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**BET PARASHAT KI TATZI 5779**

The Parasha speaks about a man that has two wives; one he loves and one he dislikes. Both wives gave birth to a boy and the Torah declares that he cannot act with preference towards the favorite child over the secondary child. This means he cannot give him the Bechor status in which the preferred child would receive double inheritance. The Gra in his commentary Kol Eliyahu, points out that the pasuk starts with the loved wife and child indicating the loved child was born first and then the secondary child was born. Why can't the loved child receive his birth right if he was born first? Additionally, one is not allowed to live with a wife that he hates so what is meaning of this? The Gra explains the incident occurred like this; Reuven married a lady, disliked her and they divorced a week after the wedding. Immediately after, he remarried a second wife who gave birth seven months later, to a boy. This is the love child. Another month passes and wife #1 gave birth to his child at full term of 9 months. Now there is a question as to who will be the bechor? Is it the child from the first wife that gave birth second, but

conceived first? Or is it the child of the 2nd wife that gave birth first, though she conceived later?

The Torah teaches us that the Bechor goes to the child that was born 2nd because we follow conception, not birth. As the pasuk reads:” for he is his initial vigor, to him is the right of the firstborn”. It is clear according to the reading of the Gra in this verse, the bechor right follows conception.

According to Halacha however, we don't follow the opinion of the Gra that firstborn is determined by conception, rather the birth determines the bechor right. But if we would we would clearly understand that Yaakov Avinu is the Bechor as Chazal made clear to us that he was conceived first.

In every Halachik ruling there are two or more opinions and the Halacha tells us how to follow in the various opinions. This establishes that one opinion is not incorrect, and the other correct, rather they are both correct but one opinion is 51% correct the other 49% correct. We therefore follow the more appropriate opinion though it is important to learn all the opinions because they all truth. This means that even though the Gra's opinion is not the halachic ruling, it maintains

49% of a correct view.

The Torah goes out of its way to let us know that Yaakov was holding on to the heel of Eisav to indicate that Eisav was not totally the firstborn. This means Yaakov was tied in first place which creates a doubt to whom is the actual first born bechor. The Torah makes it clear they were not identical twins that would be both conceived at once, rather fraternal twins as they looked totally different. Additionally, Yaakov was conceived first which further gives him status of the bechor. Now it is no longer a 51%-49% opinion in Eisavs favor, as Yaakovs 49% is upped by these other factors giving him the majority opinion and the rights to the bechor .

Yaakov being a man of truth insisted on making a transaction, even though it was not necessary, to eliminate any doubt Eisav could have in the future. Since sale of rights of bechor is impossible (it is something not purchasable), it was a symbolic gesture to clarify the firstborn privileges to Yaakov for eternity.

Shabat Shalom



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SHKIYA	7:09PM
MINCHA <sup>20 FORSHAY</sup>	7:00PM
<hr/>	
SHACHRIS <sup>VASHIKIN - DAF YOMI SHIUR</sup>	5:55AM
SHACHRIS	8:00AM
BOCHARIM MINYAN SHACHRIS	8:30AM
SHACHRIS <sup>YOUTH MINYAN 18</sup>	9:15AM
SHACHRIS	9:15AM
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA <sup>DAF YOMI SHIUR</sup>	6:00PM
PIRKEI AVOS 1 & 2	6:20PM
MINCHA <sup>SHALOSH SEUDOS</sup>	6:50PM
SHKIYA	7:08PM
MARRIV	7:48PM <sup>18 TENT</sup> , 7:53PM

**WEEKDAY ZMANIM**

SHACHRIS  
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:16 M 6:17 T 6:18 W 6:19 T 6:20 F 6:21

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MINCHA & MARIV  
12 MINUTES BEFORE PLAG

S 5:35 M 5:34 T 5:33 W 5:31 T 5:30

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MINCHA & MARIV  
12 MINUTES BEFORE SHKIA

S 6:53 M 6:52 T 6:50 W 6:48 T 6:47

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**SEPTEMBER 15 - SEPTEMBER 20**

NEITZ IS 6:36 - 6:41  
PELAG IS 5:47 - 5:42  
SHKIA IS 7:05 - 6:59  
MAGEN AVRAHAM  
9:08 AM - 9:10 AM  
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RABBI COREN

## SHOFTIM- KI TETZE A JEWISH SOLDIER

I just finished learning Masseches Nazir in the Yerushalmi. It leaves off with a very cryptic ending.

The last Mishnah relates a dispute between Rav Nehorai and Rav Yossi whether Shmuel Hanavi was a Nazir in the same way as Shimshon--i.e from birth. The dispute is based on the pasuk that mentions the word מורה which Rav Yossi understands to mean that Hashem relates that Shmuel Hanavi did not have any morah, any fear of human beings. Rav Meir suggests that the word morah is a reference to the morah mentioned by Shimshon Hagibor and just like he was a Nazir so too Shmuel must have been one. In Rav Meir's main argument against Rav Yossi he points out that Shmuel's apprehension of people which was demonstrated when Hashem tells him to go and crown David Hamelech and his immediate reaction is to ask, "How can I go? If Shaul finds out he will kill me."

Now this is very difficult to understand. We are talking about a pasuk which is open to discussion, so clearly Rav Yossi has a response to this argument. Also the Gemara itself is very strange discussing anxiety that thorns experience from hoes and other iron tools with the potential to cut them. This is actually a description of the spiritual life that Chikziyahu Hamelech had during his reign and as we know it is connected to Mashiach since he was destined to be mashiach as the Chazal teach us in Masseches Sanhedrin. [The Gemara also describes the fear that one's hair has from a razor which is also very strange.]

I want to explain the above based on the words of the Chovos Halevavos Shaar Habitachon and connect this to a special letter that I received from my chavrusa while learning in Yeshiva Kerem B'Yavne many years ago. While doing his army stint he sent me an insightful letter discussing the topic of serving as a Jewish soldier in the

army of Israel. He pointed to two parshiyos that debate not only how a Jewish soldier should act and behave but more importantly how he should feel. They also discussed the various interesting exemptions that Hashem gives potential soldiers for not going out to fight: if he just got married; just finished planting a vineyard; or was building a house. Another exemption or even obligation dismisses soldiers who are defined as scared. There are two opinions in Masseches Sota as to whom this is referring. One of the opinions alludes to someone who is fearful of his sins. The Gemara goes on to question which aveira is so sinful that it is reason enough to prevent him from joining his fellow fighters on the battlefield. The Gemara answers the question: the aveira is when someone speaks between putting on Tefilin Shel Yad and Tefilin Shel Rosh. While we can understand that speaking at this time is not appropriate [there is a whole discussion in the Gemara in Menachos regarding the brachos that have to be recited should this happen] but why would this be the aveira that dismisses the person at such a crucial time? This needs a clarification..

