sinai swore us into a covenant with Him. In fact he held the mountain over us and didn't give us much of a choice whether or not to keep the Torah.

I would like to suggest that the intro to Yom Kippur is a symbolic reminder of where it all started. The Nation of Israel became the special chosen nation with the giving of the luchos at Sinai. Hashem chose us because he loves us and he had a special mission that only we, the Jews were commissioned to do.

In the Mishna, Rabbi Akiva reminds us of how fortunate we, the Jewish people, are because our Father is purifying us on this day.

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

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

Good Yom Tov



### 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



## Yom Kippur and Shabbos

The Midrash brings down in the name of Rav Yochanan that the malachim come before Hashem and ask, "When is Rosh Hashana and Yom Kippur?" Hashem responds to them that we need to ask the Bnei Yisroel, for the Bais Din establishes when Rosh Hashana falls out.

Why would the malachim ask about Yom Kippur, the Matteh Efraim asks. Shouldn't Yom Kippur automatically fall out ten days after Rosh Hashana is established?

The Tzemach Tzedek asks another interesting question. The Rashba and Rambam both hold that there is a chiyuv to eat a kzayis on Shabbos just like there is a chiyuv to eat a kzayis on the first night of Sukkos and Pesach. According to Shitas Reish Lakish that is permissible to eat a chatzi shiur on Yom Kippur min HaTorah, shouldn't one eat a kzayis on Yom Kippur when it falls out on Shabbos since the prohibition min HaTorah of eating on Yom Kippur applies only to the size of a "koseves" (date), which is larger than a kzayis?

The answer to the first question could be based on the Rambam's Shita that we can be mekadesh a month "lemafrea" (after it already happened.) The Rambam in Hilchos Kiddush Hachodesh, halacha tes vov until yud ches diagrams a scenario where Bais Din waited on the thirtieth day of the month and witnesses did not arrive. They then pronounced the month a "meuberess" (having an extra day: thirty days, not twenty nine.) If witnesses would arrive after a few days and testify that they came from a far away place and saw the moon on the night of the thirtieth, Bais Din, after ascertaining that they are saying the truth, will reschedule Rosh Chodesh a day earlier retroactively. There is a machlokes whether this would apply to all months or just for Nissan and Tishrei.

We see that the possibility exists for Rosh Hashana to be a day late if the witnesses did not arrive in time, and then Yom Kippur will fall out nine days after Rosh Hashana; hence the reason for the malachim asking Hashem when both Rosh Hashana and Yom Kippur will fall out.

The second question may be explained by analyzing the issur of carrying food on Shabbos. The Rishonim bring down that the shiur of food that is prohibited to be carried on Shabbos is the size of a "grogeres" (a fig). Nevertheless, if a Kohen carries teruma, he would be chayev even if it were a kzayis. The reason for this is because there is a mitzvah for the Kohen to eat the teruma, which in turn makes it chashuve enough to cause an infraction if one carries a kzayis on Shabbos.

Although we have learned that Resh Lakish says that eating less than a koseves is not assur min HaTorah; nevertheless, if we eat a kzayis for the Shabbos meal, then the kzayis becomes a shiur chashuv. It then will become sufficient enough for one to be over the issur of eating on Yom Kippur, the same way one is over for carrying less than the shiur because the kohen has a mitzvah of achilah of teruma.

May we all be zocheh for a full shiur of kaparras on this Yom Kippur.



## י"ג מדות של רחמים

The 13 Midos of Rachamim

The following is a (loose) translation of the 13 Middos Shel Rachamim from the Sefer HaToda'ah by HaRav Eliyahu Ki Tov Zt"l based on the Talmud Rosh Hashana 17b. (There are many other interpretations by Rishonim, Achronim, and Mekubalim, on many different levels, but the following is the simplest and most concise way of understanding them.)

- 1) Hashem: I am Hashem the merciful one before man sins, even though I know he will eventually sin.
- 2) Hashem: I am the merciful one even after man sins (and repents)
- 3) Kail: Kail is another expression of Hashem's Midas HaRachamim (attribute of mercy)
- 4) Rachum: I have mercy on poor people...
- 5) V'Chanun: ...and I have compassion for affluent people as well
- 6) Erech Apayim: Hashem delays his anger and punishment and patiently awaits our Teshuva (repentance)
- 7) V'Rav Chesed: Hashem acts with compassion even to those without much of their own merits
- 8) V'Emes: Hashem rewards those who do His will
- 9) Notzer Chesed L'Alafim: Hashem remembers the Chesed that man does, for thousands of generations
- 10) Nosei Avon: Hashem carries mankind's sins (that were done intentionally) and holds on to them. (Doesn't punish right away and patiently waits for them to repent)
- 11) V'Pesha: Hashem also carries mankind's defiant sins (that were done in rebellion) and patiently waits for Teshuvah to be done before punishing.
- 12) V'ChaTa'ah: Hashem also carries mankind's unintentional sins (that were done inadvertently)
- 13) V'Nakeh [Lo Yenakeh]: Hashem wipes the slate (of sins) clean for those who repent, but not for those who remain unrepentant.



## יום הכיפורים

אומרת הש"ס בראש השנה (ט ע"א) כל הקובע סעודה בערב יום הכיפורים כאילו נצטוו להתענות תשיעי ועשירי והתענה בהם ע"כ לשון הש"ס, והנה נתחיל הענין למפרע למען נשיג חשיבות הענין, ובכך נגיעה למטרה דל היום הגדול והנורא.

