

**BET**  
BRINGING EVERYONE TOGETHER

אבינו מלכנו

פדנו

ששערי שמיים

חדש החדש!



First Minyan in 18 Forshay on  
Sunday Rosh Chodesh  
6:10 AM

חודש אלול - חודש הרחמים והסליחות



OUR BELOVED RABBI  
SOKAVA REBBE



**RABBI YY JACOBSON**

**SHABBOS**  
NO  
CLASSES

NEW  
LOCATION

**TUESDAY**  
NO  
CLASSES



**MONSEY**  
URGENT CARE

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



## PARASAT REAH 5779

The Torah explains all the types of Kosher and Non-Kosher animals and directs us to which ones we are permitted to eat. "Any one among the animals that has a split hoof, which is completely separated into double hoofs, and that brings up its cud that one you may eat".(11-3) As the Torah describes the non-kosher animals it first presents the kosher aspect of the animal, and then expounds why it is nevertheless not kosher. The Kli Yakar asks why does the Torah need to state the kosher part of the non-kosher animal, is it not sufficient to just state the non-kosher aspect that renders the animal as non-kosher? The Torah first explains that the camel, the hyrax, and hare chew their cud but do not have split hooves. By the pig it is reversed and states that it has a split hoof but does not chew its cud. Why does the Torah present the kosher aspect first and then explain the non-kosher aspect after?

The Kli Yakar explains that the kosher sign on each of these animals only increases the impurity in them. This is because the signs might appear

to show how they are pure and really they are not pure. Eisav is compared to a pig as stated in Berashit Rabba (65-1) who displays his hoofs as if he is kosher. Eisav too flaunts his purity as the son of Yitzchak but really he is not pure at all. As Yaakov prayed "save me from the hand of my brother the hand of Eisav" which means, he may claim he is my brother but really he is Eisav the wicked one. His inner being is nothing like his external expression. He is a farce. In contrast the brothers of Yosef could not contain their ill feelings toward Yosef and they expressed it. They did not put on a false front and make believe all is well. This real expression, although it compromised the midot of the brothers, never the less exposes them as people who were real.

The Medrash states that the "gamal-camel" is symbolic to the Babalonian Empire, the "shafan-hyrax" is the Persian Empire and the "arnevet-hare" is the Greek Empire. These nations' internal being is contrary to their external nature. They are all in essence living a lie something not being real and therefore, that made them even more impure. A lion is a lion it never claims to be something else, and the same for all the animals of the world.

The Kli Yakar elaborates that all of these kingdoms were the dwelling grounds for some of the greatest Tzadikim. The Tzadikim lived in their midst, metaphorically speaking they bore them, and they were part of these nations' innards. At times they were even agreeable to the Jews and allowed them to prosper physically and spiritually but in reality they showed how much really they wanted to kill them and indeed did so.

As Am Yisrael we are compared to sheep that are kosher with both signs of Kashrut. Have you ever wondered how is it possible that a fellow Jew can sink to such a low level rachmanu letzlan, which is worse than any non-Jew? According to the view of the Kli Yakar, the higher a person appears to be the uglier his misdeeds are. When a drunken homeless man picks from the garbage it is not as appalling as when a president would do the same. When we are corrupt from our elevated status it is uglier that one who was never prominent at all.

May we all merit maintaining our true G-dly image and continue to be a light onto the nations. Amen



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	7:15PM
MINCHA TENT	7:00PM
SHKIYA	7:33PM
MINCHA 18 FORSHAY	7:25PM
MINCHA 20 FORSHAY	7:20PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	5:41AM
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
MINCHA DAF YOMI SHIUR	6:00PM
PIRKEI AVOS 5	6:40PM
MINCHA SHALOSH SEUDOS	7:10PM
SHKIYA	7:31PM
MARRIV	8:11PM 18 TENT, 8:16PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:02 M 6:03 T 6:04 W 6:05 T 6:06 F 6:07

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:55 M 5:54 T 5:52 W 5:51 T 5:49

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:17 M 7:15 T 7:14 W 7:12 T 7:10

### SEPTEMBER 01 - SEPTEMBER 06

NEITZ IS 6:22 - 6:27

PELAG IS 6:07 - 6:01

SHKIA IS 7:29 - 7:22 PM


MAGEN AVRAHAM

9:03 AM - 9:05 AM

GRA- BAAL HATANYA

9:39 AM- 9:41 AM

Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**



בית מדרש אור חיים  
BAIS MEVASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD | MONSEY, NEW YORK 10952  
UNDER THE PATRONAGE OF ADELS & ABRAHAM LEVITSKY

## WEEKDAY MINYANIM

שחרית	מנחה ומערב
כותלין 20 Forshay ↑	12 MIN. מונחה 18 Tent
6:15AM 18 Forshay ↓	12 MIN. מערב 18 Tent
6:30 Coming soon	AT שחרית 20 Tent
6:45 Coming soon	10 MIN. מונחה 20 Small Tent
7:00 20 Tent	20 MIN. מערב 18 Tent
7:15 18 ↓	30 MIN. מונחה 20 Tent
7:30 18 Tent	40 MIN. מערב 20 Small Tent
7:45 20 ↓	50 MIN. מונחה 20 Small Tent
8:00 20 Tent	50 MIN. מערב 18 Tent
8:15 18 ↓	AT מערב 18 Tent
8:30 20 ↓	* שחרית זר 18 Tent
8:45 20 ↓	15 MIN. מונחה 20 Tent
9:00 20 Tent	20 MIN. מערב 20 Small Tent
9:15 18 ↓	30 MIN. מונחה 18 Tent
9:30 18 Tent	40 MIN. מערב 20 Tent
9:45 20 ↓	50 MIN. מונחה 20 Small Tent
10:00 20 Tent	60 MIN. מערב 18 Tent
10:15 18 ↓	9:00 18 Tent
10:30 18 Tent	9:15 18 Tent
10:45 20 ↓	9:30 18 Tent
11:00 20 Tent	9:45 18 ↓
11:15 18 ↓	10:00 18 ↓
11:30 18 Tent	10:15 18 ↓
11:45 20 ↓	10:30 18 ↓
12:00 20 Tent	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 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) / [ohrchai18@gmail.com](mailto:ohrchai18@gmail.com)

## BLUEBERRY HILL ZMANIM

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

MINCHA	5:50	PLAG	6:10
--------	------	------	------



RABBI COREN

### PARSHAS RE'EH AND ELUL

On my journey through Italy I landed on an island called Capri which is part of the Amalfi Coast, a stunning part of Hashem's beautiful world. The island was literally streaming with people and traveling from one area on the island to next was quite a journey. You must first walk to the town square before moving on to anywhere else because the roads are so narrow they can't easily accommodate two-way vehicular travel. In fact, even if you ride in a taxi from the square it's an experience driving down the tiny two-way streets. It makes driving in Meah Shaariminin Yerushalayim seem like a breeze.

