

JUL 25 - JUL 31 2019

פינחס

# BET

BRINGING EVERYONE TOGETHER

בית מדרש אור החיים  
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI  
SOKAVA REBBE

**ROSH CHODESH BENTCHING**  
**MENACHEM AV**

**ROSH CHODESH IS**  
**FRIDAY AUGUST 02**

MOLED IS THURSDAY MORNING 4:22  
AND 3 CHALAKIM AM

**NINE DAYS BEGIN THURSDAY**  
**AUGUST 01 @ SUNSET**

(IF YOU DAVEN PLAG MAARIV THE NINE  
DAYS BEGIN WITH MAARIV)

הרב הגאון ר' ראובן  
שיינער זצ"ל



**RABBI YY JACOBSON**

**SHABBOS**

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

**NEW LOCATION**

**TUESDAY**

**9:30 - 10:30 AM SHARP**  
11 FORSHAY RD TENT  
FOR WOMEN ONLY



**MONSEY**  
**URGENT CARE**

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

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



## REMEMBERING

# RABBI REUVEN SCHEINER ZT"l

*“Scheiner, der skipper.”* For many years, Torah Vodaath’s legendary sixth-grade rebbi, Rabbi Hirsch Kaplan, would inspire his talmidim by telling them about Reuven Scheiner, a native of Scranton, Pennsylvania who came to Torah Vodaath at the age of twelve and “skipped” from Rabbi Kaplan’s class to mesivta, where he remained a star.

Reuven Scheiner went on to learn under Rav Shachne Zohn and Rav Yitzchok Karp. His rebbeim in Bais Medrash were Rav Aharon Yeshaya Shapiro, Rav Dov Ber Rivkin, Rav Simcha Sheps, Rav Elya Chazan, and Rav Reuven Grozovsky. After his Bais Medrash years, Rabbi Scheiner



went on to Bais Medrash Elyon, where he continued his learning under Rav Reuven Grozovsky.

All of his rebbeim influenced him greatly, but Rav Zohn, Rav Yosef Levitan, Rav Sheps and Rav Gedaliah Schorr had a special impact on his life. He was also very close to Rav Chazan; and maintained a strong connection to the family even after Rav Chazan's petira.

In a world where wealth is often transient and the value of money grows weaker by the day, Rabbi Reuven Scheiner inspired generation after generation with the pride and glory of ahavas haTorah. He had been part of the yeshiva ever since he entered it in the sixth grade, and continued to be part of it after his retirement a few short years ago. Over the years, this remarkable talmid chacham has influenced thousands of talmidim — as a rebbi, and as a role model of exceptional midos, hasmada, ahavas Torah, and varemkeit. More than seventy years after his arrival in Torah Vodaath, he never lost his trademark bren — the trait that inspired everyone — talmid or adult — who witnessed his learning. Rabbi Scheiner was the quintessential Torah Vodaath talmid, who combines the unique qualities of the Chassidic and Litvishe worlds, in the way espoused by Rav Shraga Feivel Mendlowitz, who infused this melded derech into Torah Vodaath talmidim as a hashkafas hachaim.

Rabbi Scheiner's love of his talmidim was legendary. He delighted in meeting former talmidim or their fathers — even fifty years after they learned in his shiur — and took great joy in their successes, both in inyanei ruchniyus and gashmiyus. It is very telling that he remembered his talmidim, not by the year that

**"IN ADDITION TO RAISING A BEAUTIFUL FAMILY, THE SCHEINER HOME WAS ALWAYS OPEN TO ANYONE WHO NEEDS A WARM MEAL, A LISTENING EAR, ENCOURAGEMENT, INSPIRATION OR SOUND ADVICE. THIS INCLUDED A HOST OF COLORFUL AND INTERESTING CHARACTERS WHO WERE NOT ALWAYS WELCOMED ELSEWHERE."**



they were in his shiur, but by the mesechta he taught them.

After his marriage to Shoshana Lichtenstein in 1957, the Scheiners remained in Kollel Bais Medrash Elyon in Monsey. Along with a small group of other families, they pioneered the new concept of kollel life in America with true mesiras nefesh. Rabbi Scheiner was known to regale those around him when reminiscing about living in a Gan Eden hatachton — residing in very simple converted summer bungalows, with very little gashmiyus, in a world where the only currency was ruchniyus — they felt they were lacking nothing!

Several years later, Rav Gedaliah Schorr, with whom he had a special kesher, invited Rabbi Scheiner to become a second year Mesivta rebbi in Torah Vodaath. Shortly afterward, he became the third year Mesivta rebbi, and then a maggid shiur in the Bais Medrash. He was a rebbi in Torah Vodaath for over half a century!

Rabbi Scheiner's influence spread beyond the Mesivta. He served as Rav of Khal Ohr Yitzchok in Boro Park, a sho'el umaishiv in Yeshiva Chasan Sofer, sho'el umaishiv in Mesivta Be'er Shmuel and Bais Medrash of Karlin Stolin. He had been giving the Daf Yomi shiur in the Alexander Bais Medrash for the past thirty years. He also led the Camp Torah Vodaath Masmidim Program, starting in 1965. For the past quarter-century, Rabbi Scheiner has infused bochurim with a love of Torah and Eretz Yisroel, through his landmark Israel Torah Tours (ITT) program, which exposes mesivta bochurim to the joy of learning in Eretz Yisroel.



Mrs. Shoshana Scheiner yb”l, daughter of R’ Chaim and Shaindel Lichtenstein, grew up in Williamsburg. A noted mechaneches, she taught limudei kodesh in New Square, Bais Sara of Karlin Stolin and Bais Yaakov of Brooklyn. Mrs. Scheiner was involved in volunteer services at Maimonides Medical Center, where she visited several days a week for many years.

In addition to raising a beautiful family, the Scheiner home was always open to anyone who needs a warm meal, a listening ear, encouragement, inspiration or sound advice. This included a host of colorful and interesting characters who were not always welcomed elsewhere.

Until recently, Rabbi Reuven Scheiner could still be found ensconced in the bais medrash of Torah Vodaath, where he learned with his chavrusa and headed up a chaburah within the Kollel.

A fitting tribute to this tzaddik would be, look at his family. Every one of his children are involved in Limud Hatorah, Harbotzas Hotorah & Hachzakas Hatorah .

**Monsey Shiva Info**



R' Dovid Noach (son) being maspid



Partial crowd being Melavh @YTV

**אל הלקח ארון האלוקים**

בצער ויגון רב הננו מודיעים על פטירתו של הגה"צ רבי ראובן ב"ר שמואל לויט שינער זצ"ל מחשובי תלמידי ישיבת בית מדרש עליון ור"מ במתיבתא תורה ודעת ישבו שבעה פה עירנו מאנסי בניו שיחיו הר"ר דוד נח הי"י, הר"ר אליעזר הי"י, והר"ר משה יהושע הי"י במוצאי שבת קודש פרשת פנחס ולמחרתו ביום ראשון פרשת מטו"מ  
1 Celia Court  
Suffern NY 10901

We regret to inform you of passing of **Hagaon Hatzadik Rav Reuven Scheiner Zatzal** His sons yblcht"א; R' Dovid Noach, R' Eliezer (Lazer), and R' Moishe Yehoshua

Will sit shiva in Monsey  
On Motzai Shabbos parshas Pinchos, July 27<sup>th</sup>,  
And Sunday Parshas Matos-Massai, July 28<sup>th</sup>  
at  
1 Celia Court  
Suffern NY 10901

ויהי רצון שנזכה לבשר בשורות טובות ישועות ונחמות

**יהי זכרו ברוך**

Many thanks to Artech Marketing for organizing and presenting this biography and to Yeshiva Torah Vodaas for allowing us to use it.

