

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI ABRAHAM LAMPERT



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BET

BRINGING EVERYONE TOGETHER

לג בעומר

LAG B'OMER

THURSDAY

MAY 23

פסח שני

SUNDAY

MAY 19TH

FINAL TIME FOR
KIDDUSH LEVANA

SHABBOS PARSHAS EMOR

MAY 18TH

4:38 AM

NEW SHABBOS BOCHERIM MINYAN

Shabbos Morning 8:30 AM Small New Tent behind 20 Forshay

For more information Call or text

Yakov Yosef or Azarya Coren . 845-502-0803 or 845-502-0818



RABBI YY JACOBSON

SHABBOS

NO
CLASSES

TUESDAY

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



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,

BET PARASHOT EMOR

It seems so unfair, the concept of Kohen Bal Mum (Kohen with a blemish) who can't offer services in the house of Hashem. The pasuk gives these examples; "a blind or lame or whose nose has no bridge, or has one limb longer than the other. A broken leg or arm or just abnormally long eyebrows, or a membrane on his eye, or a blemish in his eye, or dry skin etc..." It is not the blemished Kohens fault that Hashem made him this way. Why should he miss out serving in the Bais Hamikdash? Additionally, if he can't get a job in Hashem's house why should anyone else give him a job? If the blemish reduces his ability to work it is understandable but having long eyebrows or dry skin etc. doesn't affect his capacity.

The limitations of whom a Kohen can or can't marry are comprehensible. The prohibition of marrying a woman who acts improperly is clear and every divorce has two sides to the story. A Kohen Gadol however may not marry even a widow. Hashem took away this woman's husband; it is not a reflection on her at all. Why is she not acceptable as a wife for the Kohen Gadol? Both these laws seem to portray a lack of compassion on behalf of the Torah. What is the meaning of them?

At this time of the year that we mourn the death of the 24,000 students the great Rabbi Akiva. We learn that the cause of their death was that they did not express the proper respect to one another. This too seems a bit harsh. As talmidai chachono-

mim every other aspect of their lives was complete except this small sensitivity that they were lacking. Is this justified to be taken from this world so prematurely? It is hard to wrap ones head around this vague concept.

Let's travel to the beginning in time to the first person that brought a Korban to Hashem. Kayin was a farmer and in order to say thanks to Hashem he offered some simple vegetables. There was no response from Hashem. His brother Hevel watched and mimicked his brother changing one detail. He brought a Korban from the nicest of his sheep to which Hashem responded immediately and accepted his offering. This sent Kayin into a rage; why him and not me? What was I lacking? Hashem did not eat the vegetables or the sheep so what does he care from what or how I gave the offering?

We learn a great lesson in Hashem's ways; it's never the quantity but always the quality. If and when you do something; do it right. It is better a little prayer with proper intent than hours of mindless reading of words.

The life and job of the Kohen is to connect us to Hashem. Therefore the proper connection is required and it must be a qualitative connection. If we were to bring a Korban and the Kohen showed up with a broken arm the entire process will be compromised. We would not look at the event of bringing a Korban seriously, it loses its grandeur. In all aspects of life the Kohen, due to his repre-

sentation, needs and must follow a code that will be inspiring to all. This includes his marriage to a wife and personal grooming such as trimming his eye brows.

The same applies to Torah. The Rambam writes in the end of the laws of shmita and yovel that anyone who wants to connect himself to the tribe of Levy can do so with the study of Torah. This illustrates that the study of Torah and especially the perpetuation of Torah must be in the purest state. It's the quality of the student that is needed to be the transmitter of Torah and not the masses. Rabbi Akiva understood this and therefore after all the 24,000 passed away he started over with only 5 students. It is these outstanding students that transmitted the Torah and preserved it until this day.

Kind David heard people asking "when will the old man die and his son will take over and build the Bais Hamikdash?" These words were painful for King David to hear but he understood that they were yearning for a Bais Hamikdash to get closer to Hashem. David felt he was preventing the process and expressed his discomfort to Hashem. Hashem responded that "one hour of your pure study of Torah is more precious to me than 1000 Korbanot your son Shlomo will bring".

May you all be blessed with a wonderful qualitative life that is full with joy and blessing.

Shabbat Shalom

Rabbi Aaron Lankry



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

Summer
2019



ק"ץ
תשע"ט

WEEKDAY MINYANIM

שחרית	מנחה ומעריב
כתיבת ק"ץ 6:15AM	12 MIN. מעריב 12 MIN. מעריב
20 Forshay 18 Forshay	18 Tent 18 Tent
6:30	12 Tent
6:45	20 Small Tent
7:00	18 Tent
7:15	20 Tent
7:30	40 MIN. מעריב
7:45	20 Small Tent
8:00	50 MIN. מעריב
8:15	18 Tent
8:30	18 Tent
8:45	20 Tent
9:00	20 Small Tent
9:15	18 Tent
9:30	40 MIN. מעריב
9:45	20 Small Tent
10:00	60 MIN. מעריב
10:15	18 Tent
10:30	18 Tent
10:45	18 Tent
11:00	18 Tent
11:15	18 Tent
11:30	18 Tent
11:45	18 Tent
12:00	18 Tent
12:15	18 Tent
12:30	18 Tent
12:45	18 Tent

FOR MORE INFO: www.18forshay.com // hochraim18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA 6:20 PLAG 6:38

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	7:51PM
MINCHA TENT	7:00PM
SHKIYA	8:09PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	7:51PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	4:56AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
PIRKEI AVOS 3	7:20PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	7:50PM
SHKIYA	8:10PM
MARRIV	8:50PM, 8:55PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV
S 5:14 M 5:13 T 5:13 W 5:12 T 5:11 F 5:10

