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על מי להישען אלא על אבינו שבשמים

גמר
התימה
טובה

וצום קל



RABBI YY JACOBSON

WILL BE IN
TOWN FOR
SHABBOS



MONSEY
URGENT CARE

845-356-2273
77 Route 59, Monsey, NY
In front of Evergreen Shopping Center

WEDNESDAY

September 28th

From: **2:00** PM

Till: **7:00** PM

\$11

SUNDAY

October 2

From: **1:30** PM

Till: **7:00** PM

\$11

MONDAY

October 3rd

From: **3:00** PM

Till: **9:30** PM

\$14

MONDAY NIGHT

with shochat

From: **10:30** PM

Till: **12:00** AM

\$22

TUESDAY

October 4th

with shochat

From: **6:00** AM

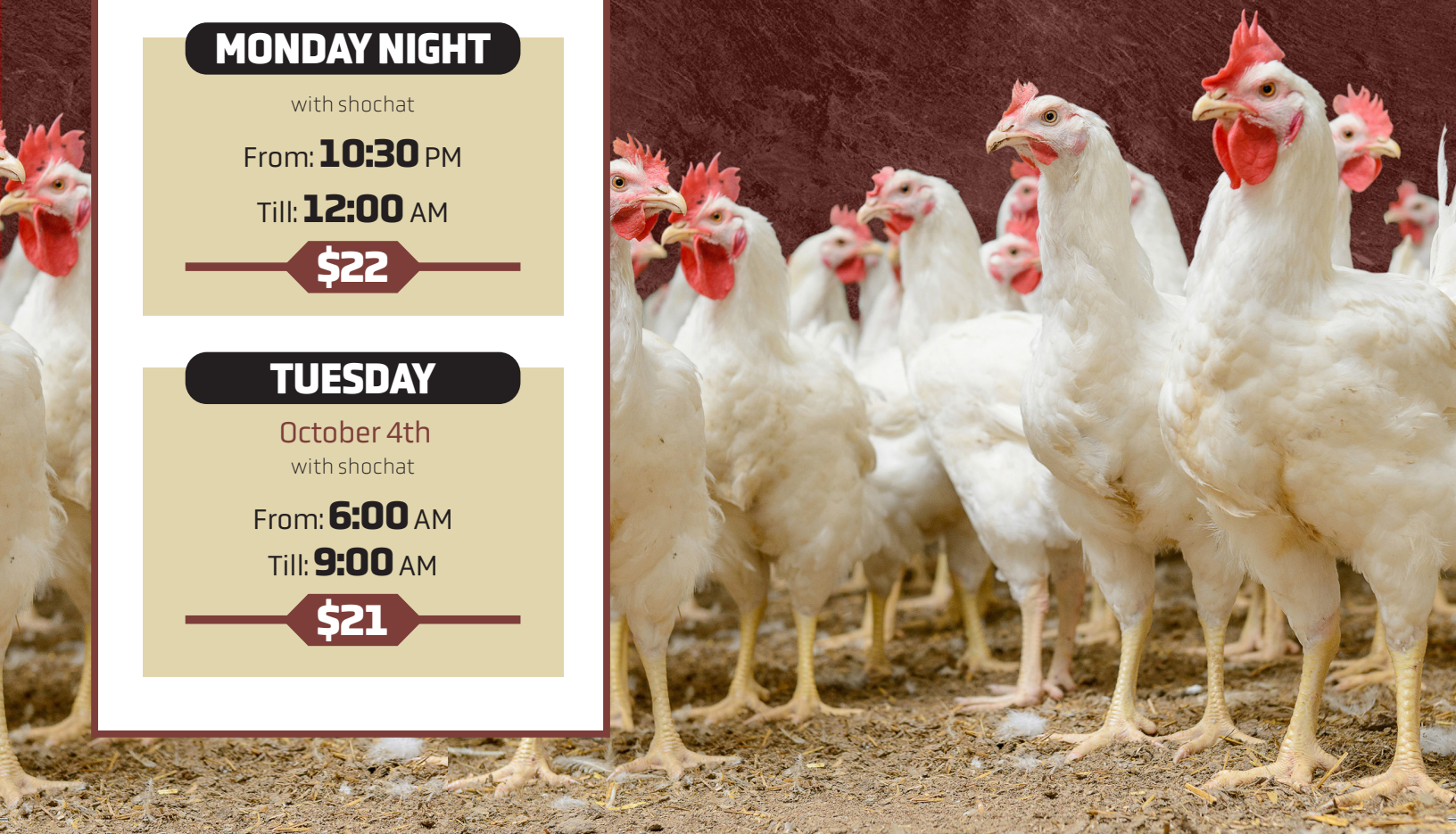
Till: **9:00** AM

\$21

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

כפרות

11 Forshay Road
Across the Shul



בס"ד

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952

UNDER THE LEADERSHIP OF RABBI AARON LANKRY

עוק ד' מינים

צום גדלי'ה - יום כיפור

6:00^{PM} - MIDNIGHT

יום כיפור - סוכות

OPEN ALL DAY

347-633-5225





מנחה בימי עשרת ימי תשובה

Thursday – Monday

1:17	מנחה גדולה	18 Main
1:45		Tent א
2:00		18 Main
2:15		Tent א
2:30		18 Main
2:45		Tent א
3:00		18 Main
3:15		Tent א
3:30		18 Main
3:45		Tent א
4:00		18 Main

4:15	Tent א
4:30	18 Main
4:45	Tent א
5:00	18 Main
5:10	Plag
5:15	Tent ב
5:30	20 Upstairs
5:45	18 Main
6:00	Tent ב
6:15	Tent א
6:30	Skiah
6:40	Tent א
6:50	18 Main

Mincha Followed by Maariv

5:10	15 MIN. BEFORE	פלג	Tent א
6:30	12 MIN. BEFORE	שקיעה	Tent ב
6:40	AT	שקיעה	Tent א
6:50	10 MIN. AFTER	שקיעה	18 Main
7:00	20 MIN. AFTER	שקיעה	20 Upstairs
7:10	30 MIN. AFTER	שקיעה	Tent א
7:20	40 MIN. AFTER	שקיעה	18 Main
7:30	50 MIN. AFTER	שקיעה	20 Upstairs

Plag 5:29 – 5:24

Shkia 6:43 – 6:36

בית מדרש אור חיים

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יום כיפור תשפ"ג

SCHEDULE



TUESDAY, Erev Yom Kippur

ט' תשרי / OCT 4

Mincha

see separate flyer

Candle Lighting

6:15PM

All should remember to light a Yartzeit candle to be used for Havdalah.

Tefilas Zaka/Kol Nidrei Tent א

6:00PM

Shkia

6:33PM

THURSDAY, Yom Kippur

י' תשרי / OCT 5

Vasikin (neitz 6:57)

6:00AM TENT ב

SHACHARIS Brochos 8:45 Hodu 9:00

9:00AM TENT א

Yizkor

Daf Yomi

45 minutes before Mincha

MINCHA

To be announced after Mussaf

Shkiya

6:32PM

MAARIV

7:13PM

Havdalah and "Break-fast"



HAFTARAH PARASHOT VAYELECH

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

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

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

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

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

Aaron Lankry



מנחה לערב יום כיפור

בס"ד

1:14	מנחה גדולה	Tent א
1:30		18 Main
1:45		Tent א
2:00		18 Main
2:15		Tent א
2:30		18 Main
2:45		Tent א
3:00		18 Main
3:15		Tent א
3:30		18 Main
3:45		Tent א
4:00		18 Main
4:15		Tent א
4:30		18 Main
4:45		Tent א
5:00		18 Main
5:15		Tent א
5:30		18 Main
5:45		Tent א

6:15	הדלקת נרות
6:33	שקיעה

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:17, 2:00, 2:30, 3:00, 3:30, 4:00

Please see Selichos & Yom Kippur times on separate schedule

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



SHABBOS ZMANIM

CANDLE LIGHTING	6:21PM
MINCHA 18 TENT	6:31PM
MINCHA BAIS CHABAD	6:31PM
SHKIYA	6:39PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:14AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 MAIN	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA SHALOSH SEUDOS	6:20PM
SHKIYA	6:38PM
MARRIV	7:18PM 18 TENT, 7:23PM