Amazingly, while on the road, a large bus was coming our way and as I was wondering how it was going to pass us, a man on an electric bike squeezed right in between both of us. It was a sight to see and it made me think of a chidush based on earlier research into the name of Capri. I was able to find several different opinions. Some explained that the word means goat like Capricorn; others wrote it means a smiley child. But after witnessing the action on the road as I described above, it hit me that capri could mean carefree as the people on this island seemed to be experiencing a carefree life. How does a Jewish mind view this reality?

The word re'eh means to see. Last week we noted that perhaps the entire success of a Jew is based on yirah as Moshe Rabbeinu says מה השם שואל מעמך כי אם ליראה As the Torah Temima explains so beautifully it begins with yirah and then there is a domino effect until we reach the goal which is the last two words לטוב לך . This is the destination for every Jew-- to reach and experience the ultimate delight in Hashem and the first step in the process is yirah, the end goal is ahava which is a discussion on to itself and B"H we will get to it next week. For now let's make sure we understand fully the meaning of the first step-- yirah. What does it really signify?

The root of this word is ראה--to see. What are supposed to see? Do we understand that certain choices lead to specific consequences? Judaism stipulates that we are not supposed to live a carefree life; we are instructed to be involved with all aspects of life because as Chazal say in Pirkai Avos--every moment in this world is precious and can have eternal lasting effects. It can decide our destiny and form our eternal world to come. A person can think thoughts of repentance and merit the world to come, he can do teshuva through love and transform his entire life of sin to a life of merits.

Vision is one, if not the most powerful tool that Hashem has given us to insure our quest of reaching our goal of seeing true reality and realizing that we are in this world with a mission and a purpose that transforms our life into a meaningful and involved life.

It doesn't stop here. We still need to properly define yirah. It's not just fear but rather as we explained above it's a concern that emanates from a vision. We are all on

"נוהגין שבחודש הזה מפשפשין בדקדוקי מצוה להיות בודק ובוהן תפילין ומוזוזות והוא מנהג טוב" מטה אפרים סי' תקפ"א סע' י'

Replace All Your Old / Broken / Dirty Tefillin & Mezuzah Cases

# FREE

Upon All Inspections Of Tefillin & Mezuzahs!  
➔ יום א' דסליחות ➔ Only Until

FREE Pickup & Delivery!



917-362-9126

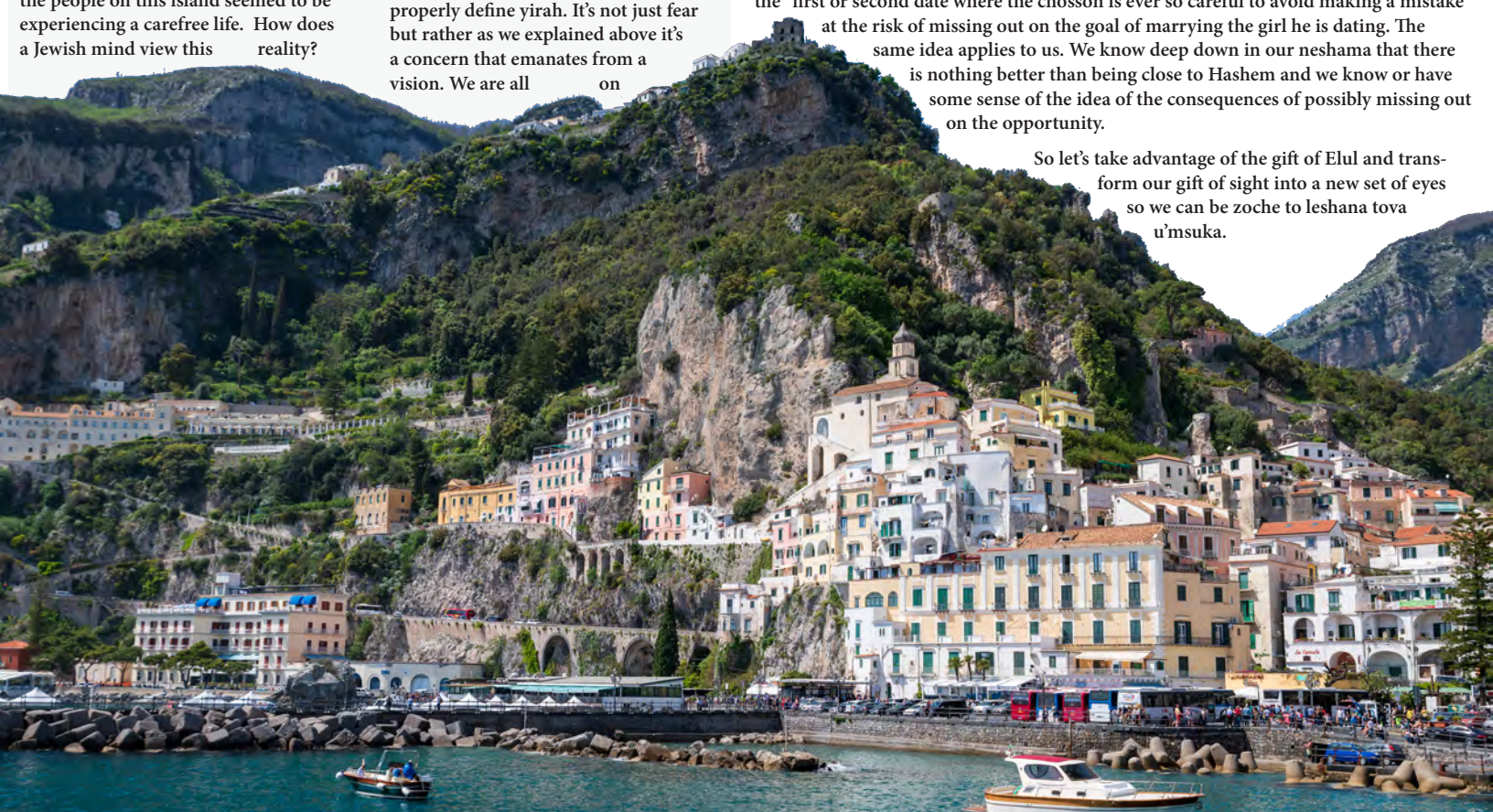


כותב ומוכר בודק ומנהל ס"ת תפילין ומוזוזות STAM Inspections כל מניין תקוני ושיפוץ בתים וריצעות Complete Tefillin Repairs מסור מזוזות ומחזורן לבית וקביעתן ע"פ הלכה Mezuzah House Calls בדיקת תפילין ומוזוזות נגמר בו ביום Same Day Service

