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Minyan for

Yom Kippur Katan

will be taking place

Thursday, Aug 9<sup>th</sup>

18 Tent at 1:37pm

18 Main at 7:30pm



**RABBI YY JACOBSON**

SHABBOS

9:00<sup>AM</sup> - CHASSIDUS  
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RABBI LANKRY

# DEAR KEHILLA,

Parashat Eaikev

## WHAT DOES HASHEM WANT FROM US

Rav Moshe Chaim Luzzatto known as the Ramchal, was a brilliant Talmid Chacham from Italy. The Goan of Vilna proclaimed that if he lived in the same generation he would walk all the way from Vilna to Italy to study by the Ramchal. The Vilna Goan also said that in his life of Torah study he only has recognition to his Rebbe that taught him the Alef Bet because after that, he gained all of his knowledge on his own. Never the less he felt it would be worthwhile to spend months traveling by foot to study by the Ramchal. The Ramchal had moved to Amsterdam and printed his works and then moved to the holy land. He passed away at an early age of 39 and he is buried in Teveria next to Rabi Akivah. The great

kabbalist conclude that the Ramchal was a reincarnation of Rabi Akivah and his 39 years of teaching the secrets of Torah was what Rabbi Akiva missed out on the beginning years of his life, before he was learned. Recently the Russian government allowed access to the library of the famous Baron Rothchild which contained the handwritten manuscripts of The Ramchal. They found part 1 of the famed work of Mesilat Yesharim - "The Path of the Just". The writing style of the Ramchal is a dialog or a debate between a wise man and a chasid. The wise man is on a quest to understand the life of a chosid; how he can be satisfied with saying a few chapters of tehillim, long Tefilot, and immersing in ice cold Mikvah. How are they intellectually stimulated? The day comes and the wise man meets his childhood friend that became a Chasid and they engage in conversation resulting

in an animated debate. The wise man starts to understand the concept of "shlaimut hama'ase" - perfection in ones actions. It doesn't really matter how much one accomplishes but rather the quality of his accomplishment. Finally the Chasid asks the wise man, the man that invested much of his time in the study of all types Torah wisdom, a simple question. What does Hashem want from us? I am sure many of us ask ourselves the same question. In this week's Parasha the same question is asked. The Torah tells us of only five things Hashem requests from us: #1 to fear/ awe Hashem #2 to love Hashem #3 to go in His ways #4 prayer #5 to observe all the Mitzvot. The Chasid asks the wise man; the verse seems to be redundant because #1 to fear/ awe and #2 to love Hashem is included in #5 to observe all the mitzvot. Why does the Torah put them as separate concepts?

The Chasid explains that there is a difference between the actual Mitzvah and the emotional component of how to go about the Mitzvah. The first four requirements are the emotional aspects of our service; the last part is the physical action. The Chasid challenges the wise man saying, by studying all day you accomplish just 20% of Hashem's will. How do you explain yourself? I find this to be a tremendous chidush, a novel insight, to our way of life when defining our priorities. As the Mishna teaches us that any study that does not come to action is a waste of time. The Ramchal explains that the action of the person doing the mitzvot and the study of the mitzvot is only 20% but the duties of our heart and the way we go about doing things comprises 80% of our service to Hashem. It's something to think about.

Good shabbos



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## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	7:53 <sup>PM</sup>
MINCHA <sup>TENT</sup>	7:00 <sup>PM</sup>
MINCHA/KABALAS SHABBOS <sup>18 DOWNSTAIRS</sup>	7:30 <sup>PM</sup>
SHKIYA	8:11 <sup>PM</sup>
MINCHA <sup>20 FORSHAY</sup>	7:55 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	5:24 <sup>AM</sup>
SHACHRIS	8:00 <sup>AM</sup>
SHACHRIS <sup>YOUTH MINYAN 18</sup>	9:15 <sup>AM</sup>
SHACHRIS	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
MINCHA	1:45 <sup>PM</sup> & 6:00 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
DAF YOMI	6:20 <sup>PM</sup>
PIRKEI AVOS 4	7:20 <sup>PM</sup>
MINCHA <sup>SHALOSH SEUDOS</sup>	7:50 <sup>PM</sup>
SHKIYA	8:09 <sup>PM</sup>
MARRIV	8:49 <sup>PM</sup> & 8:54 <sup>PM</sup>

## WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ	
S 5:35	M 5:36 T 5:37 W 5:38 T 5:39 F 5:40
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 6:27	M 6:26 T 6:25 W 6:24 T 6:23
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 7:56	M 7:54 T 7:53 W 7:52 T 7:57
AUGUST 5 - AUGUST 10	
NEITZ IS 5:55- 6:00	
PELAG IS 6:39 PM - 6:35 PM	
SHKIA IS 8:08 PM - 8:03 PM	
MAGEN AVRAHAM	
8:503AM - 8:55 AM	
GRA- BAAL HATANYA	
9:29 AM - 9:31 AM	

## SHABBOS WEATHER

FRIDAY 82°  
SHABBOS DAY 84°

## WEEKDAY MINYANIM

<b>שחרית</b>		<b>מנחה ומעריב</b>	
כותרת	20 Forshay ↑	12 MIN. תפילות	18 ↓
6:15AM	18 Forshay ↓ Mon-Fri	12 MIN. תפילות	18Tent
7:00	18 ↓	AT תפילות	20 Tent
7:30	18 Tent	20 MIN. תפילות	18Tent
8:00	18 ↓	50 MIN. תפילות	18Tent
8:30	18 Tent		
9:00	18 ↓		
9:30	18 Tent		
10:00	18 ↓		
10:30	18 Tent		
11:00	18 ↓		
<b>מנחה 18↓</b>		<b>מעריב</b>	
1:30PM		פולג	18 ↓
2:00		שקיעה	18 Tent
2:30		10 MIN תפילות	18Tent
3:00		30 MIN תפילות	18Tent
3:30		60 MIN תפילות	18Tent
4:00		8:30	18 Tent
4:30		9:00	18 Tent
5:00		9:15	18 Tent
5:30		9:30	18 Tent
6:00		9:45	18 ↓
6:30	18 Tent	10:00	
7:00	18 Tent	10:15	
7:30		10:30	
8:00		10:45	
		11:00	
		11:15	
		11:30	
		11:45	
		12:00	
		12:45	