WEEKDAY ZMANIM

SHACHRIS	20 MINUTES BEFORE NEITZ 30 ON YOM TOV
S 6:34	M 6:35 T 6:36 W - T 6:38 F 6:39
MINCHA & MARIV	12 MINUTES BEFORE PLAG
S 5:11	M 5:09 T 5:05
MINCHA & MARIV	12 MINUTES BEFORE SHKIA
S 6:24	M 6:22 T 6:17
OCTOBER 2 - OCTOBER 7	
NEITZ IS	6:54 - 6:59
PELAG IS	5:23 - 5:17
SHKIA IS	6:36 - 6:29
MAGEN AVRAHAM	9:14 AM - 9:15
GRA- BAAL HATANYA	9:51 AM - 9:52

Summer 2022

בית מדרש אור חיים
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קיץ תשפ"ב

SHACHARIS MINYANIM

כותליקין	20 Forshay ↑	Birchos 30 min/14du 20 min before Neitz
כותליקין	18 Main Sefardi Minyan with Birchas Kohanim	
6:15AM	Tent א	
6:30	Tent ג	
6:45	Tent ד	
7:00	Tent א	
7:15	Tent ב	
7:30	Tent ג	
7:45	Tent ד	
8:00	Tent א	
8:15	Tent ב	
8:30	Tent ג	
8:45	Tent ד	
9:00	Tent א	
9:15	Tent ב	
9:30	Tent ג	
9:45	Tent ד	
10:00	Tent א	
10:15	Tent ב	
10:30	Tent ג	
10:45	Tent ד	
11:00	Tent א	
11:15	Tent ב	
11:30	Tent ג	
11:45	Tent ד	
12:00PM	Tent א	

Tent א	- 18 Tent
Tent ב	- 20 Tent
Tent ג	- 22 Tent
Tent ד	- New Tent

FOR MORE INFO: CALL: 845-587-3462
www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 5:15 PLAG 5:35



Rabbi Coren

YOM KIPPUR

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 Nidrai 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



סדר לימוד חובת השעה
 מו"ר הגביר חיים יעקב שטיין זצ"ל
 נתיסד לוי'

בעהשית יתקיים סדר לימוד של "שעה אחת" מוצאי יום כיפור

בבית מדרש אור חיים
 18 FORSHAY ROAD (UPSTAIRS BAIS MEDRASH)

ללמוד שעה אחת בין השעות 9:15 - 11:00

כדי לקיים "כל המקבל עליו עול תורה" מיד בתחילת השנה

מכות זה מכה כלנו לשנת גאולה וישועה ולהרמת קרן התורה בב"א מתן שכרה בצידה

עץ
 שירות ומנוחה החיים
 קעא
 הג"ר חיים מוולחין היה לומד בכל שנה אחר מוצאי יום"כ עד השעה שתיים עשרה כי היה חושש פן בעת ההיא בשעה שכל אחד עיף ויגע לא ימצא מי שילמד (רוח אליהו עמ' קא)

JOIN US THIS MOTZAI YOM KIPPUR IN A SEDER LIMUD OF ONE HOUR BETWEEN 9:15 AND 11:00

PARTICIPATING LOCATIONS

LAKWOOD כולל זכרון שניאר גמ"ג - בימ בית אהרן
 LAKWOOD WESTGATE SHUL כולל אור יוסף
 MONSEY ישיבת מאור יצחק TORONTO NORTH כולל אברכים
 CLEVELAND UNIVERSITY HEIGHTS בית מדרש זכרון חיים TORONTO SOUTH כולל אברכים
 CLEVELAND HEIGHTS בית מדרש קהל יראים FLATBUSH אגודת ישראל בית בנימין
 DETROIT כולל אברכים



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

Rabbi Aaron Lankry Marah D'asra 305-332-3311 | alankry@yahoo.com
 Rabbi Daniel Coren דוב"ג - מו"ר שיעור 914-645-4199 | rabbidac@gmail.com
 Rabbi Nachum Scheiner Rabbinic Coordinator, Rosh Kollel, Kollel Boker & Night Kollel 845-372-6618 | rabbischeinera@18forshay.com
 Uri Follman Manager 845 587 3462 | manager@18forshay.com



Rabbi Reisman

A THOUGHT ON THE YOMIM NORAIM

Let's move on to another Nekuda for these days. (שאלתי מאת-). (אחת, שאלתי מאת-). We say in (ירור), (אורי), (אורי), we ask one thing from G-d. The Yalkut says an incredible thing. Amar Lei HKB"H. G-d says to Dovid. Dovid, Mit'chila Amar Achas, you say I want one thing. V'achar Kach Ata Sho'eil Harbei Sh'eilos. After that you ask for more than one thing. Amar Lo, Dovid answered Ribono Shel Olam, Mim'cha Lamaditi, I am no different than you. Mitechila Amarta Devarim 10:12 (ועתה), ישאל--מה ירור אלירי, שאל מעמך: כי (אם-לירא). First You said Klal Yisrael I want one thing. (יראה). After that you start with a bunch of Mitzvos. So I am like you. Ad Kan the Medrah.

It is a Peledika Medrash. Who is to understand? HKB"H says Dovid Hamelech you are not honest as you say (אחת, שאלתי) and you ask for many things. So Dovid went and explained himself. He says G-d you do the same thing. That doesn't answer the question. So it is a question on G-d Kavayochel?

I saw a beautiful Hesber. This Hesber is really in Rashi in Tehillim 27:4 and in the Malbim more clearly. (אחת, שאלתי מאת-ירור-- אותה אבקש: שבתי (בבית-ירור, כל-ימי חיי). Dovid wants one thing and that is to sit in the Beis Hashem. All of the other Bakashos are so that he should not be disturbed in his ability to be Yosheiv B'veis Hashem. All the other Bakashos, the Bakashos of (השיבנו ירור אליך). The Bakasha of (שלה רפואה שלמה). All the other Bakashos are so that we should be Zoche to serve you HKB"H. (שבתי). (בבית-ירור, כל-ימי חיי). Everything else is to get there.

HKB"H says the same thing that I want one thing from you. (מה ירור). (אלירי, שאל מעמך: כי אם-לירא). All the methods of Avodas Hashem are to get to Yir'a. Are to get to be able to be Yir'ai Hashem. To be able to fear HKB"H. A tremendous insight. We want one thing, (שבתי בבית-ירור).

I saw from Rav Shlomo Berman, the Steipler's son in law, it doesn't say I want to learn a whole day, I want to Daven a whole day. (שבתי בבית-ירור) whatever I do, if I work, if I take care of my family's needs, whatever I do, (שבתי בבית-ירור) it should all come from my living and my being (בבית-ירור). It is an attitude.

When we Daven on Yomim Noraim, whatever we ask for, we should ask Hashem to give us an easy Parnasa so that we should have Menuchas Hanefesh and Simchas Hachaim to serve you properly. Give us Refuos, give us Yeshuos, give us Nachas, so that we should have Menuchas Hanefesh to serve you properly. That is the correct way to Daven on Yomim Noraim.

And so, two thoughts as we approach this time of opportunity. Rav Pam would say that these are not Yomim Noraim, scary frightening days. These are Yomim Niflaim, these are extraordinary days of opportunity. Take the opportunity and make it happen. A Gut Gebenched Yar to one and all.

The Ikkur is that you should have a Gut Gebenched Yar, a year of Nachas. We should be Zoche to be a Nachas to the Borei Olam and Midda K'negged Midda He will give us Nachas from our families, from our Avodas Hashem. We should have a Menuchas Hanefesh. A Gut Gebenched Yar to one and all!

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



Rabbi YY Jacobson

A Tale of Two Bank Managers:

The Essence of Yom Kippur
If I'm Never Enough, I Give Up

Forgiveness Should Not Create Fear

During the ten days from Rosh Hashanah through Yom Kippur, known as the "Ten days of Teshuvah," we recite each morning one of the most beautiful and moving chapters of Psalms, ch. 130. It contains a most enigmatic verse, which is repeated many times during the prayers of Selichot, Rosh Hashanah and Yom Kippur.

כי עמך הפליחה למען תירא.

"But you offer forgiveness, so that we might learn to fear you."

