

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER



OUR BELOVED RABBI
SOKAVA REBBE

יט אייר

FRIDAY MAY 24

**הרב הקדוש רבי
מנחם מנדל בן רבי
יוסף זי"ע זצלה"ה
מרימנוב**

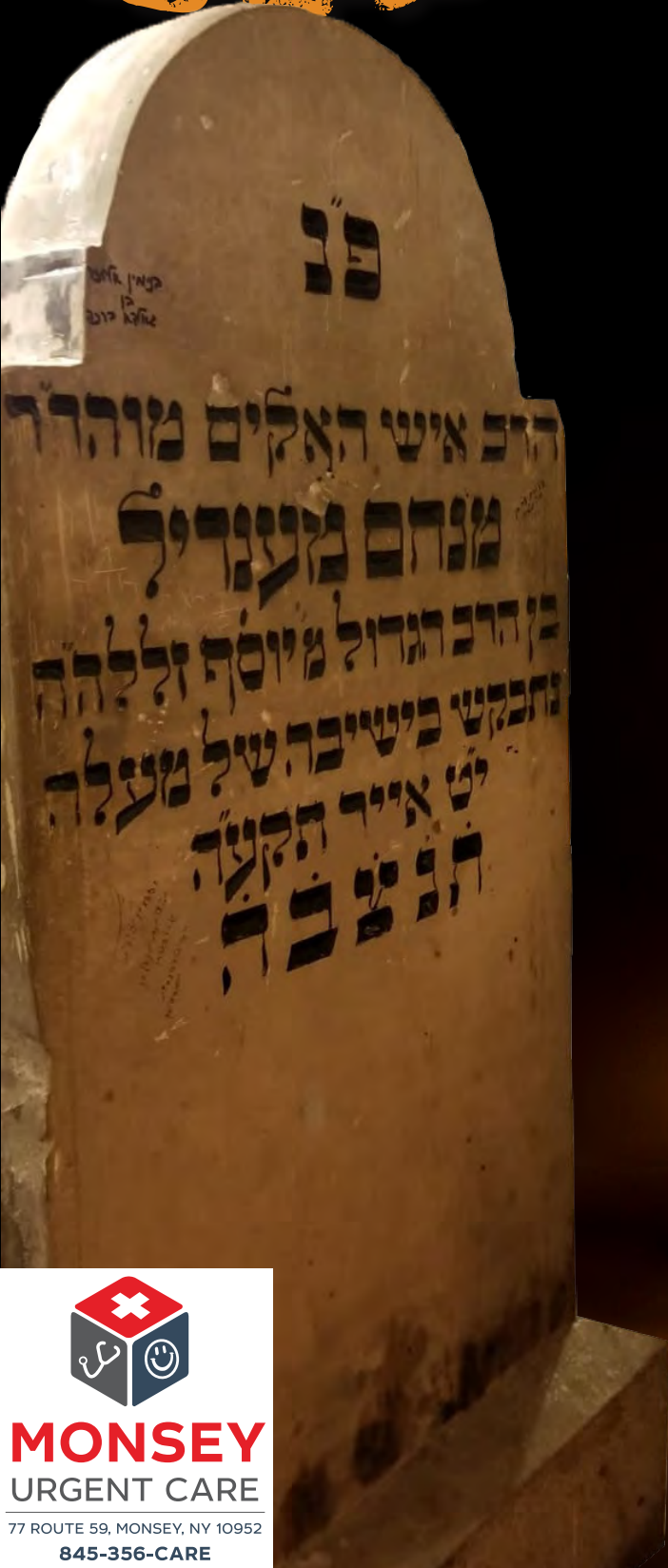
סגולה לישועות שהבטיח הרב הקדוש
רבי מנחם מנדל מרימנוב בן רבי יוסף:
מי שידליק לי נר ביום ההילולא, אני
בעצמי אפעל לישועתו
**Whoever lights a candle for me
on the day of the Hilula, I myself
will act for His salvation.**



RABBI YY JACOBSON

SHABBOS
8:30AM - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY
9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY



REI
BRINGING EVERYONE TOGETHER



MONSEY
URGENT CARE

77 ROUTE 59, MONSEY, NY 10952
845-356-CARE

Shabbos Morning MINYAN STARTING AT 8:00AM 18 FORSHAY RD. MAIN SHUL ASHKNAZ



RABBI LANKRY DEAR KEHILLA,

PIRKEI AVOT CH 1, MISHNA 2.

Questions for Discussion:

שמעון הצדיק היה משיירי כנסת הגדולה

על שלושה דברים העולם עומד,
על התורה ועל העבודה ועל גמילות
חסדים. הוא היה אומר:

“Shimon the Righteous was among the last surviving members of the Great assembly. He would say: The world stands on three things: Torah, the service of G-d, and deeds of kindness.”

1) Shimon the righteous was among the last surviving member of the Great Assembly, why is it important to know he was the last? If it is a message that only pertained to then and not now, why is it necessary? If it pertained to now as do all the lessons of Perki Avot, how does this detail enhance the meaning of this message? Is he different than the rest of the members of the great assembly? If so why did he change the message? The term Members of the Great Assembly was special because they were many that came as one. Being the last individual of the Great Assem-

bly doesn't give him a special title. Being a Kohen Gadol and a great person in his own merit would be a proper title, rather than a title that does not belong to an individual.

2) In Mishna 18 “Rabbi Shimon the son of Gamliel would say: By three things is the world sustained: law, truth and peace.” As is stated (Zachariah 8:16), "Truth, and a judgement of peace, you should administer at your [city] gates." The last Mishna in the chapter speaks of 3 things the world sustained and here the Mishna speaks 3 things the world stands upon. What is the difference between standing and sustaining? Why is there different ways of supporting the world? If one of the 3 is correct why do we need the other? And if we really need six items to hold up the world then isn't both of the Mishnayot incorrect?

3) The term Gemilat Chasadim doesn't fit in, why not just say Chesed? When the Mishna states Torah and Avoda it doesn't say the study of Torah or describes the action of Avoda? The Torah uses the term “Oseh Chesed Le'alafim” and not the term “Gomel

Chesed” so why use it here? What does the term Gomel mean?

4) What is the difference Between Tzadaka and Chesed? Hashem chose the descendants of Avraham because of they will follow the ways of Tzadaka and not because of Chesed. Here we see that the world won't stand without Chesed so why did Hashem not choose us because of our ability to do chesed?

5) There seems to be many messages connecting to three things. What is the significance to the number three?

6) The Mishna selected three things the world stands. Why wasn't the mitzvah of Brit Mila included as it is written (Yirmiya 33-25 and the Talmud in Nedarim 31a) “the greatness of Brit Mila that if not for it Hashem would not of created this world.” Every Mitzvah is important but the creation of the world and Brit Mila are bounded together. Why is Brit not part of the three items the world cannot stand without?