## BLUEBERRY HILL ZMANIM

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

MINCHA	6:20	PLAG	6:41
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RABBI COREN  
**PARSHAS EIKEV**

This week's parsha begins with a peculiar word—Eikev—which according to Rashi's simple translation means a heel. However the midrash elaborates and informs us that Eikev refers to the particular mitzvos a person threshes with his heel. What are these mitzvos? The answer is somewhat of a mystery. There is the literal translation provided by the Daas Zkeinim who explains that it is referring to someone who isn't careful not to step on his tzitzis. There is also the explanation that the word is a hint to the mitzvah of Shiluach Haken that should be done with ones feet. In fact, the answer is that the translation is not literal but figurative. It is sending us a message that if we really want the incredible blessing that Hashem desires to give us we need to pay attention to the smaller things. We might even venture to say that it isn't the active mitzvos that observant people find easy to fulfill but rather the internal mitzvos which are far more demanding. The Chovos Halevavos calls these the "mitzvos of the heart" and they are more arduous than physical mitzvos and require far greater effort to change. These are midos many of which slip under the radar and are not seen by outsiders. They are the mitzvos that a person threshes with his feet or kicks under the carpet so to speak, the ones that he chooses not to deal with because they are hidden and can only be seen by discerning eyes and of course by the Creator who sees right through us and knows the deepest thoughts of our hearts.

I think we can add another small proof that Eikev is referring to the mitzvos that are in our hearts. First of all, in this parsha there are psukim that are the most direct and powerful lesson in the importance of love and fear of Hashem. We read in the beginning of the fifth Aliya a powerful and maybe the most important question that the Torah poses - What does Hashem want from us? Hashem's answer is to love him, fear him and keep his mitzvos. Why? The answer is in two words: letov lach--for your own good. And how will we deserve all the good that Hashem has in store for us? By maintaining a heart filled with love and awe for Hashem. In a number of places, the Nesivos Shalom points out that the two most

important words in the Torah are Uvo tidbac-- in him you will cling. This is what letov lach means. It is the greatest good that we can receive in this world. How we can reach a level of devackus in this world and the rest and the ultimate experience is in the next world is explained in the beginning of Mesilas Yescharim.

Another place we find a reference to the heel is in lkvesa Demeshicha --the heels of Mashiach. Chazal in Maseches Makos point out that at the end of the day we will be left with one mitzvah that everything stands on and that is the mitzvah of Emunah. In fact the Rebbe of Tosh actually explains and connects this idea. He informs us that Emuna is the heel the foot that everything stands on.

Last week in Parshas Vaeschanan we were discussing the mitzvah of lo sochmod -- don't covet. This is a very difficult mitzvah as the Ibn Ezra points out. How can we be commanded to not feel an emotion. (See also the Rambam who explains that it in addition to involving action there is an additional aspect that involves only the heart.

The Ibn Ezra explains this commandment with a mashal of a peasant who would never dream of marrying the princess. He knows this is just not within his reach and therefore it isn't a struggle for him to control his heart from desiring the princess. Similarly, we can develop in our hearts the ability to not covet another person's wife or car or house or anything. It's difficult to do and it takes much hard work and training but the Torah is telling us that it is possible.

I think that it goes even deeper than the mashal of the Ibn ezrah. The Zohar says there is nothing that isn't dependent on our will. Because we were given a neshama, anything physical cannot limit something spiritual. If we have a neshama and Hashem says he wants us to trust in him, to believe in him, not to be scared when we go to war, not to be jealous, not to hate all the heartfelt emotions that emerge unasked for, then we must accept that this is the gift that Hashem has passed on to us through all the great classical sefarim such as the Chovos Halevavos, the Mesilat Yescharim and many others . It is indeed very hard and challenging to accept these challenges but we must know that if Hashem commands us then we must accept that this is possible for each person on his or her level of bechira which is based on time and place.

Hence we come back to Emuna and Eikev. Hashem says Vehaya which is the letters of Hashem's name. Hashem is telling us that he is putting his name here. "You're part of me and I'm telling you to have Emunah in me. Make sure you are working on the mitzvos that are hidden and internal as that is what everything depends on."

## הזהרו מבני עניים שמהם תצא תורה שבת (לג.)

ת"ר ד' סימנין הן וכו' סימן לגסות הרוח עניות, ופי' רש"י וז"ל: "בפרק האיש מקדש קידושיין (מט:) מפרש מאי עניות עניות בתורה", עכ"ל. וכן מבואר ב"ב (מג.) "הכא נמי בס"ת ואמאי קרי ליה עניים דהכל אצל ס"ת עניים הן", ע"כ, ופי' רשב"ם וז"ל: "שכולן צריכין לו, ודרך בני"א לקרוא בני עירו עניים כשאין להם ס"ת דעניות גדול הוא זה" עכ"ל, ומבואר שחלות שם עניות זה מחמת שצריך לדבר הזה, וממילא קרי ליה כ"א גביו עניים שעד כמה שהוא עומד ומצפה לזה מחמת שמרגיש חסר לגביו לעני ייקרא (וכמו"ש הגר"א משלי פט"ו הכ"ז) בי הקרא "דשונא מתנות יחיי" מחמת שעד כמה שהוא מצוה שייטיבו עמו הבריות ממילא ליכא ליה חיים עיי"ש - וה"ט מה דעני חשוב כמת משום שאין לו חיים בזה שכל ימיו עומד ומצפה לדבר שכאילו חסר לו - ודו"ק.