אובססיה לילול קול הכסף בירוק צלון ברוקס ג'אזן ומלוצ'א 212-444-1100 #3 #1 #1071

an ascending ladder. The very lowest level has us doing things because we are afraid of punishment and there are four more levels that we must climb in order to reach the highest point which is called yiras hachait meaning the fear of making a mistake. This fear is a whole different level in our relationship with Hashem. When we reach this plateau we worry about losing the close connection we have made with Hashem. It's like the first or second date where the chosson is ever so careful to avoid making a mistake at the risk of missing out on the goal of marrying the girl he is dating. The same idea applies to us. We know deep down in our neshama that there is nothing better than being close to Hashem and we know or have some sense of the idea of the consequences of possibly missing out on the opportunity.

So let's take advantage of the gift of Elul and transform our gift of sight into a new set of eyes so we can be zoche to leshana tova u'msuka.



# Reb Shlomo Zalman & The Lubavitcher Rebbe

## Rabbi Shlomo Zalman's Respect For the Lubavitcher Rebbe

By Rabbi Sholom DovBer Avtzon

Rabbi Shlomo Zalman Auerbach was the Rosh Yeshiva of Kol Torah in Yerushalayim. He was asked why he has so much respect for the Lubavitcher Rebbe, even though he is not a chosid?

He responded; my father [Rabbi Chaim Yehudah Leib] was the Rosh Yeshiva of the prestigious yeshiva, Shaar Hashamayim, a yeshiva of mekubalim. So yes, my father definitely was deservedly considered by many as a righteous individual whose prayers are listened to. When people asked him for a blessing, his response was that Hashem will definitely help and he would advise the person to daven in earnest and give tzedokah. One time in middle of the night there was incessant banging on the door. My father was still up as he was learning and opened the door. An anxious and distraught man entered and between his sobs beseeched my father for a blessing for his wife. She was in midst of a lengthy labor and the doctors were very concerned for her and the baby's safety. My father reassured him that Hashem will definitely help her and everything would be alright. However, this did not calm the husband. He anxiously repeated that the doctors are extremely pessimistic and he insisted that my father guarantees him that everything will be alright. Seeing how distraught he was, my father's compassion for a fellow Jew was such that against his nature he gave the person the promise he had asked for. Much relieved, the man thanked him profusely and returned to the hospital full of optimism. As soon as he left, my father awakened me and requested that I wake up the other members of the family and we should all say Tehillim and give tzedokah. He explained, I just gave a Jew a promise that everything will be alright and in what merit can I guarantee that. But in the merit of the Tehillim and tzedokah that we all are saying now, I hope Hashem will listen to our supplication.

Reb Shlomo Zalman continued, now that was speaking about giving one individual a promise that everything will be alright. Yet my father, who rightfully is considered a gutte Yid (a tzadik), was nervous and apprehensive of assuming



**Yuro Cuts**  
Haircuts by  
Avi Yurowitz  
Contact me at  
(845)5582141

such a responsibility. Now you are asking me about a Yid that gives this blessing and guarantee on a daily basis, not to one Jew or a few individuals, but to countless people. Yet he does it without any apprehension, confident that his blessing will be fulfilled. Have you any understanding of what that means? Is that not testimony to his sheer greatness?!

## Wine & The Secrets of the Torah

The Gemara states "nichnas yayin, yotza sod". When wine goes in, secrets come out. This can be understood on two levels. A person who drinks too much is more likely to spill their secrets. The deeper meaning is that secrets refer to the secrets of the Torah.

A small secret is found in the words themselves (nichnas yayin, yotza sod).

Yayin and Sod have the same Gematria of 70. Seventy goes in and Seventy comes out. Perhaps a bit of alcohol can help shake some Torah secrets loose.

In fact, the famous words "Seventy Faces of the Torah" in Bamid-



**Wine Boutique**  
יין הונגרי  
**Umanwine.com**  
**WineUman148@gmail.com**

bar Rabbah was learned from this Gematria of 70. Seventy faces is referring to 70 ways of interpreting the Torah.

The Ohr HaChaim on Bereshis (1:1:25) says "know that we have permission to explain the implications of the verses (of the Torah) after careful study – even though our conclusions sometimes differ from those of the Chachamim. That is because there are 70 faces to the Torah. There is no prohibition against differing from the words of our Sages except if it changes the Halacha or is contrary to the core principals of the torah. Similarly, we find that even though the Amoraim did not have the right to disagree with the Tannaim in halachic matters – but we find that they offered alternative explanations to verses".

Rabbeinu Meshulom adds that during the time of Yom HaDin, when the spiritual atmosphere is palpable particularly in Uman, it behooves us to seek out these secrets of the Torah. Since wine helps reveal these secrets, those visiting Uman will have a full selection of Kosher Wine available at the Wine Boutique.



**SHIMON FRIED**  
Computer IT and low voltage

- Computer & laptop upgrade and repair
- Computer Networking, servers & workstations
- Low voltage, wiring, camera systems, door access

**Techno Service LLC**  
Phone: 845-499-8087  
Email: shimon8087@gmail.com

# THIS TUESDAY!

## THE MARK EVENT

# A night of learning

## Amazon SEO

& Marketing tips and tricks

*What Chinese Sellers  
Are REALLY Doing*

*Open Q&A to ask  
ANYTHING you want*



**Only 30 Spots To Be Sold**

6-10 pm | 1295 admission | Hosted at Reserve Cut in Manhattan

All admission comes with:

- Full Dinner
- 1 Listing Optimization
- 10 Verified Reviews
- 25 Giveaways
- \$250 Off Any Ranking
- Free Asin Report
- Free PPC analysis
- \$250 Off a Full Product Development

To be given away:

- 1 free product ranking
- \$2 giveaways for a month
- \$5 reviews for a month
- 5 free Asin reports
- 1 on 1 hour coaching call
- 1 free full product development A-Z



Q&A with  
Amazon PPC King  
Joel Wolh

RESERVE CUT

Signed NDA will be required

**Tuesday September 3<sup>rd</sup>**

Themarkevent.com • event@markcaseyseo.com • 323-892-9021



**MARK  
CASEY  
NETWORKING**



RABBI YY JACOBSON

# HOW TO BECOME A KOSHER HUMAN BEING

## Do You Have Real Standards? Do You Have the Courage to Challenge Yourself?

David Goldberg bumps into somebody in the street who looks like his old friend Jack.