Kevurah on Har Hazeisim



Rabbi Scheiner with his Mechutan Dr. Sabo





# RABBI LANKRY DEAR KEHILLA,

## BET PARASHOT PINCHAS HAFTARA 5779

The Haftara speaks of Eliyahu defending the honor of Hashem just as Pinchas defended the honor of Hashem in this week's Parasha. In fact, Chazal states that Pinchas is Eliyahu.

Eliyahu lived in the year 3000 and he was the Navi in the time of King Achav ben Amari and Aciheza ben Achav. His title as Eliyahu Hagiladi is because he is from a place called Gilad. His teacher was Achiya Hasheloni, and he battles and challenges King Achav and his wife Eizavel for bringing Avoda Zarah to the nation.

King Achav rebuilt the city of Yericho and therefore the curse of Yehoshua came true; Achav lost all of his children. Upon meeting with Eliyahu, Achav asked him can it be that the curse of the student can come true but not the curse of the master? He was referring to what Moshe Rabainu said, that if the Jewish people will violate the Torah with the sin of Avoda Zarah then Hashem will stop the Heavens from giving rain. At that point in time there was so much abundance in the land that a famine was not conceivable. Eliyahu davened to Hashem to protect the honor of the Torah, and instantly there was a famine. Three years later Eliyahu gathers the entire nation by Mount Carmel for a show down between him and the Naviim of the Avodah Zarah called Ba'al. The result was everyone was returned to teshuva.

Eliyahu left a legacy of many miracles and did not actually pass away but went to heaven as a living person. May he return speedily and bring with him the messiah, amen.

In the haftorah, Eliyahu is victorious against the Naviim of the Ba'al and this causes Queen Eizevel to threaten his life. Eliyahu runs to Be'er Shevah towards his disciple Ovadia. As he is running in the desert he finds a tree to rest under, and depleted of food and energy, he requests from Hashem to take his soul so he can rest in peace. Exhausted from escaping those who hunt him, he felt that he is too old and no longer useful to do Hashem's work. While under the tree a miracle appears and a second tree appears so that now he can lie down with enough shade. He has a vision, a dream, that an angel wakes him up and presents Eliyahu with freshly baked bread on hot coals, and water. The angel directs him to eat and drink so he can regain his strength for the journey ahead. After eating and drinking Eliyahu walks for 40 days and nights until he reaches Mount Sinai and the cave where Moshe Rabainu entered to receive the Torah from Hashem. Hashem speaks softly to him asking; "what are you doing here"?

Eliyahu responds I have avenged the honor of Hashem and killed the false prophets of the Ba'al. I also instigated the famine because the nation has left the way of Hashem. I am the only remaining Navi left to the nation, and they wish to kill me. I came to the holy place to daven to you

that you should punish the idol worshippers and protect me.

Hashem told Eliyahu to step out of the cave and Hashem presented before him three types of the most powerful angels, in great multitudes. The first group was from wind, the second was from noise, and the third from fire. Each group was extremely powerful in their own way. However, there was a fourth group present too, and they were from the sound of silence. This referred to the attribute of kindness. Hashem said that the only way I will deal with the nation is with the attribute of chesed.

Eliyahu tries to clarify his actions by explaining that his desire was only to defend the honor of Hashem. Hashem responds that He knows the intentions of Eliyahu, nevertheless, the attribute of kindness will always prevail.

Eliyahu is instructed to return from where he came from and anoint a new king and the future leaders of the nation.

We learn how a location where something great had once occurred will become a holy site with special energies. Just like the location of the cave where Moshe went into the mountain became a holy site where Eliyahu received special revelation.

Perhaps the greatest lesson is that the attribute of mercy and chesed will always prevail. May we all experience only Hashem's lovingkindness in our lives.



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

**EARLY MINYAN FRIDAY 1:40 & 3:30**

CANDLE LIGHTING	8:01PM
MINCHA TENT	7:00PM
SHKIYA	8:19PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	8:10PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	5:07AM
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 1	7:30PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:18PM
MARRIV	8:58PM, 9:03PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:27 M 5:28 T 5:29 W 5:30 T 5:31 F 5:32

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:34 M 6:33 T 6:33 W 6:32 T 6:31

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:05 M 8:04 T 8:03 W 8:02 T 8:01

### JULY 28- AUGUST 02

NEITZ IS 5:47 - 5:52

PELAG IS 6:46 - 6:43

SHKIA IS 8:17 - 8:13 PM

MAGEN AVRAHAM

8:49 AM - 8:52 AM

GRA- BAAL HATANYA

9:25 AM- 9:28 AM

Summer 2019

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

**WEEKDAY MINYANIM**

**שחרית**

כותיקין	20 Forshay ↑
6:15AM	18 Forshay ↓
6:30	Coming soon
6:45	Coming soon
7:00	20 Tent
7:15	18 ↓
7:30	18 Tent
7:45	20 ↓
8:00	20 Tent
8:15	18 ↓
8:30	20 Tent
8:45	20 ↓
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10:45	20 ↓
11:00	20 Tent
11:15	18 ↓
11:30	18 Tent
11:45	20 ↓
12:00	20 Tent

**מנחה ומעריב**

12 MIN. מעריב	18 Tent
12 MIN. מעריב	18 Tent
AT פלג יום	20 Tent
10 MIN. מעריב	20 Small Tent
20 MIN. מעריב	18 Tent
30 MIN. מעריב	20 Tent
40 MIN. מעריב	20 Small Tent
50 MIN. מעריב	20 Small Tent
60 MIN. מעריב	18 Tent

**מעריב**

AT פלג יום	18 Tent
* סקינדע דא	18 Tent
15 MIN. מעריב	20 Tent
20 MIN. מעריב	20 Small Tent
30 MIN. מעריב	18 Tent
40 MIN. מעריב	20 Tent
50 MIN. מעריב	20 Small Tent
60 MIN. מעריב	18 Tent
9:00	18 Tent
9:15	18 Tent
9:30	18 Tent
9:45	18 ↓
10:00	18 ↓
10:15	18 ↓
10:30	18 ↓
10:45	18 ↓
11:00	18 ↓
11:15	18 ↓
11:30	18 ↓
11:45	18 ↓
12:00	18 ↓
12:15	18 ↓
12:30	18 ↓
12:45	18 ↓

**מנחה גדולה** 18 ↓

30 min after chatzos

1:30	3:30	5:00	6:00	7:00
2:00	4:00	5:15	6:15	7:15
2:30	4:30	5:30	6:30	7:30
3:00	4:45	5:45	6:45	7:45

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) /oehrchaim18@gmail.com

**BLUEBERRY HILL ZMANIM**

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

MINCHA **6:35** PLAG **6:53**

ת"ס

ק"צ  
תשע"ט

Repeat Krias Shema after nightfall

↑ Upstairs  
↓ Main Floor



RABBI COREN

## PARSHAS PINCHAS AND THE THREE WEEKS

I was recently filling out a kesuba and the name of the father was Pinchas. Pinchas made it a point to tell me that he spells his name without a Yud meaning פנחס and not פִּינְחָס. With a kesuba the differences are not as serious as with a get where the correct name would have to be properly scrutinized. In fact in his book, the Sefer Elef Hamagen, Moshe Nosson haLevi Rubenstein brings several opposing opinions as to how the name Pinchas is written in the Torah--with a yud or without, sometimes with and sometimes without and what the true significance of these differences are. In addition, in our parsha there is clearly an important secret that is being conveyed because the name, Pinchas, appears with a small unusual yud. What is that all about?