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	7:58 PM
MINCHA TENT	7:00 PM
SHKIYA	8:16 PM
MINCHA 18 FORSHAY	7:30 PM
MINCHA 20 FORSHAY	8:00 PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	4:50 AM
SHACHRIS	8:00 AM
SHACHRIS BUCHRIM MINYAN	8:30 AM
SHACHRIS YOUTH MINYAN 18	9:15 AM
SHACHRIS	9:15 AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45 AM
MINCHA	1:45 PM
PIRCHEI	2:00 PM
PIRKEI AVOS 4	7:25 PM
MINCHA DAF YOMI	6:00 PM
MINCHA SHALOSH SEUDOS	7:55 PM
SHKIYA	8:17 PM
MARRIV	8:57 PM, 9:02 PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:09 M 5:08 T 5:08 W 5:07 T 5:07 F 5:06

MINCHA & MARIV

12 MINUTES BEFORE PLAG

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

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:05 M 8:06 T 8:07 W 8:08 T 8:09

MAY 26 – MAY 31

NEITZ IS 5:29 – 5:26

PELAG IS 6:45 PM – 6:47 PM

SHKIA IS 8:17 PM – 8:21 PM

MAGEN AVRAHAM

8:36 AM – 8:34 AM

GRA- BAAL HATANYA

9:12 AM – 9:10 AM

Summer 2019

בית מדרש אור חיים
BAIS HEDASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSEY, NEW YORK 10952
UNDER THE PATRONAGE OF ADELS REIS LUBOWITZ

WEEKDAY MINYANIM

שחרית	20 Forshay ↑	12 MIN. אחרון	18 Tent
כותיקין	6:15AM	18 Forshay ↓	18 Tent
6:30	Coming soon	AT שוקעת	20 Tent
6:45	Coming soon	10 MIN. אחרון	20 Small Tent
7:00	20 Tent	20 MIN. אחרון	18 Tent
7:15	18 ↓	30 MIN. אחרון	20 Tent
7:30	18 Tent	40 MIN. אחרון	20 Small Tent
7:45	20 ↓	50 MIN. אחרון	18 Tent
8:00	20 Tent		
8:15	18 ↓	מזריב	Repeat Krias Shema after nightfall
8:30	20 ↓	AT פלג	18 Tent
8:45	20 ↓	* שוקעת אז	18 Tent
9:00	20 Tent	10 MIN. אחרון	20 Tent
9:15	18 ↓	20 MIN. אחרון	20 Small Tent
9:30	18 Tent	30 MIN. אחרון	18 Tent
9:45	20 ↓	40 MIN. אחרון	20 Tent
10:00	20 Tent	50 MIN. אחרון	20 Small Tent
10:15	18 ↓	60 MIN. אחרון	18 Tent
10:30	18 Tent	9:00	18 Tent
10:45	20 ↓	9:15	18 Tent
11:00	20 Tent	9:30	18 Tent
11:15	18 ↓	9:45	18 ↓
11:30	18 Tent	10:00	18 ↓
11:45	20 ↓	10:15	18 ↓
12:00	20 Tent	10:30	18 ↓
		10:45	18 ↓
		11:00	18 ↓
		11:15	18 ↓
		11:30	18 ↓
		11:45	18 ↓
		12:00	18 ↓
		12:15	18 ↓
		12:30	18 ↓
		12:45	18 ↓

מנחה ומעריב

12 MIN. אחרון 18 Tent

12 MIN. אחרון 18 Tent

AT שוקעת 20 Tent

10 MIN. אחרון 20 Small Tent

20 MIN. אחרון 18 Tent

30 MIN. אחרון 20 Tent

40 MIN. אחרון 20 Small Tent

50 MIN. אחרון 18 Tent

50 MIN. אחרון 18 Tent

מזריב

AT פלג 18 Tent

* שוקעת אז 18 Tent

10 MIN. אחרון 20 Tent

20 MIN. אחרון 20 Small Tent

30 MIN. אחרון 18 Tent

40 MIN. אחרון 20 Tent

50 MIN. אחרון 20 Small Tent

60 MIN. אחרון 18 Tent

9:00 18 Tent

9:15 18 Tent

9:30 18 Tent

9:45 18 ↓

10:00 18 ↓

10:15 18 ↓

10:30 18 ↓

10:45 18 ↓

11:00 18 ↓

11:15 18 ↓

11:30 18 ↓

11:45 18 ↓

12:00 18 ↓

12:15 18 ↓

12:30 18 ↓

12:45 18 ↓

↑ Stairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com / ohrchain18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 6:25 PLAG 6:43



RABBI COREN

FROM KERESTIR to LUBAVITCHE

Last week I had a special opportunity to travel to Kerestir to the kever in Hungry



וְקְרַאתֶם דְּרוֹר בְּאֶרֶץ לְכָל-יִשְׂבֵיהָ

"Proclaim liberty throughout the land and to all the inhabitants thereof."



To any patriotic student of American history this is familiar as it is the inscription on the Liberty Bell enshrined in Philadelphia's Independence Hall. But to anyone familiar with Chumash it is a passage (Vayikra 25:10) in which Jews are commanded to announce (with a shofar, not a bell) "dror" - freedom - for their Hebrew slaves when the "Yovel" (Jubilee) year arrives.

The discussion of how the word dror connotes freedom offers a fascinating insight into the Torah's definition of the essence of freedom. The verb dor literally means to dwell. Freedom is therefore defined as a person's unrestrained ability to dwell wherever he wishes and to sell his wares in any land he chooses. A slave is bound to the area where his master requires his services, and the profits of his labor go to his master. In Yovel, these geographic and economic restrictions are lifted and he achieves true freedom.

Throughout the centuries we have seen authoritarian states enslaving their citizens not with the physical chains of bondage but with restrictions on their right to travel. The Jewish "refuseniks" in Communist Russia and the Jews today in Moslem states like Iran, Iraq and Syria are modern examples of people denied the right to emigrate to the land of their choice and they are in essence prisoners.

It may certainly be said to the credit of the democratic tradition of the United States that it has lived up to the message of freedom inscribed on its Liberty Bell by never restricting the freedom of travel of any of its law-abiding citizens.

of the now famous R Shayla Kerestir. From there we traveled to the village of Lubavitche where this powerful movement set its foundation providing us with a rich history and many eternal life lessons. I would like to link the trip to an idea of the Ksav Sofer regarding the connection between the mitzvah of shmita and Har Sinai. The Ksav Sofer, who is quoted in the Chossom Sofer's book, "Al Hatorah" mentions the idea that shmita is the best proof that the Torah was given on Har Sinai. Why? Because without the concept of shmita how could a book made by people guarantee that every 6th year before the shmita year there would be double and even triple the amount of food that is normally produced by the fields? In the eyes of the Ksav Sofer this is very powerful proof and it sends a strong message to those who doubt the authenticity of the Torah.

While we are not at the moment discussing the topic of proofs of Hashem's existence and his involvement in the writing of the Torah, what I do want bring out is that when a person or a group of people is confident that there exists a God and that He can do anything then when He asks us to do something that means it can be done and so the sky is the limit in how much one can accomplish.

On this trip one of the lessons I learned from Chabad was that if you believe in something-- if you believe that we need to reach every Jew in the world; if you believe that you can build mikvahs and education centers even in places where there are no none Jews, then with Hashem's help it will happen and it will happen big. Another lesson that I determined was that in life, resistance means greatness. Yes there are times that are difficult and there are times when we feel relieved of our obligations but greatness is usually achieved when there is resistance. A powerful example of this can be seen the first time the term Chasidim was referred to by the misnagdim because before that the leader of Chasidus didn't feel it was correct to give such a lofty adjective to this movement. It was only after the misnagdim used the term "chasidim" that it was okay to adopt the name. Strange as it may seem, it was the misnagdim that gave the push and success to the Chasidic movement.

Getting back to the trip, I found a very interesting similarity between the story of Reb Shayla and the Lubavitch dynasty. When one studies the history of Reb Shayla there is one thing that stands out the most and that is his humility. He was so humble that despite his being the only one suitable to take over for his rebbe, the Liska Rav, he didn't push himself. Rather he gave the kavod to the children of the Liska Rav making sure that he didn't insult them if he was going to be the Rav. It wasn't something that he was going to run after let alone fight for.

A similarly amazing story took place in the Chabad dynasty. Let's take a quick review of the Chabad dynasty which was the focus of the trip. As we know Chasidus began with the Baal Shem Tov. His talmid was the Maggid of Mezritch who had a few talmidim. One of the prominent ones was Rav Shneer Zalman from the town of Ladi who was also known as the Alter Rebbe, the Baal Hatanya and the Shulach Aruch. Harav began the Chabad Movement. It's important to distinguish between the Chabad Movement and the Lubavitche which was a sub category of Chabad as we shall see. The Baal Hatanya had a son--Dov Ber known as the Mittelle Rebbe who sired the Tzemach Tzedek, Rav Menachem Mendel Shneerson who eventually moved to the area known as Lubaviche. This is where the courtyard of Lubavitche was established and continued with the children of the Tzemach Tzedek. It is interesting to note that the Tzemach Tzedek, whose tombstone is in this small village, had six children who all became rebbes. The primary descendent was the Maharash-- Rav Shmuel. However there was another son who wasn't interested in being the Rebbe. He was very humble and as we pointed out above when someone is humble the bracha will emanate from the previous son. Eventually the last Lubavitche Rebbe, Rav Menachem Mendel Shneerson took on the responsibility. As Chazal say, "He who doesn't run after kavod, the kavod will run after him."