"Jack," he says. "You've put on weight and your hair has turned gray. You seem a few inches shorter than I recall and your cheeks are puffy. Plus, you're walking differently and even sound different. Jack, what's happened to you?"

"I'm not Jack," the other gentleman tells him.

"Wow! You even changed your name," David says.

## Two signs

Land animals that are permitted, or kosher, for Jews to consume are identified in this week's Torah portion by two distinct characteristics.

Firstly, the animal must bring up its cud and chew it. This means that after swallowing its food, the animal must regurgitate it from the first stomach to the mouth to be chewed again. This regurgitated food is called "cud." Second, the animal must have completely cloven hooves.

For example, the cow, goat, sheep and gazelle possess both these characteristics and are deemed kosher. The donkey and the horse, on the other hand, which lack both of these features, are defined as nonkosher animals. The pig, which has split hooves but does not chew its cud, and the camel, which chews its cud but has no split hooves, are nonkosher animals.

Why do these particular characteristics cause an animal to become kosher?

## The power of food

Judaism teaches that the physical attributes of an animal reflect the distinct psychological and spiritual qualities of its soul.

Another point expounded by the Jewish mystics is that the food a person consumes



has a profound effect on one's psyche. Therefore, when a person eats the flesh of a particular animal, the "personality" of this animal affects the identity of the human consumer.

The split hooves and the chewing of the cud represent two qualities of the soul of these animals that are crucially necessary for the healthy development of the human character. When the Jew consumes the substance of these animals, he becomes a more "kosher" and refined human being.

## Moral self-discipline

Cloven hooves -- the division existing in the coverings on an animal's feet -- are symbolic of the notion that one's movement in life (reflected by the moving legs) is governed by a division between "right" and "left," between right and wrong, between the permissible and the prohibited. A split hoof represents the human capacity to accept that there are things to be embraced and things to be rebuffed.

This process of moral self-discipline is the hallmark of living a healthy psychological and spiritual life. A violin can produce its exquisite music only when its cords are tied, not when they are loose and "free." Similarly, a human being who allows himself to do whatever he wants, whenever he wants, wherever he wants and with whomever he wants, robs himself of the opportunity to experience the inner music of his soul.

## Challenge yourself

The second quality that characterizes a "kosher" human being is that he always chews his cud.

Even after a person "swallows" and integrates into his life certain perspectives, attitudes and feelings, he must never become totally self-assured and smug about them.

The spiritual human being needs to continually regurgitate his notions and ideas to be chewed and reflected upon again.

Man must never allow himself to become fully content in his own orbit (as the above anecdote about David Goldberg keenly demonstrates). Contentment breeds smugness; smugness breeds boredom or arrogance. A person ought always - till his last breath - challenge himself, examine his behavior and refine his character.

## פרשת ראה

### החיות מקיום המצוות

"ראה נתתי לפניכם היום ברכה וקללה, את הברכה אשר תשמעו אל המצוות וכו' "



והנה בקיום המצוות יש הרבה שהם מצד השגת ענין קיומם בבחינת טינוק שנשבה, וממילא יש להם כסדר תערומות על העול והטירחה בקיומם, שאין ראית התכלית בעשותם, אולם כאן אמרה בעצם מקור כל הברכות, שזהו צינור של שפע אדיר של השפעות טובות, ואין לנו השגה בגודל הטוב שיש בהתדבקות האדם במצוות, ומביא לזה המשנה זיע"א בדעת חכמה ומוסר (ח"ג עמ' פד) מה שאמרו רד"ל קידושין לט: שאין לך מצוה קלה שאין תחית המתים תלויה בה, מפני שכל המצוות דבוקות במקור חיים.

והנה בגדלותם של המעשה מצוה מדוע מה שאמרו רד"ל שכר מצוה בהאי עלמא ליכא וכתב החיד"א בפי' "יוסף תהילות" (תהלים ל"ד) שזה קאי על שכר עשיית המצוות, אבל החלק שנעשה בשמחה של מצוה שזהו אפילו נחשב מצוה מצד עצמה זה השכר נוטל גם בזה העולם. וזה הביאור בפסוק "והתענג על ה'" והיינו זה ששמח במצוות בשעת עשייתו "יתן לו משאלות לבו" והיינו שכר של שמחה של ממעשה המצוה שזהו נוטל בזה העולם.

ידוע מהג"ר ברוך בער ליבוביץ בברכת שמואל קידושין סי' יח' שכתב שברכת שהיינו הוא על שמחת קיום המצוה ע"כ, והיינו שהמצוה היא דבר שמשמח, כדאיתא בברכות ט: על ר' ברונא שהיה אדם גדול ושמח במצוות.

ואיתא בחתם סופר חולין פז. שמקשה אהא דחוטף מצוה חייב ו' זהובים והא ברכות ו' איתא חישה לעשות מצוה ונאנס מעלה עליו הכתוב כאילו עשאוועל מה חייבו ו' זהובים? ותיריך ור"ל: אך הפרש יש בין העושה מצוה ומקבל שכר או נאנס ולא עשאו ומקבל שכר, כי זה "העושה" עובד ה' בשמחה ובטוב לבב, ונשכר על זה ששמח במעשה המצוה, וזה שנאנס מצטער על שלא זכה לעבוד ה' ומקבל שכר שמים על צער, נמצא על אף שלענין שכר שמים אין הפרש מכל מקום בצערא דגופא יש הפרש, ועל זה הענין שר' גמליאל ו' זהובים לפי שיעור צערא דגופא.