מעלת האכילה ערב יום כיפור כתב רבינו יונה גירונדי זיע"א בספרו שערי תשובה (שער הרביעי אות ח' ט' י') שכתב שלש טעמים בדבר א. שהאדם יש לו לצפות ולחכות ולסוף ליום הדין שמתקפרים בו ונעשים בריה חדשה, שעל ידי ה' יתברך תרצים לו, ועל כן חוגגים להראות שמחה שהגיע הזמן שנתקפרים. ב. עוד כתב טעם שהוא משום שמחה של מצוה, שכמו בכל מצוה עושים סעודה ששמחים בעשיית המצוה, וממילא מכיון שביום הכיפורים בעצמו הוא צום לכך קבעו סעודת שמחה של מצוה ליום לפני זה. ג. שע"י שנאכל נתחזק בתפילה ותחנונים ביום הכיפורים ולשית עצות בנפשינו על התשובה, עייש. (ויש עוד לפלפל בשלש טעמים אלו במ"א ואכמ"ל).

והנה לנקוט קולמוס ולצטט רעיון שיהיה נוגע בתכלית לכל אדם מישראל זהו דבר מפתח, וכעת עומדים בערב היום הגדול שקיוונו לו כל כך, ויש שיטות שעיצומו של יום מצד עצמו מכפר, אולם יש דבר אחד שהגמרא בימא (פז) וכן פסק הרמב"ם (פ"א מהל' תשובה ה"ד) וכן מרחיב בזה הראשונים למצוא תרופה מרפה לנפש החוטאת מהחטא החמור ביותר זה נקרא "חילול השם" שפירושו כלשונו רש"י וימא (שז) וז"ל: 'חוטא ומחטיא אחרי'.

והגדר הוא מבואר בעובדת של רב ור' יוחנן, זה לגרום לאחרים לאבד ערך לרצון ה' ח"ו, שוודאי אם זה רק איך שנראה לעין על אף שאינו יגרום לאחד לחטא חשיבותו לדבר רצון ה' ק"ו למי שלהדיא גורם חולשה בעבודת ה' יתברך, שלזה לא יום כיפור ולא יסורין ולא תשובה יכפר רק מיתה ממש, והיינו דבשלמא עביה שעבר אדם מצד שכנס בו רוח שטות או תאוה למיניהם ניהא שיש סדר התשובה, אבל סתם להחטיא אחרים ולהכניס קרירות בכל מדה נכונה שיהיה אין מקום לכליון של אותו האיש.

וכן מבואר במדרש תנחומא (פנחס פרק ד')

"ויבדור ה' אל משה לאמר, צרור את המדינים' (במדבר כ"ה, טז יז). למה? כי צוררים הם לכם' (במדבר כ"ה יח), מכאן אמרו חכמים בא להורגך השכם להרוג, ר' שמעון אומר: שכל המחטיא את האדם יותר (חמור) מן ההורג, שההורג והורגו בעולם הזה, ויש לו חלק לעולם הבא, והמחטיאו והורגו בעולם הזה ולעולם הבא, ע"כ ומבואר שהמחטיא את האדם טורדו מן העולמות הרוחניים שאמור האדם לקנות, ומשבש את דרכיו בעולם הזה.

והנה כתבו בספרים דרכים להציל הנפש המשתוקקת טהרת הלב ותשובה גמורה איך יכופר מחילול ה', ידועים דבריו של המשך חכמה בפרשת וילך, שכתב בעת נעילה יש אז סגולה שכל המלאכים לא מונעים שום תפילה ויש אז זמן לכפר על עוון זה דחילול ה' עייש מה שביאר כי קיצרת.

רבינו יונה בשער ד' אות ה' כתב שעל אף שאין מרפא כמו שאר העוונות יש עצה וז"ל: "ימצא לו מרפא אם יעזרהו השם יתברך לקדש תורתו נגד בני אדם, ולהודיע לבני האדם גבורת השם וכבוד הדר מלכותו, וסר עונו ברב גדל כשרון המעשה, שהוא בהפך מן המעשה אשר נואל ואשר חטא בו" עכ"ל, והנה דבריו של הראשונים הם מדוקדקים בתכלית, והבהנה ביסוד התרופה למחלל שם שמים זה, שעצם מציאות דבר שהוא קדוש כעין מקדש אישה והקדש לגבוה הפשט שזה מיועד ומיוחד להדיא לצורך תשמיש דבר זה לבד, ולכן המשתמש בהקדש זה מועל מצד עצם חפצא של יעוד של אותו הדבר, וכן כתב המהר"ק לגבי מזנה עם אשת איש שיש בזה גם איסור מעילה, וכן התורה הקדושה, שכולה חטיבה אחת של רצונו יתברך, וממילא המחטיא אחרים הוא עקר

מהם בעומק ההבנה את הרצון הגדול שיש בבריאה, שזה רצונו יתברך וע"כ החילול שנעשה בכך שייך לרפות אך ורק אם מייצר שוב את קדושת התורה שוב בבריאה ולפרסם מציאותו יתברך, קיצרתי מקוצר הזמן.