MINCHA & MARIV

12 MINUTES BEFORE PLAG
S 6:28 M 6:28 T 6:29 W 6:30 T 6:31

MINCHA & MARIV

12 MINUTES BEFORE SHKIA
S 7:59 M 8:00 T 8:01 W 8:02 T 8:03

MAY 19 - MAY 24

NEITZ IS 5:34 - 5:30

PELAG IS 6:40 PM - 6:43 PM

SHKIA IS 8:11 PM - 8:15 PM

MAGEN AVRAHAM

8:38 AM - 8:36 AM

GRA- BAAL HATANYA

9:14 AM - 9:12 AM



RABBI COREN



Zmanim are for Monsey NY (18 Forshay Rd.) & Account for Daylight Savings Time

Earliest Sunrise (Neitz Hachama)	14-Jun	5:23		Latest Sunrise	2-Nov	7:28
Earliest Sof Zman Tefila	3-Nov	9:56		Latest Sof Zman Tefila	10-Mar	11:10
Earliest Chatzos (Halachick Mid Day)	3-Nov	11:40		Latest Chatzos	10-Mar	1:07
Earliest Mincha Gedolah	3-Nov	12:10		Latest Mincha Gedolah	21-Jul	1:40
Earliest Pelag Hamincha	3-Dec	3:17		Latest Pelag Hamincha	23-Jun	6:58
Earliest Sunset (Shkiah)	8-Dec	4:27		Latest Shkiah	28-Jun	8:33

Parshas Emor – A NEW VIEW ON SEFIRA

1967.

This week's parsha includes the commandment which Rabbi Akiva taught his students years later as the most important rule in life- ואהבת לרעך כמוך. This of course became his mission statement and yet somehow his own students didn't live up to his teachings. As Chazal say, they all died during this time because they didn't act with respect for each other. What does it mean to act with respect? I once saw an explanation from the Lubavitcher Rebbe z"l that made a strong impression on me. He explains that of course everyone behaved nicely towards each other. However they didn't respect each person's uniqueness. Rather, they would swallow each other up with their own personality; they felt that each person had to behave alike otherwise there was something wrong with them. This is common challenge that we still suffer from today.

Take for example the 5th of Iyar officially referred to as Yom Haatzmaut. Without getting into the Halachic discussion of whether it is correct to say Hallel or not to say Tachanun etc respect in this case would mean simply being able to accept another's viewpoint and especially those of other leaders whose opinions may not register without emotional thinking.

I saw an insightful idea by Rav Elizer Melamed in his Sefer Peninai Torah. He suggests that the lack of respect between the students was a very deep ideological battle which took place then and continues into today. As we know Rabbi Akiva lived during the Bar Kochva rebellion against the Romans. There were probably students that joined Bar Kochva just as Rabbi Akiva did who were convinced that he was Mashiach and there were probably also students who felt that it was wrong to join the "army." The problem was again the lack of love and respect between the students.

I would like to suggest that during these days leading up to Matan Torah our objective is to fix all of the above disrespect and refutation. We should strive to become like the Jews during the giving of the Torah-- כאיש אחד בלב אחד meaning to say yes we all have diverse yearnings and different levels of Kabalas Hatora but we all need to unify and merge as close to each other as possible. That was the secret of the Giving of the Torah that as long as we respect and love each other we can be both individuals as well as one unit. This perhaps is the source for why Sefiras Haomer can be done individually and at the same time together so much so that one can be motzi the other.

The main point of the above is the crucial need that we, the Jewish people, have to find the right direction to be able to live with harmony so we can reach our goal and bring Mashiach.

Shabbat Shalom

THE LIGHT OF LAG B'OMER

David Gurwitz

Our sages tell us that the sun stood still at the original giving over of the Kabbalah, on Lag B'Omer, at the death of Rabbi Shimon Bar Yochai. The Kabbalah represents the third Torah, the wiring of the universe, which complements the Written and Oral Torahs given at Har Sinai.

Rashbi embodied all three Torahs. How? Rashbi is the most quoted Rabbi in all of the Talmud - the Oral Law. Rashbi is credited with writing the Zohar - which is a commentary on the Torah, the Written Torah. The word Zohar means shining light. Rashbi hid from the Romans with his son Elazar for thirteen years. His request - which has been followed for two thousand years - was that his yartzeit be celebrated.

Rabbi Eliyahu Mizrahi (1450-1526) - the most renowned rabbinic authority and leader in the Turkish Ottoman Empire community of exiles who arrived after the expulsion from Spain in 1492 - explains: Just as we follow Shabbos on the seventh day in order to commemorate Creation, we also stop our agricultural work in the seventh year in order to do the same. Shabbos and Shemittah remind us of Bereishis.

It is fascinating, then, that the letters of the word Bereishis can be rearranged to spell the words Es Rashbi!

There is an equally incredible tie between Shabbos and Rashbi - The word Shabbos has a value of 702, which, as we have discussed before, is the mirror image of 207, the value of Ohr.

702 is also the value of Yismach Moshe, Moshe rejoiced - which we say in Shacharis on Shabbos. 702 is also the value of Shimon Bar Yochai!

There is more tying these two great men - Moshe and Rabbi Shimon, of course. What is the value of Moshe? 345. What is the value of (im collel) Lag B'Omer? 345!

In fact, our sages tell us that Rashbi was a gilgul of Moshe! Now, we know that Rabbi Akiva, the teacher of Rashbi, as well as the twenty four thousand students who died during the Omer period, had several aspects in his life that overlapped with Moshe Rabbeinu.