The logic is counterintuitive. People who offer forgiveness are less feared, not more feared. If I know that you are the "forgiving type," I fear you less, not more. What then does King David mean "But you offer forgiveness, so that we might learn to fear you?"

A Tale of Two Bank Managers

Rabbi Schnuer Zalman of Liadi (1745-1812), known as the Alter Rebbe, the Baal HaTanya, explained it with a metaphor from the world of economics.[1] The entire metaphor is his; the specific example is mine.

It is 2006. The real estate market is booming. You took a 100 million dollar loan from the bank to renovate a massive complex in Manhattan which you will sell and earn a profit of 50 million. Not bad for a nice Jewish boy who is ADD and a collage drop out. All of a sudden, the market collapses, you can't sell your condos, and you are left with a major debt. You meet with the bank manager. He declares: We want the entire debt paid up—the 100 million with all the interest, as per the schedule we agreed upon. On the 15th your first payment of 1.5 million is due.

You go home, and you know in your mind, there is no ways you can do this. Even if you were to stand on your head for a month, you simply cannot come up with this money. So what do you do? Mentally you give up. You ignore the monthly invoices, notices, summons, and warnings. You get your house off your name, you push off the



YOM HAKIPPURIM THE GATES OF TEARS ARE NEVER CLOSED

Meseches Brochos 32b – מיום שחרב בית המקדש – מיום שנאמר: גם כי אזעק ואשוע שתם תפילתי

“Since the day that the Bais Hamikdash was destroyed the gates of Tefilah were locked, and Tefilah is no longer accepted as it once was, as it says in the Posuk: Though I plead and call out, He shuts out my prayer.” The Gemara continues and says that despite the fact that the gates of Tefilah were locked at the time of the destruction of the Bas Hamikdash, the gates of tears were not locked, and one who cries before Hashem can rest assure that his Tefilos will be answered, as it says in Tehillim 39:13 שמעה תפילתי ד' ושועתי האינינה – “Hear my prayer, Hashem, and give ear to my pleading, keep not silence at my tears.” Since this Tefilah is a request that Hashem should pay heed to the tears of one praying, he is certain that at least the gates of tears are not locked. Yom Hakippurim is a day of Tefilah and Teshuva. We are in Shul for Yom Hakippurim being Mispalet and seeking for our Tefilos to be heard to achieve a Kapparah. Why is it that the gates of tears are not locked, while the gates of Tefilah are locked?

רבינו יונה – Sha'arei Ha'Avodah 11 – If one is Mispalet with tears, his Tefilos are heard, as the Gemara in Bava Metzia 59a says, “שועתי דמעתי לא” – “the gates of tears are not closed. The tears are K'neged Nisuch Hamayim, the water that they would pour on the Mizbe'ach. It says in Bereishis Rabah 78:16 – רבי פנחס בשם רבי אבא אמר: כל אותן השנים שעשה יעקב אבינו בבית אל לא נמנע מלנוסח נסכים. אמר רבי חנין: כל מי שהוא יודע כמה נסוכים ניסך יעקב אבינו בבית אל יודע לחשב את מי טבריה – “Rebbe Pinchos said in the name of Rebbe Abba: All the years that Yaakov Avinu spent in Bais Ail, he did not desist from pouring libations. Rebbe Chanin said: Anyone who knows the number of libations poured by Yaakov Avinu in Beis Ail is capable of calculating the amount of water in the Mei Teveriah, the Waters of Teveriah.” The Nisuch Hamayim that the Midrash is speaking about are the tears of Yaakov Avinu. Yaakov Avinu shed copious tears in his Tefilos, and Hakodosh Boruch Hu considered those tears as Nisuch Hamayim on the Mizbe'ach. Just as the Nisuch Hamayim is a very sacred Avodah in the Mikdash, so too were the tears of Yaakov Avinu. The Midrash is telling us that just as one cannot possibly count the hot water in the Waters of Teveriah, so too one cannot possibly count the hot tears that Yaakov Avinu shed in his Tefilos. It is only Hakodosh Boruch Hu Who could count them and did count them. He placed them in His storehouse as the Gemara in Shabbos 105b says on the Posuk in Tehillim 56:9 נדי ספרת אתה שימה דמעתי בנאדרך – “You keep count of my wanderings; put my tears into Your flask, are they not in Your record?” Each and every tear is counted and placed in Hakodosh Boruch Hu's storehouse – so although one may not get his desired result from his Tefilah with tears, one must know that none of them fall on the floor in waste. Each and every one is lovingly placed in the storehouse of Hashem.

האכלת – Tehillim 80:6 – מדרש שוחר טוב

“You have fed them tears as their daily bread, made them drink great measures of tears.” Rebbe Elazar says that the wicked Eisav shed three tears from his eyes; one from his right eye, one from his left eye, and one that was tied up in his eye, as the Posuk says, ותשקמו בדמעתי – “there were, “שליש” – “three tears.” Rebbe Avin said, (some say that it was said in the name of Rebbe Simla'i) Klal Yisroel said to Hakodosh Boruch Hu: Master of the world, in the Zechus of three tears that the Rasha shed, he was Zoche to rule over the entire world, and had peace and tranquility in this world, then when will You see the humiliation of Your children, whose eyes shed copious tears every day, like bread – certainly You should show them Rachamim.

Parshas Eikev – Tefilah – The Yesod of Tefilah is that one's heart should be broken within him. When one cries during Tefilah, he sheds tears from the depths of his heart, that is the way Tefilah is supposed to be. Brochos 32b – From the time of the destruction of the Bais Hamikdash, the gates of Tefilah are closed, as the Posuk in Eichah 3:8 says, גם כי אזעק ואשוע – “When I cry and plead, He shuts out my prayer.” While the gates of Tefilah are closed, the gates of tears are not closed, as the Posuk in Tehillim 39:13 says, שמעה ד' תפילתי ד' ושועתי האינינה אל – “Hear my prayer, Hashem, give ear to my cry; do not disregard my tears.” Rashi says that by the fact that the Posuk didn't say the tears are seen, we learn that the tears are seen by Hakodosh Boruch Hu – and those Tefilos will be accepted by Hakodosh Boruch Hu. Hakodosh Boruch Hu doesn't reject Tefilos with tears, for those are Tefilos which come from the depths of one's heart. When one cries, it must come from a broken heart, and at the same time from Simcha, joy. One must cry and lament over the great distance that there is between himself and Hakodosh Boruch Hu, while at the same time, one must be joyful and praise Hakodosh Boruch Hu, that Hakodosh Boruch Hu, the Ruler of the entire world, chose us, wants our Avodah, and accepts our Teshuva. The Tefilos with tears break through the gates, and take the Tefilos all the way to the Kisai Hakovod.

When we were Zoche to the Bais Hamikdash, Hakodosh Boruch Hu was closer to us. Thus, our Tefilos had an easier time entering the Heavens and reaching the Kisai Hakovod. However, now that we are not Zoche to the Bais Hamikdash, we are further away, and the gates of Tefilah are shut. If so, how do we get our Tefilos to Hakodosh Boruch Hu? We need to dig deep down within ourselves. Tears demonstrate what is really deep down within us. If we truly want our Tefilos to reach the Kisai Hakovod, it can be done with tears. The tears are from the depths of our heart, and then, even though we may be far away from Hakodosh Boruch Hu, He wants to bring us closer. When He sees that we are digging deep down within ourselves, He accepts all of those Tefilos with great love. Hakodosh Boruch Hu lovingly collects all those tears, and it is those tears which have a tremendous impact. While we may not always see the impact, we must know its great strength. Crying during Tefilah is always good, but certainly, on this holy day of Yom Hakippurim – we must cry out to Hakodosh Boruch Hu, with copious tears, that we achieve forgiveness for our Aveiros, that we can come close to Him, and that we be Zoche to a גמר חתימה טובה.

hearings till 2033, and you go for a good massage. You tell your wife, the guy is crazy, and you don't even think of it anymore. There is nothing better you can do.

But suppose another scenario: The bank manager says, okay, we all got hit badly. We are all in a big mess. We all need to bite the bullet. You were wiped out; we were also wiped out. Let's work this out fairly and lovingly. How about, we cut the loan by 30 percent. We remove all interest. Let's make this work for both of us. I need you to work with me. What would be a feasible schedule of payment?