ולפי"ז א"ר הא בנדריים (פא.) "הזהרו מבני עניים שמהם תצא תורה" - והטעם לפי הנ"ל שעניים היינו עני מהתורה, והרא"י שמביא הגמ' מיד אח"כ מפני מה לא מצוה שיצא ת"ח לצאת ת"ח מבניהן וכו', והיינו ש'עני' היינו ע"ה שהוא שעני בתורה ומהם תצא תורה - והביאור בזהו כמו שמביא קרא להם דבני עניים "יזל מים מדליו", והיינו שמרגישים חסר ואין מרווה צמאונם, וממילא ביקושם גדול יותר, וזהו לפ"ד הפשט.

אולם נראה עוד בזה, ולפי"ז חשבתי ליישב מה שכתב רש"י בסוגיין, עפמ"ש רש"י גיטין (ע.) שקאי אהא דאמרו ז"ל (שם) שמונה רובן קשה ומיעוטן יפה ואילו הן כו' ליעשר ופי' רש"י ז"ל, וז"ל: "מיעוטו יפה ורובו קשה, שמבטלן מתלמוד תורה ומגביה לבדו" עכ"ל וכפשוטו שיש שני חסרונות בריבוי העושר א. בזה שמגביה לבו. ב. שמבטלו מתלמוד תורה, אמנם לפמ"ש רש"י בסוגיין בשבת (לג.), היא היא, והיינו דזה גופא שמגביה את לבו והיינו שיש בו גסות רוח אז ממילא מבטלו מתורה, ובזה עומד עני מהתורה ונקרא עני.



## Parshas Eikev

Moshe details the general rewards for following the Torah, and encourages the nation to have complete confidence in Hashem's protection. Moshe forewarns them of the dangers in being overly confident and commands them in the Mitzvah of Birkas Hamazon (8:10).

Moshe warns them regarding the pitfalls of prosperity and idolatry, and exhorts them to remain humble in the face of their guaranteed victories. G-d is the one who deserves the credit!

In order to illustrate his point, Moshe reviews the incident of the Golden Calf. He explains why G-d, being a G-d of Justice, will grant the Bnai Yisroel a victory over the inhabitants of Canaan. Not because the Jews are deserving, but because the Seven Nations deserve to be punished for their own evil actions. The actions of the Bnai Yisroel during the 40 years, such as the Golden Calf, should have resulted in the Jews' destruction. It was three factors which kept them alive and well so that they could inherit the land.

1. Hashem's promise to Avraham, Yitzchak, and Yaakov.
2. The Chillul Hashem— desecration of G-d's name—that would have occurred among the other nations who would question G-d's ability to protect His nation.
3. Moshe's begging for Hashem's forgiveness.

Moshe finishes the story of the Golden Calf by retelling the giving of the Second Luchos.

Moshe poses the famous rhetorical question of, "What does G-d want... follow His ways..." and describes other instances of Hashem's demanding justice.

Moshe describes the nature of Eretz Yisroel as demanding and responsive to our following the Torah. The second Parsha of Shema is recorded.

Moshe promises the nation total victory if they listen to the Mitzvos and follow the ways of the Hashem.

## Haftorah Eikev Isaiah 49:14 - 51:3

This week's haftorah is the second of a series of seven "haftorot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The exiled Jewish people express their concern that G-d has abandoned them. G-d reassures them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too. The prophet Isaiah then touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival and returning to the initial subject matter of this haftorah, that of the Jewish people's complaint of being abandoned by G-d, he reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, G-d will send us the Messiah.



RABBI BERACH STEINFELD

## GREATNESS OF ERETZ YISROEL

Praise of Eretz Yisroel's greatness is seen many times in the Torah. We will discuss how this greatness impacts halacha. Chazal tell us that Eretz Yisroel is in the middle of the world. We know that the world is round, so how does the fact that Eretz Yisroel is in the middle of the world impact us? Some say that the climate of Eretz Yisroel is the average climate and

therefore is considered the middle of the world. Halachically, we learn that Eretz Yisroel is used as a focal point regarding figuring out when the molad of the new moon occurs for the new month. According to the Chazon Ish, the day begins in Eretz Yisroel and therefore the time zones are affected since they are based on beginning there. This is why there is a machlokes regarding when Yom Kippur falls out in Shanghai.

We consider Eretz Yisroel to be the highest point in the world. This may not be true in the physical sense; however if one makes a Neder that he will leave Eretz Yisroel and go to a higher country, the person receives Malkus right away since it is considered a shavuas shav (swearing falsely and for naught.)

Eretz Yisroel is a place of mountains and valleys; therefore we may not daven for rains to stop. The halacha is that one is not supposed to daven for too much good and a hilly terrain thrives with lots of rain. The gemara says that the waters of Eretz Yisroel are very good; therefore the gemara says that doing laundry in Eretz Yisroel during the week of Tisha B'Av has the same quality as doing gihutz (ironing) in Chutz L'aretz.

In Eretz Yisroel there is no need to make the month of Elul an extra day while in Chutz L'aretz there may be such a need since we don't want Yom Kippur to fall out on Friday or Sunday and it would affect having fresh vegetables and/or the burial of dead people. Since Eretz Yisroel has good air quality, the vegetables will not rot and neither will the meisim smell.

Based on the air quality in Eretz Yisroel, we say Eretz Tova Urechava in bentching. Eretz Yisroel is also called an Eretz Chemda. The gemara has a tzad to say if someone doesn't mention this in bentching, one is not yotzei.

There are other differences in halacha concerning Eretz Yisroel that we will not mention right now. Let us all daven that we should have all these brachos returned to us with Moshiach's arrival and we will be zocheh to live in Eretz Yisroel.



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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### GRAPE JUICE FROM CONCENTRATE II

We discussed previously that there are different opinions as to the halachic status of grape juice from concentrate, and whether it can be used for Kiddush and the like.