כל אחד בעבודתו יתחזק בלחזק ולהרבות כבוד שמים ובפרט בריבוי קדושת התורה אכ"ר

שניזכה לגמר חתימה טובה  
דוד יהודה פייירסטון  
שיבת יורה דעה ליברטי

## Yom Kippur Feeling Connected This Year

Once again we approach the holiest day of the year..It's time once more to meet with our Creator.. But at the same time we get to gaze into the deepest parts of our own soul..and we see that it is the same domain, for deep inside of ourselves lies the Chelek Elokim M'maal. The Shechina that dwells in each and every one of us.

On Yom Kippur, reflections of the past year will meet up with our dreams and aspirations for the future.

But first we have some business to take care of. We have not been perfect (who is?)

And we know this instinctively..but we have no choice but to throw ourselves into the hands of an all encompassing, all loving G-d, who has plotted out a path for us- Teshuvah, Tefillah, Tzedokah. But He gives no promises of how connected we will feel this year during the long prayer service..

The Machzor beckons.. Are we praying by rote, mouthing the words without feeling?

Or have we merited a breakthrough ? Does crying come easy to us, have we suffered enough to open the door of pain easily when we pray? Pain can be our guide and unfortunately judgement can be our friend.. For they force us to look deeper, to search inside and to truly change our ways. As mentioned before in this column- we can fake everyone out except ourselves.

The central theme of the Yom Kippur Davening is the Al Chait..the Vidui, where we make mention, countless times of our failings this year. As in every prayer.. there are the words as well as the thought and energy behind the text. This alphabetical recitation of our shortcomings is no different.

Tapping into the spirit of the day is something we all aspire to. The Machzor is only a starting point for our passion and pleadings to the Almighty. G-d surely knows all we have done, He does not need to know our specific sins.. But we do need to confront our own behaviors and plead as if our life depends upon it.. And it does.

The Dubno Maggid explains this concept with a story.

A peasant shepherd fell asleep one day while watching his sheep. Upon awakening, he realized that the flock he was watching had run away through a small opening in the fence ending up in the fields of the Prince.

Stunned and embarrassed, he inquired as to what could be done.. How could he retrieve his flock?

He was told that last year a similar thing had occurred and that shepherd was able to appease the Prince by gifting him with a large sack of sugar.

Heading towards the kingdom, our peasant shepherd, along with his sack of sugar, knocked on the large doors and asked for a royal audience.

He was invited to sit outside the prince's chamber and wait.. But alas, the Prince was not present today.

The common shepherd did not know what to do.. Without much of a choice, he opened the doors to the royal room and left the sack of sugar on the

Princes desk.

Through a door in the back of the office, he was able to reach the fields that his sheep were grazing on and somehow managed to escape unnoticed with the flock!

The next day when the Prince returned, he took notice of the large sack of sugar laying on his desk and inquired as to what had occurred in his absence. When he heard that the shepherd had basically broken in and stolen the sheep, he was beyond infuriated !

He immediately summoned the poor shepherd to his castle, and he arrived trembling from head to toe.

"What gave you the right to take these sheep!" the Prince shouted.

"Why, I was only doing what my fellow shepherd had done last year, when his sheep all ran away to your grounds. He delivered a sack of sugar to His Majesty and you forgave him and let him retrieve his flock once more."

"Do you seriously think that I the Prince and Ruler of all these lands need your sack of sugar? The only reason I had pity on your friend is because he pleaded with me and cried from the depths of his heart and I saw that he was truly sorry for being negligent in his duties."

But you have just followed and mimicked his external actions and dispensed your offering without any pleading - and you expect me to forgive you?"

And so it is with our prayers, our offerings and admissions of guilt. Are they done by rote without feeling any remorse. Do we rush through as if to satisfy our obligation but with no inner stirring?

Let's once again return to our home. How do we act to those we are closest to?

Hashem knows that we may have problems connecting to Him. Even the Angels cannot truly fathom His presence.. "Ayeih Mekom K'vodo".. They cry- "Where is G-d's place in this world." (Musaf Kedushah)

And so the Midrash tells us, Hashem has placed pieces of Himself in our world, so that we learn the meaning of respect. Parents, must be honored.. Wives and husbands must be loved, honored and respected. Children should be cherished. Families must get closer.. And in general all living beings must be respected and related to with love. (Kavod HaBriyos). And we must be so very, very grateful that we have family and friends to get close to... our very own tangible pieces of Hashem to embrace with kindness and thanksgiving every single day. The greatest lesson we can learn by respecting others is to respect ourselves, for only by respecting our own greatness can we keep ourselves from sinning.

So let us start with these Mitzvos Bein Adam Le Chaveiro- and improve the way we act to each other.. And then all the other mitzvos will find their rightful place in our lives.

Wishing everyone a Gmar Chasima Tova and an easy fast!

# On My Way

Remember for us... the covenant and the kindness...

Rabbi Shlomo Farhi

As the accomplished life of Rav Yaakov Gold came to a close and his son entered the mourning period of shiva, numerous relatives and friends paid a condolence call to comfort the family and offer words of support.

A few days later, I walked a man looking for Yaakov Gold's son. "I must tell you," he said, "that your father was someone very special. You don't know me, and I don't know you, but I just wanted to personally tell you this." Moved by the kind words of someone he had never met before, the son listened quietly as the man went on to detail exactly what he meant.