ויש לחקור בגד חובבא דר' גמליאל אם זה קנס של צער בעלמא או שזהו הפשט שזה נמנע ממנו שמחת קיום המצוה וזהו הצער האי שמחה שלא זכה לקבל ממנו מעצם המעשה מצוה.

קידושין מא. מצוה בו יותר מבשלוחו ורשי כתב "דכי עסיק גופיה במצוה מקבל שכר טפי" ויש להעיר מהו שכר טפי? שכל דרך שלא יהיה אדם שלומדים פרשת מעשה על כל פנים המעשה נעשה לי הקיום נעשה בשבילי אבל אין סיבה שיהיה חילוק בעשיית המצוה, אבל יותר שכר מנלן?

אלא שיש חוץ מעצם המצוה שבזה שייך שליחותו יש עוד דבר וזה עצם המציאות של שמחה שיש בין במעשה מצוה בין בחלות הקיום של מצוה וזהו שדוקא בו יותר מבשלוחו, וזהו שכתב רש"י שכר טפי וזהו הוספה מעצם הקיום של מעשה המצוה.

והנה בכל התחלה יש את הכח של התחדשות, בכל תחילת עבודה או תחילת זמן, ואז מגיע הקליפה הנוראה של ההרגל ומסתלק את ההתחדשות, וכלשון הרמב"ח "בדרך עץ חיים" ידועת האמת, אז לדעת ולחיות בהכרה של תכלית תורה ומצוות שזה תשובה ברכות י"ז ממילא לא יאבד את ההתחדשות, ובודאי שכל התורה צריכה ללמד כאילו היום ניתנה, שכל יום יש מעמד הר סיני חדש, וכל זמן שלומדים מוצאים עוד ועוד חידוש וזהו תחית המתים שיש גם במצוות שעושים מצד שכר ציונה הבורא זה נותן התחדשות, וכפי ההכנה כך ההכרה כך ההשגה.

שבת שלום ומבורך  
דוד יהודה פירסטון



# Kollel Boker

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

**Currently Learning**  
הלכות ד' מינים - אתרוג

Summary Shiurim from Rosh Hakollel

בעניני דיומא ובעניני הפרשה Shiurim Halacha Erev Shabbos

7:00-8:00am

18 Upstairs Bais Medrash

Shacharis

6:15 & 8:00am

## GIVING OR TAKING

In Devarim, Perek Tes Vov, posuk zayin the Torah teaches us that if a poor person comes to you asking for tzedaka, you may not close your fists and not give. You have the obligation of an asseh and a lo sasseh to make sure to give tzedaka. The Gemara in Gittin, daf zayin, amud bais says that a poor person who survives on what other people give him as tzedaka is still required to give tzedaka to others. If a poor person practices this and gives tzedaka, he will be helped and he will not be poor anymore. The Tur and Shulchan Aruch in Yoreh Deah, siman resh mem ches pasken that a poor person must give tzedaka,



RABBI BERACH STEINFELD

We find the Tur himself in Yoreh Deah, siman resh nun alef says in the name of Rav Sadya Gaon that a person is not required to give tzedaka unless he has enough money to live for himself. The posuk in Vayikra, Perek Chof Heh, posuk lamed vov says that "your brother should live with you." This proves that your life comes before someone else's. The Rema agrees with the Tur. How do we reconcile the above two halachos?

The Aruch Hashulchan in Yoreh Deah, siman resh mem ches, se'if koton bais says that this could be the reason why the Bais Yosef does not bring down this halacha since he was not sure whether or not he held like Rav Sadya Gaon.

Some want to explain the above topic by saying that there are two types of poor



# Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
Chavrusa Learning in a Warm Environment

**NEW**

8:15-9:45pm

Topics to be covered:

הלכות ד' מינים - הדסים וערבות

Shiurim by Rosh Kollel and Featured Guest Speakers

Come Join and Gain Clarity in these Fundamental Halachos

**Daily Shiurim Open to All**

DAF YOMI

8:45-9:45pm

MISHNA YIMOS

9:15-9:25pm

DAF HASHAVUA

8:15-8:45pm

ZERA SHIMSHON

8:15-9:00pm

Thursdav Nights

people: one type is a person who has no money at all. He would be exempt from tzedaka. Then there is another person who has money; he just does not have enough cash (which would be two hundred zuz). Such a person may take tzedaka but also has to give tzedaka. The Aruch Hashulchan does not like this tirutz. He says that if a person has a way of giving tzedaka, he would not be allowed to take tzedaka. The shiur of two hundred zuz is an arbitrary shiur that chazal established to describe someone who has no money, but if the person could live on that amount, he would not be allowed to take tzedaka.

The Aruch Hashulchan says a different answer. There are two inyanim when it comes to a poor person and tzedaka. When it comes to the p'tur of not having to give tzedaka unless he has money for himself, it is regarding the mitzvah of tzedaka that come up on a daily basis. In that scenario, a person does not have to give tzedaka unless he himself has enough money to live on, as we say your life comes before someone else's life. The case of the Tur and Shulchan Aruch that say that a person has to give tzedaka even while being poor and that will help him not be poor anymore is speaking about the mitzvah of tzedaka of giving money at least once a year. The gemara in Bava Basra, daf tes, amud bais says that a person must give a third of a shekel of tzedaka at least once a year. This tzedaka must be given even by the poorest people, which is what the Rambam says in Perek Zayin of Hilchos Matnos Aniyim, halacha heh. If a person gives less than a third of a shekel once a year, he is not yotze the mitzvah of tzedaka. Giving this tzedaka properly will help the poor person come out of his poverty.

Let us all be zocheh to be from the givers and not the takers.

ONLY OUR BODIES WENT IN TO GOLUS.

OUR NESHAMOS NEVER WENT IN TO GOLUS!

In 1843, the Russian government under the Czar's leadership called a Rabbis conference. The government was milling in to the Chinuch of the Yeshivos curriculum. They wanted the Rabbis to sign off on their plans, making it clear that going against these proposals is going against the wishes of the Czar (the KING of Russia) with the consequences of being arrested or worse.

The notorious Maskilim prepared the curriculum and had their Rabbis there as well.

The Tzemach Tzedek, the 3rd Chabad leader, was adamantly against the government mixing in to our Chinuch.

At one point a minister, prompted by a Maskil, said: "the Law of the government is law" (Dina demalchusa Dina = Based on the Talmud, that the government laws should be followed as halachah.)