My chavruta offered a beautiful explanation. We know that the Tefilin Shel Rosh represents our spiritual essence--our Neshama and the Tefilin Shel Yad represents the body and all its desires. Chazal are teaching us that if a person makes a separation between the two Tefilin it represents something much deeper than just the act itself. Rather it indicates that this person has a disconnect between the two meanings. He is lacking the ability to properly see that everything physical that we do in our lives is really governed by our spiritual side, by Hashem. For example, if we go to work and earn money, it wasn't the actual act of working that gave us the funds but the decree that Hashem made on Rosh Hashana as to how much we would make. Since Hashem doesn't want us to wait for things that look like miracles we are required to do some hishtadlus to mask the miracle. This is a crucial thought that every soldier going out to war needs to internalize because it's Hashem הנלחם לכם and the battle conflicts are masks of hishtadlus. Where we falter is when we think we're the ones that bring about the victory with our advanced planning and military equipment.

This idea is really straight out of Chovos Halevavos especially when it comes to the fundamental principle that we are able to do something without Hashem's help. The one thing we can do is choose the right thing. In the powerful

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words of Rav Noach Weinberg, 'we don't have free will: we have the freedom to will.' Hashem provides us the opportunity to choose, to feel and to work on our internal soul, to develop our love and trust in Hashem.

Now back to Shmuel Hanavi:

The Chovos Halevavos asks another question: if Hashem instructed Shmuel to go and do something why should he be apprehensive? The answer is just like the Jewish soldier who, while not allowed to be scared, must still worry about doing the appropriate hishtadlus. So too Shmuel was concerned that although he was obligated to do Hashem's will, it had to be done without it looking like a miracle. That is why he questioned Hashem how he should deal with Shaul if Shaul was indeed planning to kill him.

Now we understand that Rav Yossi wasn't forgetting a pasuk. He knew very well that Shmuel was worried about Shaul killing him but it wasn't an internal fear. Shmuel was a brave leader and didn't need help from anyone else. In fact, I was thinking how nice this thought fits in with the Gemara in Brachos that differentiates between Shmuel and Elisha. Elisha would reside at people's homes and enjoy their hospitality unlike Shmuel who traveled alone and wouldn't sleep in anyone's home. This makes sense because first of all he was a Nazir who is accustomed to living a life of separation from physical enjoyments and secondly he didn't need anyone. He was living hand to mouth and had direct providence from Hashem.

This is a great lesson for us as we prepare for Shabbas and Rosh Hashana where Shabbas is the source of the blessing for the week while Rosh Hashana is the source for the whole year.

Good shabbas and Kesiva Vechasima Tova

# The Perspective of a Godol

## Beautiful Blue Eyes

**Rabbi Yechiel Spero**

Rav Chaim Pinchas Scheinberg zt"l was once approached by a woman whose husband had hepatitis. While he wasn't deathly ill, he was significantly struggling. The woman as well was having a particularly difficult time, given the amount of work she needed to take on to attend to the family's needs nearly single-handedly. As she began detailing her predicament to Rav Scheinberg, it became evident that not only was she having a hard time due to her husband's condition and the resulting increase in housework, but because one of her children was slowly becoming less and less religious. It was a sure cause of distress and anxiety for her, and the woman did not know what to do. Rav Scheinberg did not hesitate to tell the woman that he would like to come and visit her husband. The woman tried convincing Rav Scheinberg out of it, as she knew he was very busy and juggling many responsibilities, yet he did not take no for an answer.

When Rav Scheinberg arrived at the house, the woman made a special effort to ensure that all of her children were home to greet the renowned gadol. The woman introduced her children, as Rav Scheinberg went from one to another greeting them and sharing some pleasant words.

Yet when Rav Scheinberg came to greet the boy who was evidently having difficulty and was becoming more and more irreligious, he took hold of his hands, looked him in the eyes and said, "Has anyone ever told you that you have beautiful blue eyes"?

"My son's return to Yiddishkeit didn't happen overnight," the woman related, "but what did happen overnight was my own



acceptance of who he was, no matter what he would choose to do. From that moment on, irrelevant of his decision to keep a life of Torah and mitzvos, all I could see was his beautiful blue eyes and continue to understand him, accept him and believe in him."

## The Significance of Honey on Rosh Hashana

Eretz Yisroel is "a land flowing with milk and honey". When the Torah says honey, it doesn't necessarily mean honey from bees, but rather honey from fruit trees. Likely referring to date honey and fig honey. We learn this from a Gemara: Rami ben Yechezkel once paid a visit to Bnei Brak where he saw goats grazing under fig trees while honey was flowing from the figs, and milk ran from them, and these mingled with each other. Rami says "This is indeed a land flowing with milk and honey."

Our question is: if the Torah isn't referring to bee honey and we know bee's

aren't kosher, why is bee honey kosher?

The Mishna says that whatever goes forth from the unclean is unclean and whatever goes forth from the clean is clean. This is further proof that bee



honey shouldn't be kosher.

In Navi Shoftim we read about Shimshon's fight with a lion. Shimshon killed the lion and sometime later saw bee's had built a hive inside the lions carcass. Shimshon ate this honey and even brought some home to his parents. Proof honey is kosher?

The Gemara says that bee's eat flower nectar and collect the honey in a special sac. Basically, a separate honey stomach used specifically for this purpose. The bee's don't digest or excrete the honey. The honey substance is actually regurgitated from the bee into the honeycomb.

Obviously all honey has small amounts of the bee itself but still the Gemara proves, through interpretation of the Torah, that it's kosher. The Gemara does this using the Pesukim of flying insects. The Gemara concludes that the excretions of flying insects is ok for consumption. In fact, there are those who say the Manna from the Midbar was produced by lice. The Gemara also connects Manna and bee's by saying honey is one sixtieth of maana.

Rabbi Avraham HaLevi Schorr points out that the gematria of dvash (honey), is 306, equal to the difference between guf (body) and neshamah (soul). Honey is symbolic and is the spiritual substance that "glues" the soul to the body.

Let us pray that our soul and body remain glued together for another year. Think of being inscribed in the book of life while dipping into the honey.

Rabbeinu Meshulom is known for putting a tablespoon of honey into the Shabbos cholent each week. Rabbeinu Meshulom also points out that wine grapes are unique and don't need bee's for pollinating. Imagine making Kiddush on Rosh Hashana and then dipping challah into spiritual honey delicious-

ness. [UmanWine.com](http://UmanWine.com) makes this possible for those visiting Uman. Please visit the Wine Boutique for all your spiritual needs.



# SAFEK LECHUMRA OR LEKULA?



In Devarim, Perek Chof Gimmel, posuk gimmel the Torah commands Bnei Yisroel not to allow a mamzer to marry a Jewish woman.

