

# REI

BRINGING EVERYONE TOGETHER



OUR BELOVED RABBI  
SOKAVA REBBE

*Shabbos Mevorchim Tamuz*

**ROSH CHODESH:**

**WEDNESDAY & THURSDAY**

*Moled:* **TUESDAY AFTERNOON 38 MINUTES  
AND 2 CHALAKIM AFTER 3.**

ונתנו על ציצת הכנף  
פתיל תכלת



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**RABBI YY JACOBSON**

**SHABBOS**

8:30<sup>AM</sup> - CHASSIDUS  
AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN

**TUESDAY**

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

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



# RABBI LANKRY DEAR KEHILLA,

## PARSHAT SHLACH 5779

It was taught in a Baraisa that R Elazar Ben Parta said, "Come and observe how great is the powers of Lashon Hara, in its far reaching consequences. We learn this from the spies who slandered Eretz Yisrael to the Jewish nation, and died ugly deaths afterwards. Now if one who defames sticks and stones is treated so harshly than one who defames his friend will be treated harshly all the more so". (Talmud Arachin 15a: this Mondays Daf)

Rashi quotes the Medrash Tanchuma 5 "Why was the passage of the spies placed next to the passage of Miriam? For she was stricken over matters of speech, which she spoke against her brother and the spies saw and yet did not take a lesson from her."

According to the Braisa, the sin of the spies should be less than the sin of Miriam since they spoke of sticks and stones, and Miriam spoke about a person. Yet Miriam received Tzara'at and the spies died a horrible death? At most they should be punished a punishment that is equivalent to Miriam's, why did they receive a greater

penalty than Miriam? Perhaps the lesson is that if someone does not learn from someone else's actions they get a harsher punishment? However, this is never the way it works.

The Yalkut Shemoni says that Miriam spoke only to herself as it said "And Hashem heard" (Bamidbar 12,2) illustrating from these words that only Hashem heard and no one else. What is the sin for thinking Lashon Hara? Furthermore, Miriam's concern was about Moshe separating from his wife Tziporah yet we know that 80 years earlier she was praised for admonishing her father for separating from his wife, comparing him to Pharaoh. (Gemarah Sota). She was the cause for her brother Moshe to come into this world and save the nation. If she would have kept her mouth closed, where would the nation be today?

Both Miriam and the spies did not actually violate the laws of lashon hara, as thinking something and speaking against a land is not a violation. (Birchat Mordechi pg 151) What is the lesson that we can take from the Parasha?

Great people are judged on a different level than ordinary people. Their sin was not the Issur of Lashon Hara or Motzi Shem Ra, rather something called "הוצאת דיבה". When Yosef Hatzadik told

his father Yaakov what his brothers were doing in order to correct his brothers, it uses this term, "hotzaas diba". Here too it is called "וּיְצִיאֵוּ דַבַּת הָאָרֶץ", the term Lashon Hara is not present. The word די-בבה means די- enough and בבה- in it, meaning making something limited. Yosef should have seen his brothers as the holy Tzaddikim they were, yet he saw them as limited. Miriam should have perceived Moshe as the greatest Navi and leader that he was, yet she saw him as limited. As highly respected leaders of the nation, the spies should have seen the land as an amazing Divine gift that it was, yet they too saw it as limited. Although everything they did was halachically permissible their challenge was in the negative way they viewed things. Their mistake was that they did not see the positive in the brothers, in Moshe, and in the land.

The qualification of great people is in the positive way they perceive the world around them. When a spiritual leader sees his following through negative eyes and expresses critique without valuing the positive, he becomes ineffective and disqualified.

Good Shabbos



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:15PM
MINCHA TENT	7:00PM
SHKIYA	8:33PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	8:20PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	4:46AM
SHACHRIS	8:00AM
SHACHRIS BUCHRIM MINYAN	8:30AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
PIRKEI AVOS 3	7:45PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	8:15PM
SHKIYA	8:33PM
MARRIV	9:13PM, 9:18PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:06 M 5:07 T 5:07 W 5:08 T 5:08 F 5:09

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:46 M 6:46 T 6:46 W 6:46 T 6:46

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:20 M 8:20 T 8:20 W 8:20 T 8:20

### JUNE 30 - JULY 05

NEITZ IS 5:26-5:29  
 PELAG IS 6:58  
 SHKIA IS 8:32 PM  
 MAGEN AVRAHAM  
 8:37 AM - 8:39 AM  
 GRA- BAAL HATANYA  
 9:13 AM- 9:15 AM