There are different meanings behind the small yud. Some explain that it hints to the ten miracles that occurred to Pinchas when he performed his courageous act of zealously on behalf of Hashem.

Another fascinating explanation says that the name Pinchas without the yud equals 198 which is the gematriya of Yitzchok. This kabbalistic explanation informs us that since Eisav had tricked his father during his lifetime, Yitzchok had to take some form of revenge and therefore his soul came back in the body of Pinchas while Eisav's neshama was a gilgul in Zimri's body. There are obviously much deeper insights to be found in this story (see also the famous piece of the Ishbetzer) but let's try to derive a more simple lesson from this narrative that we can actualize during these special weeks.

The idea is based on the view in Kabbalah that the yud represents the lowest Sefirah which is malchus, kingship. How does this connect to us and to the three weeks?

The answer is based on the main theme of the three weeks-- Shechina Begalusa--the presence of Hashem is in exile. In fact, the Mishna Berura quotes the Ari z"l who says it's proper for a person during the three weeks to mourn the destruction of the Bais Hamikdash and recite Tikun Chatzos during the day. This is an unusual minhag since usually Tikun Chatzos is said at midnight not midday. Rav Morgenstern, shilta explains beautifully that during part

of the year, the night represents darkness and concealment and the day depicts clarity and kindness. However during these three weeks there is an aspect of darkness and concealment even during the day and this is why it is appropriate to recite Tikun Chatzos during the daytime hours.

Before we delve deeper into this hypothesis, we must first explain what exactly we mean by the "Shechina." What is the difference between the Shechina and Hakadosh Baruch? The answer is this: there exists the infinite creator who we don't have much direct interaction with. Then we have His presence in this world which allows us to connect to Him. That is the Shechina-- it's Hashem's manifestation in the world.

In Kabbalah the Shechina is called "Ima" - mother-- because like a husband and wife in a marriage, the husband brings home the raw materials, i.e. the potential-- and the wife takes these raw materials and creates from it something essential. The same is with Hashem--the Shechina. The more we live with an awareness that everything is Hashem's doing--whether it's our job, our health or a simple blade of grass-- as long as we recognize the Godliness inherent in everything, the more we are connected to Hashem.

Now let's get back to Pinchas and the yud which represent Malchus. On a practical level when we refer to Malchus we're referring to control. When we speak about Hashem we mean His control and involvement in the world and we are able to tap into this middah. It's also about our own measure of control, whether we are struggling with the Yetzer Hara against our desires or keeping calm when we find ourselves under pressure. This all connects to the need to recognize that Hashem runs the world and that everything that happens is His decree. I think that this is what Pinchas taught us. He was focused on what Hashem wanted from him despite it being dangerous and he was brazen almost to the degree that Moshe Rabeinu was. He saw Hashem's existence being profaned and he felt the need to do what Hashem expected of him.

During the three upcoming precious weeks of incredible light and opportunity for growth, we must continue to ask ourselves what Hashem really wants from us and take upon ourselves to behave in accordance with His dictates and expectations, not our own.

Good Shabbas

## SECOND GUESSING PINCHAS – THERE ARE ALWAYS THOSE WHO COMPLAIN

Ravbbi Yissochor Frand

The beginning of this week's parsha states: "Pinchas son of Elazar son of Aharon the Priest, turned back My Anger from the Children of Israel" [Bamidbar 25:11]. Rash"i quotes from our Rabbis, who explain why it was necessary to trace the genealogy of Pinchas back to Aharon: Because the Tribes were teasing him, "Look who took it upon himself to kill a Prince of a Tribe of Israel? He himself [Pinchas] is a grandson (on his mother's side) from not only an idolater, but from a high priest of idolatry [Yisro]." Therefore it is necessary for the Torah to trace his distinguished lineage, as if HaShem [G-d] is saying, "Don't complain against My Pinchas."

The Shemen HaTov provides a very important insight about people. A terrible incident had just occurred. HaShem had become very angry with Klal Yisroel [the Jewish people], and as a result, there was a plague and people were dying. Nobody knew what to do. Pinchas took the law into his own hands, killed Zimri and Kozbi, and the plague stopped!

At that moment in history, was Pinchas a hero or a villain? Clearly he was a hero; he stopped the plague. Who would complain about a person who stopped a plague? What then does it mean that "the Tribes were murmuring about him" and saying he was wrong and should not have done it?

The Shemen HaTov says that certainly people were happy with what Pinchas did. If a poll had been taken at the time – was Pinchas wrong or was Pinchas right – there would have been an overwhelming vote of support for Pinchas' action. However, people were saying that "Of course the action was correct and necessary, but Pinchas was not the appropriate person to take such action." Others were saying, "I could have done it better" or "I could have stopped the plague a different way."

The Shemen HaTov comments that "we practically cannot find a place where this complaint is not heard." There is no shul in the world where this is not a problem. Such complaints about controversial actions are always heard against the Rabbi or against the Gabbai. There are always the naysayers; there are always guys who sit on the sides and say "yes, of course it had to be done, but..." Their statement is always followed by a comment, such as "not him," "not this way," "not that way." There is always a complaint.

The Sfas Emes discusses the continuation of the above-mentioned pasuk: "when he [Pinchas] acted Jealously on My behalf in their midst." There are times when kana'us [zealous religious Jealousy] is appropriate and necessary. It must be done with great caution and great wisdom, but there is a time and place for kana'us. Who implanted this attribute in the Jewish people? Pinchas. If Pinchas was our "teacher", who taught us this entire attribute of kana'us, then we might think it inappropriate for the "disciples" to have complaints against him.

This, too, is typical. How often does it happen that we turn to people from whom we learned and who put us on our feet and say to them, "No, we are better than you; we know how to do it better?" This is all part of the same syndrome, the phenomenon of the "Monday morning quarterback".

That is what happened here. It was the "I can do it better syndrome." That is why the verse traces the lineage of Pinchas to Aharon, to tell us that HaShem is not pleased with such criticism.

# ROSH CHODESH BENTCHING



RABBI BERACH  
STEINFELD

The posuk in Bamidbar, Perek Chof Ches, posuk yud alef says that a special korban was brought every Rosh Chodesh.

The Mishna in Shekalim, Perek Ches, mishna ches says that the limbs of a Korban Mussaf was placed on the mizbeach

before it was burned. It was placed on the lower half of the ramp of the mizbeach. However, when it came to the Mussaf of Rosh Chodesh it was placed on the upper half of the ramp. The reason for the change in the Korban Mussaf of Rosh Chodesh is brought down in Meseches Sukkah, daf nuneh, amud alef. It is to show the importance of Rosh Chodesh and it serves as a "pirsum" (advertisement) that people should know when Rosh Chodesh was set by Bais Din. Another indicator to show the chashivus of Rosh Chodesh is seen in Meseches Sukkah, daf nun daled, amud bais when we are taught that when Rosh Chodesh fell out on Shabbos they sang the Shir Shel Yom of Rosh Chodesh before the Shir Shel Yom of Shabbos despite the fact that Shabbos comes more often than Rosh Chodesh. This shows the importance of Rosh Chodesh.