The Tzemach tzedek said to him Dina d'Malchusa Dina pertains only to our bodies that went in to Galus. Our Neshamos never went in to Galus! Nobody and no government have any jurisdiction when it comes to our Neshama and to our spiritual well-being.

====

UFARATZTAH



JOKES

Just had the following conversation in court.

Judge: State your name.  
Me: Not Guilty  
Judge: What?  
Me: I had it legally changed.  
Judge: You're Not Guilty?  
Me: Thanks, I'm outta here.

Name Change

Just changed my Facebook name to 'No one' so when I see inane posts I can click like and it will say 'No one likes this'.

Last Words

I'll never forget my granddad's last words. "Are you holding that ladder properly?"

Hi Tech

The following text messages were exchanged on a cold winter's day in December.

Wife: "Windows frozen."  
Husband: "Pour some warm water over them."  
Wife: "Computer completely messed up now."

Good People

Why is it that good people are always the ones who get messed over? The other day I gave my seat to an old lady on the bus and then I got fired from my job as a bus driver.

Password

The following conversation took place at a coffee shop

Customer: What's the WiFi password?  
Server: You need to buy a drink first.  
Customer: Ok, I'll have a coffee.  
Server: \$10 please.

Customer: There you go. So what's the wifi password?

Server: You need to buy a drink first. No spaces, all lowercase!

Funeral

A funeral was held today for the inventor of air conditioning.

Thousands of fans attended.

Choices

If you had the choice between being as rich as Bill Gates or having world peace, what color Lamborghini would you buy?

How low can you go

My friend, who is very short, told me he was pick pocketed. I was shocked; I never thought somebody could stoop so low...

"Time"  
for Yeshiva  
or School



In honor of our 2nd anniversary,  
spend \$150\* between Aug 12 – Aug 31  
and receive a

**DESIGNER WATCH  
FREE**

while supplies last



We are fully stocked with full line of T.O. boys' pants & stretch pants, shirts, blazers, and accessories.



**CUFF & CO.**

401 W. Route 59-Atrium Plaza • Monsey NY 10952  
845.293.2473 • info@cuffnco.com • www.cuffnco.com  
Hours: Sun-Wed 11-7 Thurs 11-8 Fri 10:30-1:30

Follow us on Instagram @cuffnco

**DR. SIMCHA**



It's not a coincidence that this weeks PARSHA RE'AI has in it towards the end PEREK 16 POSUK 15 where it says VE'HA'YEE'SAH ACH

SAH'MEACH meaning , YOU SHOULD BE HAPPY !!

This PARSHA starts with SEE BRACHA

THE GREATEST BRACHA , by far , is BEING HAPPY !!

Go for it , make it happen , bring your innate SIMCHA to the surface & remember to share it with another as well !!



Have a happy Shabbos !!

Need help to surface your SIMCHA , give me a call  
845 558 4027

TO ADVERTISE WITH THE BET PLEASE SUBMIT AD TO [adsinbet@gmail.com](mailto:adsinbet@gmail.com)





## WHY DO WE SAY L'DAVID HASHEM ORI IN ELLUL

By: Rabbi Ari Enkin

It is customary to recite chapter 27 of Tehillim, "L'david Hashem Ori", twice daily from Rosh Chodesh Elul until Shemini Atzeret. While all congregations recite it during Shacharit, some recite it for the second time at Mincha, while others do so at Ma'ariv. According to the Siddur "Tzlotz D'avraham" every congregation can choose for themselves whether to recite "L'david" for a second time at Mincha or at Ma'ariv as there is no single authoritative source legislating the issue. The Chida actually recommends reciting it after all three of the daily prayers, though common custom is not like this view. In contrast, it is interesting to note that the Vilna Gaon did not recite L'david at all as part of his Elul routine.

The custom of reciting L'david throughout Elul originates in the Midrash which teaches that this chapter of Tehillim specifically refers to the High Holiday season. For example, the word "Ori" refers to Rosh Hashana, "Yishi" to Yom Kippur, and "Ki Yitzpeneni B'sukko" to Sukkot. It is also noted that the Psalm contains thirteen references to God's name which is said to protect us from any evil decrees when we are judged over the High Holiday season. These thirteen references to God are also said to correspond to the "Thirteen Attributes" which are recited as part of the Selichot in Elul and Tishrei.

Although there are a number of customs and themes

which characterize the month of Elul, it might just be that it is the repeated recitation of "L'david" which encapsulates them all. For example, the commentators note that "L'david" emphasizes the natural desire of every Jewish soul, which is to further and deepen its relationship with God, a concept referred to as deveikut. Elul is the ideal time to work on one's relationship with God, as Elul is the month in which "the king is in the field" for all to approach him. It is also noted that the last line of "L'david" contains the word "lulay" which consists of the same letters as the word "Elul" which further alludes to the connection between this chapter of Tehillim and the month of Elul.

As mentioned, we are taught that reciting "L'david" throughout Elul has the power to eliminate any evil decrees which might have been or will be decreed upon a person during this period of judgment. In fact, "L'david" is said to be so effective and powerful for so many different yeshuot (salvations), that some authorities suggest reciting it every day of the year! A small number of Chassidic communities do not recite "L'david" in Elul, citing the fact that it is not mentioned in the works of the Arizal or even in Shulchan Aruch. Nevertheless, the custom of reciting "L'david" twice daily in Elul is virtually universal today.



FINE WINE WITH GRILLED AGED PRIME.  
THE WAY TO DINE!

—David Asouski

NOW SERVING A VARIETY OF GRILLED AGED PRIME RIB.



FOR RESERVATIONS CALL 845.533.5370 OR EMAIL [INFO@PEPPERCRUST.COM](mailto:INFO@PEPPERCRUST.COM)  
253 NY-59, SUFFERN NY 10901

FOLLOW US ON INSTAGRAM @PEPPERCRUST

SUNDAY 6:00 - 10:00 PM MONDAY-WEDNESDAY 6:30 - 10:30 PM THURSDAY 6:30 - 11:00 PM FRIDAY CLOSED

NEW YORK  
EST. 2019

PEPPERCRUST

ARTISAN DINING

MOSQUITOES & TICKS?