The following is a proof to the view which allows using such juice. The Mishna in Shabbos (Shabbos77a) discusses the exact shiur for various items which is necessary for one to be considered carrying on Shabbos. The shiur given for wine is a keza'is, meaning that in a congealed (concentrated) state, the size required is the size of an olive. The Gemara explains that this is the amount that can be reconstituted and reverted back into wine, by diluting it with water.

Tosfos adds that this is the factor that decides its intrinsic value, since this is the amount of wine necessary to result in a cup of wine and is enough to be considered a violation of carrying something significant on Shabbos. It would seem clear from this Tosfos that reconstituting the wine will in fact satisfy the prerequisite for anytime that wine is needed.

However, there is an obvious difficulty with this comparison. The Gemara there is discussing wine which was reverted back from concentrate; however we are discussing grape juice. The issue at hand is that grape juice may lose its elite status in the concentrating process, due to its losing its ability to ferment, but once it already was made into wine, there may not be any concern of it being made into concentrate.

One can counter that this is still a valid proof, based on the following. The process for producing concentrated wine in times of the Gemara has been documented in secular sources as having been done through heating elements. This process which caused the evaporation of the liquid content, would also have affected the alcoholic content of the wine. This is based on the following.

It is well known that water evaporates at 2120 Fahrenheit. However, alcohol evaporates at approximately 1730. Thus, in



the process of concentrating, the alcohol will unquestionably also evaporate. As a result, the alcoholic content of the wine would also have been affected during the concentration process, and yet we see that it does retain its elite wine status. The same reasoning can be applied to the issue of grape juice, which although the alcohol potential is destroyed, halachically it may still be considered wine and be suitable for all situations that wine are required.

### ANOTHER CONCERN ABOUT CONCENTRATE - THE ADVERSE AFFECT ON THE WINE

One more crucial concern in the issue of concentrate is, if the condition of the grape juice is adversely affected (nishtaneh l'griusa) during this whole process. In other words, we need to clarify if the final product that is reconstituted is inherently inferior to the pure, unadulterated version.

For example, there are Rishonim that are of the opinion that any wine that is cooked is considered to be of inferior quality, rendering its brochah shehakol and cannot be used for kiddush. The halacha is, however, like the other Rishonim, that cooked wine is not sufficiently affected and does not lose its elite status, thus remaining borei pri hagafen and is still suitable for Kiddush and the arbah kosos.

### RECONSTITUTED

A similar issue of becoming inferior is also relevant to grape juice that is reconstituted. Once again, we must clarify if the final reconstituted product of grape juice inferior to pure juice or not. This seems to be a subject of disagreement amongst the contemporary poskim.

There are those that assert that the juice is not adversely affected and will therefore the process will not have any halachic implication. Others maintain that the juice is indeed effected, rendering its brochah shehakol and not suitable when wine is halachically required. Based on information gleaned from the acclaimed Herzog family, it would seem that the juice is

effected to some extent (i.e. it is not as fresh). Obviously, this leaves room for debate whether or not this has halachic implications, which would be the basis for this machlokes amongst the contemporary poskim. As an aside, I would like to mention one more point in regards to the halachic ramifications regarding "mezonos bread". It is beyond the scope of this essay to discuss the details and the validity of "mezonos bread," but we will mention the concept in short and see how it pertains to the topic of juice made from concentrate. In certain situations, bread made from a dough containing flour and fruit juices will not be halachically considered bread, but rather mezonos, like any product made from a cookie or cake dough. However, this only applies if the majority of the liquid is juice and not water. Once there is a significant amount of water in the dough, the final product will indeed be considered bona fide bread. Hence, if the juice concentrate is indeed not considered pure juice, but rather juice mixed with water, Rav Shlomo Zalman Auerbach Ztz"l ruled that any such juice used in the dough would ruin the chance of this product ever being classified as "mezonos bread".

In conclusion, there are different opinions as to the halachic status of grape juice from concentrate, and whether it can be used for Kiddush and the like.

# BROKEN

## WHY BREAKING THE TABLETS WAS MOSES' GREATEST ACCOMPLISHMENT



**RABBI YY JACOBSON**

*"The world breaks everyone, and afterwards some are stronger in the broken places." -- Ernest Hemingway*

### BROKEN

The simple reading of the story (recorded twice in Torah, in Exodus, in this week's portion, and then again in Deuteronomy) goes like this: After the Jews created a Golden Calf, Moses smashed the stone tablets created by G-d, engraved with the Ten Commandments. Moses and G-d then "debated" the appropriate response to this transgression and it was decided that if the people would truly repent, G-d would give them a second chance. Moses hewed a second set of stone tablets; G-d engraved them also with the Ten Commandments, and Moses gave them to the Jewish people.

Yet a few major questions come to mind.

1. Moses, outraged by the sight of a golden calf erected by the Hebrews as a deity, smashed the stone tablets. He apparently felt that the Jews were undeserving of them, and that it would be inappropriate to give them this Divine gift. But why did Moses have to break and shatter the heavenly tablets? Moses could have hidden them or returned them to their heavenly maker?

2. The rabbis teach us that "The whole tablets and the broken tablets nestled inside the Ark of the Covenant." The Jews proceeded to gather the broken fragments of the first set of tablets and had them stored in the Ark, in the Tabernacle, together with the second whole tablets. Both sets of tablets were later taken into the Land of Israel and kept side by side in the Ark, situated in the Holy of Holies in the Temple in Jerusalem.

This seems strange. Why would they place the broken tablets in the Holy of Holies, when these fragments were a constant reminder of

the great moral failure of the Jewish people. Why not just disregard them, or deposit them in a safe isolated place?

3. In its eulogy for Moses, the Torah chooses this episode of smashing the tablets as the highlight and climax of Moses' achievements.

In the closing verses of Deuteronomy we read: "Moses, the servant of G-d, died there in the land of Moab... And there arose not since a prophet in Israel like Moses, whom G-d knew face to face; all the signs and wonders which G-d sent to do in the land of Egypt... that mighty hand, those great fearsome deeds, which Moses did before the eyes of all Israel."