The gemara in Sanhedrin, daf mem alef, amud bais tells us that Bais Din would let people know when it was Rosh Chodesh by blowing a shofar. The Aruch La'ner in Rosh Hashana, daf ches, amud bais says we learn this out from a posuk in Tehillim, Perek Peh Alef, posuk daled where it says "Tiku ba-chodesh shofar." The Redak on Pirkei D'reb Eliezer explains that the blowing of the shofar was a

pirsum for Rosh Chodesh.

The Rishonim write in Yereim, siman resh nun tes and Ohr Zarua, Hilchos Rosh Chodesh, siman taf nun bais and Shibalei Haleket, siman kuf ayin that the reason we bentch Rosh Chodesh the Shabbos before Rosh Chodesh is a takanas Chachamim to be mefarsem which day Rosh Chodesh will be. Since most people work during the week and are very busy, they established this announcement to take place on Shabbos when everyone is in Shul and not working. We could say that our bentching of Rosh Chodesh takes the place of the blowing of the shofar during the time of the Bais Hamikdash since it lets everyone know when Rosh Chodesh will take place.

The Minhag haolam is that we don't bentch Rosh Chodesh Tishrei. The Levush in siman taf chof alef writes the reason for this is because since Rosh Hashana is the Yom Tov that is called "bakeseh," it is covered and kept quiet. We don't want to give a heads up for the satan to be mekatreg on us. This is also brought down in the Magen Avraham, siman taf yud zayin. We explained above that our bentching Rosh Chodesh takes the place of the blowing of the shofar to remind us when it is Rosh Chodesh. During the time of the Bais Hamikdash there was no need to blow the shofar for Rosh Chodesh Tishrei since everyone knew when it was Rosh Chodesh when they blew the shofar for Rosh Hashana. Therefore, since today we bentch Rosh Chodesh in place of the blowing of the shofar to remind us when Rosh Chodesh will be, and there was no blowing of the shofar for Rosh Chodesh Tishrei, we are consistent and do not bentch Rosh Chodesh.

May we all be zocheh to hear the shofar shel Moshiach."

## AMERICANS LOVE JEWS BUT DON'T KNOW MUCH ABOUT JUDAISM

Survey finds American Jews know more about religion than other Americans, the more Americans know about Jews, the more they like them.

Ben Sales/JTA,

U.S. Jews know more about religion in general than their non-Jewish neighbors, a new survey shows.

Americans who are not Jewish, meanwhile, don't know a lot about Judaism. But they like Jews more than any other religious group. And they think there are more Jews in the country than there actually are. The more non-Jews know about Jews, the more they like them.

The data comes out of a new survey on what Americans know about religion published Tuesday by the Pew Research Center. The survey asked a group of diverse Americans a set of 32 questions about religion, ranging from knowledge of the Bible and Christianity to knowledge of Judaism and other religions.

Ten of the questions related to Judaism in some way: four asked directly about Jewish history, practice and texts; five were about the Hebrew Bible; and one was about the size of America's Jewish population.

The survey was conducted Feb. 4-19 and included a total of nearly 11,000 respondents. The margin of error for the whole group was 1.5 percent. The margin of error for the Jewish sample was 8.6 percent.

Here are three takeaways from the survey.

Americans don't know a lot about Judaism.

Out of four questions on Judaism, non-Jewish Americans got a dismal score: They averaged less than one out of four correct. Besides Jews themselves, atheists did the best on the Jewish questions, averaging 1.3 correct answers.

None of the questions on Judaism received a majority of correct answers:

- 29 percent of respondents knew that the Jewish Sabbath (Shabbat) begins on Friday night.
- 27 percent knew Kabbalah (Jewish mysticism) was associated with Judaism.
- 24 percent knew that Rosh Hashanah is the Jewish New Year.

13 percent knew Maimonides was a Jewish scholar.

Older Americans did better on all of these questions than the youth. Forty percent of those 65 and older, for example, knew that the Jewish Sabbath begins on Friday night, compared to 18 percent of respondents aged 18 to 29.

Jews did much better on these questions than non-Jews, averaging 3.1 correct out of four. Nearly 90 percent knew that Shabbat begins on Friday night, almost 80 percent knew Kabbalah is Jewish, 82 percent knew Rosh Hashanah is the Jewish New Year and 58 percent knew that Maimonides was Jewish.

Americans as a whole also didn't know how many Jews live in the country. Fewer than one in five knew that Jews are less than 5 percent of Americans. A quarter thought Jews were more than 5 percent of Americans, and the rest of the respondents didn't know.

But Jews know a lot about religion.

Jews didn't only outscore their non-Jewish counterparts when it came to Jewish knowledge. They outscored everyone when it came to general religious knowledge, too.

Besides the questions on Jewish practice, history and text, seven questions were about Christianity, nine were about the Bible, including the New Testament, nine were about "world religions," two were about atheism and agnosticism, and two were about religion in the United States.

Jews were the only religiously affiliated group to get a majority of the questions

right. On average, Jews got 18.7 questions right out of 32, as opposed to a national average of 14.2. Atheists and agnostics also got a majority of questions right, but the closest religiously affiliated group was evangelical Christians, who got an average of 15.5 correct.

Jews scored highest, the survey said, "even after controlling for levels of education and other key demographic characteristics such as race, age and gender."

Jews also scored high on world religions and on knowledge of atheism and agnosticism. Ninety percent, for example, knew that atheists don't believe in God. More than 85 percent knew that Ramadan is an Islamic holy month and that Mecca is an Islamic holy city.

They were above average when it came to knowledge of the Bible (including the New Testament) and knowledge of Christianity. On the question of who saved the Jews from murder by appealing to the king (an occasion marked by the Jewish holiday of Purim), 66 percent of Jews correctly responded "Esther," as opposed to 28 percent of Americans as a whole.

The more Americans know Jews, the more they like them.

As other surveys have shown, Americans tend to have warm feelings toward Jews. Asked to rate religious groups on a thermometer scale, from 1 to 100, Jews got an average rating of 63, the highest of any group. Forty-one percent rated Jews at 67 or higher, while 8 percent rated Jews 33 or lower.

Atheists and Muslims scored lowest, both with an average thermometer score of 49.

The more Americans knew about religion in general, and Judaism in particular, the more they liked Jews. Those who answered 25 or more questions correctly, for example, gave Jews an average rating of 70.

And those who know Jews personally also rated them higher. The respondents who know Jews gave Jews an average rating of 66, versus 56 from those who do not know any Jews.





## RABBI NACHUM SCHEINER

ROSH KOLLEL

### CAN A RENTER AFFIX A MEZUZAH BEFORE 30 DAYS?

As mentioned in a previous article, one who rents a home is not required to affix a mezuzah until 30 days when we know that he is here to stay. According to some opinions it is a Scriptural requirement and according to others it is rabbinical mandate.

Can, or possibly should, one affix a mezuzah earlier – either because he feels safer having a mezuzah on his door or just because he wants to be ahead of the game? This is a source of much discussion in the poskim.