Ah, now you get scared... Now you need to go home and you need to figure it out. Now you need to come up with some money. He is being such a mentch, you can't betray him. You need to show up with payment.

This, says the Alter Rebbe, is the meaning of the verse, “But you offer forgiveness, so that we might learn to fear you.” If G-d demanded full compensation for all our mistakes, if He demanded that we pay up in full, with interest, then we would not fear Him; we would give up on Him.

It is like the child who can never please their parent. Whatever he does, it is never enough, and every mistake is highlighted. At some point, such children give up completely. “If I have no hope of ever getting it right, why try? If I will always be criticized, why bother?” The child, in a mixture of cynicism, rebellion, pain, and despair, just severs the relationship.

“But you offer forgiveness, so that we might learn to fear you,” King David says. G-d forgives. He never asks us to be perfect, only to be accountable. He asks of us to meet Him half way. He tells each of us on Yom Kipur: I want to make this work for YOU. I want you to live the most meaningful, beautiful, successful, powerful and happy life you can. I yearn for you to help Me make your life the ultimate success story.

Now we really have to go into our hearts and mend our mistakes, fix our wrongs and resolve to live a purer and holier future.

“But you offer forgiveness, so that we might learn to fear you.”

Steve Lipman, a veteran staff writer at The Jewish Week (New York), is a frequent Amtrak passenger.

It was a Torah lesson on Track 13-W.

And none of the “teachers” were Jewish.

Settling into my seat, I barely heard the two women, 20ish, speaking across the aisle from each other, one row in front of me, on a south-bound Amtrak train, in the second-last car from the rear, one recent afternoon.

But a woman in a seat behind them did.

“This is a Quiet Car,” she said firmly but friendly, pointing to one of the ubiquitous signs in the Amtrak car that designated that venue as a respite from cellphone conversations or discussions between seatmates that can be overheard by other travelers. “You can’t talk so loudly that other people can hear you,” she added, making her point clear – she had heard them.

The woman, wearing an Amtrak uniform (she was off-duty, enjoying a free ride, one of the perks of an Amtrak job), bore an air of authority.

She was stating company policy. But the train had not started its route out of New York City, it was still taking on passengers in the depths of Penn Station, and I was sure that the two women engaged in audible palaver would take offense or protest that the trip technically had not begun.

Instead, they ceased their talking. Immediately. They did not frown or sulk or cop an attitude.

They apparently understood the posted rules of the space they were occupying, and, caught in the act of violating them, corrected their miscreant behavior. Not a further word was exchanged between them as the train rolled for hours toward Richmond. They had been wrong, they knew it, and sheket prevailed.

They held their tongues. No pilpul about the details of the railway’s etiquette regulations.

Their almost-whispered words had not bothered me; their conversation had been tolerable. But on Amtrak, rules are rules; no almost-Quiet-Car.

I opened a book and started to read.

In the ensuing silence, my mind drifted to synagogue. To several synagogues where I have prayed.

How many times, I thought, have I witnessed people (primarily men, because that is the section of shul in which I always sit) talking loudly and disturbingly in violation of fellow worshipers’ kavana and the shul’s unwritten and often-written (posted in conspicuous Hebrew signs) warnings about the halachic impropriety and derech-eretz implications of talking during times of Shemoneh Esrei, leining of the Torah and other times when spoken interruptions are inappropriate.

The signs don’t work.

Neither does humor; in one shtiebel I once spotted a sign in Hebrew that stated, “It is forbidden to pray or read the Torah during time of talking.”

Nor rabbis’ frequent reminders and sermons and shiurim.

Nor gabbais’ halting of the Torah reading and/or the chazores haShatz until the buzz in the seats

ceases.

Nor the why-not-to-talk-during-davening booklets distributed in many places of tefillah, and various organizations’ similar awareness campaigns.

Nor the stares or glares or “shaa!”s of people trying to pray.

The talkers are usually indifferent to all of this; maybe they are speaking too loudly to pay attention.

What’s the difference between Amtrak’s Northeast Regional and our corner congregation? Why do Amtrak passengers obey, literally without a peep (my experience aside, you rarely hear an out-of-line sound in the Quiet Car), especially when corrected?

And it’s not only the Quiet Car.

It’s taken for granted that silence rules in some other places. Like a library. Who would raise his or her voice there? Or a movie theater? Or a classical music concert? Or the fans’ gallery of a major golf tournament where a contending player is lining up an important putt?

Why is a minyan exempt?

Many explanations come to mind: a shul is the daveners’ home, they’re not guests, they determine what goes; the people shushing them are friends, who can be ignored, unlike the strangers sharing a train coach; the people doing the talking aren’t necessarily interested in the worship experience of the morning in shul, unlike the shushers; away from work, the talkers aren’t about to take orders from anyone; they resent the challenge to their machismo; davening is long, especially on Shabbat and yom tov, and maintaining one’s level of concentration for several hours can be a challenge; there’s no penalty for out-of-place talking – no one’s likely to be asked to leave.

Basically, they talk because they don’t think about illicit words’ wider ethical implications, and they know they can get away with it.

Unlike the situation on Amtrak, where Quiet Car talking is not an assertion of one-upmanship.

The capitol’s monthly Washingtonian magazine offered a history of the national carrier’s “silent oasis” a few years ago. A blessedly quiet car has become a feature of every pricy Acela train and its slower-and-less-expensive cousin, the Northeast Regional because of “that greatest of American traditions: mob rule.”

Almost two decades ago, according to the magazine, some regulars on the Northeast Direct 151, an early-morning run from Philadelphia to DC, “decided they’d had enough of other riders yacking on their cell phones while they tried to sleep.” So the offended riders asked the crew to unofficially designate a noise-free car for the trip. An instant success.

When Amtrak bosses saw how effectively the gang had managed to enforce the silence, they agreed to institutionalize the practice and keep it self-policing.

A Quiet Car was an idea whose time had come. Today, if a passenger is listening to something on an electronic device, the sound must not penetrate beyond the headphones.

Today, nothing above a whisper.

“Nowadays,” Washingtonian reports, “the quiet car is the most prized spot on any train, and its culture is one of strict constructionism. Make a peep and the mob will crush you with icy glares, aggressive shushing, and ... a ton of subtweeting.”

To reinforce this, Amtrak has produced “Shhh” cards in English and Spanish to be handed to talkative riders who may not have noticed the ever-present signs.

The Quiet Car’s atmosphere is conducive to silence – subdued lighting like in a classy restaurant; pages of books or magazines are quietly turned; loudness simply seems out of place.

The article also cited, on a bipartisan nature, some previous prominent offenders of the no-talking culture – FBI Director Louis Freeh, New Jersey Gov. Chris Christie (Republican) and Sen. Al Franken (Democrat).

All were shamed, by fellow riders or by rigorous Amtrak employees, into curtailing their obtrusive remarks or moving to another car, where talking is permitted.

The talkers reluctantly comply with the prevailing respectful atmosphere.

If only public censure and disapproval were as effective in shul.

While the talkers in the pews are selectively deaf to the expressed concerns of their fellow daveners, they decidedly are not mute.

This is not a recent phenomenon. Chazal have been discussing this topic and offering suggestions to counter it -- apparently without success -- for hundreds of years. Articles in heimish newspapers and magazines often offer suggestions.

No panacea has turned up.

This is not a location-specific phenomenon, not only present in big-city congregations.

Several years ago, I davened in a small, “out-of-town” synagogue that had as members a large number of Jewishly educated men who alternated giving drushas on Saturday mornings. One week, when one of those men returned from shacharit, his wife asked, “Who talked in shul today?” In other words, who was the darshan de jure?

“Everybody,” her husband answered. In other words, it was not a quiet davening.

Common courtesy dictates that one should be still when any noise distracts others. Halacha sets higher standards; our prayers should be audible to ourselves – and to G-d – but not to the person standing next to us. Besides being rude and contrary to Jewish law, talking when silence should prevail undoubtedly hinders one’s kavana. How many of us have the power of concentration to focus fully on our tefillot when our neighbors in the pews are talking about the stock market, the previous night’s ballgame, their kids, their upcoming trip to Eretz Yisroel or other sundry matters best left for Kiddush time, over a plate of kugel?