What did Moses do "before the eyes of all Israel?" Rashi, in his commentary on Torah, explains "That his heart emboldened him to break the tablets before their eyes, as it is written, 'and I broke them before your eyes.' G-d's opinion then concurred with his opinion, as it is written, 'which you broke—I affirm your strength for having broken them.'"

This is shocking. Following all of the grand achievements of Moses, the Torah chooses to conclude its tribute to Moses by alluding to this episode of breaking the tablets! Granted that Moses was justified in breaking the tablets, but can this be said to embody his greatest achievement? How about his taking the Jews out of Egypt? Molding them into a people? Splitting the Red Sea? Receiving the Torah from G-d and transmitting it to humanity? Shepherding them for forty years in a wilderness?

Why does the Torah choose this tragic and devastating episode to capture the zenith of Moses' life and as the theme with which to conclude the entire Torah, all five books of Moses?!

### IN THE FRAGMENTS

We need to examine this entire episode from a deeper vantage point.

Moses did not break the tablets because he was angry and lost his control. Rather, the breaking of the tablets was the beginning of the healing process. Before the golden calf was created, the Jews could find G-d within the wholesomeness of the tablets, within the spiritual wholesomeness of life. Now, after the people have created the golden calf, hope was not lost. Now they would find G-d in the shattered pieces of a once beautiful dream.

Moses was teaching the Jewish people the greatest message of Judaism: Truth could be crafted not only from the spiritually perfected life, but also from the broken pieces of the human corrupt and demoralized psyche. The broken tablets, too, possess the light of G-d.

Which is why the sages tell us that not only the whole tablets, but also the broken ones, were situated in the holy of holies. This

conveyed the message articulated at the very genesis of Judaism: From the broken pieces of life you can create a holy of holies.

G-d, the sages tell us, affirmed Moses' decision to break the tablets. G-d told him, "Thank you for breaking them." Because the broken tablets, representing the shattered pieces of human existence, have their own story to tell; they contain a light all their own. Truth is found not only in wholesomeness, but also—sometimes primarily—in the broken fragments of the human spirit. There are moments when G-d desires that we connect to Him as wholesome people, with clarity and a sense of fullness; there are yet deeper moments when He desires that we find Him in the shattered experiences of our lives.

We hope and pray to always enjoy the "whole tablets," but when we encounter the broken ones, we ought not to run from them or become dejected by them; with tenderness we ought to embrace them and bring them into our "holy of holies," recalling the observation of one of the Rebbe's, "there is nothing more whole than a broken heart."

We often believe that G-d can be found in our moments of spiritual wholesomeness. But how about in the conflicts which torment our psyches? How about when we are struggling with depression, addiction or confusion? How about when we face despair and pain? How about in very conflict between a godless existence and a G-d-centered existence? We associate "religion" with "religious" moments. But how about our "non-religious" moments?

What Moses accomplished with breaking the tablets was the demonstration of the truth that the stuff we call holiness can be carved out from the very alienation of a person from G-d. From the very turmoil of his or her psychological and spiritual brokenness, a new holiness can be discovered.

It is on this note that the Torah chooses to culminate its tribute to Moses' life. The greatest achievement of Moses was his ability to show humanity how we can take our brokenness and turn it into a holy of holies. There is light and joy to be found in the fragments of sacredness.

*This essay is based on a talk delivered by the Lubavitcher Rebbe, on the 20th of Av 5725, August 18th 1965, on the occasion of his father's yartziet. In this talk, in which the Rebbe broke down twice, he described the agony of many deeply spiritual Jews put in situations where they are unable to study Torah and observe its Mitzvos. "There are times when G-d wants your mitzvos," the Rebbe said, "and other times when He wants your 'broken tablets.'"*



PARSHAS EIKEV

WHO'S REALLY DRIVING THIS TRAIN?

ואמרת בלבבך כחי ועצם ידי עשה לי את החיל הזה.

Be careful- You might deceive yourself and start believing that only as a result of your hard work you were so successful and nothing else... (Parshas Eikev)

Another Tisha B'Av has passed.. a day where we Let's speak for a minute about our drive to succeed. How ingrained it is in our lives- in our society. How it colors our world, til our personalities change so radically that we are not recognizable to our families, even to ourselves.

Overworking has smashed through our relationships like an out of control car in heavy traffic, causing havoc daily, throughout our landscape.

What to do.. What to do..our needs are so great.. Tuitions.. living expenses...

We have traded in our time for money and this has hurt us badly, as real relationships are based on quality time not money.

But this is only one of the tests we must go through on our way to financial independence. Another deeper, more philosophical challenge we are bound to encounter when we achieve success is realizing where the success truly comes from.

The story is told of a wealthy merchant who sold trees

by the boatload to a sometimes hostile country in old Europe.

Prussia was a good customer but now they were threatening heavy fines and confiscation if R' Itzikl, the merchant would not turn his boats around and leave the port...never to return.

The merchant headed to R' Chaim Volozhin, the Gadol Hador for a brocha.. A salvation.. He could be wiped out..!

R' Chaim assured him.. All will be fine.

The next day.. The Prussian authorities reversed their decision, allowing the huge boats to dock and sell their wares.

Due to instability in the lumber market that day- the price of wood went up almost 30% and R' Itzikl benefited immensely from the previous days delay.

He immediately headed back to the Volozhiner Rosh Yeshiva, thanking him and informing him of the great Hashgocha Pratis.. the miracle that he had witnessed. Because of the delay he had profited handsomely..!

R Chaim offered words of gentle rebuke. Every day that we earn money by working is a gift from G-d.. a miracle in and of itself.. But is not always evident to us..

These daily gains and successes, we attribute to our business acumen.. Due to our limited vision, we only recognize the out of the box occurrences as coming straight from Heaven.. But in fact everything, everyday.. and every step we take is a miracle!