"It was a number of years ago that my mother decided she would make the trip to shul on the day of my father's yaartzeit. It was only after sitting through the entire morning prayers that she began to head back home. She arrived at the bus stop in Queens, New York, though at the time it was pouring rain. With no other option available, my mother took a seat amid the freezing cold and pelting rain. She sat waiting for the next bus, but even after a long wait, no bus had come. "But then a man pulled up. It was your father. 'Where are you going?' he said. 'The Lower East Side,' my mother replied. 'Really? I am also going that way. Can I offer you a ride? It is awfully wet and cold.' Happily taking up the offer, my mother left the biting cold and entered inside the warm car. "When your father eventually arrived in the Lower East Side, he said to my mother, 'You know, I also have a yaartzeit today and I also live here in this neighborhood. If you would like, next year on this day I can bring you back and forth from the shul.' Having just uncomfortably experienced what it meant to wait in frigid temperatures, my mother was elated to hear that she would not need to undergo such a process next year. And so, she graciously accepted the offer.

"Indeed, that was what happened. Every year, on that day of my father's yaartzeit, your father helped my mother travel back and forth. Your father continued to do so for a number of years, until my mother passed away. I cannot tell you how much she appreciated it."

By now, Yaakov Gold's son was in tears. "You don't know how much you just comforted me," he said. Unsure what had moved the son so much, the man stood there curious. And then the son spoke up with a big smile. "Let me tell you something. My father never lived on the Lower East Side, and the day my father had yaartzeit was not on that day. But now I understand. When he saw your mother sitting on the side of the road, he came up with an idea. I am sure that my father figured that if he would tell your mother that he lives in Boro Park and taking her to the Lower East Side was out of his way, she never would have considered troubling him. So suddenly, my father had a yaartzeit on that day and suddenly our house moved to a different location. But that was who my father was. When he saw someone else's need, it became his need."

Here was someone who looked outside of his own personal comforts and took responsibility for a fellow Jew. That is how we ought to view our relationship with all of our brothers and sisters. We are one large family for whom we go out of our way to help. But, in truth, it is not "out of our way;" it is on our way. Going out of our way is exactly what leads us to our true destination of diffusing divisiveness and disharmony and infusing love and care. It is precisely this attitude which will dispel the cold darkness and cast a warm, shining light into all of our lives.



Going to Eretz Yisroel has become quite a popular destination for spiritual seekers, however I found the best place in the world to be on Rosh Hashana is Eretz Yisroel!

This year my boss graciously granted permission for me to miss a few days to go to Israel for Rosh Hashana, and being that I'm a sales man I managed to take off for the entire month!!

Over shabbos after two long days of davening and thinking about Rosh Hashana, a question which I've wondered for a while was reappeared to me. It was Shalosh Seudas, and I came prepared with my own snacks such as popcorn nish nosh etc. Being that I was with Yehsiva Bochrin, my big bag of popcorn was consumed pretty quickly. When I got the bag back I was left with the scraps at the bottom. As I stuck my hand in and tried to grab the little pieces on the bottom, I noticed that the last pieces of popcorn in the bag taste really good! Yes it's tough to grab into your hand, but they really taste better compared to your first few hand fills. WHY I WHY IN THE WORLD IS THAT?!

Baruch HaShem I was sitting next to one of my wisest friends who had just the answer I was looking for.

Gavriel's Riechman said as follows:

'Why my fine sir, the reason that the popcorn on the bottom of the bag taste the best is because they gather far more spices on each piece than other pieces gather, because A) they are the smallest and therefore have a greater spices to popcorn ratio and B) because the spices tend to fall to the bottom of the bag, as do the smaller pieces of popcorn.'

'Wow!! So interesting!' I responded. 'But my, o' dearest of friends, what can we ever learn from such itty pieces of popcorn at the bottom of the bag?'

'Well, Yehuda, there is oh so very much we can learn from everything, especially something so significant as this. What we can learn from small bits of popcorn is that the smaller we make ourselves and the more we let ourselves be comfortable not always being on top, the more we can absorb the spices of G-d's Holy Torah. The more humble we make ourselves, the more G-d exalts us, thereby vastly elevating the quality of our lives.'

Maybe don't think about this one to much over your fast.

Have a wonderful Yom Tov,  
Yehuda Grodtko

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

## New Shatnez Testing

ON THE SPOT  
7-9PM @ 18 Tent (עזרת נשים)  
SUN-THU

Testing by Menachem Fogel  
(845)262-8502

בהשגחת הרב משולם פלאטשעק, וויליאמסבורג.  
הרב יואל שוהם, ליקוואד  
הרב יוסף סייגא, ליקוואד

מבדוקי שט"ח  
מבדוקי שט"ח  
מבדוקי שט"ח  
מבדוקי שט"ח

International Assoc. Professional Shatnez  
מבדוקי שט"ח  
מבדוקי שט"ח  
מבדוקי שט"ח  
מבדוקי שט"ח