I’ve seen some people protest such talking inflections.

A friend of mine in a shul near New York told me he had once proposed a seating plan to the



Rabbi Steinfeld

WHO IS UP FIRST?

In Devarim 31:9 we see that Moshe wrote the Torah and gave it to the Kohanim the sons of Levi. The Gemara in Gittin 71b says that the following things are done to keep the peace. A Kohen gets the first aliyah and we learn it from the above passuk. Since the Torah specified the Kohanim the sons of Levi. We know that the Kohanim were descendants of Levi. It comes to teach us that the Kohanim get the first Aliyah and then comes the Levi.

The Chasam Sofer asks why do we need the passuk the fact is that we do it to keep the peace so what is the need for the above passuk? The Chasam Sofer says that it is true that we do it for the peace but we would not know if the Kohen comes first or last so we bring the passuk to show first comes the Kohen then the Levi.

The Chasam Sofer elaborates that we find two contradictory terms. On one end the Gemara in Zvachim 89a says that the holier something is the earlier it comes. On the other end we find that there is a concept that the holier something is the later it comes as we say "Maalin Bakodesh VeLo Moridin." This concept is found in Menachos 99a.

The Shaagos Aryeh 28 asks on the psak of Shulchan Aruch that we put on Taalis before Tefillin because we go up in Kedusha and tefillin is holier than a tallis. The problem is that we find that "kol Hamekudash Kodem." Some want to differentiate that mekudash is kodem only when the action done is holier in the example of sprinkling the "dam" of a chatas that is mechaper comes before the sprinkling of "dam" of olah which is not mechaper. In contrast when it comes to a person putting on taalis and tefillin the action of putting on is the same it is just that the object of tefillin is holier than taalis but the activity is the same.

The Mishna Berurah 25 in Biur Halacha quotes the Gra that the maalin Bakodesh is going on the person who is going up a madreiga after putting on taalis he rises a madreiga to tefillin. By putting on tallis he covers himself with a mitzvah but when he puts on tefillin he becomes mekushar to Hashem.

The tirutz could be as follows. When there are two things in front of us to be done like an Olah and a Chatos then the holier one is done first. But in the event, they are not here then it is preferred to do the less holy first to get the holier afterwards!

This would fit with the psak of the Chasam Sofer that one puts on taalis first only if the tefillin is not out in front of him but in the event one has them both out one would need to put on tefillin first.

Therefore, in the case of calling up a person for an Aliyah where all parties are there one might think that we should call up the Yisroel first and the Kohen last that is why the passuk is brought down that first comes the Kohen then the Levi.

May we go from Kedusha to kedusha!

congregation's rabbi: have signs displayed in certain areas, like state markers at a political convention, indicating that area's topic of conversation during davening -- "Sports," "Careers," "Weather," etc. My friend did not get the rabbi's permission, but the rabbi got the sarcastic point. A WWII D-Day veteran who did not consider himself the most stringent of halacha observers, my friend took his time in shul seriously. During davening, he wanted no distractions.

At a large congregation in Brooklyn's Boro Park neighborhood, a young chassid, shtreimel atop his head, will ask his fellow mitpallim, when the decibel level during tefillah becomes intolerable, "If you come here to talk, where do you go to pray?" The question is rhetorical. The answer should be also -- shul is for talking only to the One Above.

A rabbi in a Berlin synagogue where I attended Shabbat services several years ago had an effective idea. In the years after large numbers of Jews immigrated from the Soviet Union, many ended up in Germany, particularly in the country's major cities.

The rav of the shul, wanting to strengthen the Yiddishkeit of emigres who had spent decades in a culture where any practice of religion, or any education thereof, was strictly verboten, sought to attract the Jewish newcomers -- especially the senior citizens who had some sentimental memories of Judaism in their home -- to his synagogue. But he recognized that they would have little inclination to properly spend time in unfamiliar, hours-long worship services. And if they came, they would talk.

Instead, he offered an alternative during minyan time -- a social hour or two that would include some schmoozing with their landsleit, some snacks, some divrei Torah and some explanations of the prayers that were taking place, without interruptions, elsewhere in the building.

Everyone gained.

The sanctity of the tefillah was preserved; and some of the ex-Soviet Jews, once they learned about the meaning of the contents of the siddur, in time came to minyan. As worshipers, not talkers.

Some schnapps and herring did the trick. Reminders and scolding and lectures wouldn't help.

For the short-run, is it better that people interested in being in shul on Shabbat but not in minyan have another option? Literally lo b'shema ba l'shema; they might come eventually for the right reason.

The problem is that minyanim frequented by talkers tend to be friendly, welcoming minyanim, where people feel at home. They're the minyanim someone would want to join. On the other hand, the quieter minyanim are, I have found, largely cold and unwelcoming. In the former, a stranger is likely to be approached by the regulars, offered a tallit or an aliyah or a Shabbos meal invitation; in the latter, you're more likely to be ignored.

The friendliness, which is laudable, breeds the comfort to talk. The challenge is to combine the best of both worlds.

The Amtrak example, and some observation of various minyanim I've attended, suggests

some methods to reinforce the desired behavior:

Display "No talking zone during davening" signs in conspicuous spots throughout the sanctuary so no one can plead ignorance.

Have the gabbai or rabbi announce at the start of every worship service that "this is a no-talking minyan."

If you're the person being disturbed by the talking, don't compound the situation by being rude; simply, and quietly, indicate that you're in a no-talking minyan. The purpose is silence, not embarrassment.

At least simply establish an official, identified, recognized no-talking zone in the sanctuary or beit midrash where davening takes place, rows of pews where adherence to that policy is the norm. In other words. Make that the prestigious makom in shul.

Make no talking the norm; so the talkers become the outliers.

If someone tries to talk to you during davening, don't respond; smile, put your finger to your lips and point to your place in the siddur.

Teach these type of gentle reminders to the folks who want to pray, so they can politely but effectively and consistently get the point across.

Provide options -- a room where the people who prefers talking to tefillah can go while staying in shul; offer shiurim there so those folks can gainfully spend their time outside of the Beit HaKnesset.

Position non-talkers throughout the pews, so the talkers cannot congregate among themselves.

Make the talkers pay -- literally. While a writer in Fortune magazine suggested that a seat in a (coveted) Quiet Car might cost more than one in an undesignated car, the reverse should be the case in shul; charge more to sit in talkers' minyan. Maybe the onus, if not the financial penalty, will serve as a deterrent.

Reward the people who refrain from inappropriate gabbing; maybe a frequent-complier certificate.

On the other hand, no aliyot or other honors for habitual talkers.

Thank the people who have changed their gabby behavior.

Finally, institute a penalty for the incorrigibles. A friend, who years ago served as a gabbai in his congregation's hashkama minyan, pleaded at length with a member of the minyan, a prominent member of the synagogue, to curtail the constant chatter during davening. To no avail. My friend then sent a letter to chatterer, uninviting him from attending the minyan. The chatterer was predictably offended by the banning, but he complied, and the sanctity of the minyan was preserved.

Amtrak has the right idea -- there's a time and place for friendly conversation, but a Quiet Car and a minyan are not the place; a minyan certainly is not the time.

Maybe we don't need rabbis to enforce decorum in shul. Maybe we should invite some Amtrak conductors and passengers to our minyanim.

All aboard?

YOM KIPPUR

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



Rabbi Dani Staum

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Yom Kippur Pix – KEY

Closed Gates – The special fifth tefillah of Yom Kippur is called Ne'ilah – closing, because the gates of repentance and the unique season of repentance is now ending.

Please Forgive Me – The Mishna states that Yom Kippur does not atone for sins committed against another person, until the offender asks forgiveness from the offended – Yoma 8:7

Two identical Goats – Part of the unique Avodah performed by the Kohain Gadol on Yom Kippur in the Bais Hamikdash was that two identical goats were placed before him. He would place his hand in a lottery to determine which was to be offered as a korban, and which was sent to be used as the Azazel.

Whale at Sea – Sefer Yonah is read at Mincha. It is an extremely intriguing and somewhat strange story that cannot be properly understood without the indispensable commentaries. It contains powerful lessons about teshuva and that one cannot escape his destiny and calling in serving Hashem.