The Pischei Teshuva, in his glosses on Shulchan Aruch, quotes earlier poskim, who maintain that one may affix the mezuzah earlier and even recite the brocha. Although one is not yet required to have a mezuzah, one will still be getting a mitzvah, albeit of a lower-level and can even recite a brocha. We find a precedent to this concept with women who are not obligated in certain time-oriented mitzvos, but, if they wish to fulfill these mitzvos – according to the Ashkenazic custom – they may even recite the brocha. Similarly, one who borrows a four-cornered garment is not required to put tzizis in, but he can put in tzizis if he wants and he may even recite a brocha.

In his sefer Nachlas Tzvi, he takes issue with this view and although he is okay with putting up the mezuzah earlier than 30 days, he maintains that one should not recite the brocha at that time. This is because by reciting the brocha earlier, he will be losing out the opportunity to recite the brocha at its proper time. Once, the brocha was recited, one cannot recite it again, even after the 30-day time period elapses. In the case of a talis, on the other hand, if one makes a brocha today,

he can still recite the brocha again, once he attains a full-fledged obligation.

There is a 3rd opinion that one should not even put up the mezuzah until after the 30 days. The reason for this, states the Minchas Chinuch, is that if one puts up the mezuzah prior to the time of the actual requirement, he is not ahead of the game, but, rather, he may not fulfill his obligation at all. This is based on the well-known Talmudic concept, known as *taas'e v'lo min ha'asui*, meaning that the mitzvah must be "done" and not happen by "default." Thus, one must affix the mezuzah at a time that he is completing a mitzvah and not that it will already be there at the time that the obligation kicks in, and he will merely be fulfilling his obligation by means of the fact that the mezuzah is already hanging there. Consequently, by putting up the mezuzah early you may not be an "early bird," but you may actually, in fact, be "missing the boat." So, you might say: "Hey! So let me play it safe and just hold off with the mezuzah." However, that is also not simple!

According to Rashi, the exemption of a renter is based on the fact that he may change his mind. Today, generally, renters sign a contract, which means that they are here to stay and therefore this reason may no longer apply. Additionally, the Meiri and the Aruch Hashulchan, among others, opine that the exemption of a renter is only if one is renting for short-term, however, one who rents for long-term, will indeed become obligated to affix a mezuzah immediately. More often than not, today's rentals are long-term and will not have this 30-day grace period.

The Nachlas Tzvi quotes this in the name of the Nesivos, based on the words of the Shach. He then quotes Rav Akiva Eiger, who takes issue with this pask and states that this would only hold true according to the Rishonim that the a renter's requirement is scripturally mandated. However, according to most Rishonim,

the renter's obligation is only a rabbinical mandate, because it appears as if it belongs to him and that only takes place after 30 days.

In summation, we have strong arguments in both directions: to put up right away or not to delay until 30 days. So, what is the best way to handle this scenario? In Igros Moshe, Rav Moshe Feinstein zt"l suggests a happy medium. One should, indeed, affix the mezuzah immediately upon moving in, without a brocha. After the 30 days are over and one becomes obligated according to all opinions, he should then "touch" the mezuzah or preferably remove it momentarily and then, before putting it back, recite the brocha. This will allow one to be making the brocha, over *la'asiyasan*, preceding the performance of the mitzvah and also be considered doing the mitzvah and not happening by "default."

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**UFARATZTAH**

**THE SOUL CONTINUES TO LIVE ON**



*The survival of the soul after the body perishes is not a matter of belief but of plain common sense, if one acknowledges that a person is not just a bundle of bones, tissue and blood but in addition as perceived by the senses, he has a soul, however one may perceive of its nature, whether on a level of a profound thinker and philosopher or an ordinary layman, one must also recognize the plain truth that the soul continues to live on after its release from its clay frame and indeed, on a much higher level, since it is no longer handicapped by the limitations of the physical body.*

==== Based on the last paragraph of a 3 page letter the Rebbe wrote to a woman that was sick and had a hard time believing in Olam Habo and this caused her major stress.

**פרשת פנחס**

השמות של הנשיאים יש מאלו שיש ה' בתחילת השם וי' בסוף השם כגון החנכי הנמואלי היכני, והטעם משום שהיו מהשבטי יה ולכן היה שםם טובב יה, אולם צ"ב א"כ מהו שכתוב הה' קודם ל' ?

מגלה לנו בזה האור החיים הק' כי כללות נשמות ישראל הם מכסא כבודו אשר יקרא היכל ה' ויתכנה בשם אדני, ומה שידועים מאנשי אמת, כי כל המוציא מפיו הזכרת ה' לכוון לאותיות היוצאות מפיו(שזה אדני) הנעלמות במחשבה שזה שם הויה והמוזכרות שם אדני עיין טור א"ח סי' ה'.

וממילא בהשתלב שני השמות הויה ואדני שזה י"א ה"ד ו"נ ה"י שזהו יחוד שני השמות יחד והיינו קוב"ה ומלכותיה שזהו כוונת צירוף יחודו יתברך, ממילא בזה הצירוף האחרון שהוא ה"י לכך השבטים שםם נקבע בה' קודם ל'. וקיצרתי ויפה למתבונן.

שבת שלום  
דוד יהודה פיירטון

# Coming Home

## COMING HOME FROM RAMALLAH

One Friday night Shabbat dinner paired with Lecha Dodi proved how one's Jewish identity, as hidden as it might be, is strong enough to last through the generations.

After the concluding prayer, Dan quickly walked to the front of the shul in Jerusalem, said "Good Shabbos" to the rabbi and a few other people he knew, and at once made his way toward the back. Time to get home and make Kiddush for the family.

On his way out, a sudden impulse struck him and he turned around to watch the people filing out. His eyes slowly scanned the shul. Was there anyone who needed a place to eat? "Who's that sitting toward the side wall? I know almost everyone here, and I don't believe he's been here before."

Dan approached the young man, scanning him with an experienced eye. Dungarees, backpack, dark skin, curly black hair -- looks Sephardi, maybe Moroccan.

A moment more for consideration, and he was moving toward the boy with his hand extended in welcome. "Good Shabbos. My name is Dan Eisenblatt. Would you like to eat at my house tonight?"

The young man's face broke in an instant from a worried look to a toothy smile. "Yeah, thanks. My name is Machi." The young man picked up his backpack, and together they walked out of the shul.

A few minutes later they were all standing around Dan's Shabbos table. As soon as the family started singing Shalom Aleichem, Dan noticed that his guest wasn't singing along. "Maybe he's shy, or can't sing," he surmised. The guest gave another one of his toothy smiles and followed along, limping badly but obviously trying his best.

Even after the meal began and the guest had relaxed somewhat, he still seemed a bit fidgety and was mostly silent. Dan picked up the signal and kept the conversation general, and centered his remarks on the weekly Torah portion, mixed with small talk about current events.

After the fish, Dan noticed his guest leafing through his songbook, apparently looking for something. He asked with a smile, "Is there a song you want to sing? I can help if you're not sure about the tune."

The guest's face lit up, a startling change. "There is a song I'd like to sing, but I can't find it here. I really liked what we sang in the synagogue tonight. What was it called? Something 'dodi.'"

Dan paused for a moment, on the verge of saying, "It's not usually sung at the table," but then he caught himself. "If that's what the kid wants," he thought, "what's the harm?" Aloud he said, "You mean Lecha Dodi. Wait, let me get you a siddur."