There is a famous machlokes Rishonim on the concept in halacha that when you have a safek on a d'Oraysa, we pasken lechumra: is this psak lechumra mi'd'Oraysa or it is only mi'd'Rabbonon? The Rashba on Kiddushin, daf ayin gimmel amud bais brings a Teshuvos Ha'Rambam that since the gemara had to teach

us that only a mamzer vadai is unable to marry a Jewish woman, but a mamzer safek may do so, we see that safek d'Oraysa is lekula min HaTorah, it is just the Rabbanan that paskened that it is lechumra. The Rashba argues and says the fact that the Torah gave a special limud for mamzer proves that regarding anywhere else a safek will be lechumra min HaTorah.

The above machlokes is regarding a mitzvas lo sa'aseh. What would be the din when a person has a safek on a mitzvas aseh? There are two opposite approaches to this question.

The Maharit Elgazi in Bechoros, Perek Gimmel, siman mem says that the Rambam will hold a safek d'Oraysa min Hatorah lekula only in the case of a lo sa'aseh. However, in a case of a mitzvas aseh, if one is in doubt whether he was mekayem the mitzvah or not, even the Rambam would admit to the Rashba that the safek goes lechumrah min Hatorah. His reasoning is that we find that a mitzvas aseh is stronger than a lo sa'aseh in the fact that we see the concept of asech docheh lo sa'aseh. Therefore, both the Rambam and Rashba will opine that a safek asech d'Oraysa is min HaTorah lechumra. The Chavos Daas explains the Rambam in Yoreh Deah, siman kuf yud that the Torah only forbade things that are vadai assur if one is in doubt the Torah did not forbid it; therefore min HaTorah, a safek is lekulah. In contrast to this, if the Torah commands you to do something, an asech, then one is not mekayem the mitzvah unless he is sure that he did it and a safek would not be sufficient.

There is a different approach brought down in the Pri Megadim in Orach Chaim, Siman Yud Zayin in Eishel Avraham, ois bais that even according to the Rashbawho is of the opinion in a case where one has a safek on a lo sa'aseh that we go lechumra min haTorah, that is only in a case where one is oveir on a kum ve'aseh, where he is proactive. However, in a case where a person is a shev v'al ta'aseh, where he sits back and does nothing, even the Rashba will agree that safek d'Orayseh lekula min haTorah. We find the gemara in Yevamos, daf zayin, amud alef says that a lo sa'aseh is more chamur than an asech and Rashi explains that is why a person getsmalkus for transgressing a lo sa'aseh. Therefore, the Pri Megadim says that regarding a mitzvas asech, one would say safek d'Oraysa min haTorah is lekula.

We just need to add that according to the Pri Megadim, the difference would not be whether it is an asech or a lo Sa'aseh, but rather whether the safek is a kum ve'asech or a shev ve'al ta'aseh. They both can apply to both an asech and a lo sa'aseh.

May we be zocheh to see Eliyahu Hanavi who will be poshet all our sfeikos, including this one.

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RABBI YY JACOBSON

## A Tale of Two Spouses

A Stroll with G-d on the Beach

### Who's Doing the Talking?

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

### Firstborn Rights

This week's Torah portion (Ki Seitzei) states the following law:

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

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

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

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

What is disturbing, however, is the Torah's need to state the point via a shameful example of a man who loves one of his wives and loathes the other. Why was it necessary to use a crude and offensive illustration in order to make the simple point that the firstborn son is entitled to a double portion of the inheritance regardless of the father's preferences?

### A spiritual Manual

One of the most essential factors to bear in mind during biblical study is the idea that each mitzvah,

law and episode described in the Torah contains—in addition to its physical and concrete interpretation—a psychological and spiritual dimension as well. In his commentary on the Bible, 13th century Spanish sage, Nachmanides, writes: "The Torah discusses the physical reality, but it alludes to the world of the spirit." Another great Kabbalist went even further. 17th century mystic Rabbi Menachem Azaryah of Fanu (in Italy) states that "The Torah discusses the spiritual reality, and it alludes to the physical world."

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

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

### The Struggling Vs. the Romantic Soul

Judaism teaches that the relationship between each husband and wife in this world reflects the cosmic relationship between G-d (the Groom) and the Jewish people (the Bride). The entire book of "Song of Songs" by King Solomon is based on the notion that our human and flawed relationships are capable of reflecting the Divine marriage with Israel. There are two types of human beings who enter into a marriage with G-d: the "beloved spouse" and the "despised spouse." The "beloved spouse" represents those unique individuals who enjoy a continuous romance with G-d. Their souls are overflowing with spiritual ecstasy, selfless idealism and fiery inspiration. They cannot stop loving G-d, and G-d cannot stop loving them. On the other end of the spectrum stand the "despised spouses," all those human beings possessing numerous qualities that ought to be spurned and hated: immoral urges, vulgar passions and ugly temptations.

These are the people whose hearts are not always ablaze with love toward G-d; rather, they struggle each and every day

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

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

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

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

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

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

### During the Struggle

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

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

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

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

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

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

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RABBI BENTZION SNEH

מנובד ע"י הר"ר אברהם הלל רייך שליט"א  
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

## Parshas Ki Saytzai No Pain No Gain...

Faced with being a participant or merely a spectator in our daily lives- many of us are unsure which role we would like to assume. The pressures are growing daily in whatever age or stage we find ourselves in.

The knife unfortunately cuts 2 ways...

Parents have little time left to spend with their children- children are under pressure from demanding curricula. Not to mention that big bad wolf of our time "homework" which is an anomaly if I ever heard one.. As it basically limits our children from doing any work whatsoever in the home!

Oh yes, did I mention our religious obligations? How about family Simchas.. Not to mention the never ending jobs of wives and mothers (aka the CEO's of our families)

How about those of us that merit to take care of our parents.

Sandwich generation anybody? The combined effort of raising small children and tending to aging parents is common today Boruch Hashem, with much brocha- but sometimes stretching the very fabric of our existence, beyond recognition.

Onto the platter of our life comes this weeks Parsha; Ki Saytzai, with its plethora of commandments. Strangely enough, in it we find two mitzvos which could not be more dissimilar but carry the same reward. Shiluach Hakan- sending away the mother bird and the Mitzvoh of honoring our parents. If we keep these commandments properly, we are to be rewarded with long life.

The commentaries say, this teaches us that we do not fully understand the importance of any given Mitzvoh- on the outside it may be a "small" Mitzvoh-but nevertheless- great it is!

All this is good and well until we run into the saying of our

Sages in Pirkey Avos- Lefum Tzaarah Agrah- (no pain- no gain) . Hashem rewards us according to how much effort we put into doing a Mitzvah.

If the Parsha promises the same reward for both an easy and a difficult Mitzvoh- how does this concept pan out?

The King had just finished building a magnificent castle. He invited 2 famous painters to decorate an entire wall with original design. The nicest one would be generously rewarded with a huge sack of gold coins.