**יום כיפור תשע"ח**  
**Schedule**

**Friday, Erev Yom Kippur**

SEPT. 29 / תשרי ט

S'lichos 15 Minutes before each regular minyan

Daf Yomi 6:00 AM & 9:00 AM

Vasikin (20 Forshay) Selichos 6:11 Shachris 6:31 – Netz- 6:51

Shachris Regular Shachris Zmanim

EARLY MINCHA 1:30, 2:00, 3:00

Mincha Chabad 1:20

**Remember to Light a Yartzeit Candle to be used for Havdalah**

Candle Lighting 6:24

Tefilas Zaka, Kol Nidrei in the Tent 6:25

Shkia 6:42

Kol Nidrei Chabad 6:20

**Rabbi YY Jacobson Will Speak (20 Forshay) Immediately Following Kol Nidrei**

**Shabbos, יום כיפור**

**SEPT. 30 / תשרי י**

Shachris Vasikin (netz is 6:52) 6:00

Vasikin will be at 18 Forshay with women sitting both upstairs & in the room in the back

Shachris (18 Forshay Tent) 9:15

Sof Zman Krias Shema (Gra/Baal H'atanya) 9:49

Yizkor

Shachris Chabad 10:00

**Rabbi YY Jacobson Will Speak (20 Forshay) Prior to Yizkor**

Yizkor Chabad 12:30

Daf Yomi 45 minutes before mincha

Mincha To be announced after Mussaf

**Rabbi YY Jacobson Will Speak (20 Forshay) Prior to Neila**

Mincha /Neilah Chabad 5:15

Shkiya 6:40

Tkias Shofar /Maariv 7:20

**Kiddush Levana, Havdalah & Breakfast Following Maariv**

Ta'anis is over 42 Minutes (3 stars) 7:22 - 50 minutes: 7:30 72 Minutes: 7:52

**יום כיפור תשע"ח**

**With Rabbi YY Jacobson**

**Bais Chabad 20 Forshay Rd.**

**Rabbi Jacobson will be speaking as follows**

**Following Kol Nidrei**

**Prior to Yizkor**

**Prior to Neila**

**During Musaf and the Avoda Rabbi Jacobson will give some valuable insights into the davening**

**Please see the Shul Schedule for all Bais Chabad Zmanim**



**חול המועד סוכות תשע"ח**  
**Sunday, Monday, Tuesday**  
**Minyanim Schedule**

Shacharis	Mincha 18↓	Maariv 18↓
6:15am 18 Tent	1:30pm Mincha Gedola	5:12pm* At פלג
6:40 Vasikin 20↑	2:00	6:25* At שקיעה
7:00 18↓	2:30	6:35* 10 min after שקיעה
7:30 20↓	3:00	6:55 30 min after שקיעה
8:00 18 Tent	<b>Mincha followed by Maariv</b>	7:25 60 min after שקיעה
8:20 18↓	5:00 12 min before פלג	<b>8:30pm-12am</b> <b>Maariv Every</b> <b>15 minutes</b>
8:40 20↑	6:12 12 min before שקיעה	
9:00 20 Tent	6:25 At שקיעה	
9:20 18↑	6:45 20 min after שקיעה	
9:40 18↓	7:15 50 min after שקיעה	
10:00 20↑		
10:20 20 Tent		
10:40 18↑		
11:00 18↓		

Please Note:  
 ↑ Upstairs  
 ↓ Downstairs

**WEEKDAY MINYANIM**  
**קיץ תשע"ז - '17**

שחרית	מעריב
כתיקין 20 Forshay ↑ Brochos 30 min/Modu 20 min before Neitz	18↓ פלג AT Repeat Krias Shma after nightfall
6:15AM 18 Forshay ↓ Mon-Fri	18 Tent AT שקיעה
7:00 18↓	18↑ 10 MIN. AFTER שקיעה
7:30 20↑	18 Tent 30 MIN. AFTER שקיעה
8:00 18↓	18 Tent 60 MIN. AFTER שקיעה
8:30 18↑	18↑ 9:00
9:00 18↓	18↑ 9:15
9:30 18↑	18↑ 9:30
10:00 18↓	18↓ 9:45
10:30 18↑	18↓ 10:00
11:00 18↓	18↓ 10:15
	18↓ 10:30
	18↓ 10:45
	18↓ 11:00
	18↓ 11:15
	18↓ 11:30
	18↓ 12:45AM

**מנחה**

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

↑ Upstairs  
 ↓ Main Floor



## **Source for shaking all directions and how many times**

In continuation of the Kollel Boker Friday Morning Shiur, I would like to present some of the highlights of the shiur on the proper way to fulfill the mitzvah of shaking the daled minim

The following are some of the questions that will be discussed: When shaking in the different directions, should one also be turning himself around? And in what position should the daled minim be: should they still be straight up or should one turn them towards that direction? Another important question: when shaking towards the floor, should one turn the daled minim upside down or keep them in their upwards position?

The Mishna in Sukah 37b tells us that there is a requirement to shake the daled minim. The Gemara adds that one should also shake them in different directions and compares it to the shteihalechem, the two loaves of bread that were offered in the Beis Hamikdash on Shavuot. The Torah tells us that the shteihalechem should be lifted and shaken in all directions. The same, says the Gemara, applies to the daled minim.

There is a dispute in the Rishonim if this means that we should shake just to the front and back or in all directions. The halachah follows the opinion that we shake in all directions.

The Yerushalmi adds that one should shake the daled minim three times in each direction. The Yerushalmi then adds a few cryptic words: that it should be three times for each "thing," and Rav Zeira was unsure as to what each "thing" is referring to. There are different ways how to explain this, which is the basis for the different customs brought in Shulchan Aruch as to the proper method of shaking.