They both lived to 120. They both married daughters of special men, and they both were the leaders of Clal Yisrael during tempestuous times. They were both the teachers of Clal Yisrael. The Medrash tells us that Moshe Rabbeinu was shown, in Shomayim, a class given by Rabbi Akiva (who lived 1500 years after Moshe) who quoted Moshe in an area Moshe did not recall, and whose class discussed points Moshe did not fully understand. Rabbi Shimon condemned the Roman authorities. He even visited his Rebbi, Rabbi Akiva, who was imprisoned for publicly teaching Torah. Moshe ultimately fought and destroyed the Egyptian authorities.



ASK THE RABBI

Who can Pasken

There is a well-known Sma (3:13) in Choshen Mishpat that asserts that the rulings of Baalei Battim and the rulings of Torah Scholars are opposites.

What would we consider a Layman and what would we consider a Rav? The Lubavitcher Rebbe (תורת מנחם התועודיות תשמ"ו - חלק א) explains that the Sma cannot be referring to ignoramuses because that would be obvious that his opinions are opposite the Torah. Rather the Sma is referring to a Torah scholar with smicha but not actively involved in Rabbonus full-time. Because he does not have a responsibility to paskin, he would not have the assistance from heaven to rule correctly.

In another place, the Lubavitcher Rebbe points out that the Gemarah (as outlined below) says "Anyone who learned ... but didn't do shimush is an ignoramus". Therefore, anyone without shimush is not a Rav, but an ignoramus (with regards to psak).

Ulla in Sotah (21a) defines a chasid shoteh as someone who learned texts but did not serve under established scholars (kara ve-shanah ve-lo shimesh talmidei chakhamim). Rashi explains that this refers to someone who studied the texts but failed to adequately master their underlying meaning. He knows the basic laws but fails to fully grasp them and will therefore misapply them.

He thinks he knows how to pasken, issue halakhic rulings, but his learning is actually limited. Such a person, the Gemara later says, is an am ha-aretz, an ignoramus. His little knowledge is dangerous when put into practice.

The Maharsha (Sotah 22a, aggados sv. yerei), writing just decades after the publication of the Shulchan Arukh, strongly opposed those who issue halakhic rulings directly from the legal code. They are like someone who knows the laws but not the explanations, who lacks shimush talmidei chakhamim. As such, they are essentially ignoramuses. The Maharsha was later joined by other luminaries, such as the Maharal and the Bach. They follow Rashi in insisting that a rabbi understand the underlying reasons for a law before paskening on it.

The Pischei Teshuvah (Yoreh De'ah 242:8) suggests—only as a possibility (ve-efshar)—that this problem was eliminated by the publication of commentaries on the Shulchan Arukh that explain the laws. According to this approach, it is possible to avoid the problem of failing to understand the laws by studying and understanding the commentaries. This should solve the problem. However, there are times when someone with insufficient breadth or depth will fail to completely understand the issues. Secondary knowledge, especially when studied from a book, is certainly inferior to mastery of the primary sources. Note that the Arukh Ha-Shulchan (Yoreh De'ah 242:36) rejects this entire approach that does not require study of primary sources..



SHORTENED EATING TIME

korban being burned. In such a case one should not bring the korban.

As a result of the above Gemara one did not bring a Korban Toda on Erev Pesach. In addition, even today when we unfortunately do not have a Bais Hamikdash, we omit Mizmor Lesodah from davening on Erev Pesach to remind us that we were not able to bring a Korban Toda on Erev Pesach.

Every korban that was brought was eaten during the day it was given and then again that night. The Korban Toda was usually eaten over the period of two days. What would the halacha be concerning a Korban Toda brought on Erev Yom Kippur? Since the Kohanim are not able to eat on Yom Kippur, the time of consuming the Korban is shortened considerably. Should the Korban Toda be brought on Erev Yom Kippur? Despite the reasoning mentioned above about the Korban Toda on Erev Pesach, we don't find a halacha about not saying Mizmor Lesoda on Erev Yom Kippur. It would stand to reason that one is able to bring a Korban Toda on Erev Yom Kippur. The question begs to be answered, what would be the difference between Erev Pesach and Erev Yom Kippur?

The Mogen Avraham in Orach Chaim, siman nun alef says that we do say Mizmor Lesoda on Erev Yom Kippur and that

there is a difference between Erev Pesach and Erev Yom Kippur but does not explain himself.

One answer we can give is that it is not a problem that one is minimizing the time for eating the korban on Erev Yom Kippur since one can feed the korban to children who are not required to fast. On Pesach one may not feed the children the chametz since it would be considered feeding a child something that is forbidden. Some Achronim want to argue and say that based on Tosfos in Yuma, daf chof tes, amud bais that says that something that was able to be eaten by anybody and now is only able to be eaten by Kohanim would constitute a minimizing of the time to eat the korban. If so, then if the children were the only ones able to eat the korban it would stand to reason that it is minimizing the zman of the korban. There is a differentiation to the limit being that only Kohanim may eat it or that it is limited to children being able to eat the korban. The fact is that there are a lot of children in Klal Yisroel so they therefore may eat it; whereas the Kohanim are only a small percentage of Klal Yisroel and that would constitute minimizing the eating of korbanos. Therefore, on Erev Yom Kippur one may bring a Korban Toda since there will be children to eat it. Even in today's day and age, when we do not have the Bais Hamikdash, we say Mizmor Lesoda on Erev Yom Kippur. However, on Erev Pesach, when children can't eat the korban because of the chametz, we don't say Mizmor Lesoda.

Another difference between Erev Yom Kippur and Erev Pesach is that there is a mitzvah to eat on Erev Yom Kippur and some even say one should eat double the regular amount thereby making it easier for the person to fast. As a result of the extra eating we are not concerned that the Toda will not be eaten in time and therefore be required to be burned.