One of the artists worked a whole year creating a masterpiece.. The other decided to take the shorter path.

The day before the deadline the second artist had yet to begin.

Something clicked.. he purchased a large mirror, a few lights- pointed it in the direction of his friends masterpiece.

OMG..His work- merely a reflection of his friends piece, far surpassed the original in its breathtaking beauty and presentation!

The King came to pronounce a winner. !! The reflection was more beautiful.Fake art!

. The King announced - "Yes the reflected work was undoubtedly superior and deserving of the reward, but the original artwork is magnificent in its own right, one of a kind- all that work.."

I have decided to place the sack of gold coins next to the wall of the winner. And he proceeded to place the coveted reward next to the first artists work - instead the second artist received HIS reward- a reflection of the gold coins! A reward according to the effort you put in. "

Lefum Tzaarah Agrah- real efforts bring us true reward.

May we always merit to serve Hashem with sincerity...not just external trappings!

Good Shabbos!

# DO YOU KNOW YOUR RATING?

by Rabbi Efreim Goldberg



I knew that Uber drivers carry a rating based on the score their passengers give them. But I never knew that Uber passengers are also rated!

On a scale of 1 – 5, my Uber drivers had left me with an average of 4.77. I was mortified. Why not a perfect 5 stars? What did I ever do to offend a driver? I was always punctual, courteous, and clean.

With the proliferation of technology, rating others has become easy and common, from rating your doctor or lawyer to posting reviews of restaurants and hotels. But rating others, especially if it will affect their income and reputation, is not necessarily the correct thing to do.

A college student recently asked me about the permissibility according to Jewish law of contributing to the website <http://www.ratemy-professors.com/>. She had a negative experience with a professor and wanted to know if it violates the laws of lashon harah, gossip, to give the professor a poor rating on the website and to warn others not to take her.

Rating others may be fraught with halachic questions and we need to weigh them carefully before indulging in the rating game. That choice is ours. Being rated, however, whether on Uber or elsewhere, is usually out of our control. Though we may not ask to be evaluated by others, perhaps we can embrace our ratings and use them to be motivated and inspired to improve.

When I saw my less-than-perfect Uber rating, I immediately consulted Uber's website and, as if they were writing to me, it says:

Very few people have a perfect rating, so don't despair if your average isn't 5.0. Things that seem small to you can matter to your driver – it's easy to accidentally slam a door if you're not thinking about it. Knowing a little more about the things that affect a driver's happiness can help you be a 5-star rider.

I felt a little better, but I also became determined to raise my rating. Each subsequent Uber ride, I've waited for the driver on the curb to ensure he or she doesn't wait, I have consciously closed the door gently, and I have made a concerted effort not to talk loudly on the phone.

My behavior and sensitivity improved as a result of the acute realization

that I was being evaluated by others.

I don't know if my rating will improve, but I do know that my behavior and sensitivity improved simply as a result of the acute realization that I was being evaluated and scored by others.

In May, a couple in Portland, Oregon had a nightmare experience when the Amazon Echo in their home recorded their private conversation and sent it to one of the people in their contact list that they were talking about. The company acknowledged the glitch and said it happened because of an unlikely string of events and they were looking into it.

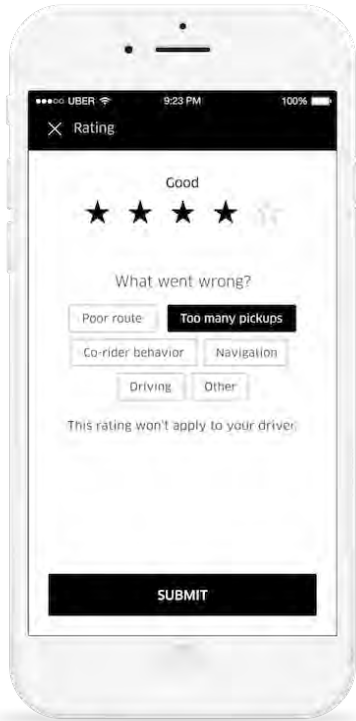
We each have something infinitely more powerful than an Amazon Echo recording us, not only in our homes, but everywhere we go. The Mishna says: "Keep your eye on three things, and you will not come to sin: Know what is above you: An eye that sees, and an ear that hears, and all your deeds are written in a book" (Ethics of the Fathers, 2:1).

If you wouldn't want what you are saying recorded, simply don't say it, because it is being recorded and it's contributing to the rating of the kind of person you are.

Accessing your Divine rating isn't as easy as finding your Uber rating, but just knowing that He is watching, listening and scoring all that we do should motivate us to want to constantly improve and strive for a 5 out of 5.

These days leading up to the High Holy Days contain great mercy and Heavenly favor. They're a time of pardon and appeasement each year. G-d reaches out to us and invites us to confront what we have done throughout the year to lower our rating. We take stock of the insensitivities, hurts, failures and shortcomings and we take responsibility for them and commit not to repeat them.

When He senses our sincerity, G-d resets our rating and lets us start off the year with a perfect score, challenging us to maintain it. That's a gift Uber doesn't offer. Let's take advantage of it.





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דוד יהודה פיינסטון

# THE JOKE THAT MADE THE WEDDING

RABBI FISHEL SCHACHTER



In the late 1700s, there lived a Jewish farmer in a neighboring city of Posen. As the years went by, and he accrued a large sum of money, he began to consider prospective marriage partners for his two daughters.

The farmer had heard the names of a couple of men who regularly set up shidduchim, though he had not heard the small yet vastly important detail that they were classical jokesters.

Their plans in setting people up for marriage were more ploys than anything. And so, they one day approached the farmer and relayed that none other than the illustrious R' Akiva Eiger had asked if one of the men's daughter would like to marry his son. The farmer's reputation and up-and-coming wealth had caught the eye of R' Akiva Eiger and he was requesting that the farmer's daughter acquiesce to marry his son, who was known to be a bright and budding Torah scholar.

The farmer could not have been more thrilled. Agreeing to the arranged marriage, the jokesters began negotiating with the farmer how much he would invest in the dowry and wedding gifts. "When will my daughter and family get to meet the boy?" inquired the farmer. "He learns all the time; he is too busy," they replied. "What about a vort?" "You'll have a vort here, and they'll have a vort there," they made up. Everything was a ruse, planned on part of these jokesters.

"Where will the wedding be held? It's usually held where the daughter's family is from." "No, no," replied the jokesters, "R' Akiva Eiger is too busy. It will need to be held there, in his hometown."

When the day of the scheduled wedding arrived, the farmer boarded the wagon along with his daughter, all dressed up, and his family, and began heading to Posen to R' Akiva Eiger. Yet as soon as the family made it to the purported site of the wedding, nothing was set up. "What's going on?" asked the farmer.