....to be continued



ASK THE RABBI

ON SHILUCHIM FROM ISRAEL AND OUR TZEDOKH PRIORITIES

The mitzvah of charity, or tzedaka, is one of the most praiseworthy acts which an individual can do, as our Sages teach, “Great is the power of charity since from the beginning of Creation until today, the world has been sustained by charity.

The deep desire to help one’s fellow man is part of the inherited makeup of the Jewish People, received from our forefather, Avraham, as the Torah testifies, “For I have known him to the end that he may command his children and his household after him that they shall keep the way of Hashem, to perform charity and justice.”

By giving charity, a person raises himself out of his narrow personal sphere to be a partner with G-d in sustaining the world. In addition to bringing blessing to others, he brings great blessing on himself.

Basically, there are three rules in giving charity.

1. The needy take precedence. For instance, the poor come before the rich. Or, someone who needs food comes before someone who needs a new car.
2. A close relative comes before a distant relative or friend. In the same light, charity to a Jewish cause takes precedence over charity to non-Jewish causes.
3. The needs of your own community come before the needs of other communities.



RABBI BERACH STEINFELD

MORE OFTEN

If a person has the opportunity to do the mitzvah of Kiddush Levana and the mitzvah of sefiras ha’omer, which mitzvah should he do first? The issue at hand is the concept of “tadir ush’eino tadir tadir kodem.” If something comes around more often than something else, the priority goes to what comes more often. There is another question as far as how to interpret what is considered more often. Do we measure by the amount of times one does the mitzvah, or do we rather measure the mitzvah by how often we experience this mitzvah throughout the year? On one hand, Sefiras Haomer is done more often since we count for forty-nine days, whereas Kiddush Levana is done twelve times a year. On the other hand, Kiddush Levana is applicable every month throughout the whole year, whereas Sefiras Haomer takes place between Pesach and Shavuos.

We can try to bring different proofs to answer the above question. The Aruch Laner in Sukka, daf nun vov, amud alef on Tosfos s.v Ad brings proof that something that is spread out across the year takes precedence over something that is done more times, but in a limited time frame. The Gemara in Shavuos, daf tes, amud alef says that the goats that were brought on Rosh Chodesh are tadir over the goats that were brought during Yom Tov. If you count the goats of Yom Tov, we see that it was brought sixteen times during the seven days of Pesach, one day of Shavuos, and eight days of Sukkos. The Rosh Chodesh goats totaled only twelve, yet the goats of Rosh Chodesh took precedence over the goats of Yom Tov. We see from this that something that took place in a larger time frame on the calendar takes precedence over something done more in count, but in a smaller time frame on the calendar.

The Shaagas Aryeh in siman chof bais discusses a person eating his Shabbos or Yom Tov meal and has two mitzvos to do: the mitzvah of Sefiras Haomer and the mitzvah of Bentching. The person should bentch first and then count Sefiras Haomer. The reason for this is that there are over fifty opportunities for birchas hamazon of Shabbos and Yom Tov, but sefirah occurs only for forty nine days. Birchas hamazon of the weekday are not counted since a person has no requirement to wash during the week. If the statement we said before that

The obvious question arises, which charity takes precedence when these areas overlap? For instance, suppose you have a choice between giving charity to a man who needs food for his family, or to your brother-in-law to buy a new car. In this case, the priority goes to the needy man, and not to your relative. Or, if your relative from Chicago needs money to pay for his daughter’s wedding, and your neighbor needs money for the very same cause, the tzedaka should be given to your out-of-town relative, and not to your neighbor, even though he is from your home town.

However, even if a seeker of charity does not belong to the top category, you should not send him away empty-handed, as it says, “Do not harden your heart and do not close your heart nor your hand to your impoverished brother.”

Following the above guidelines, if you have a debate to which yeshiva you should donate funds, you should give to the yeshiva to which you have the closest affiliation.

However, it must be noted that charities for causes in the Land of Israel may take precedence over causes in the galus (Yoreh Deah, 251, Section 3)

One should make every effort to welcome the shlichim who come from Eretz Yisroel, since the Jewish People will be redeemed through tzedaka, as the Prophet says, “Zion shall be redeemed by justice, and those that return to her with tzedaka.”

something that is spread out in a larger time frame on the calendar is considered tadir, then automatically birchas hamazon should take precedence because it is spread across the calendar. The fact that the Shaagas Aryeh does not use that reasoning seems to prove that tadir is measured in terms or amounts and not by the location across the calendar.

In Shulchan Aruch, siman taf peh tes, seif tes there is a discussion that Kiddush made in shul should be done before Sefiras Haomer. The Magen Avraham in seif koton yud daled explains that this is so because we try to bring in the Shabbos as early as possible. The Teshuvos Yad Eliyahu, siman mem alef asks, why don’t we say the reason is because Kiddush on Shabbos is done more often than Sefiras Haomer? The Teshuvos Divrei Malkiel, chelek alef siman tes zayin answers that the case in discussion was dealing with Kiddush on Yom Tov, which does not come as often. If we say that something that is spread out on the calendar is considered more often, the Kiddush on Yom Tov is spread out from Nissan through Tishrei, whereas sefira is only applicable in Nissan until VovSivan. We could argue that the Kiddush which occurs only three times across the calendar would not be considered more often than forty nine days of the Omer. The same logic may be used when a person forgets vesen tal u’matar and now has to say it in Shema koleinu, the same place where he says Aneinu for a taanis. The Shulchan Aruch in siman kuf yud zayin, seif heh says to say vesen talu’matar first. The Levush in the Pri Megadim explains this is so since vesen tal u’matar is said more often than Aneinu despite the fact that Aneinu may be said across the whole calendar, whereas vesen tal u’matar is said only in the winter. Here too, the disparity of amount of times of vesen tal u’matar is so much greater that we don’t use the fact that it is spread out across the calendar.

Another proof to the other position; that the calendar takes precedence over amount of times, is from the fact that we say the Shir Shel Yom before L’Dovid. The Shir Shel Yom is only said about fifty times a year as each day of the week had its own Perek in Tehillim, yet L’Dovid is said a little over a hundred times. We see from here that the calendar takes precedence over amount of times.

We have brought proof to support both sides of this discussion. If anyone is able to shed some more light on this question, please contact me.



RABBI NACHUM SCHEINER

ROSH KOLLEL

SHEHECHEYANU ON THE BROCHA OF SFIRAS HA'OMER

In general, before performing a seasonal mitzvah, we recite a brocha שהחיינו וקיימנו והגיענו לזמן הזה. The question is asked why we do not recite this brocha before the mitzvah of sefiras ha'omer. There are many answers given to this question, and we will try to discuss some of the answers.

lowing sfira we recite a tefillah for the rebuilding of the Mikdash: הרהמן הוא יחזיר לנו עבודת בית המקדש: אמן סלה למהררה במהרה בקיימנו. It is only sfira which is specifically meant to remember the mikdash, that this is recited.

According to this explanation, during the time of the Beis Hamikdash, they would, in fact, recite she'hechyanu. This is spelled out by Rabeinu Manoach.

Since sfira is a preparation for the yom tov of Shavuos, when we bring the korban of shteihalechem, the she'hechyanu recited on Shavuos will work retroactively for the mitzvah of sfira, as well. He adds that we find a similar notion when it comes to burning the chometz. Although it is a seasonal mitzvah, and should warrant reciting she'hechyanu, the she'hechyanu of the yom tov of Pesach will work retroactively for the mitzvah of biur chometz, as well.