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

However, the Rama quotes another explanation that the Yerushalmi does not mean to shake while the daled minim are stretched out in each direction; rather the shaking is done while going in each direction. The Mishna Berura explains that

in addition to the actual moving in each direction, one must shake them. According to this explanation, the question of Rav Zeira was if one needs to shake out, in, and out or if it means that one should do three times of out and in, which equals six times altogether.

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

The Taz points out that, according to the Rama, while bringing it back in, in order to consider it going in both directions it is not sufficient to just go out and in; rather, one must bring it back closer to himself. The commentators point out that this is also to bring it close to the heart, which is where a person bangs his heart when klaping al chet.

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

Wishing everyone a Gmar Chasima Tova,

*Rabbi Nachum Scheiner*





# The Insanity of the Human Psyche

## A Vision of G-d and a Mountain of Dust Split in the human psyche

### The Last Wish Two Extra Guests

A Jewish couple won the lottery. They immediately set out to begin a life of luxury. They bought a magnificent mansion in Knightsbridge and surrounded themselves with all the material wealth imaginable.

Then they decided to hire a butler. They found the perfect butler through an agency, very proper and very British, and brought him back to their home. The day after his arrival, he was instructed to set up the dining room table for four, as they were inviting the Cohens to lunch. The couple then left the house to do some shopping.

When they returned, they found the table set for eight. They asked the butler why eight, when they had specifically instructed him to set the table for four?

The butler replied, "The Cohens telephoned and said they were bringing the Blintzes and the Knishes."

### Marriage of the High Priest

An astonishing and sobering contrast concerning the nature of the human psyche captures our imagination in the Torah portion, Emor.

The Torah prohibits a Kohen, a priest (which includes all descendants of Aaron), from marrying a divorced woman. It also prohibits a Kohen Gadol, a High Priest, from marrying a divorcee and a widow

Now, one can perhaps make sense out of the former prohibition: Since a priest served as the spiritual agent of the Jewish people in Divine service, he was required to live a life of complete innocence and purity. Therefore, the Torah did not want him marrying a person involved in strife, innocent or not.

But why could the High Priest not marry a widow? What is it about her husband's death that makes her unqualified to enjoy a blessed relationship with a Jewish High Priest?

Several answers have been given to this question. In this essay I want to share with you one answer that I have always found extremely disturbing yet comforting, as it depicts how Judaism does not hide its face from the profound struggles confronting the human life.

### Abuse of spiritual power

Rabbi Chaim Yosef David Azulaei, an 18th century sage and mystic known in short as the Chida (presents the following interpretation in the name of the great 12th century Jewish pietistic sage, Rabbi Yehuda HaChassid

The High Priest of Israel was given many great spiritual powers. The most important of them was his duty on the holiest day of the year, Yom Kippur, to enter into the Temple's Holy of Holies, a place where no other living

Jew was ever allowed to enter.

On that charged day, the High Priest would also pronounce the intimate 72-letter name of G-d, which contained very profound powers. (The Jewish Sages intentionally ceased teaching that name during the period of the Roman conquest of Jerusalem, and it has since been forgotten.)

Now, the Torah is concerned that the High Priest may experience infatuation with a particular married woman. What might he do about the fact of her being married? Next Yom Kippur, he will utilize the moment when he utterance G-d's ineffable name in order to bring about a decree of death on her husband. Thus he would be free to marry the widow.

It is as a result of this concern that the Torah commands that a High Priest may not marry a widow. Even if he succeeds in getting rid of the husband, he would not be able to marry the wife. "Do not try pulling off this one," the Torah informs the High Priest, "it won't get you anywhere."

This is shocking idea. On the holiest day of the year, in the holiest place on earth, we are concerned that the man designated to serve in the highest spiritual and holiest position of Israel, while uttering the holiest syllables in the world, might harbor a craving to eliminate an innocent man so that he can marry his wife!

How can this be?

### Angelic heights

Now, let us contrast this with another biblical statement concerning the High Priest entering into the Sanctuary on Yom Kippur, also from the book of Leviticus:

"No human being shall be in the Tent of Meeting when he [the High Priest] comes to provide atonement in the Sanctuary, until his departure." Not only were there no Blintzes and Knishes allowed during the Yom Kippur service, but also no Cohen's or any other people were allowed to be present at the time.

The Midrash, in its sensitivity to biblical nuance, wonders how can the Bible state that no human being should be present at the time of the High Priest's service on Yom Kippur, when the High Priest himself was a human being. At least one man was present!

The Midrash answers that when the High Priest entered the Holy of Holies he was not human indeed; he assumed the status of a Heavenly Angel. Indeed, no human being entered the Sanctuary with him; not even his own.

What is going on here? We are confronted with an uneasy contradiction. One biblical source indicates the potential mind-staggering lowliness of a High Priest, capable of descending into the lowest depths of depraved behavior, while the other biblical source intimates his potential for enormous spiritual

heights, capable of transcending the human experience and reaching angelic heights. How do we reconcile the two? Who is the High Priest, the holiest of the holy or the lowliest of the lowly?