Once they had sung Lecha Dodi, the young man resumed his silence until after the soup, when Dan asked him, "Which song now?"

The guest looked embarrassed, but after a bit of encouragement said firmly, "I'd really like to sing Lecha Dodi again."

Dan was not really all that surprised when, after the chicken, he asked his guest what song now, and the young man said, "Lecha Dodi, please." Dan almost blurted out, "Let's sing it a little softer this time, the neighbors are going to think I'm nuts," but thought better of it.

Finally it got to be too much for Dan. "Don't you want to sing something else?" he suggested gently.

His guest blushed and looked down. "I just really like that one," he mumbled. "Just something about it -- I really like it." In all, they must have sung "The Song" eight or nine times. Dan wasn't sure -- he lost count.

Later, when they had a quiet time to talk, Dan said, "I

was just wondering, we haven't had more than a few moments to chat. Where are you from?"

The boy looked pained, then stared down at the floor and said softly, "Ramallah."

Dan's heart skipped a beat. He was sure he'd heard the boy say "Ramallah," a large Arab city on the West Bank. Quickly he caught himself, and then realized that he must have said Ramallah, an Israeli city. Dan said, "Oh, I have a cousin there. Do you know Ephraim Warner? He lives on Herzl Street."

The young man shook his head sadly. "There are no Jews in Ramallah."

Dan gasped. He really had said "Ramallah"! His thoughts were racing. Did he just spend Shabbos with an Arab? Wait a minute! Take a deep breath and let's get this straightened out. Giving his head a quick shake he told the boy, "I'm sorry, I'm a bit confused. And now that I think of it, I haven't even asked your full name. What is it, please?"

The boy looked terrified for a moment, then squared his shoulders and said quietly, "Machmud Ibn-esh-Sharif."

Machmud was looking even more terrified now; obviously he could tell what Dan was thinking. Hurriedly he said, "Wait! I'm Jewish. I'm just trying to find out where I belong."

Dan stood there speechless. What could he say?

Machmud broke the silence hesitantly: "I was born and grew up in Ramallah. I was taught to hate my Jewish oppressors, and to think that killing them was heroism. But I always had my doubts. I mean, we were taught that the *Sunna*, the tradition, says, 'No one of you is a believer until he desires for his brother that which he desires for himself.' I used to sit and wonder, Weren't the *Yahud*(Jews) people, too? Didn't they have the right to live the same as us? If we're supposed to be good to everyone, how come nobody includes Jews in that?"

"I asked these questions to my father, and he threw me out of the house. Just like that, with nothing but the clothes on my back. By now my mind was made up: I was going to run away and live with the *Yahud*, until I could find out what they were really like."

Machmud continued:

"I snuck back into the house that night, to get my things and my backpack. My mother caught me in the middle of packing. She looked pale and upset, but she was quiet and gentle to me, and after a while she got me to talk. I told her that I wanted to go live with the Jews for a while and find out what they're really like, and maybe I would even want to convert.

"She was turning more and more pale while I said all this, and I thought she was angry, but that wasn't it. Something else was hurting her, and she whispered, 'You don't have to convert. You already are a Jew.'"

"I was shocked. My head started spinning, and for a moment I couldn't speak. Then I stammered, 'What do you mean?'"

"'In Judaism,' she told me, 'the religion goes according to the mother. I'm Jewish, so that means you're Jewish.'"

"I never had any idea my mother was Jewish. I guess she didn't want anyone to know. She sure didn't feel too good about her life, because she whispered suddenly, 'I made a mistake by marrying an Arab man. In you, my mistake will be redeemed.'"



"My mother always talked that way, poetic-like. She went and dug out some old documents, and handed them to me: things like my birth certificate and her old Israeli ID card, so I could prove I was a Jew. I've got them here, but I don't know what to do with them.

"My mother hesitated about one piece of paper. Then she said, 'You may as well take this. It is an old photograph of my grandparents, which was taken

when they went looking for the grave of some great ancestor of ours. They went up north and found the grave, and that's when this picture was taken.'"

Dan gently put his hand on Machmud's shoulder. Machmud looked up, scared and hopeful at the same time. Dan asked, "Do you have the photo here?"

The boy's face lit up. "'Sure! I always carry it with me.'" He reached in his backpack and pulled out an old, tattered envelope.

Dan gingerly took the photo from the envelope, picked up his glasses, and looked carefully at it. The first thing that stood out was the family group: an old-time Sephardi family from the turn of the century.

Then he focused on the grave they were standing around. When he read the gravestone inscription, he nearly dropped the photo. He rubbed his eyes to make sure. There was no doubt. This was a grave in the old cemetery in Tzfat, and the inscription identified it as the grave of the great Kabbalist and tzaddik Rabbi Shlomo Alkabetz -- the author of "Lecha Dodi."

Dan's voice quivered with excitement as he explained to Machmud who his ancestor was. "He was a friend of the Arizal, a great Torah scholar, a tzaddik, a mystic. And Machmud, your ancestor wrote that song we were singing all Shabbos: Lecha Dodi!"

This time it was Machmud's turn to be struck speechless. Dan slowly stood up from the bed, still in awe about what had happened. He extended his trembling hand and said, "Welcome home, Machmud. Now how about picking a new name for yourself."



RABBI YY JACOBSON

## THE ART OF LEADERSHIP

*In Search for a Successor*

Miriam has died. So has Aaron. G-d tells Moses that his turn is about to come. "Go up this mountain in the Abarim range and see the land I have given the Israelites. After you have seen it, you too will be gathered to your people, as your brother Aaron was. . ."

At this dramatic moment, captured in this week's portion (Pinchas), Moses speaks to G-d. "May the Lord, the G-d of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so G-d's people will not be like sheep without a shepherd."

One can only imagine the emotions that engulfed Moses at the time. For more than four decades he had faithfully shepherded the people; with astonishing self-sacrifice he had committed himself completely to the creation and development of the nation of Israel. Now, as he is about to leave the world, he beseeches G-d not to leave the people orphaned. We can be quite certain that Moses' brief words contained far more than what is explicitly reported.

Indeed, this is the "job" of the Midrash, to attune us to the nuanced expressions and intricate intimations within biblical narrative. The Midrash on this passage focuses our attention to the peculiar way in which Moses addresses G-d at this particular encounter: "G-d of the spirits"? What is the significance of this title?

"Just as no two faces are identical," states the Midrash, "no two personalities are identical. Every human being possesses an individual identity... During the time of his death, Moses requested from G-d, saying, 'Master of the universe! You are aware of the distinct personality of every single individual and that no two of your children are alike. When I pass away from them, I beg you, please designate for them a leader who will contain every single one of them according to his individuality... G-d of the spirits! You

recognize the individual spirit of each of your creatures, so appoint someone who will know how to walk with each individual according to his spirit."

### Two Forms of Leadership

This is a remarkable interpretation. Perhaps more than anything else, it captures Judaism's view on the meaning of genuine leadership. Leadership, in all its forms — in the family, in the work place, in schools, organizations, spiritual communes and societies — is not about cloning people to fit the image and disposition of the leader. An authentic leader must embrace, rather than shun, human diversity. To a true leader, the distinctions between people are a positive phenomenon, not a threat. It is rooted in the leader's appreciation of the creator of humanity as "G-d of the spirits," one G-d who created many distinct faces, spirits and hearts, each of them called upon to experience life in a unique and individual fashion.