The Me'iri (Pesachim 7a) writes in a similar fashion that the she'hechyanu of the yom tov will work for sfira. Presumably, he is referring to the she'hechyanu of the yom tov of Pesach.

According to this explanation, even during the time of the Beis Hamikdash, they would not recite she'hechyanu.

ONLY A ZECHER - REMEMBERING THE OMER IN MIKDASH

The Baal Hamaor answers that the mitzvah of sefira is different than most mitzvos: it is only serving to commemorate the mitzvah of sfira that was recited during the times of the Beis Hamikdash - when they had a korban omer - and is not worthy of reciting this brocha. This needs to be understood. Even if it is serving to remember the mitzvah that was done during the times of Beis Hamikdash, it is still a mitzvah - albeit midrabanan - and should also warrant a brocha of shecheyanu.

MITZVAH THAT HAS NO PHYSICAL ENJOYMENT

The Baal Hamaor adds that sefiras ha'omer is very different to all mitzvos. Other mitzvos have some aspect of physical enjoyment, and it is therefore appropriate to express our thanks to Hashem that we have reached this moment. For example, he writes, the lulav and the other species bring joy to a person. The shofar arouses the Divine mercy, and the reading of the megilah reminds us of the great miracles that took place to save the Jewish nation. However, when it comes to the mitzvah of sefiras ha'omer, there is no physical benefits, and is only serves as a memory of the destruction of the Beis Hamikdash.

The Brisker Rav explains that when it comes to other mitzvos, even if the reason that the chachamim gave is to remember the beis hamikdash, but since there is a mandate to perform this mitzvah, she'hechyanu can be recited, just like any mitzvah. However, when it comes to sefiras ha'omer, the essence of the mitzvah is to remember the sfira that was done when they had the korban omer that was brought in the mikdash, and if it is only a remembrance, shehechyanu is not recited.

The Avudraham writes similarly, and adds that there is no joy today when performing this mitzvah. In other words, during the times of the Beis Hamikdash, the korban omer - and together with it the counting of the omer - served to allow the consumption of chodosh, the new crop. But, today it no longer serves this purpose.

The Brisker Rav shows this concept from the Gemara in Menachos (66a). The Gemara discusses if one should count the days or also the weeks. Ameimar said that since the mitzvah is to commemorate the sfira when there was korban omer, it is suffice to count the days, and not the weeks. This seems strange: We do not find this concept in regards to other mitzvos, because the other mitzvos were instituted to be performed in full. It is only sfira which was only meant to be as a commemoration, that there is no need to fulfill all the details.

He uses this concept to explain why we do not recite the brocha of she'hechyanu on the mitzvah of bedikas chometz. There also one is destroying all of the chometz and there is no material gain.

According to this explanation, as well, it would come out that, during the time of the Beis Hamikdash, they would recite she'hechyanu, since there was a benefit, the fact that it allowed the consumption of the new crop.

SUMMARY

Why is there no she'hechyanu recited before the mitzvah of sefiras ha'omer?

It is Only a zecher to remember the omer in the beis hamikdash.

It is a mitzvah that has no physical enjoyment.

It is included in the she'hechyanu of the yom tov.

Based on this, he explains why, immediately fol-

It is included in the she'hechyanu of the yom tov

The Avudraham offers another explanation.


RABBI NACHUM SCHEINER
 MONSEY, NY
 מוהל מומחה
CERTIFIED MOHEL
 845-499-6354 CELL
 845-352-3137 HOME
Moהל@18forshay.com




RABBI YY JACOBSON

A TALE OF TWO SPOUSES A STROLL WITH G-D ON THE BEACH

WHO'S DOING THE TALKING?

“Does marriage change one’s personality?” Greg asked his buddy Mike. “In a way,” says Mike. “You see, when I was engaged, I did most of the talking and she did most of the listening. When we just got married she did most of the talking and I did most of the listening. Now we both do most of the talking and the neighbors do all of the listening.”

FIRSTBORN RIGHTS

In Parshas Ki Seitzei it states the following law:

“If a man will have two wives, one beloved and one unloved, and both the loved and unloved wives have sons, and the firstborn son is that of the hated one; on the day that this man wills his property to his sons, he cannot give the son of the beloved wife birthright preference above the son of the hated wife, the firstborn.

“Rather, he must recognize the firstborn, the son of the hated one, to give him the double portion in all his property.”

On the most literal level, these biblical verses mandate that a firstborn son shall inherit a double portion of his father’s estate, while each subsequent son shall inherit an equal portion of the property. A father does not have the power to bequeath the double portion reserved for the firstborn to one of the other sons he loves, and any attempt to do so is ignored by Judaic law. As the Talmud makes clear a person is certainly empowered to distribute his entire estate to one of the other sons (or to any other individual for that matter), as long as he conveys it as a gift.

But if he chooses to bequeath the estate to one of the sons as an inheritance and so deny his firstborn son’s rights as a natural heir, then the father’s attempt has no legal validity in the Jewish judicial system.

What is disturbing, however, is the Torah’s need to state the point via a shameful example of a man who loves one of his wives and loathes the other. Why was it necessary to use

a crude and offensive illustration in order to make the simple point that the firstborn son is entitled to a double portion of the inheritance regardless of the father’s preferences?

A SPIRITUAL MANUAL

One of the most essential factors to bear in mind during biblical study is the idea that each mitzvah, law and episode described in the Torah contains—in addition to its physical and concrete interpretation—a psychological and spiritual dimension as well. In his commentary on the Bible, 13th century Spanish sage, Nachmanides, writes:

“The Torah discusses the physical reality, but it alludes to the world of the spirit.” Another great Kabbalist went even further. 17th century mystic Rabbi Menachem Azaryah of Fanu (in Italy) states that “The Torah discusses the spiritual reality, and it alludes to the physical world.”

This means that stories and laws in the Torah ought to be understood first and foremost as events and laws in the spiritual realm, and this is actually the primary method of Torah interpretation. But in its communication of spiritual truths, the Torah also lends itself to be interpreted from a physical and concrete vantage point.

What then is the spiritual meaning of the seemingly coarse description in this week’s portion, of “a man who will have two wives, one beloved and one hated, and both the loved and unloved wives have sons, and the firstborn son is that of the hated one”? How are we to understand this verse in the universe of the spirit?

THE STRUGGLING VS. THE ROMANTIC SOUL

Judaism teaches that the relationship between each husband and wife in this world reflects the cosmic relationship between G-d (the Groom) and the Jewish people (the Bride). The entire book of “Song of Songs” by King Solomon is based on the notion that our human and flawed relationships are capable of reflecting the Divine marriage with Israel.

There are two types of human beings who enter into a marriage with G-d: the “beloved spouse” and the “despised spouse.” The “beloved spouse” represents those unique individuals who enjoy a continuous romance with G-d. Their souls are overflowing with spiritual ecstasy, selfless idealism and fiery inspiration. They cannot stop loving G-d, and G-d cannot stop loving them. On the other end of the spectrum stand the “despised spouses;” all those human beings possessing numerous qualities that ought to be spurned and hated: immoral urges, vulgar passions and ugly temptations.

These are the people whose hearts are not always ablaze with love toward G-d; rather, they struggle each and every day to remain married to their Divine soul and not fall prey to the lure of their animalistic tendencies and the array

of confusing paradoxes filling their psyches. Throughout their life they must battle not to become a victim of many a natural instinct and craving. Egotism, fear, selfishness, arrogance, corruption, short-sightedness, guilt, shame, threaten to overcome their daily living patterns and they must constantly stand on guard to preserve their integrity and innocence.

The Torah teaches us that G-d’s “firstborn son” may very well come not from His union with the beloved spouse but rather from His relationship with the despised spouse.

This means that the spiritual harvest that a struggling human being produces as a result of his or her grueling and stormy relationship with G-d, may often be far deeper and more powerful than that of the spiritually serene person.

