

YESHIVA TORAS CHAIM TORAS EMES



WISHES YOU

גמר חתימה טובה

תשע"ד 5774

TEAM SPIRIT

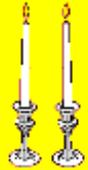
יום כפור

EREV YOM KIPPUR

CANDLE

LIGHTING

7:08 pm



BIRCHAS HABONIM

The blessing of one's children on Erev Yom Kippur is an exceptionally beautiful and meaningful prayer. Let its recitation sensitize us to the profound responsibilities and opportunities that our children bring to us, as well as allowing **the wellsprings of parents' love to be showered upon them.** In the spirit of the Yomim Noraim, the administration and staff would like to ask forgiveness from parents and children for anything we may have said or done improperly this past year.



THE WEEK AHEAD

Sunday, Sept. 15 -
No Sunday Classes

Monday, Sept. 16 &
Tuesday, Sept. 17 -
Regular Classes

Wednesday, Sept. 18 -
Begin Sukkos Break - No School



REFUAH SHELAIMA

Aharon ben Adela
Chaim Yosef ben Rus
Sarah Leah bas Rus
Yitzchok Shmuel ben Pesha Sara
Mina Yehudis bas Masouda
Yaakov ben Rachel



HASMODA PROJECT

We will once again
be conducting
our semi-annual *Yom
Tov* learning program
over *Sukkos*. We



welcome your support of the children's voluntary learning by becoming a sponsor as a *zechus* for a *Refuah Shelaima*, or in memory of a loved one. Sponsorships begin at \$50. Please speak with Rabbi Baumann to let him know that you are interested.

IF IT'S TUESDAY, IT MUST BE.....DAIRY!

When preparing lunches for your child(ren), please be reminded that Mondays and Wednesdays are meat days and Tuesdays, Thursdays and Fridays are dairy days.





Erev Yom Kippur 5774

Dear Parents,

Roshei HaYeshiva

Rabbi Binyomin Luban
Rabbi Yisroel Y. Niman
Rabbi Mordechai Palgon

Founding Rosh HaYeshiva

Rabbi Bentzion Chait

Principal

Rabbi Kalman Baumann

Secular Studies Principal

Dr. Deborah Lerer

Assistant Principal

Rabbi Noam Grossman

President

Dr. Allan I. Jacob

President

Dr. Jonathan Rubin

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Rabbi Moshe Lehrfield

A timely question that many parents ask is, “is it appropriate to apologize to one’s young children?”

The answer is a resounding yes, and a resounding no! Like all good questions, the answer depends on a number of factors. As we intensify efforts to request forgiveness from family, friends and colleagues in the pre-*Yom Kippur* rush, our young children should definitely not be on such a general list. Asking for *Mechila* from our peers conveys that message – we are equals. To apologize to our children for being a strict parent, for taking away privileges, for raising our voice from time to time turns the parent-child relationship upside down. We have every right and it is our responsibility to guide our children in the right path. Reflecting upon a year of parenting with apologies and requests for forgiveness from the children can only undermine our position of authority and respect.

What about during the heat of the moment? We all have occasions when we get upset, we say a sharp word or an unkind word. What happens when we fail to deliver on a promise or when circumstances force us to disappoint a child? These are appropriate situations for an apology – even to a young child, for two important reasons. Firstly, when the focus of the apology is on **a specific incident, it is the right thing to do. Apologies for hurting a person’s feelings, intentionally or otherwise are necessary to help fix whatever hurt there is. It doesn’t matter whether the one with hurt feelings is 4 or 104.**

Secondly, the most effective teaching is by example. When your child sees that his parent can admit to and takes ownership of a mistake, reaches out to soothe hurt feelings and demonstrates honesty and sensitivity in asking a child to forgive him about something specific, at an appropriate time in the aftermath of the incident, it sends the most powerful lesson imaginable in the area of responsibility, humility, self-respect and kindness.

-continued-

An apology should be simple, direct and sincere. A parent should demonstrate that when appropriate, an apology should be forthcoming right away. There should be no strings attached. **“I’m sorry I mistakenly accused you of hitting the baby, but you do it so often I was sure...” is not acceptable. “I apologize for assuming you spilled the milk and didn’t clean it up – you usually are the one who makes such a mess,” should be better left unsaid.**

Apologies, taking ownership of a mistake are appropriate and provide a great role model for your child. The best role model we can be is not to pretend we are perfect, because we are not perfect (and they are going to figure that out,) but to admit we make mistakes (not too many!) and to be an example of one who apologizes and grows and does better. However, being obsequious and putting yourself on a par with your child, showing you are in need of your **child’s forgiveness is a dangerous and counterproductive path. Children need to feel secure** that we are capable and confidently taking care of them. Common sense and a clear picture of **the parent’s role will help establish us as authoritative without being authoritarian, kind and** compassionate, without being weak and not in control.

To err is human - to apologize appropriately is to be divinely inspired.

In that spirit, please forgive me and our staff for anything inappropriate we may have said or done, or for anything we failed to say or do and may we all merit, together with our wonderful children, a year of health, growth and *Nachas*.