One of the great challenges facing many marriages, communities and societies today is the notion of "My way or no way." Or as a person once remarked: "I am easy to get along with, once you learn to worship me." It's a feeling that the landscape of my emotions and of my religious experience is the only terrain worth treading on. If you think differently, if you have a different path, you must be on the wrong team.

Judaism, on the other hand, declares the oneness of G-d and the plurality of man. The idea that all of us must be the same is foreign to the Judaic ethos. John Lennon's "Imagine," notwithstanding its powerfully luring message, is merely that: a figment of imagination, an abstract fantasy not rooted in reality.

Diversity is sown into the very fabric of existence. No two flakes of snow are alike; no two people are alike. A leader's goal is not to have all of his or her followers look alike, but rather to contain within himself or herself the unique disposition and soul-energy of each individual, guiding them to maximize their own potential, just as the brain guides individual limbs and organs to function according to their particular nature within a larger organism.

This applies to all leadership positions, including, of course, the respective leadership roles of spouses in marriage. The goal in marriage is not to think alike, but to think together. No two individuals think alike, nor

should they. A successful marriage is about learning how to contain within your own space the presence of a distinct individual without feeling the need to suppress the spouse's otherness, so that your identity reigns exclusively in the relationship. Like notes in a ballad, each of us represents a unique and distinct note, and together we recreate the symphony, not by singing the same note, but by expressing our individual note as an indispensable part of the song.

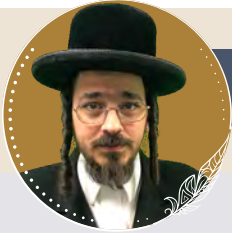
### Absolutes Vs. Individuality

Yet we have to be committed to the same song. If not, our individual notes can create chaos rather than a melody. The importance of individuality does not mean that every whim and instinct of an individual ought to be sanctioned in the name of individual self-expression. If we wish this world not to be a jungle, we must recognize that G-d, the "G-d of the spirits," created absolute universal standards of morality and ethics that bind all of humanity. To the Jewish people, G-d presented an absolute system of Torah and mitzvos.

Yet this does not compromise the focus of Judaism on individual expression. Within the framework of the moral life and the Torah life, the paths to truth are endless, not unlike the same 88 keys of the piano which lend themselves to endless musical combinations. Mozart, Handel, Beethoven, Schubert, Bach and Tchaikovsky did not need to create new keys in order to display their creative genius and musical brilliance.

We, too, need not create or change the moral and Torah law in order to express our individuality. External individualism relies on external and visible changes in order to assert itself. Internal individualism, being in tune to your own inner rhythm, allows you to transform the same old notes into beacons of pulsating creativity.

Moses' plea to G-d to appoint a leader who can contain and embrace diversity constitutes a lesson to us about the quality of leadership we ought to cultivate in our relationships with each of our children, students, employees, and people we have influence on, allowing them to shine in their own beautiful way. We must be leaders to whom people can look to as a source of inspiration through which they can embrace life with their own individuated hug.



## PIRKEI AVOS

על שלושה דברים העולם עומד  
על העבודה...

The world needs three pillars to survive- Torah Learning, Davening and Chesed. Praying in the "Big Tent"

They say that the world at large mimics our davening or is it the other way around.. Let's look at arguably the most important communication we have today.

Our communication with the Creator.

Now let's compare and contrast it with the current modes of communication: Whatsapp,instagram and texting (we'll get to twitter if we have time- that's an easy one).

Whats app, texting, it's frenetic- lots of gibberish but mostly it's non stop and demanding. Quick responses are the rule. The bandwidth is massive and we are rated by our ability to bring huge numbers - how many users- how many "friends: views etc.

Now let's look at our davening.. Massive minyan factories with fast and faster baalei tfilos are the rule rather than the exception. BH we are davening more than ever , convenience abounds- but where is the mindfulness , the kavanos, the slower and more contemplative relationship with Hashem that our neshamos need like vitamins.

If we start to count up the positives in these large scale minyanim, there are many.

First and foremost, convenience and a relaxing atmosphere come as you are dress seems to be important to this generation.

Secondly..Achdus.

When all of Klal yisroel comes together as one to pray.. We are in the "big tent", the inclusive and warm environment that is promoted by our sages.

Chasidische, Heimish,yeshivish, new style Chasidish and modern (hate that term- I think of chrome and glass, furniture when I say it) Jews all combine and join together 3 times a day (multiplied every 15 mins)

According to our tradition, there can be no better way to appease the Ribbono Shel Olam.

May all our prayers be accepted upon high.

And at Ohr Hachaim specifically a big thank you the Sheiner family and all the wonderful gabbaim and supporters who make our "big tent" a reality.

The most famous and probably the first of these synagogues was the Shomer Shabbos Shul in Brooklyn.

Many of us may not know how it really got started.

Years ago a young Bocher went out on a date and the sun was way past setting. Our poor young yeshiva Bocher was unable to find a minyan for mincha and asked the young lady he with permission to be excused, while he went into a corner to quickly pray the afternoon services.

Even though he was willing to continue the relationship, the shadchan informed the young man, that there was no way that the shidduch could go further. She had evidently perceived this short break as a lapse in the young man's piety, and most definitely a lack of responsibility and planning on his part.

The young man was heartbroken but decided to do something. He made up his mind to raise the money necessary to start a shul that would be open night and day with tfilos at all hours.

Shomer Shabbos turned out to be this and more! A home for the meshulachim a heaven sent haven for travelers and a much needed headquarters for the needy of society- with minyanim every 15 minutes



and food galore at no charge!

This man still watches over the shul today!

About eight years after the failed date, our bocher received word that the young lady who "inspired" the shul had passed away suddenly.

He immediately called up the Chevra Kadisha and asked that the woman's funeral pass by the Shomer Shabbos Shul, to show her what she had accomplished.

We can learn many lessons from this story.

Everything that happens to us should be an impetus for us to do something important. We all have unbelievable strengths- we need to believe in ourselves- we can accomplish great and meaningful things, each and every one of us!

May Hashem shepherd our strengths to the forefront and help our dreams become a reality!

Good Shabbos!

## R Zev Smith Speaking at the Night Kolloid on the topic of Segulos Super Natural or Auspicious



At the Amudim Event



**DR. SIMCHA**



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Terminology of laughter !!*

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*Aha ! Look what SIMCHA accomplished !!*

*Let me spot YOUR SIMCHA*

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*Enjoy & share your shabbos*

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**JOKES**

Word Usage

Husband: "Oh the weather is lovely today. Shall we go out for a quick jog?"

-Wife: "Hahaha, I love the way you pronounce 'Shall we go out for pizza!'"

Fly Swatter

I asked my daughter if she'd seen my newspaper. She told me that newspapers are old school. She said that people use tablets nowadays and handed me her iPad. The fly didn't stand a chance.

Neighbors

I've always thought my neighbors were wonderful people. But then they put a password on their Wi-Fi.

Here Comes the Judge

Judge: "Where were you born, Sir?"

Man: "In the United States."

Judge: "OK, and which part?"

Man: "My entire body."

The Judge asks the defendant, "When is your birthday Mr McKenzie?"

- "February 20th, Your Honor."

- "And what year?"