The family continued making their way to the home of R' Akiva Eiger. Giving a knock on the door, the gabbai answered, to which the farmer announced, "We're here!" The gabbai was confused. "I don't understand; what is going on?" he inquired. "Our daughter is here to marry the son of R' Akiva Eiger." The gabbai immediately realized that something was the matter. Calling over

R' Akiva Eiger, the gabbai explained the situation. This farmer thinks that his daughter is marrying your son. "That can't be!" said R' Akiva Eiger. "All of my children are married." Realizing what had happened, R' Akiva Eiger returned to the farmer and gently told him that someone was



playing a trick on him.

As soon as the kallah realized the predicament, she began to cry. The farmer's wife as well was distraught. But the farmer reassured the family, "It's okay, we'll deal with it. We'll get home and have a good laugh. We'll move ahead in life."

R' Akiva Eiger, without hesitating, called over his son, R' Shlomo, and asked him to summon his own son. Now standing with his grandson, R' Akiva Eiger said, "I am going to ask something of you..." While not yet knowing the request, the grandson understood that it must be something important if his grandfather was acting in

such a way. "I want you to marry that girl outside, and I promise you a beracha that you will have ten generations of good children."

The grandson proceeded with the marriage and his beracha was fulfilled. Tracking the history, the grandson's tenth generation was a family in Belgium who survived the war.

What strikes me when I think about this story is how R' Akiva Eiger was so sure he would be handing off his grandson to a good family. How did he know that it would be a good shidduch? What did he see within the farmer and his family that he felt the way he did?

When a person experiences a dire situation and is able to pick up himself up and move forward, that bespeaks greatness. "It's okay, we'll deal with it. We'll get home and have a good laugh.

We'll move ahead in life." That inner resolution and fortitude demonstrates great strength of character and is a key to producing great children and grandchildren. R' Akiva Eiger admired this quality within the farmer and his family, and felt his grandson would experience a happy marriage. And that is what propelled him to guarantee such a beracha. With such familial ideals and values, the generations to come would persist and stay loyal to their true calling and character as dedicated and devoted Jews.

# THE MESSAGE OF SHILUACH HAKAN

AVI WOLLMAN



**When describing Shiluach HaKan, the Mitzvah to send away the mother bird before taking away her eggs, the Torah begins by saying, "Ki Yikarei Kan Tzipor," "When you happen upon a bird's nest" (Devarim 22:6). Interestingly, the Torah spells the word Yikarei with an Aleph at the end instead of the Hei one would expect to be there. While the Torah clearly meant to say, "When one happens upon a bird's nest," the Pasuk ends up literally translating, due to our grammatical "error," into, "If a bird's nest is called out to you."**

**According to Ramban, the purpose of Shiluach HaKan is to teach compassion; just as one must be compassionate to the mother bird, one must also show the same compassion to human beings. (Ramban is careful to note that this Mitzvah is about compassion to people, not to animals.) Keeping that in mind, Sefer Kol Dodi notes that despite the simplicity of the Mitzvah of Shiluach HaKan, it is very rare that one actually comes across an opportunity to perform it. Therefore, when one does come across this Mitzvah, it simply cannot be plain coincidence. It is in fact as the Pasuk says, that "the nest is calling out to him;" it is there to send a message to that person. It may even be that the person needs to be more compassionate.**

**Often in the course of a regular day we also pass by our own "birds' nests" – events that happen to us that should send us a message about our behavior or Torah observance. More often than not, however, we miss these messages. We have recently entered the month of Elul, and Rosh Hashana is fast approaching. In these last precious few weeks to do Teshuvah, it is important that we make an extra effort to notice these messages that are sent to us and reflect on those that we may have missed. Hopefully, if we work on our flaws and pay attention to the messages that are sent to us, we will find ourselves closer to Hashem, His Torah, and of**

## Clever Wise Words

**Time flies like an arrow; fruit flies like a banana.**

**The dead batteries were given out free of charge.  
(thank you Chezky)**

**We'll never run out of math teachers because they always multiply.**

**When the smog lifts in Los Angeles, U.C.L.A.**

**If you jump off a Paris bridge, you are in Seine.**

## The Bank Managers Advice

**A man went to his bank manager and said, 'I'd like to start a small business. How do I go about it?'**

**'Simple,' said the bank manager. 'Buy a big one and wait.'**

## Major concerns for being a parent:

**1st baby: At the first sign of upset, the slightest cry you pick up the baby for a hug.**

**2nd baby: You pick the baby up when her cries threaten to wake your neighbors.**

**3rd baby: You teach your 2 year-old how to give a bottle and rewind the mechanical swing.**

## Good Old George

**Mr Harris, the 3rd grade teacher asked, 'George Washington not only chopped down his father's cherry tree, but also admitted it. Now, Iris, do you know why his father didn't punish him?'**

**Iris replied, 'Because George still had the axe in his hand?'**

## Dieting is a Weigh of Life

**It's not the minutes spent at the table that put on weight, it's the seconds.**

**The biggest drawback to fasting for seven days is that it makes one weak.**

**The toughest part of a diet isn't watching what you eat. It's watching what other people eat.**

**An excellent way to lose weight is by skipping ... snacks and dessert.**

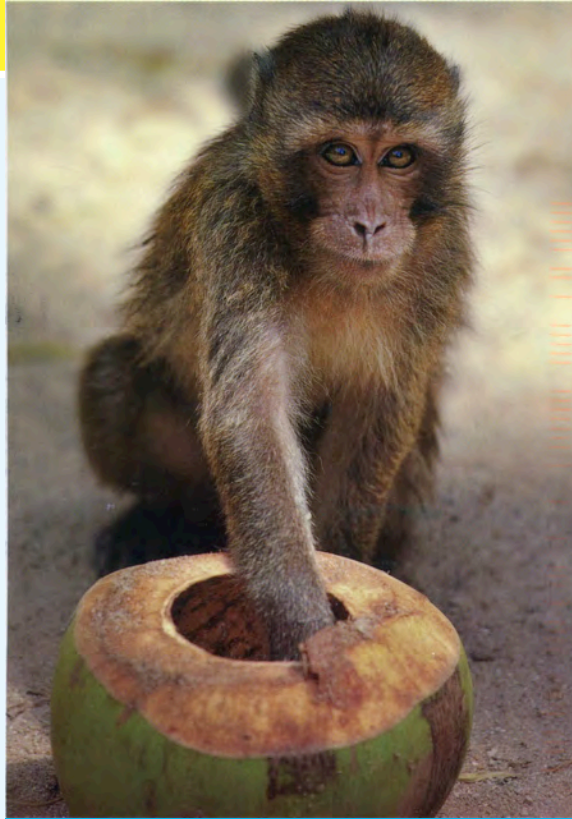
## Old Man at the Lake

**An elderly man in Rockland County owned a large property for several years. He had a lake in one of the lower parts of the property where he had planted fruit trees. The lake had been fixed up for swimming and he also had some picnic tables placed there in the shade of the fruit trees.**

**One evening the old farmer decided to go down to the lake to look it over, as he hadn't been there for a while. He grabbed a large bucket to bring back some fruit. As he neared the lake, he heard the voices of boys swimming in his lake. Upon seeing the man, one of the boys who was a bit of a wise guy said, 'you can't make us come out.'**

**The old man frowned, 'I didn't come down here throw you out ' Holding the bucket up he said, 'I'm here to feed the crocodile.'**

**Moral: Old men may walk slow, but they can still think fast**



# THE MONKEY TRAP

Rabbi Yossi Mizrachi

Have you ever wondered how to catch a monkey? Whether you have or you haven't, there is what to learn from the way it is done in Far East countries, such as China and Malaysia.