### Dust and image

Yet it is here we encounter, once again, Judaism's moving perspective on the nature of the human being. There are two ways in which the Bible speaks of the creation of man. In the first chapter of Genesis, man is described as having been created in the image and likeness of G-d. In the second chapter, man is described as having been formed out of the dust of the earth. Together, image and dust express the polarity of the nature of man. He is formed of the most inferior stuff in the most superior image.

The author of life and of mankind knew full well that sexuality holds men -- priests and lay men alike -- captive in its enormously powerful grip. Even the greatest of men are capable of falling prey to its momentous temptation. Even a High Priest, on the holiest day of the year, in the holiest space of the world, while uttering the holiest word in the world, is capable of thinking grotesque thoughts about how he can "bump a man off the road" so that he can lay his hands on his woman. Judaism has always been keenly sensitive to the truth that every human being has a demon lurking within. If you don't challenge and tame it each day anew, it can turn you into a monster; you are capable of ugliness in the least expected circumstances.

But the author of life also knew that the human person is capable of incredible greatness. The soul of man being a "fragment of G-d (8)," he or she is capable of generating infinite goodness and encountering within themselves infinite idealism. As Professor Abraham Joshua Heschel, a scion of the great Chassidic masters, once put it, "Man is a polarity of a divine image and worthless dust. He is a duality of mysterious grandeur and pompous aridity, a vision of G-d and a mountain of dust. It is because of his being dust that his iniquities may be forgiven, and it is because of his being an image that his holiness and idealism is expected."

So, the next time you are overtaken by challenging cravings, addictions, temptations and any negative feelings, do not fall into despair. Remember, you are no worse than the High Priest of Israel! You, too, may struggle against horrible demons. But, you, too, may still enter into the Holy of Holies.

It is up to each of us to define who we are. The rest will become a self-fulfilling prophecy.



# THE GIFT OF TESHUVA

Adapted from: <http://sefardigal.blogspot.com>

There is a true teshuva story and I think of it very often. It is one of the most beautiful, real, moving stories I have ever heard. I heard it from Rabbi Wallerstein a number of years ago, and since then, that story has resonated in me.

I think it's really appropriate before Yom Kippur so that we all realize the power of a Jewish neshama, and the fact that it is never too late to do teshuva.

Even if a person hit "rock bottom," the only place to go is UP.

Hashem is the most merciful judge in the world. Even if we were repeated offenders, He gives us countless chances to try again. And again. And again. Until we get it right.

Rabbi Wallerstein teaches in a school where there are many traditional & not-yet-frum boys. He had a student who invited Rabbi Wallerstein, to his wedding many years after the student had already left the yeshiva. It was a mixed wedding, but the first dance was the "Rabbis dance", which would be separate dancing, and Rabbi Wallerstein stayed for that.

While waiting for the dance to start, Rabbi Wallerstein was sitting at the same table as the chatan's brother, Jeff. The Rabbi had not seen Jeff in years, and he saw that Jeff had his non-Jewish girlfriend right next to him. He smiled at Rabbi Wallerstein, clearly conscious of this rebellious behavior.

Rabbi Wallerstein went up to Jeff and said "come, let's go dance together." Once Jeff was away from his girlfriend, Rabbi Wallerstein whispered into his right ear "you should know, I was once your Rebbe, and I'm still your Rebbe, and I love you. Nothing is going to change that...no non-Jewish girlfriend or lack of observance." Then the Rabbi whispered into Jeff's other ear: "but I want you to know, you're not going to heaven but someplace much further South."

They danced together, and Jeff shared with Rabbi Wallerstein that he was now

a fervent Buddhist. Rabbi Wallerstein invited Jeff to come to his shiur to speak about Buddhism, and long story short: Jeff's neshama tasted the emet of Judaism and he began his teshuva journey.

Rabbi Wallerstein helped Jeff go to yeshiva in Eretz Yisrael. After studying in yeshiva for a few years, Jeff decided it was time to enter shidduchim and find his soulmate.

He was very nervous about dating because, you see, he had tattoos. And not just tattoos. But tattoos of Buddha among others. And not just a few...but many, all over his body - all the way up almost until his neck. So he would wear high cut shirts to hide those tattoos. But he was terrified that no frum girl would want to marry him with such tattoos. Rabbi Wallerstein gave him chizzuk to start dating and approach this subject when it was relevant.

Well, Jeff met an awesome girl with a tremendous amount of Yirat Shamayim. After a few dates, he was sure he wanted to marry her but was worried that after hearing about his tattoos, she wouldn't want to marry him. He shared his fears with Rabbi Wallerstein, who told Jeff "you have to tell her."

The fateful day arrived, and Jeff's heart was full of tension and panic. How would this wonderful bat yisrael, whom he wanted to spend the rest of his life with and build a beautiful Jewish home with, react to his news? Would she break up with him on the spot? Would she judge him?

During their date, Jeff was overcome with emotion and told this girl "listen, I have to tell you something."

She listened.

"I have tattoos."

She was silent. He continued.

"And not just a few tattoos...but I have them all over my body. Until my neck. And

well...they're not just tattoos. They're the worst kind. And I even have a big Buddha on my body as well."

There. He revealed his secret. His skeletons. His biggest fear. Now how would she react?

The silence was deafening.

And finally, she spoke up.

"None of that matters to me," said this bas melech. "What matters is that you have the letters of Hashem's Name tattooed onto your neshama."