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Summer 2019

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**WEEKDAY MINYANIM**

<b>שחרית</b>	20 Forshay ↑	<b>מונחה ומערב</b>	12 MIN. אורחיים 18 Tent
כותליקין 6:15AM	18 Forshay ↓	12 MIN. אורחיים 18 Tent	
6:30	Coming soon	AT פולג 20 Tent	
6:45	Coming soon	10 MIN. אורחיים 20 Small Tent	
7:00	20 Tent	20 MIN. אורחיים 18 Tent	
7:15	18 ↓	30 MIN. אורחיים 20 Tent	
7:30	18 Tent	40 MIN. אורחיים 20 Small Tent	
7:45	20 ↓	50 MIN. אורחיים 18 Tent	
8:00	20 Tent	<b>מערב</b>	Repeat Krias Shema after nightfall
8:15	18 ↓	AT פולג 18 Tent	
8:30	20 ↓	15 MIN. אורחיים 20 Tent	
8:45	20 ↓	20 MIN. אורחיים 20 Small Tent	
9:00	20 Tent	30 MIN. אורחיים 18 Tent	
9:15	18 ↓	40 MIN. אורחיים 20 Tent	
9:30	18 Tent	50 MIN. אורחיים 20 Small Tent	
9:45	20 ↓	60 MIN. אורחיים 18 Tent	
10:00	20 Tent	9:00	18 Tent
10:15	18 ↓	9:15	18 Tent
10:30	18 Tent	9:30	18 Tent
10:45	20 ↓	9:45	18 ↓
11:00	20 Tent	10:00	18 ↓
11:15	18 ↓	10:15	18 ↓
11:30	18 Tent	10:30	18 ↓
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		12:00	18 ↓
		12:15	18 ↓
		12:30	18 ↓
		12:45	18 ↓

**מונחה גדולה** 18 ↓  
 30 min after chatzos  
 1:30 2:30 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

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**BLUEBERRY HILL ZMANIM**

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

MINCHA 6:40 PLAG 6:58



RABBI COREN

## THE ENIGMA OF TZIZIT - SHLACH AND KORACH

I recently met up with two wonderful Jews who are spreading the importance of the mitzvah of tzizis. One is referred to as “the Talis Man” quite a suitable nomenclature for someone whose mission is spreading the mitzvah of tzizit worldwide. The other special Jew has created a means-- “Project Tzizis”—for sending anyone anywhere a free pair of tzizis if they are interested and are willing to wear them. Incredible neshamos-- caring and inspiring the world to the mitzvah of wearing these fringes wherever Jews go. I was very moved by both of these people and have begun a series of videos on the topic.

It isn't uncommon to meet regular frum men who are not wearing tzizis for different reasons. One doesn't need to look far to find reasons for not putting on tzizis. The Gemara in Menachos explains that only when wearing a four cornered garment is one obligated to don tzizit. However this is a misguided path to take. The Gemara 41a explains that whilst it is true that one isn't obligated, if one is not wearing a four cornered garment with tzizit with the idea of fulfilling the mitzvah, he is taking a serious gamble because when Hashem manifests His anger and wrath in the world, anyone who is without tzizis will be aggrieved. Furthermore the Shlach in siman 24 explicitly writes that it is simply the proper thing to do and since today we're busy taking on many extra obligations that are not even mentioned

in the Shulchan Aruch this mitzvah is definitely one we should not miss. Chazal make such a big deal about tzizis so even if you're exercising, running or just relaxing at the park it's a worthwhile investment to buy an extra two or three pairs and have them handy for all occasions (There are even special tzizit made of light comfortable material for exercising.)

I think if we look a bit deeper we will see how powerful this mitzvah is. Despite the whole controversy of techeles the fact that this past century has brought back the concept on a mass scale it is worth the discussion. I once shared an idea that the techeles which comes from the chilazon that Chazal say rises from the water once in 70 years represents an aspect of redemption from galus, since we know that 70 years was the period of time in galus after the first temple was destroyed. According to the Rambam the dye for the color is actually quite black which represents darkness and concealment. Moreover, the Zohar explains the dual purpose of techeles and lavan which is the midda of Rachamim and Din. All this isn't by coincidence and can be a strong advocacy for the concept that the original techeles that had been nignaza - stored away-- is now once again revealed as we get close to the final geula.