It is been discovered that monkeys are particularly fond of rice. In line with this, a coconut filled with rice is placed in the center of a large, open area.

A flat slit is cut into the coconut, from where the monkey can insert its hand and grab hold of the rice. However, once the monkey has the rice in its hand, any attempt to remove his hand will fail, because the slit is too narrow for the monkey to pull back a fistful of rice. What must occur if the monkey wishes to free its hand and its life, for that matter, is let go of the rice. But all too often, by the time the monkey realizes that it cannot have both the rice and its life, it is too late. He has wished for too long for the best of both worlds and he has little chance for escaping now.

This has become known as the "Old South Indian Monkey Trap." But what most aptly describes this trap is not its genius physical construct, but its idea. The monkey becomes ensnared in its own trap of holding onto what it has and failing to realize that it must think outside the box, or outside the coconut, to retain its life. The challenge for the monkey lies in escaping its old idea that "when you see rice, hold onto it!" Its mind is its own prison.

What does this have to do with anything? It has to do with everything. It goes back to the very beginning of our nationhood in transitioning from slavery to freedom. While in Egypt, the Jewish people were not merely enslaved physically; they were enslaved psychologically. Even after physically leaving the prison of Egypt, they needed to extricate themselves from the psychological prison of enslavement, which took seven weeks and culminated in the Giving of the Torah.

In our very own lives, we are in many ways entrapped in our own minds. We may be physically free in every which way, but we are prisoners of our minds, which limit and detain us from fulfilling our potential. True freedom is freedom of the body and soul. It occurs when we realize that sometimes we cannot even have our rice, let alone eat it. For the monkey, wishing it had something that it couldn't brought its downfall. This is what our Sages allude to when stating, "A person does not leave this world with even half his desires fulfilled." Once we relinquish our desire for what is not our lot in life and accept ourselves as we are with what we have, we will begin the road to a free life.

To someone who wrote the Rebbe among other things, not having nachas from one of his children, the Rebbe blesses him... especially Nachas from all his children.



The Rebbe advises him that also in this case, the sayings of our Rebbes: "Think GOOD! And it will be GOOD!" is relevant.

The Rebbe advises him to look at this child in a positive manor. This will cause him to relate to him positive and to speak to him in a positive way. The Rebbe concludes that positive coaching works far greater than negative forcing.

==== base on igros kodesh #5,927

**WORKING HOURS, WORKING DECADES**

RABBI MOSHE MEIR WEISS



I once heard from R' Eliezer Ginsburg the following story, which occurred with my Rebbe, Rav Moshe Feinstein zt"l during one summer he spent at a camp.

Rav Moshe used to write his Torah insights and novella on a special printed stationary, with a fountain pen, which he would refill from an ink well that was next to him. Given that he would write with a fountain pen, he would need to leave the papers to dry for some time after he would write. This would prevent the ink from smudging and making the writing illegible.

On one occasion, he had just finished writing three pages of his Torah thoughts over the course of a few hours, after which he got up and left his paper stationary to dry. Shortly thereafter, three yeshiva boys came by Rav Moshe's table to glance at the work of the gadol hador, though accidentally, the ink well somehow spilled over and poured onto the papers, ruining them all. When they saw what had become of Rav Moshe's papers, they couldn't believe their eyes. Appalled, they took off in a sprint.

Learning of what had happened was one of the camp rebbeim, who approached them. The boys confessed and owned up to what had happened, and from there went to Rav Moshe himself to apologize.

Standing before Rav Moshe nervously, the three boys expressed regret and their apologies over what had happened. Rav Moshe made nothing of it, and soothed the boys' fears, reiterating that it was not their fault and that he accepted their apology and forgave them.

Some time later, Rav Moshe was asked how he was able to control his disappointment and frustration and not get upset at all? It had taken him hours upon hours to write those papers. Rav Moshe's response is worth remembering for a lifetime.

"I worked for hours on writing those novella, but I worked for decades on not getting angry."

There are those instances in life when we have spent considerable time and effort investing in something, and it doesn't work out the way we wanted. For whatever reason, we are left in a position which could arguably warrant losing our cool. It is in that moment when we could let our rage flare that we ought to remember that while we may have worked for hours on that project, venture or investment, we can be on our way to working for decades at refining our character. For Rav Moshe, trading in his temper for those papers, which were already ruined and nothing more could have been done anyway, was not worth it. All that remained was showing anger to these boys. But more valuable than that, and an even greater lesson to the boys and triumph for himself, was to remain perceptively poised and calm amidst the frustration.

Rav Elya Lopian once remarked that when dealing with negative character traits, one must extinguish the "pilot lot." His intent was that by doing away with such undesirable traits, when an incident later occurs which could ignite it (e.g. a frustrating incident which could cause anger), nothing will follow. Since the core trait has been a focus of improvement, it cannot be reawakened by any subsequent event. There is no "pilot lot" for the anger to grow out of.

For Rav Moshe, he had spent day in and day out reminding himself of the importance of staying in control of himself, that the value of controlling his temper far outweighed any temporary relief that losing his temper would yield. That hallmarked his character and is a model from which we can all draw inspiration

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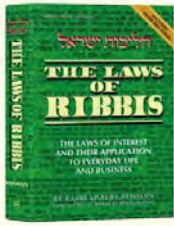
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## IF YOU VIOLATE THE LAWS OF RIBBIS YOU DO NOT GET UP BY TECHIYAS HAMASIM

Rabbi Yisroel Reisman



As we prepare for Shabbos Parshas Ki Setzei, a Parsha which has an extraordinarily great number of Mitzvos which were not mentioned previously and at the same time has many of the fundamental Mitzvos including Yibum, Kiddushin, Gittin, and many other Mitzvos.