A third answer is that on Erev Pesach we can only eat chametz until the fourth hour, whereas on Erev Yom Kippur one may eat until nightfall. There is therefore more time to eat and less of a concern of not finishing the Toda on time.

We see the importance of eating properly and in the proper time.

יא' הספירה

יבמות סב: אמרו שנים עשר אלף זוגים תלמידים היו לו לר' עקיבא מגבת עד אנטפירס וכולן מתו בפרק אחד מפני שלא נהגו כבוד זה לזה והיה העולם שמם עד שבא ר' עקיבא אצל רבותינו שבדרום ושנה להם ע"כ.



ולבאר הענין של כבוד עד כדי שמתו תלמידי ר"ע, יש לבאר ע"פ סוטה (מט). משמת ר' עקיבא בטל כבוד התורה פירש רש"י ז"ל: "שהיה נותן לבו לדרוש כל קץ וקץ של כל את וכ"ש תיבות יתירות ואותיות יתירות כגון בת ובת אני דורש, וזהו כבוד התורה גדול שאין בה דבר לבטלה עכ"ל.

יש להתמקד בשני נקודות אחת העיר לי אחד התלמידים שהרי ידוע מה שהבעלי מוסר אומרים שהיה עניין של בין אדם לחבירו שהיה חסר להם לתלמידי ר"ע אולם הביאור הוא שכיון שלא למדו התורה כעין לימודו של רבם כמו שכתב רש"י שר' עקיבא הוא דורש כל על כל את ואת, והפשט שידוע שכל נפש ישראלי יש לו את בתורה וזהו המאחד והמחבר בין כל כלל ישראל, וממילא עד כמה שהיה חסר להם החיבור מצד התורה ממילא היה חסר החיבור בינם, ממילא יוצא הפשט הוא שלא נהגו כבוד, וזה מצד התורה, וממילא היה חסר החיבור בינם לחבריהם, והרחבנו במ"א שהחיבור היחיד ששייך אצלנו זה רק על ידי התורה.

ועוד נקודה יש לומר שהחסרון היה מצד מסורת התורה שם רבם, דהנה הגדלות של ר"ע היה זה שכל תורתו היה של היה חסר דבר לבטלה שהיה דורש כל את ואת, והיינו שכל התורה של ר"ע היה ממש תורת ה' ללא שום זיקה של ישות כי הוא זה, ומתוך ההכרה הזו היה מתבונן על כל פרט בתורה והיה לומד ומבין דורש על כל נקודה ממש, זה היה תורת ר"ע וממילא תלמידי ר"ע הפשט שהיה חסד הך כבוד שלא יתייחסו לתורת חברם שהיה גם תורת ה' וזה היה חסר ממילא עד כמה שזה היה כל מהותו של ר"ע אוי לא שייך להמשיך מצד מסורת התורה כזה תורה שחם במוות תורתם רבם.

שבת שלום

דוד יהודה פירסבון



RABBI NACHUM SCHEINER

ROSH KOLLEL

SOME OF THE REASONS TO ALLOW CHODOSH:

There is a widespread practice to allow the consumption of chodosh. However, based on the Shulchan Aruch, it would seem clear that chodosh is forbidden, with no room for being lenient. That being the case, what is the basis for those who are lenient?

Although many Rishonim rule that we pasken like the stam mishna in Arla, which states that chodosh is forbidden even in Chutz La'aretz, however, there is another Mishna in Kiddushin, that does allow chodosh in the Diaspora. Since this is not clear-cut which mishna to follow, due to the urgency of the situation, they relied on the other mishna in Kiddushin, that it is allowed.

An additional point is the Gemara in Menachos 68b that seems to suggest that in the Diaspora the prohibition is only rabbinically mandated. The Gemara there states that although in regard to other mitzvos – due to our doubt of when the real day is – we keep a second day (yom tov shel galios), when it comes to the prohibition of chodosh, we do not have to wait another day, because it is only rabbinically mandated. Once the prohibition is reduced to a rabbinic level, we can apply the rule of safek d'rabanan l'kula, any prohibition on a rabbinic level, which is an uncertainty, is allowed. This is the opinion of the Or Zarua, one of the Rishonim. That being the case, when one buys bread or other wheat products, or if one encounters cake at a kiddush, since it is only a safeik, one can rely on this rule of safek d'rabanan l'kula, any prohibition on a rabbinic level, which is an uncertainty, is allowed.

Another angle for leniency is based on proofs that the prohibition, indeed, only applies to Jewish-owned grains.

The Gemara in Rosh Hashana 13a states that the korban omer has to be from Jewish-owned grains. This is based on the pasuk "Uvikutzrechem es k'tzir artzichem," when

you cut the grains of your land. The Acharonim suggest that, this being the case, it would seem sensible to conclude that if the korban must be from Jewish-owned grains, then the grains that it is permitting are also Jewish-owned grains.

The Bach is one of the Acharonim who is famous for emphatically permitting chodosh. He goes so far as to write that this is the accepted ruling and no one has the right to rule stringently for the public, against the accepted practice. The Taz also writes that most are not vigilant in this matter. The Be'er Hagolah, and the Chasam Sofer are also lenient.

ANOTHER REASON FOR LENIENCY - DOUBLE DOUBT:

Another source of leniency is mentioned by the Rema, that there is a s'fek s'feika, a double doubt: maybe this grain is from last year's crop (before the 16th of Nisan) and even it is from this year's crop (after the 16th of Nisan), perhaps it took root prior to the 16th of Nisan, which would also render it yoshon ("old") and be permitted.

The Acharonim (Rav Akiva Eiger and others) ask on the Rema: how can you call that two different uncertainties; it is all one question, if it took root before the sixteenth of Nisan or after.