Whether this is the true techeles will only be revealed when Mashiach shows up. In the meantime, however, we can delve deeper and see the connection between this mitzvah and the days of Mashiach. One of the sources for this is a very interesting psikta 36 and is also quoted in Yalkut Shimoni regarding the final days before Mashiach arrives. The midrash describes how during the year of the Mashiach's arrival, there will be a dispute between Persia - which today is Iran--and Arabia. The leaders of the two countries will argue and Arabia will turn to another country for guidance while Persia goes on to cause mass destruction in the world. [This picture is quite scary in lieu of what we

are seeing today with Iran, Saudia Arabia and America.] The midrash ends with a discussion about how Mashiach is going to reveal himself to us on top of the roof of the Bais Hamikdash (this certainly needs clarification but would seem to support the opinion of the Yerushalmi that the Bais Hamikdash will be built before Yemos Hamashiach.) Mashiach is going to try to convince us that these events precede the time for redemption and he will point this out with the special light that will shine on every Jew and which will be seen by all the nations who will try to grab on to the corner garments of the Jews and request that they lead them and show them the light, the true path.

I found this Midrash enlightening for many reasons but for our current discussion it shows that the tzizis on our four cornered garments represents our mission statement which is to be a light onto the nations. I'm sure you have had the experience when you are wearing tzizis outdoors and a non-Jew asks you for an explanation as to what those white strings are. I don't think it's just curiosity; I think there is an intrinsic message in the stings that non-Jews feel drawn to and therefore their curiosity and questions act as reminders for us-- to remember the 613 commandments, our mission statement to the world and the special connection that we have with Hashem.

Of course, there are many more insights when it comes to tzizit and many that can shed deeper understandings into the connection between the end of this week's parsha of the Meraglim, the significance of tzizis and next week's parsha about Korach who chose the mitzvah of tzizit to challenge our leader Moshe with. We should also be able to shed light on the question of why women don't wear tzizis.

...to be continued

Good Shabbos

## DAVENING AT KIVREI TZADIKIM: HOW DOES IT WORK ?

Rabbi Yisroel Reisman

**T**his week in Parshas Shelach we find Caleiv going to Daven at the Meoras Hamachpeila. We find the source for Davening at Kivrei Tzaddikim How does that work? How does Davening at Kivrei Tzaddikim do anything at all? Says the Ran, a Tzaddik is Mashpia, his Kedusha spreads, his sense of holiness spreads. Even after he has passed from the world, his Kever is a place of connection, it is a place of V'atzalti Min Haruach a spreading of the Ruach of the Tzaddik for someone who comes to see him, someone who comes to Daven there, someone who comes to visit. In that way he explains (this is a Rishon) the idea of Davening at Kivrei Tzaddikim, getting a sense of the Tzaddik, the Ruach Kedusha of the Tzaddik.

In this week's Parsha, in Derech Sicha the first volume, Rav Chaim Kanievesky is asked in connection with this Posuk. Which Kivrei Tzaddikim in Eretz Yisrael one should go to Daven at and he responds only those that are revealed Al Pi the Arizal. Those that are revealed Al Pi the Arizal are known to be authentic and he adds that the Kever Harambam in Teveria also comes with a Mesorah and those are the proper places to Daven, the places that are clearly Kivrei Tzaddikim.

I can't help but to add that they asked Rav Chaim Kanievesky about other Segulos. They asked him about the Lag B'omer wine and it is said that Rav Chaim Kanievesky responded we never heard of this. There wasn't a single time that anyone heard of this Segulah. Then they asked him about the Segulah of the stones of the Choshen, there are various Segulos which have to do with rubbing stones and Rav Chaim Kanievesky answers with the following words. Al Tosim Leiv K'shtuyos Ka'ailu She'ain Beki'in Klal B'zeh. Don't pay attention to such foolishness. So there are many Segulos that are foolishness and many Segulos that are holy. Davening at a Kever of a Tzaddik is something that is a special level, a special Darga of holiness.

And so, this Drashas Haran, this idea being in the Ohel Hatzadik, dead or alive, when his life is in Olam Hazeh and when his life is in the Mesivta D'rakia, either way it is a tremendous Mashpia.



# ASK THE RABBI

**What possible reasons are there to say not to wear techeiles? Let's say that Murex is not the chilazon, and we have some strings that have been dyed blue for no reason. What problem could there be in attaching those strings to my tzitzis?**

If there really is no reason to dye your tzitzis blue whatsoever, then doing so would be a violation of the Shulchan Aruch (9:5), who says that careful people use strings of the same color as the garment, and we use a white garment, and the Rama there who notes that the custom is to use white (this is pointed out by R. Elyashiv in his collected teshuvos, 1:2). While the Chazon Ish (3:25) and the Radziner Rebbe (Ein HaTecheiles 1:40:1) don't think that this applies to all of the strings, many poskim seem to assume that all four strings should be white, in the absence of techeiles.