For it is precisely in our daily struggle against the forces of darkness within ourselves and the world around us that we generate a powerful explosion of G-dliness and holiness in the world, unparalleled in the tranquil life of G-d’s “beloved spouse.” The morality and the integrity that emerges from the midst of a battle between good and evil contain a unique depth and splendor not possessed by the straightforward spirituality of the saint.

Thus, “On the day that He wills His property to His sons, He cannot give the son of the beloved wife birthright preference above the son of the hated wife, the firstborn. Rather, He must recognize the firstborn, the son of the hated one, to give him the double portion in all His property.”

On a spiritual level this means, that on the day that Moshiach will come, when humanity will finally taste the full-Divinity in the world, a “double portion” of G-dliness will be revealed in the arduous labor and sweat of the individual who never stopped fighting for his soul.

DURING THE STRUGGLE

You might recall the moving poem written by a profound heart:

One night I had a dream. I dreamed I was walking along the beach with G-d. Many scenes from my life flashed across the sky. In each scene I noticed footprints in the sand.

Sometimes there were two sets of footprints, other times there was only one.

I noticed that during the low periods of my life, when I was suffering from anguish, sorrow or defeat, I could see only one set of footprints. So I said to G-d, “You promised me Lord, that you would walk with me always. But I have noticed that during the most difficult times of my life, there has only been one set of footprints in the sand. Why, when I needed you most, you were not there for me?”

G-d replied, “My precious child, I love you, and would never leave you. The times when you saw only one set of footprints, was when I was carrying you.”

(This essay is based on a discourse by Rabbi Schneur Zalman of Liadi delivered in 1793).



PIRKEI AVOS

THE INCREDIBLE POWER OF A MITZVAH

Ben Azzai tells us- Never underestimate the power of a mitzvah, no matter how small. Run to do every single mitzvah with passion, for when you do a mitzvah, it paves the way for another mitzvah....

The exact wording of this mishna is cryptic. It actually states- "The reward for doing a mitzvah is - a mitzvah."

At the simplest level, we are told that the rewards for doing a mitzvah are manifold. A mitzvah is eternal and as such, the cycle of chesed set in motion by our actions is beyond our comprehension.

If we were able to lift the heavenly curtain, so to speak and see what actually goes on when we do a mitzvah we would be amazed.

Come let us lift the curtain a bit for this story...as we travel back many centuries.

Miriam lived just above the level of poverty. Each day she baked two loaves of bread for her family.

She was a widow who miraculously kept her family alive despite years of famine and hardships.

That morning as she finished the baking

of the loaves in a small courtyard, she was met by a waif- a poor person who pleaded with her to part with her freshly baked treasures.

Unable to say no, Miriam handed over one of the loaves. Within minutes another desperate person appeared and in the end Miriam was left with no loaves at all.

Undaunted, she set upon the long walk to the granary by the sea. There she would grind more flour taking it back home with her. No worries, the day was still young.

After grinding an oversized bag, she carried the sack up the hill. It was heavy on her hands and her body. Two tiny tears gathered at the corner of her eyes as years of pain weighed heavy on her heart.

Suddenly a strong wind blew and Miriam lost grip of the bag, watching it roll down to the sea.

Heartbroken, she set out to visit the Rov of the town. He had always given her chizuk, even in the darkest of times.

"What is the meaning of all this?" she asked.

I shared my families sustenance wholeheartedly with two other broken souls, immediately afterwards losing a valuable bag of flour. How can this be my reward?"

Let me think about your situation"the Rav said

No sooner had he spoken, than 2 men carrying sacks of gold and silver made

their way into his bais Medrash.

"We were in a boat on the high seas carrying valuable merchandise, when our big ship hit a large rock-springing a leak.

We were going down fast.

Praying with all our hearts to Hashem, we vowed that if He were to rescue us through a miracle, we would bring sacks of gold and silver to the nearest beis medrash and give it over to the Rov.

Hashem listened to our prayers and saved us. Something came through the waters, filling in the hole on the side of our boat."

"What exactly was it that stopped up the hole?" asked the Rabbi.

They looked again and discovered that a large sack of flour had appeared, as if out of nowhere.

"There are no coincidences, no random acts...everything is accounted for" the Rabbi explained, giving Miriam the valuable sacks of gold and silver.

Many times we cannot see the full trajectory of our mitzvos.

When things look dark we need to renew our faith and realize that everything happens for a reason- that there is a light at the end of our darkest tunnels, even though it may sometimes take years to get to this light.

May we all reach the warmth of this bright light soon, feeling Hashem's presence close by, every step of our journey. Good Shabbos!

SHIDUCHIM

Chaim is 44 years old and he is still single.

One day, a friend asked, "Why aren't you married? Can't you find a woman who will be a good wife?"

Fred replied, "Actually, I've found many women that I have wanted to marry, but when I bring them home to meet my parents, my mother doesn't like them."

His friend thinks for a moment and says, "I've got the perfect solution, why not find a girl who's just like your mother?"

A few months later, they meet again and his friend says, "Did you find the perfect girl? Did your mother like her?"

With a frown on his face, Fred answers, "Yes, I found the perfect girl. She was just like my mother. You were right; my mother liked her very much."

The friend said, "Then what's the problem?"

Sadly, Fred replied, "My father doesn't like her."

THE PARROT

Beirish passes by a pet shop in the Monmouth Mall and notices a parrot in the window selling for \$1,000. He goes inside and asks why it costs so much. The salesman tells him the parrot speaks five languages.

"Five languages!" exclaims Beirish. "Does it speak Yiddish?"

"Sure it does," says the salesman.

As his mother lives by herself in Forshay, Beirish decides to send her the parrot as a present - it'll keep her company. So he pays the \$1,000 and arranges for the shop to deliver the parrot to his mother.

The next day he phones his mother. "Mom, Did you like the parrot I bought you?"

"Mmm, it was delicious!" she says.

"What do you mean delicious?"

"I made soup out of it, it came out great!"

"But mom, the parrot wasn't for eating. It spoke five languages including Yiddish."

"So if it was so smart, why didn't it say anything?"

MOTHERS

Sam was 75 years old and had a medical problem that needed complicated surgery. Because his son Jacob was a renowned surgeon, Sam insisted that Jacob perform the operation. On the day of his operation, as he lay on the operating table waiting for the anesthetic, Sam asked to speak to his son.

"Yes dad, what is it?"

"Don't be nervous, Jacob, do your best and just remember if you need a little incentive, if it doesn't go well, if Heaven forbid something should happen to me, your mother is going to come and live with you and your wife."

THE SCHOOL PLAY

Yossi comes home from school and tells his mother he has been given a part in the school play. "Wonderful," says the mother, "What part is it?" Yossi says "I play the part of the Jewish husband!" The mother scowls and says: "Go back and tell your teacher you want a speaking part!!!"



The Polish-Catholic Count and the Rebbe

A little before Rosh HaShana in the year 1883 the Polish count Dravski -- who had long ago earned fame as a poet and as a fighter in the battle for independence in 1831 -- made the journey to pray at the resting place of the *tzadik* Rabbi Menachem Mendel of Rimanov. All the nobility of the Rimanov region gathered to pay their respects to him, and the eighty-year-old guest of honor explained the reason for his unusual pilgrimage.

"When I was a child of eight," he said, "I became critically ill. My mother summoned the best physicians available, but none could help. Then one of her aristocratic friends found her weeping in despair over her only son, and told that in Fristik -- for that was where this holy man used to live -- there was a rabbi who worked wonders. She had her horses harnessed at once, and by five in the morning the carriage with the two ladies had arrived at the rebbe's house.

"The household was already awake and active, for this was the time at which they used to bake bread for the needy. A ser-



beads of perspiration stood out on his face. After three hours of exertion he called for them, just as the clock which hung over his bed struck noon.

"'Right now,' he said, 'just as the clock is striking twelve, the child has felt better. When he has completely recovered bring him to me so that I can bless him.'