Think about It ..It would truly change our lives if we take the words of the Chovos Levovos (Shaar Habitachon 4th chapter) to heart and realize that success comes from Above and is wholly predestined... Therefore, (and this is a hard one) maybe we could, maybe we should-work normal hours....not marathons or even 12-15 hour days.

If we take these courageous steps, everyone around us will be rewarded.

We will create strong loving bonds with those closest to us...our spouses and children. Our spouses will feel truly loved and appreciated, and our children will grow up healthier- they will finally have the genuine self-confidence and healthy self image that only a close relationship with a parent can provide.

Ok, now that you have let Hashem take charge- go for that walk with your spouse and yes, take the extra 20 minutes to drive somewhere beautiful with your children, don't forgot to throw a ball around with them-while smelling Hashems proverbial roses.

Summertime is the perfect time for this major life adjustment! Enjoy!

But don't forget to turn off the phone while you are there...be strong, be different- don't lose these precious moments by answering a text...live life with a passion, no one can take your place.

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## The Story Behind the Story

### Rabbi Yissocher Frand

You may have heard it before. It's become a popular *niggun* (song), with its words commonly attributed to Rav Nachman of Breslov. A *niggun* about realizing that even amidst the most hidden and inexplicable of events and tragedies, G-d is still there.

*Hashem says to us, "Children, I will conceal Myself on that day," but the Rebbe (R' Nachman) says, even in a concealment within a concealment, Hashem may He be Blessed is certainly there. And behind the difficult things that stand before you, I stand.*

There are times in our lives when we look at something before us and we have no words. It makes no sense. Why would it happen? And why to him, to her or to me? And the answer is just like the question, except with one slight addition. It makes no sense to us. We as human beings only see a snapshot of the entire picture, and can in no possible way construe the entire true reality from that little bit we perceive. But Hashem, in His infinite wisdom, can and does know why everything, literally everything, occurs. All we can hold onto is the firm belief that G-d is behind all that transpires. Amidst terrible calamities that we see and hear about, G-d is still there.

But, at times, G-d allows us to be privy either first-hand, second-hand or further to the story behind the story. We are taken behind the curtain and shown that behind the front stage, there is a back stage, where a whole other story takes place. And so, allow me to share with you such an example, which in no way mitigate from the tragedy, but at the very least provide us with faith that in a concealment within a concealment, Hashem is certainly there.

A number of years ago, a couple from Lakewood, New Jersey, were left tragedy-stricken. Their young son ran out onto the street and was tragically hit by a car, *rachmana litzlan*. He didn't make it. You can imagine what the *shiva* house looked like.

One day during *shiva*, another couple came to visit. They in fact had never before met the couple from Lakewood and did not know the little boy either. But they did have something to share with the inconsolable parents. "We have to tell you a story..." they began.

"For many years we have been involved in *kiruv* work. We moved out to a little town populated by a handful of Jews, where along with a list of other Jewish amenities missing, they were without a *mikvah*. And so, we resolved to raise the necessary funds to build one for the community. We scraped together every last penny we could save, skimping on daily meals and asking donors to generously donate, until we finally achieved what we set out to accomplish. We built the *mikvah*.

"Time continued on, as we both worked to build up the community and took care of maintaining the *mikvah* on the side. One night, however, as we headed to the *mikvah* to check and clean it, we took our little toddler along with us. As it happened, when we began attending to the *mikvah*, our little son wandered off to the other side and fell into the water. Before we knew it, he had drowned.

"We couldn't make sense of it. The very *mikvah* we worked so hard to build and raise the community to greater levels of purity was the very instrument to drown our son! This is our reward for dedicating ourselves to a mitzvah! We were devastated.

"Until one night when my husband had a dream. Our son came to him and said, "I am the soul of a Jew who died during the years of the Spanish Inquisition. The

problem was that I never received a *tahara* (purification). Hashem though wanted me to receive one in a *mikvah* that was built *al taharas ha'kodesh*, with the holiest of intentions and with extreme purity and precision. And this is that *mikvah* Hashem was waiting for. It took five hundred years for it to be built, but that is why I fell inside it. Once it was constructed, Hashem found the right time for me to return my soul back to Heaven in purity, and so I did..."

"We may not be able to fully console you," the *kiruv* couple concluded, "but this is what happened to us, and we just wanted to share it with you. You may not have your son come to you in a dream like we did, but just know, we sometimes can never imagine what the story is on the other side..."

Indeed, behind the difficult things that stand before us, Hashem stands. Now, does life always turn out so pat where someone comes to us in a dream and tells us why something happened? No. this glimpse we can extrapolate that even if we don't understand, we can at least live with faith that Hashem is there. Shema Yisrael, Listen Israel, *Hashem Elokeinu*, G-d's name of Mercy (Hashem) and G-d's name of Judgement (*Elokeinu*), *Hashem Echad*, is all one. Both the good times and bad times in our lives are with G-d's involvement behind the scenes. And that's the story behind all the stories that ever happen in this world.



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## Going to a Secular Court (Part 1)

The Shulchan Aruch (C" M 26:1) tells us that a Jew is forbidden to take his dispute to a secular court system (עברךאות) even if the court would issue the same ruling as a Bais Din. The Shulchan Aruch continues and states it is forbidden for a Jew to go to a secular court of law even if both disputing parties agree to do so. Should someone violate this prohibition and takes his dispute to a secular court the Shulchan Aruch writes such a person is considered a Rasha and it is like he was (ומגדף) he blasphemed) and rebelled against the Torah. The SM" A (26:1) states, even in a case where one is Halachically permitted to take the law into his own hand (עביד איניש דינא) and he is not required to take his dispute to Bais Din the prohibition of going to a secular court still stands.