G’mar Chasima Tova,



Rabbi Kalman Baumann

Principal

chosen words

Insights on Yom Kippur

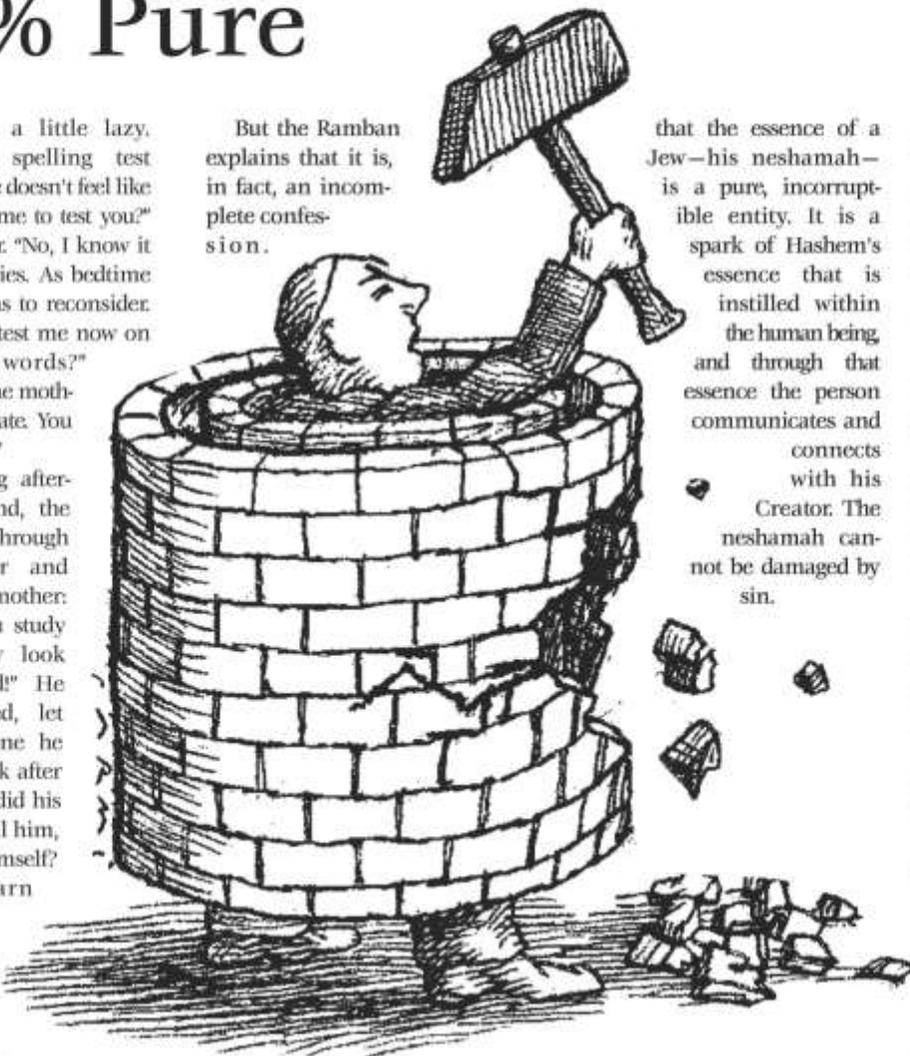
100% Pure

A child feels a little lazy. There's a spelling test tomorrow, and he doesn't feel like studying. "Want me to test you?" offers his mother. "No, I know it already," he replies. As bedtime arrives, he begins to reconsider. "Mom, will you test me now on my spelling words?" "Sorry," replies the mother. "Now it's too late. You need your sleep."

The following afternoon, F in hand, the child slouches through the front door and whines to his mother: "Why didn't you study with me? Now look what happened!" He feels abandoned, let down by the one he counts on to look after his welfare. But did his mother really fail him, or did he fail himself? Will he learn anything; will he grow or improve by focusing his attention upon why his mother allowed evil to befall him? He will benefit from this setback only if he looks within, and realizes that the help had been there for him, but he had erected an obstacle.

And so it is between ourselves and Hashem. The Torah in Devarim says, "Beset by many evils and troubles, they will say, 'It is because Hashem is no longer with me that these evil things have befallen me.'" This statement would appear to fit within the description of a verbal confession—a step that is integral to complete teshuvah. It acknowledges guilt and regret, and views the person's misfortunes as a result of his distance from Hashem.

But the Ramban explains that it is, in fact, an incomplete confession.



"Breaking down our barriers to reveal the pure soul."

The verse concludes, "On that day, I will utterly hide My face because of all the evil that they have done..." So obviously, this "confession" has not done the job of restoring the people to Hashem's good graces. Such a confession can arouse Hashem's mercy, the Ramban says, but it cannot bring complete redemption from the sin.