- "Every year, Your Honor."

Think About It

"I went to the doctor and he said, 'You've got hypochondria.' I said, 'Not that also.'"

So I'm at the Wailing Wall, standing there, like a fool, with my harpoon."

FBI

A rancher was minding his own business when an FBI agent comes up to him and says, "We got a tip that you may be growing illegal drugs on the premises. Do you mind if I take a look around?"

The old rancher replies, "That's fine, you shouldn't go over there though." As he points at one of his fields.

The FBI agent snaps at him, "I am a federal agent! I can go wherever I want!" With this he pulls out his badge and shoves it into the ranchers face.

The rancher shrugs this off and continues with his daily chores. About 15 minutes later he hears a loud scream from the field he pointed out earlier. Suddenly he sees the FBI agent

sprinting towards him with a massive bull on his heels. The rancher rushes to the fence and yells "Your badge! Show him your badge!"

Bourbon & Milk

There once was a 94-year-old rabbi in the 1890's in a small shtetel in Poland whose worn-out body began to surrender to the ravages of time . The shtetel doctor prescribed a shot of bourbon three times a day, to relax him.

The holy Rabbi not to be lured into worldly pleasures declined. But the doctor heard that the rabbi loved milk. So he instructed the rabbi's wife to spike his milk with bourbon three times a day.

Eventually, the elderly rabbi approached his final hour. As several of the townsfolk gathered around him at his bedside, the townsfolk asked if there were any words of wisdom the rabbi wanted to leave to the people in the town. "Oh, yes," he replied. "Never sell that cow!"



# ~Night Kollel~

## RABBI NACHUM SCHEINER

### CHUKOS HAGOI – COPYING THE NON-JEWS PART II

I would like to share some more of the highlights on the topic of chukos hagai. We discussed that on Shavuot, the Magen Avraham quotes the minhag to put out trees. The Gra, however, abolished this custom of trees, or possibly the greenery, as well.

Understanding the opinion of the Gra The Chachmas Adam, as well as in his sefer Chayei Adam, explains the opinion of the Gra as follows. There are really two independent components to the issue of copying the goyim:

1) If they do something for avoda zora, we cannot do it, even if it is a mitzvah, and even if we were doing it first. He proves this from the pasuk in parshas shoftim. The pasuk says (Shoftim 16:22): “ולא תקים לך מצבה אשר שנה ה' אלקיך” – You shall not put up a matzeiva (made from one stone) which Hashem hates.” Rashi explains that although the Avos did offer korbanos on a matzeiva, and it was beloved, now that it became a manner of idol worship, it became despised by Hashem.”

2) Even if it is not for avoda zora, but rather the custom of the non-Jews, we cannot follow them. In this case, if we were first, we would not need to stop, if it is done for a mitzvah. But in a case of just a minhag, we would be required to stop.

This is what the Gra is alluding to when he is quoted as saying that since putting up trees is only a minhag, we must stop it. In other words, if it would be a mitzvah, we would not need to stop, but since it is only a minhag, we are required to stop, since they made it into idol worship.

Understanding the Magen Avraham who allows putting trees

There are a number of ways to explain why the Magen Avraham was not concerned with the Gra's issue of chukkas hagai:

We were first

In Orchos Rabeinu, the Steipler is quoted that since the Jewish custom of putting greenery and trees existed before the non-Jews started doing it,

it is not a problem. It is not we who are copying them; on the contrary, it is the non-Jews who are copying us. This would seem to be a problem, because we saw that the use of the matzeiva was stopped, even though we were first. The answer to that if they would have copied us, it would be allowed, but since they did it on their own, it is not allowed. In addition, since they did it for avoda zora, it is worse, and it is not allowed, even if we were first.

It is not the exact same as them

The Maharsham (Daas Torah Siman 494) answers that the problem is only if it is done in the exact same fashion as they do. However, in the case of the trees, they put them inside and out, whereas we just put them inside, so it is not the same, and is allowed.

The Maharsham discusses this concept in regards to a similar question. There is an issue to plant a tree in a shul. This is based on the Scriptural prohibition (Shoftim 16, 21): “לא תסע לך אשרה” – You shall not plant any tree next to the mizbe'ach.” The Chachamim extended this to having trees in a shul, as Rabbi Akiva Eiger points out (glosses to Shulchan Aruch O”C 150:1). In that case as well, the Maharsham adds that if one puts the tree in a slightly different manner – such as slanting in a different direction – there will be no issue.

Summary

The Gra did not allow putting trees on Shavuot because of chukos hagai. The Magen Avraham does allow it because we were first, or because it is only a problem if it is exactly the same.

### COMMUNITY KOLLEL NEWS:

This past Wednesday, July 17th, the Night Kollel was treated to a shiur given by the renowned speaker, Rabbi Zev Smith, who gave a fascinating overview of the topic: “Segulos – Superstitions or Auspicious?” He discussed the history, sources, and background of various segulos, including the famous “roita bindel,” the red string that some use as a segula for shiduchim.

I gave a shiur at the Kollel Boker, this past week, on the topic: “Why are we fasting on Shiva Osor

B'Tammuz Nidcha & the 3 weeks: when do they actually begin?”

Due to popular demand and after the Night Kollel enjoyed a shiur given by the acclaimed Rabbi Yosef Veiner, Rav Kehillas Shaar Hashamayim of Wesley Hills, on the topic of Chukos Hagai, we are pleased to announce that Rabbi Veiner will be giving a Part II on this intriguing topic: “How different are we? How different should we be?”

Stay tuned for the upcoming shiur about the use of alternative medicine in halacha. The shiur will be given by Rabbi Rephael Szmerla, Author of the book: “Alternative Medicine in Halachah,” and will take place on Sunday July 28, 8:45-9:45pm// Maariv 9:45, at 18 Forshay – Main Floor Bais Medrash.

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. We are also now on Kol Halashon. 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.

Wishing you a Wonderful Shabbos,

**RABBI NACHUM SCHEINER**

**This weeks Dvar Halacha is dedicated Lelui Nishmas my Zeide**

**HaRav Reuven Scheiner zt"l**

**who was zoche to educate generations of Talmidim in Yeshiva Torah Ve'daas Brooklyn**





בס"ד

# Night Kolloel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

is pleased to present a shiur by

**Rabbi Yosef Veiner**

Rav Kehillas Shaar Hashamayim of Wesley Hills

Topic:

בענין חוקות הגוי

How different are we?

How different should we be?

Wednesday July 31<sup>th</sup>

יום ד' פרשת מטות - מסעי

8:45-9:45pm

Maariv 9:45

18 Forshay – Main Floor Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT

Rabbi Nachum Scheiner | 845.372.6618 | RabbiScheiner@18forshay.com



בס"ד

# Night Kolloel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

is pleased to present a shiur by

**Rabbi Rephoel SzmerLa**

Author of the book Alternative Medicine in Halachah

Topic:

Alternative Medicine in Halachah

Sunday July 28

יום א' פרשת מטות-מסעי

8:45-9:45pm

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# בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

יום כיפור קטן

Yom Kippur Katan:

יום ה' פרשת מטות מסעי

Thursday August 1<sup>st</sup>

1:30pm – 18 Tent

7:30pm – 20 Tent (40 min. before shkia)

Just so you should know...

**WE LOVE CHASSIDIM!**

**66 DAYS UNTIL UMAN**

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