The Aruch Hashulchan (293:16) answers that as long as there is a halachic difference, we can consider it as two distinct categories. Since there is a regulation that the korban must be brought from grain of this year's crop, that is enough of a distinction to consider it two separate uncertainties.

The Mishna B'rura (Siman 489, s"k 45) is not happy with this heter, because due to the advent of the importation of grains by train, we can be certain that it is, indeed, from grains that took root this year, after the 16th of Nisan.

If that was the case, a century ago-in the times of the Mishna B'rura, all the more so this is the case today.

Thirty years ago, in the USA, they used to store billions of bushels of wheat from year to year and we could be certain that we were consuming yoshon, since we were living off the surplus of previous years. However, in recent years, much of the surplus is exported and we are eating from this year's crop and everything is clear, without any doubt. With a little guidance, one can look at the barcode and know the pertinent information about the product, leaving little, if any, room for uncertainty.

SUMMARY:

In conclusion, most of the Rishonim maintain that the prohibition is a Scriptural prohibition. There are some Rishonim and many Acharonim who are more lenient.

The Vilna Gaon also asserts quite strongly that this a Scriptural prohibition, without any room for leeway.

It is also worth mentioning, that the Biur Halacha points out that one should not adopt an "all or nothing" attitude. Even if one is generally not vigilant in keeping chodosh, when one has the opportunity to do so, he should definitely do so.

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



RABBI YY JACOBSON

THE INSANITY OF THE HUMAN PSYCHE

A VISION OF G-D AND A MOUNTAIN OF DUST TWO EXTRA GUESTS

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

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

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

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

MARRIAGE OF THE HIGH PRIEST

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

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

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

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

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

found struggles confronting the human life.

ABUSE OF SPIRITUAL POWER

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

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

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

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

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

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

ANGELIC HEIGHTS

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

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

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

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

entered the Sanctuary with him; not even his own.

What is going on here? We are confronted with an uneasy contradiction. One biblical source indicates the potential mind-staggering lowliness of a High Priest, capable of descending into the lowest depths of depraved behavior, while the other biblical source intimates his potential for enormous spiritual heights, capable of transcending the human experience and reaching angelic heights. How do we reconcile the two? Who is the High Priest, the holiest of the holy or the lowliest of the lowly?

DUST AND IMAGE

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

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

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

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

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



PIRKEI AVOS

THE AMAZING POWER OF PURE TORAH STUDY

כל המקבל על עצמו עור תורה מעבירין ממנו עור

מלכות ועור דרך ארץ (ג.ה)

Torah has an extra special quality- If you take upon yourself the yoke of Torah, other pains and obligations are guaranteed to be relieved.

Why do Yeshivas that frown upon all secular studies, lean so heavily on support from professionals and other successful people that have clearly benefited from receiving a secular education. And more importantly, do they realize the irony in their espoused philosophy.

Whatever our justification for this practice is, and there are many valid ones (rebuilding after the holocaust, the lack of gedolei Hador in our generation, among them), even those of us who educate our children with a full secular education (most of us), recognize the power of the study of Torah. It is undoubtedly an incomparable force for light and healing in this world.

With that in mind, let us proceed to this weeks true story..

In pre-war Europe in a little shtetl, a

widow stood before R' Yaakov Teitelbaum Ztz"l, weeping uncontrollably.

Her only son had disappeared and she feared the worse. Perhaps he had been kidnapped and who knows if she would ever find him again.

"The mishna in Avos says- the obligations of the Torah can and will relieve us of all sorts of pain and everyday obligations."

I promise that if you pledge to let your son study full time in a Yeshiva, you will find him alive and well in very little time."

And so it was, as the Tzaddik decreed, Hashem fulfilled.

Not only were the words of Rabbi Teitelbaum prophetic in nature, they helped to save the family from the fires of the holocaust.

In order to fulfill her promise to the Tzaddik, she decided to move to Eretz Yisroel. Unfortunately, she and her son were the sole survivors of their large extended family.

Fast forward to years later after the war, Yitzchok became ill with a rare eye disease. Slowly losing sight in one eye and in danger of losing the use of the other eye, Rabbi Teitelbaum stepped into the picture again.

"If we assume the yoke of Torah, we will be relieved of the pains and tribulations of any other part of our lives."

These words were spoken softly by the by now elderly sage when Yitzchok's tear-

ful mother came once more to the man that had saved her son's life previously.

"Your son learns in a school where they teach both secular and Jewish studies on an equal footing. If you encourage him to study in a yeshiva where they focus entirely on Torah studies, your son will be healed."

This time his mother would not relent. She did not want her son to give up his professional studies. Of all people, it was some of her secular friends who convinced her to heed the words of her Rabbi.

"What good will a distinguished profession be to your son if he is blind."

Yitzchok, (who is by now a grandfather with many grandchildren of his own), was transferred by his mother into a yeshiva that concentrated exclusively on Torah studies and was totally and completely healed, to the astonishment of the entire staff in Hadassah hospital.

Although our tradition clearly states that the right path is the derech memutza, the middle ground and the gemara tells us that we must work for a living (many have tried to learn only Torah and were unsuccessful

As the mishnah clearly states... we must never underestimate the eternal strength of our Torah study. May Hashem give us the strength to always learn Torah lishmah (with pure intent)!.!

Good Shabbos!

'TEACHER HUMOR' FOR THE EXCEPTIONAL STUDENT

Teacher: whoever answers my next question, can go home.

One boy throws his bag out the window.

Teacher: who just threw that?!

Boy: Me! I'm going home now.

Little Yossele's teacher asks, "George Washington not only chopped down his father's Cherry tree, but also admitted doing it.

Do any of you know why his father didn't punish him?"