What is lacking in this confession is an essential component of teshuvah. It acknowledges that distance from Hashem has caused misfortune, but it doesn't contemplate how that distance got there. The Maharal explains

that the essence of a Jew—his neshamah—is a pure, incorruptible entity. It is a spark of Hashem's essence that is instilled within the human being, and through that essence the person communicates and connects with his Creator. The neshamah cannot be damaged by sin.

work of teshuvah—ready to break down the barriers we have erected between our neshamos and Hashem. Then, confession can accomplish its purpose. By articulating our sins in Vidui, which we recite throughout the Yom Kippur services, we detach the sins that are layered upon our souls and verbally cast them out and away. We remove the blockages that have accreted over the course of the year, and flush them out of our beings, restoring the free flow between our neshamos and their Source.

"Before Hashem you should purify yourself," says Vayikra, and the Targum Yonason explains that "purify" means "confess." Confession removes the impurities and allows the soul, which remains a pure essence within us, to radiate its light. We begin the year anew, connected to the Source of all blessings, aware that whenever we reach for Him, He's there.

Shabbos Table Discussion:

What are some concrete signs that your neshamah is obstructed? How does this change when it is fully connected?

Adapted from "Outlooks and Insights," by Rabbi Zev Leff, with permission from Mesorah Publications

But each sin a person commits does have the effect of creating a layer of obstruction between the neshamah and Hashem. Each sin further confounds the neshamah's effort to remain connected with its Source. We may feel that Hashem is moving away from us, but in fact it is we who are doing the moving. Until we recognize that it is we who obstruct our route to Hashem, Who is there for us at all times, the verbal confession is missing an essential element.

When that recognition comes, we are ready for the



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DEDICATED BY
MR. AND MRS. JOE ANDISMAN
IN HONOR OF RABBI BAUMANN,
THE ROSHEI YESHIVA,
AND THE STAFF OF TORAS EMEs

Together Forever

To anyone unfamiliar with Jewish practices, Succos is astounding. Suddenly, hundreds of otherwise normal citizens can be seen outdoors, busily hammering away on some strange home improvement project. All around little huts sprout from decks, porches and yards. But to a Jew partaking in this scene, it's inspiring. We see before us the evidence of our kinship—we're in it together, happily immersed in this inexplicable task. We marvel with pride and satisfaction at the dozens or hundreds of schach-laden rooftops we spy.

Succos resounds with the theme of the unity of the Jewish people. The festival itself is called in the Torah "Chag Ha'osif," the festival of gathering—a name which refers to the harvest, but at a deeper level

refers to the coming together of Jewish souls for the purpose of performing Hashem's will.

"The spirit of gathering now becomes our own to be carried in our hearts and reflected in our thoughts."

But what happens when the succah walls come down? The Mishnah teaches us that its influence is guaranteed to last throughout the year, because "any gathering that is for the sake of Heaven will be perpetuated." Still, there needs to be a transitional point, a passageway through which the feelings engendered in the rarefied environment of the succah can adjust to the more mundane atmosphere of our homes.

Shemini Atzeres is that passageway. The word "atzeres" is translated by Onkelos to mean "gathering," once again drawing our attention to the unity of spirit that pervaded the days of Succos. The Torah speaks of Shemini Atzeres only briefly,

with the words "On the eighth day, an atzeres shall be for you." That spirit of gathering, the verse tells us, now becomes "for you." It becomes our own, to be carried in our hearts and reflected in our thoughts and emotions.

Shemini Atzeres tells us that there's no need to confine those feelings to Succos. The same rush of recognition and brotherhood we feel when we observe the sprouting of succahs all over the neighborhood can and should be ours all year long. We can feel it when we see each other walking to shul on Shabbos, driving the

Sunday yeshivah carpool, picking up a challah at the bakery—doing any of the thousands of things that each Jew does in his or her own way, each and every day, to serve Hashem.

Shabbos Table Discussion:

Why would it make a Jew feel good to see another Jew involved in a mitzvah?

Adapted from "The Three Festivals, Ideas and Insights of the Sfas Emes," anthologized and adapted by Rabbi Yosef Stern, with permission from Mesorah Publications

Effective Prayer

Ready to Assemble

The "birkas hamazon" recited after meals on Succos contains the unique verse: "Harachamon hu yokim lonu es succas Dovid hanofales," "The merciful one will raise for us the fallen succah of David." This marks the rare occasion in which Dovid's dynasty is referred to as a succah rather than the more common name, "Beis Dovid," the house of Dovid.

The Maharal explains: A fallen house is a destroyed house. The only means to raise it up is to rebuild it from scratch. A succah, on the other hand, is made to be broken and rebuilt. A fallen succah is not a destroyed succah. It is simply disassembled and

stored away for future use. The message in this short phrase is powerful and clear: Our redemption is already prepared for us. All its elements are present, safely stored, just waiting. Whenever we are ready, the fallen succah of Dovid is ready to rise again.

Adapted from a lecture by Rebbitzin Tehila Jaeger

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Dedications

לע"נ
אליהו ליפא
בן מתתיהו מרדכי ז"ל
נ.ל.ב.ע. ו' אלול תשע"ג
ת.נ.צ.ב.ה.

In loving memory
of Mr. Leon Danziger z"l

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