845.393.1475 יואל בראך

TO ADVERTISE WITH THE BET PLEASE SUBMIT AD TO [adsinbet@gmail.com](mailto:adsinbet@gmail.com)



RABBI NACHUM SCHEINER

ROSH KOLLEL

THE SHLOSHIM OF MY GRANDFATHER RAV REUVAIN SCHEINER ZT”L – PART II

I previously focused on my grandfather’s love for learning. But we must realize that he didn’t keep it to himself. As a Rebbi, this intense excitement for learning and teaching spilled over to his talmidim. He didn’t just teach this Mesechta or that Mesechta; he created an image of how a true ben torah should live, a love for Torah and mitzvos. To quote one talmid, who is today a prominent member of the community: “He instilled in me a varmkeit in yiddishkeit and a chiyus in learning.” And in the words of another early talmid from 1968: “Rabbi Scheiner was the one who set the tone of my years as a bachur, putting me on the path of serving Hashem for life.”

For many years he gave three shiurim daily: two in Yeshiva Torah Vadaas, an iyun shiur in the morning, and a bekius shiur in the afternoon. In addition, he gave a Daf Yomi shiur in Alexander. This gave him the opportunity to be marbitz torah to different ages of bochorim, as well as to baala batim, giving over Torah with his singular excitement to yeshiva bochorim and baala batim alike. I was zoche to come to Zeidy’s Daf Yomi shiur numerous times as a child. Being young I do not remember too much of what he taught, but I vividly recall how all members of the shiur were truly enjoying themselves, asking questions, and getting involved. This left an indelible impression on me.

Zeidy’s geshmak in avodas Hashem was not just reserved for learning. His excitement and simcha shel mitzvah was tangible. The excitement and shine on his face when baking matzos was real. Being in his home for a Shabbos or Yom Tov – even as a young child – was truly enjoyable. He was always looking to do mitzvos in a better way. For example, after he saw the Skulener Rebbe recite Ana B’cho’ach seven times after lighting the chanuka candles, he took on the minhag, as well.

But this excitement in mitzvah performance was not just kept to himself; it extended to others, as well. One summer, when he took his camp ITT (Israel Torah Tours) to Eretz Yisroel, he wanted to take the boys to a farm to give them the opportunity to learn about the mitzvos hatluyos ba’aretz, hands-on.



There was a program available that allows one to pay money and be given a chance to pick the grapes and make the wine, thereby being mekayeim the different mitzvos involved, such as peret and ollelos, and hafrashas terumos and maasros. When he heard that the funding that year was tight, he responded that he himself will cover all of the expenses. He then went and paid the entire cost of the program, all to help the boys get an appreciation for these mitzvos.

The mitzvah of hachnasas orchim was performed for one and all. All guests were welcome – rich or poor, talmid chochom or not, frum or not so frum. But not only was his home open to all, his heart was as well. Whenever he met others, he would find the appropriate words to encourage them. People would come over to him in the street to hear a good word, because he could relate to anyone and everyone. I was often walking with him, when people would come over from across the street to greet him, and tell him, “Rabbi Scheiner, my son, my nephew learned by you.” He would always respond with nice words about them, or other relatives. Indeed, in the many pictures of Zeidy talking to people, one can see them smiling.

His midos were truly amazing. Jealousy of others didn’t exist. To the contrary, he truly rejoiced with other people’s hatzlacha.

Thus, although he spent his life learning, his influence spread all over, and his talmidim – as well as all who came under his influence – continue to follow in his illustrious ways. May we be zoche to continue his legacy, and continue to share this excitement for learning and mitzvos, as well as showing a true feeling of care for others.

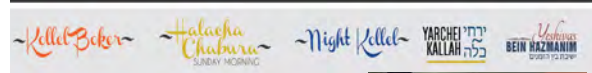


~Kollel Boker~  
 UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט”א  
 Is pleased to present a shiur by  
**Rabbi Avrohom Reit** Shlita  
Author of the Tekufas Hashana series- halachic works aimed at demystifying everyday mitzvos.

**Topic**  
**Understanding the Kosher Esrog**  
**The shiur will include a power point presentation**

יום ד' פרשת שופטים  
 September 4  
 7:00-8:00am  
 18 Forshay  
 Upstairs Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
 Rabbi Nachum Scheiner 845.372.6618 | ohrchaim18@gmail.com



SUMMER YBH  
 2019 AT  
 OHR CHAIM



## THE MIDDAH OF RACHMANUS

(Including advice (segula) on how to make sure your tefilos are answered)

Rabbi Yisroel Reisman

A thought on the Parsha. 13:18 (וְנִתַן-לָךְ רַחֲמִים וְרַחֲמִים). One of the most famous Pesukim in the Torah. HKB"H says that he will give Yidden Rachamim. The Middah of Rachmanus. The Gemara in Maseches Shabbos 151b (9 lines from the bottom) (כל המרחם על הבריות מרחמין עליו מן השמים). HKB"H says if you are a Rachamim then I will have Rachmanus on you. (וכל שאינו מרחם על הבריות אין מרחמין עליו מן השמים).

The Ohr Hachaim Hakadosh makes a point here and it is pretty much his Shittah in many places in Chumash, that a person creates his own reality. If a person lives in a world of Achzoriyos, if the person is an Achzor so HKB"H does the same thing to him. HKB"H treats him with Achzoriyos. If a person is himself a Rachamon so then he creates a world that he is in, the world that he exists in. Whatever a person creates that is how HKB"H treats the person.

Mimeila, Zagt Rav Chaim Shuelevitz in the Sichos Mussar Taf Shin Lamed Gimmel Maimar Chaf Ches, an Eitzta to have your Davening answered, an Eitzta to be answered in Din, an Eitzta to find Rachamei Shamayim. He calls it Eitzta V'segula B'din. Since our whole Davening is asking Hashem for Rachmanus on us, he says therefore, we have to gird ourselves with the Middas Harchamim. We ask HKB"H for Rachamim K'racheim Av Al Banim, we also have to be people who have Rachmanus. We have to think about it when we Daven. When people come around collecting, to have the Hergish of Rachmanus. If someone feels that his Davening is so important that he should ignore another Yid who needs something, he is not practicing the Rachmanus. He creates that reality he is sitting right there in the Bais Medrash of the Midda that lacks Rachmanus.

The same thing if someone is in Shul and he is not Melameid Zechus on someone else who is not Davening properly, even a child who is not Davening properly and the parent is very tough and is not Melameid Zechus, so then he creates the reality also.