It is evident that the prohibition of going to a secular court is not only because the Torah is concerned that one may end up running into questions of Gezel if a court issues a reward not in accordance with Halacha. For even if the secular court were to rule just like Bais Din the prohibition would still stand. Rather the Torah is relaying the fundamental Hashkafic and Halachic understanding that Bais Din is the sole ruling authority for a G-d fearing Jew. However, there are instances when a Jew is allowed to take his dispute to a secular court. For example, if a party is summoned to a Din Torah the appropriate amount of times and they ignored all the summonses. In such a case Bais Din may grant the summoning party permission to take his opponent to a secular court (C" M 26:2). Another example is if Bais Din reaches a verdict and the guilty party refuses to comply. In such a case, not only may one get Bais Din's permission to go to a secular court but even the Dayanim themselves may go bear witness in a secular court and testify that according to Torah law that party is guilty.

Next week we will iy" H discuss whether one may stipulate in a business agreement that the agreement be governed by secular law?

Rabbi Avraham Kahan

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## Surviving The Golus With Unity - A Lesson In Nechama

In Perek Shira which many believe was written by Dovid HaMelech after he completed the book of Tehillim it lists 84 elements of the natural world including the sky, the earth and all kinds of animals and shows how the natural world sings G-d's praises by attributing a Biblical verse to each one. The message of this amazing work is that the whole world is a symphony and we can learn from what each aspect of the world contributes to God's song.

*Perek Shira states: "Retzifi omeir:*

*nachamu nachamu ami, yomar Elokeichem."* The Retzifi is a certain type of bird and through its life we learn about *nachamu nachamu ami*. What does this cryptic statement mean? What does the Retzifi do and what did Dovid HaMelech mean to suggest about what we can learn from it?

The Knaf Renanim, written by the great 17<sup>th</sup>-century Moroccan Kabbalist Rabbi Avraham Azulai, explains that this bird lives in the North and does not like the cold. Other species of birds fly south for the summer, but the Retzifi stays behind because he does not want to miss the beginning of spring. So how does this species of bird survive the cold and harsh winter? Rav Azulai explains that they descend into a bottom of a ditch and they form a tight circle there. Each bird puts its head under

the feathers of the one next to it. The Retzifi survives the winter and stays warm only by connecting with his fellow birds. Remarkably synchronized, these birds take care of themselves by finding cover and simultaneously provide cover for the one next to them under their wing. It is from this behavior that we learn the meaning of *Nachamu Nachamu Ami*.

According to this interpretation, Dovid HaMelech was suggesting that if we want to know how to weather the cold, survive the darkness, and endure through the harsh exile we must follow the model of the Retzifi. Survival and comfort are all about practicing *achdus* – unity and togetherness. If we confront our challenges with empathy, kindness and a desire to draw closer together, we will not only survive, but we will thrive.

## FINDING THE POSITIVE

Submitted by Mr. M

A young man in Israel who had ceased to be Torah observant for two years surprised his father by agreeing to accompany him to a Shabbat afternoon lecture by Rabbi Aharon-Leib Shteinman.

A boy from a religious family in Bnei Brak left the path of Torah and mitzvot observance and moved in with an irreligious cousin somewhere else in Israel. His situation became progressively worse and he became engaged to a non-Jewish girl. Even his irreligious cousin became quite upset with him, but was unable to convince him to break the engagement. However, he did manage to convince him that since taking such a step would mean cutting ties with his family as well as with the Jewish people, he should at least go home once again after his two-year absence, and face to face tell his parents what his plans were.

He agreed and invited himself home for a Shabbos on "his terms." Friday night was spent smoking on the back porch and Saturday found him again on the porch on his iPhone.

In the afternoon his father politely invited him to attend a class he was going to, given by the esteemed elderly Torah sage, Rabbi Aharon-Leib Shteinman. Much to everyone's surprise, he agreed to go.

After the lesson, his father brought him over to Rabbi Shteinman to say 'Good Shabbos.' He

informed the great rabbi that unfortunately his son is no longer Shabbos observant.

Rabbi Shteinman turned to the young man and asked,

"How long has it been that you are not keeping Shabbos?"

"Two years."

The Rabbi probed further. "During that period did you ever have thoughts of teshuva - of returning to observance?"

"Yes."

"How many times?"

"About four times."

"And how long did the thought of repentance last each time?"

"Approximately 10 minutes."

"Ah, concluded the Rabbi, smiling warmly.

"So, it turns out that for 40 minutes during the last two years you were 'in the place that a person who wishes to return to God stands, even the most righteous cannot stand.' Of that I am jealous! Good Shabbos."

The boy went home with his father, but immediately after Shabbos returned to his cousin's house. However, Rabbi Shteinman's compassionate reply left him no peace. The engagement was broken, and from there his life turned around. Today he is, thank -G-d, fully mitzvot observant.

His family of course understood that it was Rabbi Shteinman's wisely chosen words that influenced him to return to Shabbos observance, but they couldn't even guess what came

over him that he agreed to go to the Rabbi's class. "You were smoking and using your I-phone on Shabbos ('G-d have mercy!'), yet you agreed to participate in a serious Torah lesson?!"

He replied that if anyone else had been the teacher he wouldn't have gone or even considered going. But...when he was in fourth grade, in cheder, his class was taken to be tested by Rabbi Shteinman. Their teacher they found out afterwards had requested an easy exam, so the boys were asked very simple questions. Each boy, upon answering a question received a candy from Rav Aron Leib.

When this boy's turn came he did not know the answer to the question. So Rabbi Shteinman asked him an easier question. Again he did not know. The Rabbi then asked him the most elementary possible question, but still he was unable to answer. As a result, when the testing was over, everyone had a candy besides him.

As the boys were respectfully filing out, Rabbi Shteinman motioned for him to come over. He told the boy, "In Torah and Judaism we reward for effort, not results. All the other boys put in an effort for one question so I gave them one candy; you put in the effort for three questions so you are getting 3 candies." And with a smile, he handed him 3 candies!"

## JOKES

There are three types of people in this world: those who make things happen, those who watch things happen and those who wonder what happened.

Old aunts used to come up to me at weddings, poke me in the ribs and cackle, telling me, "You're next." They stopped after I started doing the same thing to them at funerals.