Little Yossele replies, "Because George was the one holding the axe?"

In class one day, Mr. Goldstein pulled Yossele over to his desk after a test, and said, "Yossele I have a feeling that you have been cheating on your tests." Yossele was astounded and asked Mr. Goldstein to prove it. "Well, said Mr. Goldstein, I was looking over your test and the question was, 'Who was our first president?', and Moshe who sits next to you, put 'George Washington,' and so did you."

"So, everyone knows that he was the first president." "Well, just wait a minute," said Mr. Goldstein.

"The next question was, 'Who freed the slaves?' Moshe put Abraham Lincoln and so did you." "Well, I read the history book last night and I remembered that," said Yossele. "Wait, wait," said Mr. Goldstein. "The next question was, 'Who was president during the Louisiana Purchase?' Moshe put 'I don't know,' and you put, 'Me neither'."

Two boys were arguing when the teacher entered the room. The teacher says, "Why are you arguing?" One boy answers, "We found a ten dollar bill and decided to give it to whoever tells the biggest lie." "You should be ashamed of yourselves," said the teacher, "When I was your age I didn't even know what a lie was." The boys gave the ten dollars to the teacher.

Teacher: "I wished you would pay a little attention."

Pupil: "I'm paying as little as I can!"

A teacher asks her students to give her a sentence with the word "fascinate" in it. Itzik says, "Walt Disney World is fascinating." The teacher says, "No, I said, fascinate." Moshe says, "There's so much fascination when it comes to sea life." The teacher again says, "No, the word is fascinate."

Little Yossele yells from the back of the room, "My Dad has such a big belly that he can only fasten eight of the 10 buttons on his shirt."

Teacher: Rifka please point to America on the map.

Rifka: This is it.

Teacher: Well done. Now class, who discovered America?

Class: Rifka did.

Teacher: What do you call a person who keeps on talking when people are no longer interested?

Student: A teacher!

A mom calls out to her son "Hershel! Wake up! You'll be late for school." The son replies, "Mom I don't want to go to school! The teachers and students hate me! Give me one reason I should go!" The mom says back, "You should go because you're the principal!"

RACING A BEAR

A student and a teacher are hiking through the woods when a huge brown bear suddenly appears in the clearing about 50 feet in front of them. The bear sees them and begins to head in their direction. The student drops his backpack, digs out a pair of sneakers, and frantically begins to put them on. The teacher says, 'What are you doing? sneakers won't help you outrun that bear.' 'I don't need to outrun the bear,' the student says. 'I just need to outrun you.'



The Story of Nissim Black

By Nissim Black

From Seattle to Jerusalem

ושמרתם מצותי ועשיתם אתם אני ד'

And you shall observe My commandments and perform them; I am Hashem (Vayikra 22:31)

I grew up in Seattle, Washington and was exposed to a lot very early on. My surroundings were not the healthiest and most conducive to academic growth and excellence. And as it often happened, almost naturally, many children became a product of their unsafe and broken environment.

When I turned nine years old, my grandfather, a Sunni Muslim, came into the picture. He was the only one religious in my family, and was very influential in my life. He taught me how to pray, which I did with him five times a day, and exposed me to the Koran.

Aside from that, I didn't have any connection to religion at home. In 1997, my father ended up leaving my family, at which point I began searching. I wanted to find out what I was supposed to be doing in life.

I had always been passionate about music. In every way I could, I listened, learned and loved music. When I was around 13 years old, I was invited to a hip-hop program at a community center called the English Gospel Mission. At that point, I didn't identify with any particular religion. If you would have asked me, I would have said that I am a Muslim, like my grandfather. But this center was a safe haven for me. It took me away from my environment and from all the dysfunction I knew about, and allowed me to be surrounded by very loving and supportive people.

The next I knew, I was asked if I would like to take part in their camp. Now, this camp was not just any camp; it was a Missionary camp. It didn't take long for me to realize that I didn't fit in. But it wasn't so much about the camp as much as it was taking me away from my environment. And that was something it certainly provided. Hashem was working in mysterious ways to put me there. Throughout the camp, many questions were thrown around. The purpose of life and what the afterlife is about were common topics discussed. They also had something called "Cabin Time," during which we would get together with an older counselor and further break down and digest what we had heard and learned. The kids who participated dur-

ing Cabin Time were inner city kids who came from the most broken situations and homes. For all of us to get together and speak built amazing comradery. It was the real first experience which helped put my guard down.

By the end of the camp, I was a so-called full-fledged born-again Christian. I was very devout and into Christianity for around eight months. When I returned home, I distanced myself from my friends and started getting involved in Bible studies. I couldn't go to Church on Sunday, of course, because football was on Sundays. But slowly over time, I became a poster child for this community center and convinced nearly half of my high school to get involved in its clubs. I was pictured in all sorts of Christian magazines and served as a pillar of hope to my friends. Things were moving along pretty well in life.

But then it hit me. I remember it crystal clear. It was in tenth grade in high school when I one day walked through the gates and just felt out of place. I knew I didn't belong. I felt something deep inside me that I knew no one else sensed, but I did. It was something separating me from everyone else. Of

course, right afterwards, I ate a chicken nugget and that feeling went away, but I never forgot that experience. That was a turning point.

I continued moving along in school. I soon became the captain of the football team and devoted even more energy to remaining spiritually strong as a religious Christian. I tried getting just about my whole high school involved in these religious clubs, but I still met resistance. My friends would taunt me just to elicit an aggravated reaction from me.

And they won a whole number of times. When I entered my eleventh-grade year, things began to change. I started becoming less religious, and that was because I had been offered a half-million-dollar contract from a big record label named Virgin Records. I had a knack for rapping, but the label companies typically want you to throw in some profanity.