"My mother came home, and anxiously asked one of the servants how her child was faring.

"'Nothing has changed,' she was told, 'except that instead of lying motionless as he had been doing the whole time, he woke up at twelve and asked for water.'

"A few weeks later," concluded the aged count, "I was completely well. I was brought to the rebbe, who gave me his blessing, and told me that I should always treat Jews with kindness. I have kept my promise, and now, in my old age, I desired to make the journey here to Rimanov in order to pray at his resting place."

Dravski wept profusely at that holy spot, and following the Jewish custom, left there a *kevittel* [note] -- written in Polish.

In 1901 the German scholar Aharon Marcus wrote in his *Der Chassidismus* that he had succeeded in securing that very *kevittel*. (The *tzadiks*'s surname was Turim, and the signature at the end, giving the name of the supplicant and his mother, follows the traditional Jewish ordering of such requests.) It reads as follows:

Ye souls of Abraham, Isaac and Jacob -- pray for the soul of the late Mendel Turim! And you, Mendel, since you stand already in the presence of the Heavenly Throne, pray for the oppressed nations -- the Jewish People and Poland -- and pray too for me, for my children, and for my grandchildren! Miechislaw Dravski the son of Victoria.



vant informed the holy man of their arrival, and he sent back word that he would receive them at nine, after his morning prayers.

"At the appointed time the noblewoman told him of her friend's request, and he replied in perfect Polish: 'Is it because you think I am a sorcerer that you have come to me?'

"'No,' she replied, 'but your life-style is closer to G-d than that of most people, and that is why your prayer is heard more attentively.'

"'In that case,' said the rebbe, 'I shall pray for the child.'

"The two women left the room, but through the door, which they had left ajar, they saw him turning towards a corner and then praying with such fervor that



Reb Menachem Mendel of Rymanov

Rabbi Menachem Mendel was one of the pivotal figures in the Chassidic world. He was introduced to the new movement at 11 years of age when he met the great Maggid of Mezritch. As a young man he studied Torah and *Chassidut* under the illustrious Rabbi Shmelke of Nikolsburg, together with two of his friends - two other future chassidic masters, the Chozeh of Lublin and the Maggid of Koznitz.

Before entering the Beit Midrash of Rabbi Shmelke he was an accomplished talmudist and halachist, having gained a vast range of knowledge in the code of the **Rif** (Rabbi Yitzchak al-Fasi, 1013-1103). According to the tzaddikim of his time, R' Menachem Mendel was a spark of soul of the Rif, who also appeared to R' Menachem from time to time. It happened once that R' Menachem Mendel begged before God to help him attain a higher spiritual level, and in a dream the **Rif** instructed him to go to Lizensk to Rabbi Elimelech, where he will merit his spiritual desire.

In Lizensk R' Menachem Mendel was held in high regard for his extraordinary awe of God, which found expression in the burning passion with which he prayed. Upon Rabbi Elimelech's death a large number of his chassidim became followers of R' Menachem Mendel, who settled in Pristik and later moved to Rymanov. His reputation as a *kadosh* and a *baal mofet* - a saintly personage and a miracle-worker attracted thousands of followers. Among his disciples were such outstanding Chassidic leaders as Rabbi Naftali of Ropshitz and Rabbi Tzvi Elimelech of Dinov.

He saw in the emergence of Napoleon a portent for the advent of the final redemption, and he prayed for his victory.

For 22 years R' Menachem Mendel discussed the secrets of *the Man* (*Manna-heavenly bread in the desert*), and by doing so, he was drawing abundance to the entire world.

His thoughts, sermons and discourses were published under the titles Divrei Menachem, Menachem Tzion, and Be'erot HaMayin.

In the King's Service

It happened once that the **Apter**, the **Rymanover**, and the **Chozeh of Lublin** were staying in Lanzut, the Chozeh's residence before he moved to Lublin.

Evil persons denounced them to the government, and the three rebbes were arrested and

imprisoned. It was decided among them that Rabbi Menachem Mendel, who had a good command of the German Language, should be their spokesman at the trial hearing.

The judge asked, "What is your occupation?"

"I am in service of the king," the Rymanover replied.

"What king?"

"The King of kings."

"And what brings you two strangers [the Apter and the Rymanover] to Lanzut?"

"We came to learn from this man [the Chozeh] how to serve the King more zealously"

"And why are you wearing white garments?"

"That is the color of our professional attire."

The judge pronounced his verdict: "We will have nothing to do with such people.

Case dismissed!"

Items of vital importance to Reb Menachem Mendel ZY" A

נודע כגאון בהלכה והזהיר את חסידיו לשקוד על לימוד הלכות ו'תוספות'. דרש מאנשי הקהילה שלא יעבור יום ללא תפילה בבית הכנסת,

He was known as a Gaon in Halacha and warned his followers to study Halacha and Tosafos. Demanded that members of the community not spend a day without prayer in the synagogue

אמירת 'פרשת המן' מסוגלת לפרנסה בכל השנה, ויש הנוהגים לאמרה בכל יום ויום, אך הרבי מרימנוב הדגיש את החשיבות של קריאת פרשה זו דווקא ביום שלישי של פרשת בשלח כסגולה לעורר רחמי שמיים ולזכות לפרנסה בריוות.

Repeating parshas Haman every day is a segula for parnassa. Reb Menachem Mendel emphasized the power of reading this parsha specifically on the third day of the week of parshas Beshalach.

הרב הקדוש רבי מנחם מענדיל מרימנוב זי"ע הבטיח שבשעה שאדם צריך איזו ישועה, שידליק נר בשבילו, ויאמר בעת הדלקת הנר "אני מדליק את הנר לזכות נשמת רבי מנחם מענדיל בן רבי יוסף", וזה שייך בכל יום ולא דווקא ביום מסויים, וזה יכול להיות גם עם נר רגיל.

Rabbi Menachem Mendel of Riminov promised that when a person needs some kind of salvation, he should light a candle for him, and he will say, when lighting the candle, "I light the candle to merit the soul of Rabbi Menachem Mendel ben Yosef", and this belongs to every day, This can be done with a regular candle.

עיקר נקודתו היתה על צניעות האשה, והקפיד מאד מאד שלא ילכו אחר אופנת הגויים בשום פנים ואופן, ובפירוש גילה אשר בכל אופנה מאופנת הגויים אם הנשים נשות ישראל הולכות עם זה, על ידי זה מביאים מחלות חדשות, ובכל פעם שיש אופנה חדשה מהגויים בבגדי נשים, כן נמשכות מחלות חדשות בעולם, ובפרט לנשים, וכן הקפיד מאד מאד שלא יראו את שערות האשה בחוץ אפילו בחדרי חדרים, כי זה מביא עניות בבית.

His main focus was on the modesty of the woman, and he was very careful not to follow the gentile fashion in any way, and in this interpretation he discovered that in every fashion of the gentile fashion, if the women of Israel go with it, they bring new diseases and every time there is a new fashion from the gentiles in women's clothing, new diseases continue in the world, especially for women, and it is very important not to see the woman's hair outside even in private rooms, because it brings poverty in the home.



The Real Zionists

Rabbi Yissocher Frand

Parshas Behar contains the parsha of the Shmita [Sabbatical] year. Shmita is a mind-boggling concept. Shmita teaches us that an apple that grows in the Land of Israel has holiness. An Esrog that grows in the Shmita year has holiness. We generally think of holiness in terms of a Torah scroll which has G-d's Name written therein. An animal acquires holiness if it is dedicated to G-d. However, we (who are outside of Israel) do not usually encounter the concept of fruits, vegetables and grains that have holiness. Such is the power of the Land of Israel. Eretz Yisroel is a different land. Wheat that grows there is different wheat!

Rav Mordechai Gifter (1916-2001) related an incident involving the Ponevezer Rav (1886-1969). In a Shmita year, the Ponevezer Rav went over to a tree, kissed the tree and said "Good Shabbos to you". Just like there is a special day - Shabbos - on which we have to feel special, so too in Eretz Yisroel during the Shmita year, it is Shabbos for the land.