I was standing in the park wondering why Frisbees got bigger as they get closer. Then it hit me.

### INTERNATIONAL BUSINESSMEN

A Catholic, a Protestant, a Muslim and a Jew were discussing business during a dinner.

Catholic: "I have a large fortune... I am going to buy CITIBANK!"

Protestant: "I am very wealthy and will buy GENERAL MOTORS!"

Muslim: "I am a fabulously rich prince... I intend to purchase SABIC!"

They then all wait for the Jew to speak...

The Jew stirs his coffee, places the spoon neatly on the table, takes a sip of his coffee, looks at all of them in the eye and casually says: "I'M NOT SELLING!"

### RELUCTANT TO ATTEND THE SYNAGOGUE

On the morning of Rosh Hashanah, Rivka went into the bedroom to wake her son and tell him it was time to get ready to go to Shul, to which he replied in a dull voice, 'I'm not going.'

'Why not?' Rivka demanded.

'I'll give you two good reasons Mother,' he said. 'One, they don't like me, and two, I don't like them.'

Rivka replied in an exasperated voice, 'I'll give you two good reasons why you must go to Shul. 'One, you're 54 years old, and two, you're the Rabbi.'



## UFARATZTA

### AHAVAS YISROEL

The Mittlerer Rebbe quoted the Alter Rebbe: Ahavas Yisroel must consume a person ad mitsui hanefesh – entirely\*  
====Hayom Yom Av 18

\**Ad mitsui hanefesh.* The identical phrase is used by the Sages, in Sifri, to describe the required degree of loving G-d, "...with all your soul etc. ....," i.e. up to, and including, readiness to give up one's life.



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~Night Kolloel~

## RABBI NACHUM SCHEINER

### SHAATNEZ IN THE COVER OF THE SEFER TORAH & BIMAH EMBROIDERY

The Rama (Shulchan Aruch Y”D 301:9) writes that one cannot make a tablecloth out of shaatnez. This is because of the concern that one may unwittingly use it to rub his hands, which will warm them, thereby violating the issur of shaatnez. The Rama adds that the same concern – of rubbing one’s hands and deriving benefit – would apply to the cover to the bima and it should not be made out of shaatnez. This ruling of the Rama comes from the Hagahos Ashri in the 4th perek of Megila, in the name of the Or Zarua.

However, further on in the same siman, the Rama (301:11) quotes from the same Hagahos Ashri, in the name of the Or Zarua, that for the paroches in front of the aron kodesh, one can, in fact, use shaatnez. What is the difference between the bima and the paroches? Why is there only a concern that one will rub his hands on the cover of the bima and not on the paroches?

The Taz (s”k 10) explains that there is a fundamental difference between the two cases. The paroches remains hanging on the aron kodesh. Similarly, the Rama allows the cover of the sefer torah which is kept in the aron kodesh. In these cases, since they are kept out of reach, there is no concern of anyone making use of it. However, anything that is used when the sefer torah is taken out cannot be made out of shaatnez, because if it comes out, then we are concerned that someone might derive benefit from it. The Taz adds that, based on this analysis, it will be forbidden to make the cover of the sefer torah – which also comes out of the aron – out of shaatnez, because of the

concern that someone may warm his hands with it. The Pri Megadim also follows this understanding.

The Gilyon Maharsha, however, quotes the sefer Be’er Eisek, who argues on this explanation of the Taz and suggests a different answer. He maintains that it will depend on the halachic status of the article. If it is something which is tashmishei kedusha, an article designated to serve something which is sanctified, there is no concern that one will make use of it, since one is not allowed to use such an item for his personal benefit. Furthermore, he adds, even if one were to forget and rub his hands, it would be called *davar she’eino mis’chavein* – an action done unwittingly – which one is not responsible for.

The cover of the bima, on the other hand, is different because it is not considered a tashmish kedusha. Since one is allowed to have personal benefit, people may come to use it and it cannot be made from shaatnez material. According to the Be’er Eisek, the cover of the sefer torah, since it has kedusha, can be made from shaatnez, because there is no concern that someone would warm his hands with it. The Eliyahu Raba in the name of the Nachalas Shiva, as well as the Aruch Hashulchan, concurs with this understanding.

Thus, we have a machlokes as to what is when the concern applies and the halacha in regards to the cover of the sefer torah. According to the Taz it is forbidden to make the cover of the sefer torah out of shaatnez because of the concern that someone may warm his hands with it. According to the Be’er Eisek, however, since it has kedusha, one can make it from shaatnez, because there is no concern that someone would warm his hands

with it.

In conclusion, the paroches and anything which is kept in the aron can be made from shaatnez, but the cover of the bima cannot be made from shaatnez. The cover of the sefer torah (the mantel) is a machlokes: According to the Taz and Pri Megadim it is not allowed and according to the others it is allowed.

### YESHIVAS BEIN HAZMANIM:

Once again, Ohr Chaim’s Yeshivas Bein Hazmanim is already at full steam, with the sounds of Torah reverberating throughout 18 Forshay. As the summer continues, the attendance at Yeshivas Bein Hazmanim continues to grow, and 18 Forshay is literally bursting at its seams. There is even a wholesome, deluxe breakfast – including bagels, eggs, and hash browns – served before the learning commences and swimming in a nearby pool made available for the participants of the YBH.

One mother related that she was able to see the difference on her children’s faces, what this YBH does for them, helping them to start off their day on the right foot, with a morning of davening and learning. Another yungerman commented on his choosing specifically 18 Forshay, as the only venue where the learning during Bein Hazmanim is so exciting and invigorating.

**Wishing you a Wonderful Shabbos,**

**Rabbi Nachum Scheiner**

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Monday, July 23 – Friday, August 10

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*Halacha Chabura*  
SUNDAY MORNING

*Night Kallel*

ירחי קאלה  
KALLAH כלה

*Yeshivas*  
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