And so, along with producing this edgier rap, I was getting connected to some big names. Yet, even after trying to get

something going and even with all the time and effort I invested, nothing really worked out. But the deal I had made with Virgin Records picked up and we met some success. I also found myself on a few disc records and became the co-CEO of my independent record label. I started to put my music out, and things took off.

After my friend and I finished our first record, we headed out to see if we could receive some capital. As this occurred, we heard of another fellow who had made a record denigrating and demoting me in the hope that I would respond with a rap of my own. This back and forth would then become the talk of the city and would give him some fame. But, after giving some thought to it, we felt that producing another song attacking him was not something we wanted to do. And so, we decided we would outright confront him and try to put an end to his



motives.

Locating his whereabouts one night, we approached him. Of course, an altercation ensued between me and this other fellow. The police got involved in the case and accused me of attempting to shoot the other man, but as it was clarified, it was my good friend who had acted in my defense and tried to take the other guy's life. As it so happened, he missed the man and instead hit a pole.

The next thoughts which raced through my mind had me frightened for my life. Fighting is one thing, but once a gun is brought into the situation – even though here it was not directly me – it is a completely different picture. One person is going to remain standing and the other is not. For the first time in my life, I paced back and forth in my living room in tears thinking to myself, "If I don't go and take this guy's life, he will take mine." I felt my life breaking down before me. This was not the type of person I was. "G-d," I began saying, "what is going to be?" I couldn't stop pacing back and

and forth worrying that the worst of the worst was up ahead. My phone kept on ringing, but I didn't pick it up. All I could do was cry and ask G-d if there was a solution. Was I going to skip town? What would I do?

One day, my phone rang and I picked up. It was the other guy. And to my relief, he was just as afraid as I was. He also said that he thought that if he didn't take action against me, I would against him. Thank G-d, Hashem allowed us to talk to one another and sort the situation out before it escalated any further. At this point, I started having major reconsiderations about the direction of my life.

I stopped answering my phone and taking calls from my friends. For hours on end, I would just sit and think. I kept on praying every day to G-d, and as the days went on, the conversations continued getting longer and longer. I started to ask questions and become inquisitive about G-d and religion. With these questions, other questions about Christianity began resurfacing which I had asked when I went to Bible study groups as a kid yet nobody could ever answer. Every day I would learn something new. I bought a Chumash and spent eight hours a day in front of my computer and books trying to find the truth.

Yet, I continued to feel broken. I was fasting for periods at a time and going outside speaking to Hashem from my heart for hours. With each passing day, I felt more in love with G-d because I was now discovering the truth. I kept on telling myself, "I am going to learn G-d brand new." I began to learn through all of Tanach and open my eyes.

And then the day arrived. I sat across my wife on the couch and said, "I don't want to celebrate X-Mas or Easter and



be a Christian." She was very shocked. She had sensed all along that something was going on, but she didn't want to ask. She had grown up in a much stronger Christian home, and so I knew it would be much more difficult for her to give anything up. But I needed to tell her the truth. "Listen," I said, "I am not pushing my beliefs on you, but this is how I feel deep down in my heart."

To my surprise, my wife began studying on her own. "Let me see for myself just exactly what you are talking about." One day, she finally approached me. "I feel like I have been lied to my entire life." She was upset that she had never been exposed to the truth. "So what are we going to do?" she asked me. I myself wasn't sure. All I could say was, "I don't know, but it says that you are not allowed to work on the Sabbath. I think I won't do the dishes on Saturday." To me, that is what it meant not to work on Shabbat. I would refrain from taking out the garbage or washing the dishes. But I knew there had to be more to everything. And so, I began to search further.

At this point, my wife and I felt like we were on an island all by ourselves. We were not in touch with anyone and felt no sense of community. So we decided to reach out. After some research, I began to learn more about the Jews for J. Yet, after stepping in their church just once, I knew it was not for me. It seemed to be a stepping stone and one way of learning more about Jews, but I sensed that something was not right. And so, the search continued.

Until we finally found it. My brother and I went to a rabbi on the East Side and began exploring and learning about Orthodox Judaism. It resonated with us and we felt that we had struck a chord of truth. In fact, the more we became familiar with Orthodox Judaism, the less any aspect of Jews for J sounded sensible. And so, one day, my wife said to me, "I would like to undergo an Orthodox conversion." As soon as I heard this, I grew flustered. I had grown up in a Jewish neighborhood where religious Jews were walking all around, but I thought they were all Amish. I wasn't so sure if I was ready to jump into this so fast, despite my strong feelings for it. It seemed to be a difficult transition, especially given my unique appearance as an African American.

Yet one day, as I stood in standing in line at the grocery store, I heard a man call out ten feet behind me, "Shabbat Shalom, brother!" I turned around and saw an African American fellow with a *kippa* and *tzitzit*. His name, as I soon learned, was Yaakov and he had grown up a block away from my house as a kid. From that one encounter at the grocery store, we became very close friends as he would invite my wife and me to their home quite often. We then began receiving invitations from other friends and seeing that we could in fact integrate ourselves into the Orthodox community.

Wondering how we could distance ourselves from the Jews for J congregation, as both my wife and I were searching for the authentic way of serving G-d, we soon heard that a large conference was upcoming for all different affiliates of the Jewish world. Attending this conference would be a representative party of the Jews for J, and my wife and I were in fact chosen to be the ones. As we were informed that religious rabbis would be there who would look to convince us of the "real truths" of Judaism, we were prepped with various line with which to counter.

Yet, my wife and I decided to go for an entirely different reason, aware that we would slightly be sabotaging the reason the Jews for J sent us. We figured that here would be a perfect opportunity to speak to real Orthodox rabbis and in fact learn about the true view and life of *Yiddishkeit*. And that is exactly what we did. Our questions were answered and clarity was gained relating to a number of troublesome and conflicting issues we were having. It was an eye-opening and amazing experience.