Delivered from the curse of broken vows – Yom Kippur begins with Kol Nidrei. In an ancient and penetrating tune, the Chazzan begins the most solemn day with a paragraph that is essentially an annulment of vows. It is a stark reminder of the power of our words, especially as we begin a day when our main service and efforts is with verbal prayer.

Kreplach – There is a prevalent custom to eat kreplach at the Erev Yom Kippur seudah. (There is also a custom to eat kreplach at the seudah on Hoshana Rabbah and at the Purim seudah. Some say the basis is to have a special food to give added honor to these meals during "minor" holidays. Others say that these three days are days when we have a custom to 'bang'. On Yom Kippur we bang our hearts, on Hoshana Rabbah we bang aravos, and on Purim we bang by Haman's name. The most delicious part of the krepel is hidden inside, to symbolize that the important part of 'banging' is the internal emotion, not the external action.)

Blessing Children – There is a custom to bless one's children before Yom Kippur.

Seal – At Neilah we no longer ask Hashem to write us in the Book of life, to asking Hashem to - וְהִחַיֵּנוּ בְּסֵפֶר הַחַיִּים SEAL us in the book of life.

Rav Chaim zt"l and his Rebbetzin doing **kappraos** – There is an ancient custom to *schlugg kapparos* before Yom Kippur. If one doesn't want to use a chicken, he can use money.

Standing in submissive prayer cloaked in **kittel and tallis** – There is a custom to wear white clothing on Yom Kippur. Married men wear a kittel throughout the day of Yom Kippur, reflecting the somberness and purity of the day.

Go eat your food with rejoicing... (Koheles 9:7) – The Medrash (Koheles Rabbah) states that on Motzei Yom Kippur a heavenly voice proclaims this pasuk.

Kohain Gadol dressed in the special white linen garments for Yom Kippur offering the **incense in front of the holy Aron on Yom Kippur** – The holiest person in the holiest place on the holiest day.

The Protection of Charity

Two families, the Horowitzs and Itzkowitzs, made a shidduch with their children and the local townspeople could hardly wait for the wedding. As the two wealthiest families in town, this was sure to be an event you didn't want to miss! Two weeks before the wedding, Mr. Horowitz receives an urgent message that Mr. Itzkowitz's factory just burned down, and all his money was gone. Now he is not exactly the richest man in town anymore - to say the least. Shocked, Mr. Horowitz didn't waste a moment and hurried to the Rabbi's home. "The wedding is off," he cried, "If Mr. Itzkowitz can't pay his share of the deal, I can't do such a shidduch!" The Rabbi thought for a moment. "Okay, not a problem," he replied, "but now is erev Shabbos. Come back after Shabbos and we'll discuss." Well, if the Rabbi said it's not a problem, then he has nothing to worry about. Shabbos was relaxed. Immediately after Shabbos, Mr. Horowitz hurried to the Rabbi's home together with Mr. Itzkowitz to discuss the details. After hearing both sides, the Rabbi declared: "Mr. Horowitz should pay for both sides of the wedding!" Mr. Horowitz was stumped. What kind of deal was this? "Yes," explained the Rabbi, with a great deal of patience. "You have good luck - your factory didn't burn down. Now you should show some gratitude to Hashem that you can afford the expenses and pay for the entire wedding!" The world is a cycle, explains the Kli Yakar. Some people get rich while others remain poor; and then the tide turns. Money disappears from wealthy families while the more needy get rich. This is to stand as a constant reminder for us that this world is only temporary - nothing lasts forever. For this reason, the Torah tells us that one should give readily to charity and in return, Hashem will bless him and his children. The tide will keep turning in his benefit. *Rabbi Dovid Hoffman's Toral Tavlin*



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Rabbi Efrem Goldberg

The Right to be Forgotten

Erasing your actions is a lot harder than deleting an internet post. Here's what it takes.

In March of 2008, two brothers in their 70's had an argument about money at a seaside restaurant in the Italian coastal town of Pescara. One brother stabbed the other with a fish knife and was arrested. Alessandro Biancardi, a journalist in the small town, heard the details from the police and knew he had a hot story for his small news website. Fast forward a decade and that journalist is now unemployed and at the center of a huge debate over internet privacy laws. What happened?

Several years after the stabbing story was published, one of the brothers demanded that it be deleted. Biancardi refused. True, the brothers were arrested after the fight, but the assault-related charges against them were effectively dropped when the authorities did not pursue them. The brothers sued Biancardi, claiming the article was damaging their reputation, and cited Europe's "right to be forgotten" law. The law goes back to the 90's and says a citizen can request that a company or website take down material considered old, irrelevant, inaccurate, or excessive. A few years ago, the European courts ruled the law could even be used to force Google to delist material from its search engine results.

In 2013, an Italian judge ruled against Biancardi and ordered him to delete the stabbing story, saying the information in it was old and the brothers had the right for it to be forgotten. Mr. Biancardi appealed the judge's decision to Italy's highest court. In 2016, the appeal was rejected. Last September, exactly 13 years after his news site was started, he had run out of money from all the litigation and had been ordered to remove so many stories, he had to shut down the site. In the US, lawmakers are looking at Europe's privacy laws, including the right to be forgotten, as a model and are considering similar legislation.

Is the right to be forgotten in fact a right? According to the Torah, are we entitled to have our actions, our behavior, our conduct be erased and forgotten?

Teshuva: The Ultimate Delete Button, with Conditions

In the second chapter of The Laws of Teshuva, the Rambam writes that even though we can do teshuva, repentance, the entire year, the Ten Days of Teshuva culminating with Yom Kippur, are designated times to reflect and feel remorse for mistakes we made and things we did wrong. If we do, our efforts are accepted immediately, and we are granted forgiveness and pardoned. What we have done to God is forgotten.

But then the Rambam qualifies his words:

Teshuva and Yom Kippur are effective for the

things you did to violate God's trust and expectations, but the hurt you caused, the damage you did against other people, that requires you to not only ensure full compensation, but make sincere amends. If you make the effort and ask three times and the other person doesn't forgive, then they in fact become the transgressor.

We do subscribe to a right to be forgotten and forgiven. However, unlike the European law, that right has a condition, a prerequisite. There must be sincere remorse, genuine regret, true commitment not to repeat the mistake, and importantly, a heartfelt and authentic apology. Then and only then does the perpetrator have a right for his or her misconduct to be forgotten, so much so that after a sincere apology, the burden shifts to the aggrieved to forgive.

Moreover, according to Jewish law there is prohibition to cause one pain through verbal mistreatment. For example, one may not remind someone of their past misdeeds.

We can erase the parts of our lives we are not proud of, but we have to put in the hard work.

Judaism does recognize a right to be forgotten, but it is not a blanket entitlement; it must be earned. We can erase the parts of our lives we are not proud of. We can edit our history and we do have a right for our mistakes, poor judgment and bad decisions to be forgotten. But we have to put in the hard work.

Teshuva is not as simple as deleting a post, clearing our browser history, or doing a hard reset on our device. It is about transforming ourselves, taking stock of our lives, using the feelings of shame and regret not to get stuck in the past, but to shape a brighter, better future. The best way to have parts of the past forgotten is to become a different person in the present, not the same one who did, said, or wrote those things.

That is exactly how the Rambam describes teshuva working:

Teshuva occurs when one distances himself exceedingly from the thing wherein he sinned, to the point his identity changes, as if saying: "I am now another person, and not that person who perpetrated those misdeeds", to completely change his conduct for the good and straight path.

It isn't enough to do the right thing going forward, we have to take responsibility and be accountable for what we did in the past. We have to find the people we have hurt with our nasty emails, nasty looks, or nasty behavior and we must ask forgiveness. For the behavior we regret to be forgotten, we need to find the people we injured in business, socially, online, or offline and we must

make real and meaningful amends.

The Right to Forgive and Forget

While the right to be forgotten or forgiven isn't simple, the Torah does encourage the right to simply forget. We should be predisposed to forgive, let go, and look the other way.

Let's not use our selective memory to overemphasize the bad, the short-coming, the hurt, the times people didn't show up and we forget their virtues, their good, the times they came through. It has been said, "Not forgiving someone is like drinking poison and expecting the other person to die." Forgiveness ultimately is about us, not them.