Some time ago, I recall listening to "All Things Considered" on National Public Radio. To commemorate the signing of the then-recent Peace Accords, there was a segment about Israel in general. It was a piece about the difference between Tel Aviv and Jerusalem. This program reminded me of the concept that Eretz Yisroel is not a normal land.

What is the difference between Tel Aviv and Jerusalem? They interviewed several people. The thrust of the responses was that Tel Aviv is a "normal city". Tel Aviv is a pragmatic city. "It is a city which is unencumbered by history. Tel Aviv is like Miami!"

Jerusalem is not Miami. Jerusalem is not pragmatic. Jerusalem is not "normal". Jerusalem is "encumbered by history" - thousands of years of history that the city must bear on its shoulders.

They contrasted the differences between a Friday afternoon in Tel Aviv and a Friday afternoon in Jerusalem. They had excerpts of the sounds of Tel Aviv: teenagers listening to 'Rap music'. They commented "this is

so normal". A person on the street Friday afternoon in Tel Aviv could shut his eyes and just listen to the music and think he was in downtown Baltimore. Tel Aviv is 'normal'.

On the other hand, "the Orthodox Jews, many of them dressed in the broad brimmed hats and the long caftans, are scurrying through the streets of Jerusalem trying to prepare for the upcoming Sabbath". Tel Aviv is "normal". Jerusalem is "abnormal".

This is saying that the wish of many Israelis has been achieved. The wish of many of them has been "let us be like all the nations" [Samuel 1 8:20]. We just want to be "normal". We do not want to have this burden of history, this burden of theology, this burden of Judaism. We want to be normal.

They fail to realize - and this is sad to say what is happening - that if the goal in life is that Tel Aviv should be like Miami, then it makes more sense to just go to Miami. If the goal is to imitate Miami, where one can find drugs and vice 24 hours a day and there is no need to worry about history - then why shouldn't they just go to the real one?

In fact, many of them are leaving. Rabbi Emanuel Feldman, who now spends most of his time in Jerusalem, recently wrote the following:

They abandoned the Kibbutz in droves, physically and spiritually, for the less austere life and ultimately the greater comforts and the material opportunities of Canada and the United States. The most sacred tenet of secular Zionist canon - settling in Israel - is utterly ignored. As the secularists painfully know, 'Yerida' from Israel is primarily a secular phenomenon while 'Aliya' to Eretz Yisroel is primarily

Orthodox.

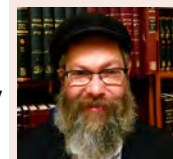
According to conservative estimates, there are close to a half million former Israelis now living in the West. That is to say that while those raised on a religion-less diet abandon Israel for the West, those raised on Mitzvah observance apparently do not find it difficult to abandon the luxuries of the West for a less comfortable life in Israel. This has resulted in the following anomaly: Hebrew spoken in American electronic stores on 42nd street in New York and on Pico Boulevard in Los Angeles, while English is spoken in Israeli Yeshivos like Kerem B'Yavneh and Brisk. The Orthodox in Israel, whether they are Chassidim, Charedim, Sephardim, or Kippot Serugot ask a troubling question of the secularists. Who today, are the real 'Lovers of Zion'? That is the real irony of ironies. Who are the 'Zionists' today? Who are the 'Chovevei Tzion'? It is those who observe Torah and Mitzvos. Those are the real Zionists. Those are the people that are willing to live in an 'abnormal' land.

This is what we must understand about Eretz Yisroel. It is in fact NOT normal. It is not normal that when an apple grows, I must consider all types of ritual considerations regarding how to treat the apple. It is not normal, but that is what Eretz Yisroel is all about. This is what being a Jew is all about. A Jew is encumbered with history. He is encumbered with theology. If one fails to realize and appreciate that, there is really no reason to live in Eretz Yisroel.

There was a recent article in the New York Times that noted that the secular Israelis look upon the immigrants (olim) who come from the United States to Israel as if they are crazy. In their view, there is no sane person that is living in the United States and has a livelihood in the United States and a house in the United States who gives it up for living in Israel. They feel that anyone who makes Aliyah from the United States nowadays must be out of his mind.

In a sense these secular Israelis are right. It does take people who are not 'normal' to live in a Land that is not 'normal'. But this non-normalcy is something that we must admire and something to which we must aspire. People who are willing to give up the lap of luxury to fulfill a mitzvah - those people can live in a land where apples and grapefruits are holy.

UFARATZTA



YOU ARE HASHEM'S DESIRED AND PRECIOUS LAND

On Lag Ba'Omer 1844, the Tzemach Tzedek related this teaching of the Baal Shem Tov: It is written, "For you shall be a land of desire, says Hashem Tzvaos" - Malachi 3, 12. Just as the greatest scientists will never discover the limits of the enormous natural resources which Hashem has sunk into the land.., neither will anyone ever find the limits of the great treasures which lie within Yidden - Hashem's "land of desire."

The Baal Shem Tov concluded: I want to make Yidden yield the kind of produce which Hashem's "land of desire" is capable of yielding.

====Hayom Yom Iyar 17

MOST VALUABLE DAVENER

MVD

BEIT MIDRASH OR CHAIM COMMUNITY LEARNING CENTER

THE YOUTH MINYAN

MENDY RIECHBERG **DOVID WIESFISH** **SHMUEL ZUCKER** **SHMULI LITZMAN**

Our Superstar Collection

~Night Kollel~

RABBI NACHUM SCHEINER



CHOLOV YISROEL

The concept of cholov yisroel, although well known, is unfortunately often not understood properly. Therefore, I would like to give an overview of the basic underlying concept of cholov yisroel.

One may not drink milk if the milking process was done by a non-Jew without Jewish supervision. This is a rabbinically mandated prohibition. They were not concerned that the non-Jew will substitute kosher milk (i.e. milk that comes from a kosher animal) with milk from a non-kosher animal. This is a non-issue, as there is a clear distinction in color, between milk from a kosher animal and milk that comes from a non-kosher animal.

Nevertheless, they were concerned that the non-Jew will be tempted to mix a small amount of non-kosher milk into the kosher milk, without anyone realizing, thereby rendering the entire mixture prohibited. (We must keep in mind that consumption of milk from a non-kosher animal is equivalent to eating pork).

The method to allow milking by a non-Jew is by ensuring that there is a Jew that supervises the milking process. One must also verify that the containers used were not used previously for storing non-kosher milk, where non-kosher residue can remain.

For the milk to be considered cholov yisroel, the Jewish supervisor (mashgiach) does not necessarily need to oversee the entire production. There is a halachic concept known as nichnas v'yoatzei (coming in and out) & mirsis (fearful). As long as the non-Jew is made aware that he is not allowed to add any other milk and he knows that at any given moment the mashgiach may walk in, he will be scared to tamper with the milk, fearing that he will be caught red-handed (or blue-handed, depending on the type of milk) and consequently there is no concern of any non-kosher milk being mixed in.

CHOLOV STAM

There is a discussion amongst the poskim if the issur applies even when there is no non-kosher milk readily available. Some poskim suggest that

there should be no issue with such milk, since there is no concern of non-kosher milk being added. Others disagree and state that the issur was made across the board (known as lo plug) and the milk is therefore only allowed provided that there was proper supervision.

A similar discussion involves the famous question pertaining to the status of government supervision (cholov stam). We already mentioned that the Jewish supervisor (mashgiach) does not necessarily need to oversee the entire production, based on the halachic concept known as nichnas v'yoatzei (coming in and out) & mirsis (fearful). The same concept might apply to the use of milk in the USA, which is government supervised (cholov stam), and according to USDA government regulations, one may not mix in any other milk for the standard cow milk. This is strictly enforced, with inspectors monitoring all commercial companies, and anyone who is caught is heavily fined, making it not a worthwhile endeavor.