It was from that day on that our true con-



nection to Judaism and various rabbis began. I recall one of the rabbis telling me, "Your love for G-d reminds me of Ruth. Just like her, you have said, 'Your G-d is my G-d and your people are my people.'" We never returned to the other Jews for J congregation, for my wife and I found our place comfortably situated amid the Orthodox community. And *Baruch Hashem*, around two-and-a-half years later, not only my wife and I converted, but so did my brother-in-law, who had been my best friend since kindergarten, and his wife. All four of us converted. It was a most beautiful journey. Now, my family and I live in Jerusalem. And that is my story.

Ed.note: Reb Nissim has graced the halls of our shul on quite a few occasions. Watching him daven is an extremely moving experience. His dedication and sincerity is a life lesson for those that wish to emulate a true Yorey Shamayim

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~Night Kolloel~

RABBI NACHUM SCHEINER



DAVAR CHARIF - ONIONS WITH MEAT TOGETHER IN A BLENDER

Before we move on to the next topic, I would like to share a final wrap up of the last shiur on the topic of basar b'cholov.

We previously discussed the case that a sharp food was cut with a fleishiga knife and became fleishigs. If that food was now cut with a parve knife, does that knife become fleishigs?

This is machlokes between the Magen Avraham and the Even Ha'ozar. The Magen Avraham – as well as the Chochmas Adam and the Mishna Berura – hold that whenever we are dealing with sharp foods, the ordinary rules of nat bar nat, a secondary taste, do not apply and it will become fleishigs. The Even Ha'ozar, however, writes that the full taste of the fleishiga food does not go into the knife. Once it is a "watered down" version, we can once again apply the rules of nat bar nat, and the knife will not become fleishigs.

The Chavas Daas also concurs with the Even Ha'ozar, that the knife will not become fleishigs. He adds that the ruling of the Magen Avraham is difficult for another reason. The only way that bliyos come out from a food or utensil is with liquid. That being the case, the blender should not be able to receive any meaty taste from the onions in the first place.

If one puts onions together with pieces of meat into a blender, the meat taste will go into the blender. The same would be for chometz. Therefore, if one were to put onions together with pieces of bread into a blender, the chometz taste will go into the blender, making it chometzdik. We see this from the following case.

The Shulchan Aruch (O"C 451:16) writes that a blender must be koshered for Pesach. The Mishna Berura (451:86) explains that the reason for this is because it is possible that one put onions together with pieces of bread into the blender, and the chometz taste went into the blender, making it chometzdik. The same would be true for blending onions with pieces of meat, making the blender fleishigs.

FLEISHIGA CUTTING BOARD

What is the status of a cutting board: Do the rules of sharp foods apply when one cuts a sharp food with a parve knife on a fleishiga cutting board? Will the bliyos also come out and go into the food?

The Chachmas Adam (56:2) rules that the same halacha applies, and the meat taste will

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be absorbed, making the onion fleishigs. Rav Shlomo Kluger concurs. Others are more lenient in this case. Thus, whether the onion becomes fleishigs is a machlokes. And as far as the knife is concerned, that should depend on the aforementioned machlokes. According to the Magen Avraham, since the onion became fleishigs from the cutting board, this will also extend to the knife, making the knife fleishigs. According to the Even Ha'ozar, since the onion's fleishig taste does not extend to the knife, the knife will retain its parve status.

SUMMARY

A sharp food cut with a fleishiga knife becomes fleishigs.

If that food was now cut with a parve knife, there is a machlokes if the knife becomes fleishigs.

If one cuts an onion on a fleishiga cutting board, there is a machlokes if the onion becomes fleishigs.

COMMUNITY KOLLEL NEWS:

The Night Kolloel has just begun the new topic for this coming zman, which will include the intriguing topics of:

- Following the non-Jewish practices
- Peyos and shaving
- Wearing clothing of the opposite gender
- Witchcraft and other superstitions in halacha
- Tattoos and permanent make up

There will be featured shiurim coming up on these intriguing topics.

The Night Kolloel also has many other learning programs, including the following programs:

The Night Kolloel has a popular Daf Hashavua program, and is starting Meseches Moed Katan. There is a shiur Monday through Thursday from 8:15 to 8:45 p.m. in the Main Bais Medrash. Don't just go through a Mesechta – let the Mesechta go through you!

The Night Kolloel has a Daf Yomi every night from: 8:45-9:45.

The Night Kolloel has a nightly Mishnayos Shiur from 9:15-9:25.

The Night Kolloel has a weekly shiur, Thursday night, 8:15-9:00, in the holy sefer "Zera Shimshon," known to be mesugal for yeshuos and brachos.

And just in time for the "count up" to Shavuos, the Kolloel Boker has just begun the topic of Sefiras Ha'omer."

I gave a shiur this past Friday on the topic: "Sefiras Haomer – Why do we not say Shechaynu on this mitzvah?"

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.

Now is the time to join one of our many learning programs and prepare for the yom tov of Kabalas Hatorah. Start off your day or end the day with some exciting and invigorating Torah learning. As we count the seven weeks to Shavuos, don't just count the days; make the days count!

Wishing you a Wonderful Shabbos,
RABBI NACHUM SCHEINER



All children are invited



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
Bringing out-of-town, in-town

THURSDAY

LAG BA'OMER

5:30 - 7:00

Dancing

Marshmallows



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Just so you should know...



135 DAYS UNTIL UMAN

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

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL RABBI NACHUM SCHEINER ohrchaim18@gmail.com OR CALL 845 372 6618