We always have the right to forget, even when it is not earned by making nothing of the hurts or insults. Our sages say that if we expunge the negative from the files we have on others, God will expunge the negative from our own files.

Last year a former Dallas police officer, Amber Guyger, was sentenced on Wednesday to serve 10 years in prison for the fatal killing of an innocent man she shot when she mistakenly entered his apartment believing it was her own. The victim's 18-year-old brother, Brandt Jean, took the witness stand and spoke to Guyger, saying, "I know if you go to God and ask him, he will forgive you... I personally want the best for you." Brandt then asked the Judge if he could give Guyger, the woman who killed his brother, a hug. The judge said yes, Brandt stepped off the witness stand, they embraced and Guyger broke into tears.

If this man could forgive the person who killed his brother and give her a hug, we can forgive the small slights, hurts and injuries we have incurred. We can dig deep and hug the people who didn't really mean to hurt us, maybe they were insensitive or thoughtless because in fact they were just hurting themselves. So we weren't invited to someone's wedding. So our birthday came and went and our children or grandchildren didn't even call. So we extended ourselves for a friends and it wasn't reciprocated. So someone walked by and didn't say hello. There are so many broken relationships and so much dysfunction because we choose to remember instead of forget.

Don't hold a grudge or look for the fault. Let go and move on, and you'll feel a huge relief. We don't have a basic right for our wrongs to be forgotten. We need to own up, seek forgiveness, and make amends. But we absolutely have the right and even responsibility to forget. Let's use it to let go of things that don't matter in the long run and to avoid drinking a poison that will only prove lethal to us.

JOKES

HEART CHASER

The lady at the DMV recommended to me that I sign up to be an organ donor.... That's when I realized she was after my own heart!

KETCHUP

Little Moshe's mother was trying hard to get the Ketchup to come out of the bottle. During her struggle the phone rang so she asked four-year old Moishe to answer the phone. Little Moshe ran out into the living room and answered the phone. "Mommy, It's the Rabbi," he said to his mother. From the kitchen Moshe's mom said, "Tell him I'll call him back." Little Moshe spoke into the phone saying, "Mommy can't come to the phone to talk to you right now. She's hitting the bottle."

BEER

After the Great Britain Beer Festival, in London, all the Presidents of the brewery's decide to go to the pub for a drink. The Coors President said "Can I have the only beer made with Rocky Mountain Spring Water: a Coors, please." The bartender gave him the drink. Then the Budweiser President orders, "The King Of Beers -- Budweiser." The bartender proceeds with the order.

The Amstel President walks in and orders "The Finest Beer ever." The bartender gives him an Amstel. Then the Guinness President says, "I'll have a coke please." The bartender is taken aback by this but gives the coke to him anyway. All the Presidents looked over at him and said, "Why have you ordered a coke?" He replied, "Well if you all aren't drinking beer, then neither shall I."

TEACHER AND STUDENT

Teacher: "What is the chemical formula for water?" Student: "HIJKLMNO." Teacher: "What are you talking about?" Student: "Yesterday you said it's H to O!"

DON'T LOOK BACK!

Rabbi Weinstein was teaching his 3rd grade class the story of Lot and his wife. Rabbi Weinstein described that when Lot's wife looked back at Sodom she turned into a pillar of salt. Just then little David Silverstein interrupted. "My mommy looked back once while she was driving," he announced, "and she turned into a telephone pole."

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יום ב' פרשת האזינו Monday

קרבות

Followed by Mincha

6:00pm Tent א

6:45pm Tent א

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Rabbi Nachum Scheiner
Rosh Kolleim
Rabbinic Coordinator



Rabbi Aaron Lankry
גבאי דאורייתא



Rabbi Doniel A. Coren
Maggid Shiur

Wishing the Kehilla a
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UFARATZTA



==== The Rebbe
Erev Rosh Hashana, Yom
Holedes of the Tzemach Tzedek
5549 \ 1789. Third Chabad
Rebbe.

These are the auspicious days between Rosh Hashanah and Yom Kippur, about which our Sages say that this is the time to which the Prophet alluded when he said "Seek G-d at the time when He can be found." For although "G-d is near to all who call upon Him" all year round,

this is the time when He is particularly near to us. It is, therefore, an auspicious time to make good resolutions.

Wishing you a Chasimo Ugmar Chasimo Toivo,
With blessing,

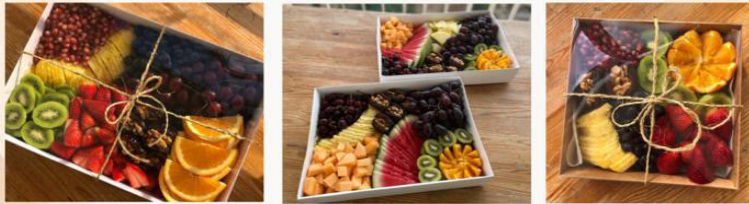
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Yom Kippur Results

The Day After Yom Kippur

Rabbi David Yosef

Each one of us should consider that throughout the day of Yom Kippur, we will have elevated ourselves to a majestic spiritual plateau. However, what will happen the day after Yom Kippur? That is the big question. Will we return to our homes the night after Yom Kippur and feel lighter, as if we escaped from a confined, locked-down environment where everything we did was weighed and calculated. Now, however, the battle is over, and we can return to our old selves. Or, alternatively, will we feel that we are genuinely different people?

Throughout our lives, we have been through many days of Yom Kippur. We must ask ourselves, each year, are we sincerely better Jews than we were in past years? Or are we staying put and finding ourselves in the same place? We go through the motions, but nothing deep has changed within us. If that is so, who are we fooling? We cannot fool Hashem.

We have this incredible opportunity to improve ourselves and do teshuva, and if we opt to not take advantage of this very gift of doing teshuva, we are taken to task.

The Rambam writes that a person should view himself as if his scales are exactly half meritorious and half liable. If he does teshuva, states the Rambam, then he will tip the scales. The Rambam does not, as the Gemara seems to imply, say that any one mitzvah needs to be done in order to tip the scales. That “one mitzvah” which the Gemara describes and references, the Rambam tells us, is teshuva.

Hashem is giving us this unbelievable, precious gift; how could we not seize the opportunity and maximize it to its fullest? May we all merit to make these days spiritually useful and enhancing of our lives, and develop into changed people.

What Should I Ask For?

Rabbi Joey Haber

As we approach these days, it is not within our scope or purview to tell Hashem what to do for us in our lives. A far more effective approach is to be ready for what it is that Hashem wants to do. The proof is the very words we say during our prayers. Most of that which we would like to ask for is not there. The entirety of the structure of the Rosh Hashanah prayers and the underpinnings of the Yom Kippur prayers are focused on the fact that Hashem is King and He knows best.

We may look at the prayers and grow disappointed. Where is the part I want to say and where is the list I want to ask for? Where are the countless paragraphs about my children? Don't you wish there were five pages of tefillah relating to the future of our children? Then perhaps another few pages for your marriage, some more for the health of all those around you, and then some pages about your income. That is what we want to talk about!

But Hashem tells us, “Don't you think I know what you need?” It is not difficult to know what we each want – good health, income, children, marriage – and the list continues.

But Hashem does not need to hear that from us. He knows what we need. He just wants to discern the answer to one question: are you ready to serve the King? He will take care of the rest. The mindset, “I better make sure I say this, I better make sure I say that... And if I pray the right way, I'll get what I want...” is not how it works. Hashem knows all of that, plus more. He is rather looking for us to proclaim Him King, correct our errors and improve ourselves, and He will take it from there.



RABBI FRAND

AT YOUR SERVICE

אז תקרא וד' יענה תשוע ויאמר הנני

“Then you will call out and Hashem will answer; you will cry out and He will say ‘Here I am’” (Yeshaya 58:9, Haftorah for Shacharit)

While we may many times wonder how we can have our tefillot answered, on the day of Yom Kippur, we are revealed the secret. The Navi Yeshaya tells us in the Haftorah reading, “אז תקרא וד' יענה תשוע ויאמר הנני” – Then you will call out and Hashem will answer; you will cry out and He will say ‘Here I am’” (Yeshaya 58:9).