Based on the above mentioned notion, Rav Moshe Feinstein Zt"l (Igros Moshe Y"D I:47-49) issued his famous psak allowing the consumption of cholov stam. His reasoning is that we can be sure that the non-Jew will not take the liberty of adding non-kosher milk and therefore it is halachically equivalent to actual supervision. Obviously, this heter would only apply in such countries that it is illegal to mix in other milk. In countries where there are no such regulations or there are no major fines for violations or people are not intimidated by the government regulations, then such milk would not be allowed.

There are other poskim who take issue with this psak and maintain that we can not equate this to actual supervision which was mandated by chazal. Firstly, it is possible that chazal specifically required actual supervision and the fact that we are assured of its content does not suffice to satisfy this specific stipulation that there be must be Jewish supervision. Secondly, just a chance of being caught does not cause the same level of apprehension as when there is actual mashgiach supervision. It is also important to note that Rav Moshe zt"l himself adds that it is still better to drink only cholov yisroel and he himself only drank cholov yisroel.

In summary, milking must be supervised to ensure nothing is mixed in, or at least have a nichnas v'yoatzei (in and out). But some allow cholov stam, in countries where it is illegal to mix in other milk.

COMMUNITY KOLLEL NEWS:

In honor of the upcoming yom tov of Shavuot, we are once again making available a kuntres on the topic of chalav akum. This is a compilation of articles that were written on the topics learned in the night kollel of Ohr Chaim, including: cholov yisrael; robotic milking; bishul akum in regards to milk; gevinas akum; and use of whey, butter, and dairy equipment. Above, I shared a sample on the topic of cholov yisroel. There is also an introduction listing some of the reasons for the custom of eating dairy on Shavuot. So, as you enjoy your dairy meals this yom tov, I hope you will enjoy the "dairy torah-thoughts."

I gave a shiur this past Friday on the

topic: "Sefiras Haomer – mitzvah min hatorah or dirabanan?"

To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

Mazal tov to our long time Kollel Boker member, Yehuda Gradko, who became a choson to Leilee Boehm. We wish them lots of brocha and simcha on their upcoming marriage!

Mazal tov to our long time members, Moshe and Shana Felsenberg, on the bar mitzvah of their son Eli, wishing them lots of nachas!

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

והנה ידוע הלשון של רבינו בחיי ועוד ראשונים שהיחס של הגוף לנפש הם כשני צרות זו לזו וכשווה שמחה זו עצובה וכן להפך, וכן רבינו הרמח"ל במסילת ישרים מדבר על הנשמה שהיא כל כך גבוהה ונמסאת להיות בגוף בזה העולם ועיין שם שמוכיח שעל כרחק שיש לאדם תכלית בעולם חוץ מעצם קיומו כאן בעולם השפל, וזה לנו לימוד מהרשב"י שכשלמד היה בפשיט החומר בתכלית וזהו דרגה גבוהה, אבל לכל יחיד כשהוא שרוצה ומכסף ומתחשק ומתאוה להשיג קניני התורה כראוי יש להשתדל כל אחד בדרגתו למעט בגישום כדי להשיג ההשגה של האור הרוחני שיש בתורה.

והביאור מה שהרשב"י שרף כל מי שעבד כשיצא מהמקרה בפעם הראשונה, יש לומר שרשב"י לשיטתו ברכות לה ע"ב שסובר שהיה האדם עוסק בתורה ומלאכתו תעשה על ידי אחרים, וחולק על ר' ישמעאל שסובר שהנהג בהן מנהג דרך ארץ (עיין נפש החיים שער א' פרק ח') ויש לחדש בזה אולי יש רמז בזה בדברי מהרש"א, שרשב"י סבר שאין התיר לעסוק בפרקמטיא ממילא כל מי שעסק בפרקמטיא לא היה שייך לעולם של רשב"י וממילא נשרפו, והענין בזה עמוק למעיון, אבל מה שידוע שהעולם מתקיים על ידי לימוד התורה והעמלים בה, ואיתא בסוכה מה. שאני ובני העולם מתקיים, והיינו שהיה מין קיום לעולם ומלאו על ידי תורתם, אמרה הבת קול שזה לא ההלכה ואזי חזר למערה, כמו שאומרת הגמרא ברכות שם הרבה עשו כן ולא עלה בידם וכנ"ל ואכמ"ל.

שבת שלום

קול יהודה פ"ירסטון

דעת רש"י



ידוע הגמרא במסכת שבת לג ע"ב שרשב"י ובנו התבקשו על ידי המלכות הירג, וברחו למערה והתחבאו שם, והיו פושטים בגדיהם ויושבים בחול ולומדים, ובשעת תפילה היו מתלבשים ומתפללים, עד שבא אליהו הנביא ז"ל ובישר שמתו הממשלה ויכולים לצאת מהמערה, כשיצאו ראו עולם שעובדים וזורעים וכל מקום שרשב"י שם ענינו מיד נשרף, יצא בת קול ואמרה להחריב את עולמי, חזרו למערה לעוד יב' חודש, וכשיצאו היה ערב שבת וכו' עד סוף המימרא.

ונעמוד על כמה נקודות כדי להשתייך קצת לאור האדיר הרשב"י ותורתו, נקודה אחת בעבודה ונקודה בשיטה, ועל הראשון ראשון, יש תנאי שמערכת בעצם לימוד התורה ובקיומה והיינו שהתורה ישמר בו, והנה ידוע תוס' כתובות קד ע"א שמביא מדרש קודם שיתפלל שיכנסו דברי תורה לתוך מעיו יתפלל שלא יכנסו מעדנים לתוך מעיו עייש, הביאור לא שאסור לאכול וחיבים לפרוש מאכילה ומעדנים, אלא שלא ימשך אחריהם, והיינו הכל ודאי תלוי בכוונה, עכ"פ היסוד שלקבל רוחניות חיבים להיות כלי קיבול להשיג רוחניות, ומי שמפסם את עצמו באכילת תענוג במעיו אזי כתוב במדרש שתוסי' מביא שלא מוכשר המעיים שלו לקבל תורה, ועוד חידוש מבוחר שזה צריך תפילה שאפילו מה שאוכל לצורך חיותו עדיין כדי שיהיה הוא כלי קיבול להשגת התורה צריך להתפלל.

PEST?

SKILLED PEST CONTROL 845-393-1475
יואל בראך

The Spectacle Workshop
Fine Designer Eyewear
Joseph Rosenberg
Certified Optician

456 Viola Road(side entrance)
Spring Valley, New York. 10977
(845)689-2100 // (845)352-4943
fax 1 (888)589-3688
open most evenings 6:30-11
daytime appts available
"See and be Seen!!!"

THE ROLLS ROYCE
OF ISRAEL PHONE SERVICE
AT HYUNDAI PRICES...

Unlimited Israel™

Unlimit yourself on Israel's largest and most reliable network



UNLIMITED TALK, TEXT AND DATA

OWN YOUR ISRAEL SIM / USE YOUR CURRENT U.S. NUMBER

UNLIMITED SIM, PHONE AND WIRELESS HOTSPOTS

Now offering unlimited sim/mifi service in OVER 165 COUNTRIES INCLUDING CRUISES, IN THE AIR, AND ANY REMOTE DESTINATIONS.



UNLIMITEDISRAEL™
ISRAEL SIM & PHONE RENTALS

sales@unlimitedisrael.net or 845-371-9800

Door to door service since 2012



For more information or to REGISTER TODAY:
WWW.THE100RIDE.COM

5TH YEAR!

SUNDAY, JUNE 30, 2019

JOIN THE RIDE.

DONATIONS BENEFITING:



AND OTHER CHARITABLE ORGANIZATIONS.



GALA BBQ SPONSORED BY: REALTY TEAMS HOME SALES



JOIN OUR MANY SPONSORS • CORPORATE SPONSORSHIP AVAILABLE

FOR MORE INFORMATION CALL: 845.445.6175 OR EMAIL THE100RIDE@GMAIL.COM

Just so you should know...



128 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