With this, Rav Moshe explains something that is almost impossible to explain in Navi (Shmuel II 19:1). Dovid's attitude towards Avshalom. His son Avshalom rebels against him and runs after him to kill him. Yekalkeil Pilagshai Aviv Befarhesya, in front of everybody. He does things that are improper with his father's wives. How can it be that when Avshalom is killed David says B'ni Avshalom, B'ni B'ni (-על-עלית השער--). וְרָצוּ הַמֶּלֶךְ, וַיַּעַל-עַל-עֲלִית הַשַּׁעַר-- בְּנֵי בְנֵי (וַיִּבֶן; וְכֵן אָמַר בְּלִבָּתוֹ, בְּנֵי אַבְשָׁלוֹם בְּנֵי בְנֵי אַבְשָׁלוֹם, מִי-יָתוּן מוֹתֵי אֲנִי תַחֲתֵיהֶם, אַבְשָׁלוֹם בְּנֵי בְנֵי). He talks with so much Rachmanus towards his son that did such things to do. L'mayseh, he was a Rasha. How can he be so callous.

As a matter of fact, Yoav Ben Tzeruya gives him Mussar and says is that the way you deal? Yidden just went to battle with Avshalom and risked their lives to save you from Avshalom and now you mourn over Avshalom's death? It is a very hard thing to understand in the Middah of Dovid.

Zagt Rav Moshe, we understand it. The job of a person in this world is to create around him an aura, a sense, a Seviva of Keracheim Av Al B'no. A Seviva of immense Rachamim even when a Ben doesn't deserve it. It creates a world, a reality in which HKB"H is Meracheim on us. Rachameinu K'racheim Av Al Banim. Since this was Dovid's goal in life to create all the overwhelming Rachamim, so what better moment than having a child who is totally not deserving to show that Rachamei Ha'av exists and in that way to be M'oreir Rachamei Shamayim.

This is an Eitzta going into the month of Elul. It is hard to believe that it is here. To be M'oreir Rachamei Shamayim on Klal Yisrael, to be people who are more Meracheim on others. To have opportunities to be Racheim on others. May HKB"H give us a really extraordinary Elul. A month of Elul which is time to be closer to Hashem. Elul is not just to be able to score points for Rosh Hashana. It is to be able to become a human being who has closeness to the Borei Olam, to care and feel about Ruchniyos. A Gutten Shabbos to one and all!

when eating.

The Gilyon Maharsha quotes the Be'er Eisek who writes that from a kabbalistic point of view, this may only apply to one living in Eretz Yisroel. The Chasam Sofer also writes similarly, pointing to the great kabbalist – the Rama Mipano – who shaved. He adds that he does need feel that he can discuss the kabbalistic perspective, since “he does not know anything about kabbalah.”

## IN SUMMARY

It is definitely recommended to have a beard, since that is the way a Jew should look, and some say that is also correct according to the kabbalah.

## COMMUNITY KOLLEL NEWS:

As has become the unofficial custom, both the Kollel Boker and the Night Kollel will once again be learning inyana d"yoma during this Elul. The Kollel Boker will be learning hilchos esrog and the Night Kollel will be learning about hadasim and aravos.

Now is the perfect opportunity to come and get clarity in these important subjects. Feel free to contact me and we will try to set you up with the best chavrusa.

Ohr Chaim Community Learning Center – in conjunction with our Yarchei Kallah – will be hosting a Legal Holiday Program on Monday, September 2, Labor Day, given by Rabbi Daniel Kalish, Menahel of Mesivta of Waterbury. His topic will be “Self Awareness.” This will take place in the tent of 20 Forshay, at 10:15AM, for both men and women.

Wishing you a Wonderful Shabbos and a Chodesh Tov,

**RABBI NACHUM SCHEINER**

# Night Kollel

## SHAVING – A POSSIBLE ISSUR OF “MAR’IS AYIN”

There is one more possible issur that can be raised when it comes to shaving, even if done in a manner that is permitted, such as with cream. One can argue that there is an issue of mar'is ayin, causing others to think that you are doing something forbidden. Since to others it may look like one is shaving with a razor, they may think that you are transgressing this issur. Rav Moshe (Igros Moshe E"H II:12) explains that this is not a concern. To the trained eye, there is a clear distinction between a beard cut with a razor, and a beard that was removed in a permitted manner. And even those who cannot tell the difference will hear from those who can tell, so there is no problem.

## SHIVERS

It is well known that there is great machlokes regarding the use of shavers. We will just mention what the Chofetz Chaim and Rav Moshe Feinstein have commented about the shavers that were on the market at the time.

The Chofetz Chaim (Likutei Halachos) writes about the new “machines” that have such a close cut, that they are similar to razors and are forbidden. Conversely, in the sefer Darkei Moshe (Rav Moshe's rulings and practices, compiled by my father shlit"a), it is quoted that Rav Moshe Feinstein was once shown a shaver and answered emphatically that it is halachically permitted. He added that one who wishes to be stringent can do so on his own, but we should not try to be more righteous than those of the previous generations.

## LOOKING JEWISH

There is another factor to keep in mind when discussing the topic of shaving. The Chofetz Chaim (Tiferes Adam Ch. 5) writes that a beard gives a Jewish person a “hadras panim – the shine of his face,” and one who does not have a beard is missing the Jewish appearance and shine. This concept is found in the Gemara (Bava Metzia 84a) that although Rav Yochanan was very handsome, since his beard did not grow, he was missing that shine, and was not listed among the famous handsome men in history.

## KABBALISTICALLY SPEAKING

One last point worth mentioning is that the poskim write that the Arizal was careful not to cut his beard at all, except for trimming his mustache, which gets in the way

Labor Day

יָרְחֵי  
כַּלָּה  
YARCHEI  
KALLAH

בס"ד

We are pleased to present a shiur by  
Rabbi Daniel Kalish

Menahel of Mesivta of Waterbury

Topic:  
Self-Awareness

For Men and Women

Monday September 2  
10:15am  
20 Tent

Refreshments will be served



For more information: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com)

Just so you should know...

**WE LOVE CHASSIDIM!**

by "The Shabbos"

**31 DAYS UNTIL UMAN**

To receive weekly issues of the BET email  
[betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://18forshay.com)

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL [RABBI NACHUM SCHEINER ohrchaim18@gmail.com](mailto:RABBI NACHUM SCHEINER ohrchaim18@gmail.com) OR CALL 845-372-6618

MS Design / 732.606.7042