I would like to begin with the Dinnim of Ribbis, not the Halachos of Ribbis which I have discussed on other occasions, but a Machshava regarding the Issur of Ribbis which appears again in this week's Parsha. The Issur of Ribbis is mentioned in Nach as well. In Neviim, we don't find many Mitzvos mentioned specifically, however, in Yechezkel 18:13 we have a Posuk (בְּנֶפֶשׁ נְתַן וְתִרְבִּית לְקַח, וְחַיִּי: לֹא יִחְיֶה). It talks about somebody who took Ribbis or gave Neshech and that such a person (וְחַיִּי לֹא יִחְיֶה) will not live. Chazal Darshun from that, that somebody who practices lending with Ribbis and taking Ribbis does not get up by Techias Hamaisim.

As a matter of fact, the Medrash says that when Yechezkel was commanded to awaken the Atzamos Hayevaishim, the members of Sheivet Ephraim who left Mitzrayim early and died in the valley in Eretz Yisrael, their bones were resurrected by Yechezkel as we read in the Haftorah on Shavuos and they came to life again. Yechezkel saw some bodies that did not come alive and he said Ribbono Shel Olam who are they? The Ribbono Shel Olam said they are people who lent money with Ribbis. So that an Onesh of Ribbis besides for the regular Onshim of the Torah is She'aino Kom L'tchiyas Hamaisim.

The question is why is this so? Someone who steals, someone who cheats, is not included in this. Specifically, somebody who lends with Ribbis is included in an additional punishment of not getting up by Techiyas Hamaisim. Why is that so?

Rav Mordechai Druk in his Sefer on Chumash, Darash Mordechai on page # 221, brings a tremendous explanation and a tremendous Mussar. Rav Druk says that human beings have Taivos and human beings sometimes give in to their tests, to their Nisyonos. Unfortunately there are humans that cheat, that steal, that eat non-Kosher food, that struggle with it and we hope that they will do Teshuva and be able to repent for the Aveiros they did. However, there is another level of wickedness, and that is, when you see someone else who is struggling and suffering and you look to cash in on his suffering, you look to gain on his struggle. Somebody who lends B'ribbis is very often someone who sees a friend that is struggling terribly. He is unable to pay his bills, he will be thrown out of his apartment, he is facing foreclosure and you lend him money. What

an opportunity for a great Mitzvah. But then you want to take advantage. You want to make money on his Tzaros. That is a worse level, that is a deplorable level of taking advantage of somebody else. Someone who lends with Ribbis that way has the Onesh of Aino Kom B'tchiyas Hamaisim. The sensitivity that when someone is suffering it should not be a time that you take advantage of his suffering is a very fundamental idea in the sensitivity of Bnei Yisrael of Jews who are Rachmanim who feel another person's pain.

Rav Druk brings from Rav Yosef Chaim Sonnenfeld regarding the Mitzvah of Shiluach Hakan, another one of the Mitzvos in this week's Parsha. The Halacha is that you have to send away the mother when you take the eggs. Don't take the mother and the eggs. Rav Yosef Chaim said that for somebody who has to catch a bird, it is very hard, birds are quick and they run away. When you come upon a bird that is sitting on its eggs or on its chicks, it is reluctant to run away, it pains a bird to run away when a human being is coming to take the eggs. It is a greater opportunity to grab the mother bird. Don't do that. Don't cash in on the pain of the mother bird because it is easier to catch the mother bird when there are chicks there you are going to take advantage? It is not a good Middah.

So the Middah to capitalize on another person's pain even on a bird's pain is fundamental in that it contradicts the basic idea of Bnei Yisrael, Jews who are Rachmanim.

I would add that this time of the year that many ads are put out that violate this. There are ads for different Tzedakos which may be legitimate or may be not legitimate, I have no idea. I am not talking about the Tzedakos, I am talking about the ads. The ads look to capitalize on people who are suffering. They say, you are suffering and you don't have a Shidduch, give money to this cause, give money to this need. It is a terrible Middah. Someone else is suffering, someone else is struggling, and you are going to guarantee a Yeshua because they give you money. What a terrible thing.

I was once approached by a woman about 5 or 6 years ago. She said, my mother died, it can't happen. I said why can't it happen? She said look there is an ad with Rav Chaim Kanievsky and it says guaranteed for a good year. I called them in Elul and I said what do I have to give to be guaranteed for a good year. They suggested \$10,000. This woman told me that she only had \$7,000 so that she borrowed \$3,000 more. She paid \$10,000 because of a picture of Rav Chaim Kanievsky with a guarantee for a good year. She did it because her mother was sick and he mother died. She said to me it can't be. How could her mother have died if there was a guarantee?

The Rishus of the people who do this with a good intention perhaps. There are Tzerachim. But the Rishus of these ads is something that should repulse all of us. We shouldn't respond to these types of things. It is a contradiction to the Rachmanim of Klal Yisrael. Ad Kan from Rav Druk.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

# Kollel Boker

### CHECKING MY ESROG – DO I REALLY NEED A MAGNIFYING GLASS PART II

We previously discussed that even a small black dot on the chotem (the upper part of the esrog) is pasul. Although there are a number of opinions as to the exact location of the chotem, the Shulchan Aruch rules that it is in the upper part of the esrog, where it starts to incline. But it is only pasul if it can be seen by most people, not just if some people or the experts can see it. Based on the halachic principle of rubo k'kulo – a majority is akin to the whole – being visible to most people is the equivalent to being visible to all people,

(As we approach the Yamim Nora'im, it would be fitting to mention a fascinating explanation of the Taz. He uses this concept of rubo k'kulo to explain the text of the davening on Rosh Hashanah: "m'loach al kol ha'olam kulo, rule upon the whole world in its entirety." This sounds redundant. The Taz answers that, since a majority is akin to the whole, Hashem ruling over the whole world could technically be fulfilled by having Him reign over the majority. We, therefore, add this double expression to emphasize that we wish to have the full reign of Hashem and He should rule over the entire world.)

### WHAT IS CALLED VISIBLE

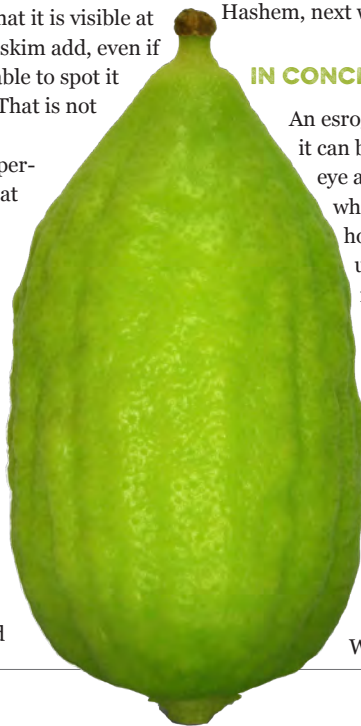
What does it mean "visible," after a careful examination or after a quick glance?

The Shulchan Aruch Harav and the Mishna Berura quote the Maabit that it must be visible without a careful observation; just what it is visible at first glance. Furthermore, the poskim add, even if after seeing the dot, one will be able to spot it quickly, it is still not a problem. That is not considered visible at first glance.