This glorious woman saw straight to this man's neshama and expressed herself to him in a manner that was loving, understanding, positive, and confidence-building.

BH they got married. And now they're living in Israel and have a beautiful family.

Wow. What an amazing story.

What I took from this story was that so many times we can get caught up. Caught up in the external. Caught up in the gashmiut. Caught up in OUR past. Caught up in other people's pasts. What this person did to you, what that person did, etc.

But Hashem forgives us whenever we do teshuva. He literally waits for YEARS after we hurt Him day after day and forgives us instantly.

If Hashem can forgive any person, then we also need to. We also need to find the chessed from within and not live in the past.

May we all be zochim to enact all of our positive goals, and may we achieve true closeness to Hashem.

Remember that HaShem loves you and is rooting for you!!

Wishing everyone a Gmar Chatima v'Ktiva Tova!

Sefardi Gal



### WHAT IS THE DISQUALIFICATION OF A MISSING PITUM?

What is the nature of this disqualification of a missing pitum: is it because it is lacking in hadar or is it because it is chaseir? As we already discussed, the disqualification of chaseir is only on the first day; the other days it is kosher. (However, it is still better to use an esrog which is not missing at all. This is because of the general requirement to beautify mitzvos, which we learn from the pasuk “v’anveihu.”)

The Rama (649:5) asserts that a missing pitum is a problem of chaseir. The question is: if the problem is because of chaseir, it should only be an issue if it is missing the size of an isar (a small coin); why should it be a problem if it is only missing a little bit? The Magen Avraham (649:17) quotes the Hagahos Meimonos, who answers that since we are dealing with the top of the esrog, even if a small part is missing, it is a problem.

On the other hand, the Magen Avraham proves that the Magid Mishna is of the opinion that the missing pitum is a problem of hadar.

### HOW DO WE PASKEN?

What is the halachic ruling on this matter? If the pitum is totally missing into the cavity of the esrog it is definitely pasul. If it is completely flush with the skin of the esrog, the Mishna Berura (648:30) rules that it can be used and one need not be stringent, even on the first day.

However, afterwards (648:31), the Mishna Berura points out that since according to the aforementioned Magen Avraham, the esrog may be pasul because of hadar, it is possible that it will be pasul even if the pitum is sticking out and it is better not to use it – even the rest of the days – if one can find a different esrog. However, if one does not have another esrog, the Mishna Berura, later (649:36), quotes the Eliyahu Raba, who says that one would be allowed to use this esrog and even recite a brocha on the other days.

The reason he gives is because it is a double safeik. Firstly, there is a question if the missing pitum is a problem of hadar or chaseir, which is not a problem on the other days. Secondly, he says, most poskim assert that we follow the Rambam and allow an esrog which is lacking in hadar on the other days. The Mishna Berura points out that other poskim are not convinced that a brocha can be recited. This may be because the

Shulchan Aruch rules that hadar is pasul the whole Sukkos.

What about when just the shoshanta (the top cap) is missing? The Rama (648:7) quotes the Ran that it is also pasul. However, the Rama rules that although it is preferable to have a shoshanta, one can use it if no other esrog is available and even recite a brocha. In fact, the Mishna Berura (648:31) quotes the poskim who rule that it is better to take without shoshanta if that esrog is nicer. The Bikurei Yaakov adds that if only part of the shoshanta is missing, the esrog is perfectly fine and there is no need at all to look for a different esrog.

In conclusion, there is a machlokes as to the nature of the disqualification of a missing pitum: is it considered missing part of the esrog or is it a lack of beauty which will have halachic ramifications as to how much of the pitum missing is a problem.

### COMMUNITY KOLLEL NEWS:

I gave a shiur at the night kollel on the topic: “Checking my esrog – do I really need a magnifying glass?” The various shiurim that I gave are available on the shul’s website 18Forshay.com, Torahanytime.com, and on MP3 in the shul and will be soon available altogether in a booklet form.

The Kollel Boker and the Night Kollel would like to wish a twin mazal tov to our dear members, Akiva and Miri Topper, on the birth of their twin girls! May they see lots of nachas!

The Kollel Boker would like to wish a hearty mazal tov to our dear members Ari and Esi Davis, on the occasion of their recent hachnasas sefer torah celebration. May they continue to bring more torah into the world for many years to come!

**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 you a Gmar Chasima Tova,

*Rabbi Nachum Scheiner*



Rabbi Shimon Schreiber spoke at the Night Kollel on Hilchos Arba Minim, and gave a presentation on Possul Esrogim.



**בית מדרש אור חיים**  
 BAIS MEDRASH OHR CHAIM  
 COMMUNITY LEARNING CENTER  
 18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
 UNDER THE LEADERSHIP OF RABBI AARON LANKRY



**Rabbi Nachum Scheiner**  
Rosh Kollelim  
Rabbinic Coordinator



**Rabbi Aaron Lankry**  
מו"ק דאתרא



**Rabbi Doniel A. Coren**  
Maggid Shiur

Wishing the Kehilla a  
גמר חתימה טובה!

**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  
 שליט"א RABBI NACHUM SCHEINER

-----  
**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



Just so you should know...

WE LOVE CHASSIDIM!

by "The Sokover"

3 4 5 DAYS UNTIL UMAN

To receive weekly issues of the BET email  
 betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
 please email us at betsuggestions@gmail.com