There are fourteen places in Tanach that the expression “Hineni – Here I am” is used. Thirteen out of the fourteen places are contextually the same with the servant responding to the master, “Here I am; at your service.” Avraham responded to Hashem after he was commanded to bind Yitzchak to the Altar, “Here I am;” Moshe Rabbeinu, as well, used this expression when he encountered Hashem at the Burning Bush. The one exception to the word Hineni expressing the Jewish people's readiness to serve G-d is in this Pasuk from Yeshaya. This time, the Jews call out to their Master, the Ribono Shel Olam, and He is the One to respond “Hineni – Here I am.”

How did we get the Ribono Shel Olam to respond? What is special about this situation that causes the roles to be reversed?

The Gemara (Yevamot 63a) tells us what this Pasuk is referring to:

המקרב את קרוביו... עליו הכתוב אומר אז תקרא וד' יענה תשוע ויאמר הנני

One who brings his relatives near, upon him the verse says, “Then you will call out and Hashem will answer; you will cry out and He will say ‘Here I am.’”

What do we have to do to have our prayers answered? What is this Pasuk telling us to do to shake the heavens? Finish Shas in one year? Recite Sefer Tehillim every day? Give millions of dollars to tzedakah? No.

Bring your relatives close. Just be nice to your sister-in-law.

Why is this the secret formula?

The Maharal clues us into the underlying reason: “The Ribono Shel Olam's relationship with Klal Yisrael is that of a relative.” We are Hashem's family. And when we act kindly to our family, Hashem says, “I will deal with you measure for measure. If you treat your family nicely, I will treat you nicely.”

Our own family oftentimes presents the greatest of challenges. This is especially true of siblings. Yet, consider for a moment which people we are most closely related to. With whom do we share the most similar and identical DNA? It is not our children or our parents, but our siblings. If you have ever thought of it, the longest-lasting relationship is that of siblings. Our siblings can live with us for sixty, seventy or even eighty years. It is the longest relationship, yet sometimes the most difficult.

Treating our family as they deserve to be treated is the key to having Hashem, our dearest Father in Heaven, say to us, “When you call out, I am at Your service.”

As we enter the holiest day of Yom Kippur and look to make amends and ask forgiveness from our family and friends, we ought to take a moment and ponder how we treat them. Do we show them our appreciation, give them our undivided attention, treat them respectfully and considerately, and love them unconditionally? That is the question we must ask ourselves. If we wish to have our tefillot answered, this is where we need to begin.



BEIS DIN FOR PRUZBAL EREV ROSH HOSHANA



RABBI GLATSTEIN SPEAKING AT THE NIGHT KOLLEL





RABBI NACHUM SCHEINER

ROSH KOLLEL

OPINION OF THE RISHONIM THAT A BROCHA IS RECITED EACH TIME ONE ENTERS THE SUKKAH

Tosfos in Sukah (45b) writes that one should recite the brocha of leishev basukah each time he enters the sukah to eat, drink, or sleep – even 10 times a day – since each time is a mitzvah. Tosfos compares it to putting on tefillin multiple times throughout the day, where one must recite a brocha each time. This is also the opinion of the Rif and the Rambam, and the Geonim, as quoted by the Tur.

The poskim (Mishna Berura and Halichos Shlomo) point out that reciting a brocha would only be appropriate if one is entering the sukah for the purpose of the fulfillment of the mitzvah. However, in a case that one is entering for a totally different reason – such as to pick up something from his friend – and he just happens to be in the sukah, that is not considered performing a mitzvah, and no brocha would be recited.

OPINION OF THE RAMBAM TO RECITE THE BROCHA BEFORE SITTING DOWN

Although the Rambam writes that one recites a brocha each time he enters the sukah, he adds that the brocha should be recited before sitting down. He explains that, although in general kiddush is made while sitting, on the first night of Sukkos, one should recite the kiddush standing and then sit down after reciting the brocha of leishev basukah. This is quoted by the Mechaber in Shulchan Aruch, as well.

The Rama, on the other hand, writes that our custom is to recite kiddush sitting, even on Sukkos. The reason for this can be because we follow the opinion of Rabeinu Tam, who holds that we do not recite the brocha until the time of eating. Therefore, as long as the brocha is recited before eating it is fine.

According to the Rambam that the brocha is recited before sitting, what will the halacha be if someone is eating in a standing position? Should he recite the brocha of leishev basukah, or not?

The Bach rules, that the brocha should not be recited. If one does not sit down it is not considered a kevius, a permanent type of living in the sukah, and no brocha is recited.

The Taz, however, argues. He writes that the Rambam understands that sitting down is not the deciding factor. It is merely a means of making a kevius, a permanent type of living in the sukah, but eating will accomplish the same, even if done standing. The Mishna Berura, in Shaar Hatziun, adds that according to the Taz's understanding, either sitting down or eating will suffice to require a brocha. However, according to the Bach, only if one is sitting down does he recite a brocha.

OPINION OF RABEINU TAM – ONLY RECITING THE BROCHA WHEN EATING

Other rishonim, including Rabeinu Tam, rule that one only recites the brocha when eating. He explains that the eating is considered the ikar – the main function of the sukah – and the brocha for eating covers all other activities performed in the sukah. In other words all the other functions – such as sleeping and sitting around – should also require a brocha, but the brocha over the meal covers those things, as well.

Other rishonim in Berachos go even further and rule that one only recites a brocha when eating, and no other functions require a brocha, at all. Even sleeping which technically should require a brocha, we do not recite a brocha, since we are concerned that the person will not fall asleep.

In the glosses of the Masseh Rav, a compilation of the Vilna Gaon's customs, Rav Nata Weis, brings a proof to the opinion of the Vilna Gaon and the others who rule that each entry to the sukah requires a new brocha. He points to the text of the Targum Yonasan (Emor 23:42): "מְבָרְכִין לְבְרִייהוֹן כָּל אֵימַת דְּעִילִין תַּמָּן" – they recite a blessing to their Creator, each time they enter." Others suggest that it just means to say when you enter for the purpose of eating. The term "each time" is used to contrast to lulav, where a brocha is only recited once a day.

SUMMARY OF THE OPINIONS

- We have seen 3 opinions of when to recite the brocha:
- Reciting a brocha each time one enters the sukah.
- Reciting a brocha for eating and that covers the rest.
- Reciting a brocha only for eating.

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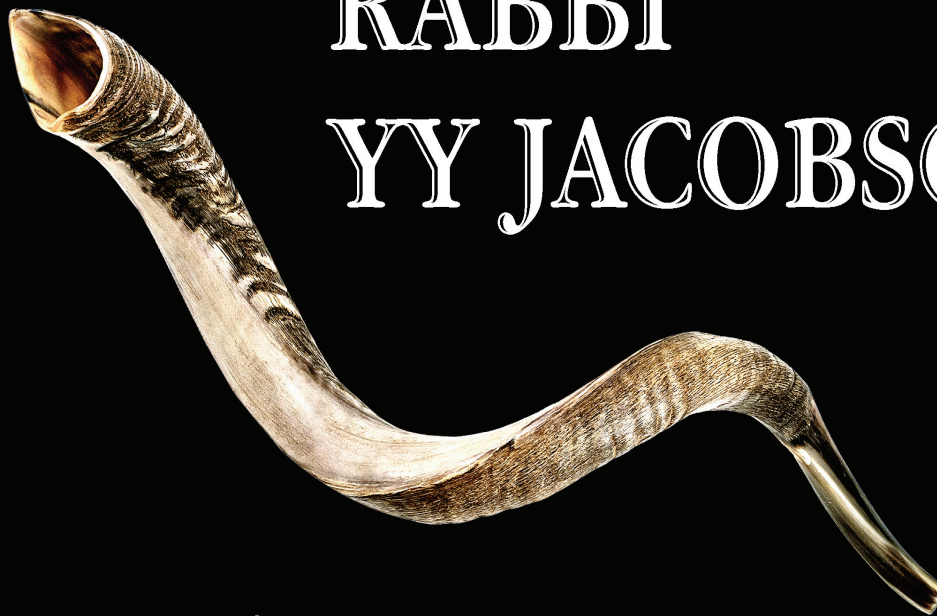
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