We also need to clarify when a person is looking at the esrog, at what proximity should the esrog be to the person? The Pri Megadim explains that the esrog is kosher if one only sees the dot after careful examination or if it is only visible from close up.

The Chazon Ish writes, in explaining the Mabit, that if it is not visible unless it is close to the person and even then he needs to scrutinize the esrog carefully to see the dot, it is kosher.

What does that mean on a practical level? How close should



the esrog be? The Poskim (Rav Elyashiv and Rav Vozner) explain that it should be held in the way that one would usually hold the esrog when shaking the daled minm, which is not right next to one's eyes and also not with this hands stretched out.

### Use of a magnifying glass

It is clear in all of the poskim that there is no need to check an esrog with a magnifying glass. This is general rule that we find in many areas of halachah that the Torah was given to people to keep under normal circumstances. Therefore, the Torah did not expect every person to walk around with a magnifying glass. We find this in regards to the prohibition of ingesting bugs as it is spelled out clearly by the poskim (including Rav Shlomo Kluger, in his sefer, Tuv Taam Va'daas, the Aruch Hashulchan Y"D 84:36, and many others) that one need not be concerned that he is ingesting miniscule bugs, since they are not visible to the naked eye.

Similarly, the Tchebeiner Rav uses this concept to allow the use of a sefer torah that has two letters that are connected, but not so noticeable, since the connection is not visible to the naked eye. The Igros Moshe extends this to many other areas of halachah, as well, including testing the exact square of the tefillin, that use of a magnifying glass is unnecessary.

If a magnifying glass is unnecessary, why is that we see people – sometimes even rabbanim – using them? The answer will be discussed, b'ezras Hashem, next week.

### IN CONCLUSION

An esrog with a black dot is only pasul if it can be seen by the naked untrained eye and to most people at first glance, when holding the esrog as one would hold it when shaking it, and the use of a magnifying glass is not necessary.

This shiur is available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. 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.



R REIT SPEAKING AT THE KOLLEL BOKER ON THE TOPIC OF "ARBA MINIM"

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## ~Night Kolloel~

### HADAS THAT HAS ITS HEAD CHOPPED OFF

We discussed last week two reasons given as to why a hadas may be kosher when its head is chopped off. One reason is that the top of the hadas is covered with leaves and the cut is not seen, it is not a problem of hadar, in its beauty. Another reason is that it is the leaves that are the focus of the hadas, and we do not care so much about the appearance of the top. The difference will be if the chop is visible. According to the first reason it is pasul. According to the second reason it is still kosher.

### OPINION THAT A HADAS DOES NOT HAVE A REQUIREMENT OF HADAR

Rashi (34b) learns that the ones who allow this hadas hold that one does not need hadar in a hadas at all. The Pnei Yehoshua (Sukah 31a) also follows this understanding. He adds that even though a dry hadas is pasul, that is not because of hadar, but because it withers away when you touch it, and is not considered a hadas.

According to this understanding, when the top is cut off, even though it is considered lacking in hadar – unlike the opinion of the aforementioned Rishonim – but it doesn't matter. And the ones who do not allow this hadas will hold that a hadas does, in fact, need to be hadar.

### TOP CHOPPED OFF IS CHASER AND DOES NOT APPLY TO HADAS

There is one more way to explain the issue of niktam, and that is found in the Rivan. He explains that the issue of a chopped off head is not a disqualification of "hadar," but rather a hadas that has its chopped off head is considered "chaser," missing. He adds that the ones who allow its head chopped off will hold that if it is not visible it is not a concern. This needs to be understood, because normally not being visible makes it still be considered "hadar," since it still looks nice. But when it comes to "chaser," missing, even a small amount is considered missing.

The Sfas Emes also works with this explanation, but adds that the ones who allow a hadas with its head chopped off will hold that a hadas – which is called in the Torah "anaf," a branch – does not need to be whole.

### DIFFERENCE BETWEEN THE REASONS

A practical difference between the reasons – if it is because of a hadar or chaser – is in regards to the other days of Sukkos. Tosfos (Sukah 29b) writes that hadar is a requirement for the entire Sukkos, whereas chaser is only a requirement on the first day. That being the case, those who disqualify the hadas that has its top chopped off because of hadar, will say it is a problem for all seven days. But if it is because of chaser it will only be a concern on the first day.

### HALACHA

The Shulchan Aruch first quotes the Rambam's opinion

that it is kosher, but then makes mention that others do not allow it. The Rama ends off that one should try to get another one if possible. The Biur Halacha adds that any small chop is an issue.

### IN SUMMARY

There are different ways to explain why a hadas – according to some – is allowed to have its head chopped off.

The top of the hadas is covered with leaves and the cut is not seen.

The leaves that are the focus of the hadas, and we do not care so much about the appearance of the top.

A hadas does not need to be hadar,

It is an issue of chaser, which does not apply to hadas.

### COMMUNITY KOLLEL NEWS:

Both the Kolloel Boker and the Night Kolloel are already deep into the sugyos of inyana d'yoma. The Kolloel Boker is learning hilchos esrog and the Night Kolloel is learning about hadasim and aravos.

Come join us! Feel free to contact me and we will try to set you up with the best chavrusa.

I gave a shiur about a hadas or aravah that is niktam, if its head was chopped off. See above for more details.

The Kolloel Boker – learning hilchos esrog – was treated, once again, to a shiur given by Rabbi Avrohom Reit Shlita. His shiur included a power point presentation. His clarity and audio-visual presentation truly shed a new light on otherwise misunderstood concepts. He covered many of the different cases of esrogim that are kosher or not kosher.

He also covered some fascinating pointers, like how to tell when the pitum came off, the uketz coming off, the shine of the yellow and the white. All the participants of the shiur were treated to a free copy of the sefer, written by Rabbi Reit.

The Kolloel Boker – learning hilchos esrog – is pleased to present a shiur by Rabbi Shimon Schreiber, Rav Beis Midrash Michtav Sofer, including hands on demonstration with esrogim. The shiur will take place on September 17, 7:00-8:00am.

Wishing you a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM



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בס"ד

# Night Kolloel

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### מסכת מועד קטן Starting now the Third Perek

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Monday – Thursday

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is pleased to present a shiur by  
**Rabbi Micha Cohen שליט"א**

Magid Shiur Halacha Long Beach Yeshiva

Topic:

יום ד' פרשת נצבים  
יום ד' פרשת נצבים

**Wednesday September 25**

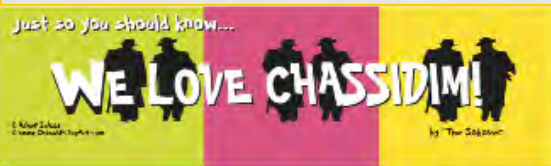
8:45pm

Maariv 9:45

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