This stringency, however, would not be enough of a reason to say not to use techeiles if there's any reason at all to assume that it might be correct.

Let's assume, then, that it's a matter of doubt, and (the assumption is) that one should be stringent as ספק דאורייתא לחומרא. Why not dye them with the new blue?

- A halachik reason: Many (including R. Moshe Shternbach, Teshuvos V'Hanhagos 1:26 and 4:5) have written that placing something extra on tzitzis with the intent to possibly perform a mitzvah, even out of doubt, is violating the prohibition of bal tosof. (This is the indication of the Gemara in Zevachim 81a, and though the Ritva Sukkah 31b says otherwise, there were many poskim throughout history on both sides of this question).
- A kabbalistic reason: There are apparently kabbalistic reasons to avoid using real techeiles strings nowadays anyway, which was the objection of R. Yisrael Yehoshua Trunk (Shu"t Yeshuos Malko O.C. 1-3). (It's hard for this to be understood literally as Kabbalah can't uproot a biblical obligation. Rav Asher Weiss suggests the intention might be more along the lines of: kabbalah tells us that the true techeiles has been lost and so anyone who thinks they are wearing it

nowadays must be donning a spiritually destructive fake.)

- A meta-halachik reason: I've been told by a posek that he was worried that if we come to dye them blue from the murex out of doubt, then future generations might mistakenly believe that there's a tradition that this is the proper chilazon. (we keep two days of Yom Tov in Galus for a similar reason) This is problematic because (1) it is a 'ziyuf hatorah', a misrepresentation of the Torah, which the Maharshal (Yam Shel Shelomo B.K. 4:9) thinks is so terrible as to be worth dying for (2) if Eliyahu does come and provides us with a different snail, things could get very awkward and we might not know what to do.

If you are going to wear it in public, then we can add that R. Shternbach (ibid.) prohibits wearing blue tzitzis in public because of the prohibition of 'lo tisgodedu', of making apparent divisions in halachic practice among different people.

Of course, the assumption above that there is a formal halachik doubt here is debatable as well. R. Shternbach (ibid.) writes that something without a tradition cannot even be considered a safek. Also, R. Soloveitchik (Shiurim L'Zecher Abba Mori, pg 228) as well as several others quote the Beis Halevi (though there is some debate if he actually said this) as saying that something that has been lost to tradition is equivalent to a tradition that something has been lost; meaning, it's as if there's a mesorah not to use anything as blue until Eliyahu or the like can reinstate it from their own mesorah, not just from arguments.

Additionally, it isn't at all true that the evidence is 'compelling' to everyone that the murex trunculus is the correct fish for dyeing techeiles. There are good answers to this question, both in terms of archaeological evidence and halachic literature regarding the identity of the chilazon. Rav Asher Weiss and Rav Shlomo Miller, both widely accepted poskim, do not think that there is enough evidence to even raise a doubt, and discourage the use of techeiles

The pro techeiles community has very strong arguments as well but the thrust of this piece is to answer the question "what is the downside."

## FRUIT OF ERETZ YISROEL



In Bamidbar, Perek Yud Gimmel, posuk chof the posuk tells us that Moshe told the Meraglim to strengthen themselves and take from the fruits of Eretz Yisroel.

The Sefer Pri Haaretz explains the reason why the Man that came down in the Midbar stopped coming down as soon as they entered Eretz Yisroel. He says that as soon as the Yidden ate from the fruits of Eretz Yisroel, they did not need the Man anymore since the fruits had the same benefits that Man had. Both the Man and fruits of Eretz Yisroel came directly from Hashem and they both had the characteristic of tasting like whatever foods they wanted to taste.

This could be the reason Moshe requested that the Meraglim bring the fruit of Eretz Yisroel; so that the Yidden can see the kedusha in the fruits of Eretz Yisroel for themselves.

When discussing the fact that Moshe Rabbeinu very much wanted to go into Eretz Yisroel, the gemara in Sota, daf tuf daled questions, why? Do you think Moshe wanted to eat the fruits of Eretz Yisroel? The Gemara answers that Moshe knew that there are many mitzvos that can only be done in Eretz Yisroel and he wanted to be the shaliach that the Bnei Yisroel should do those mitzvos because of him.

The Bach in Orach Chaim, siman resh ches says that that the fruits of Eretz Yisroel have a special benefit as is evident from the bracha me'ein sheva where we say "unevarechecha aleha bikdusha u'vtahara." This phrase does not come up anywhere else, not even in Birchas Hamazon. If so, then the gemara's question of Moshe wanting to enter Eretz Yisroel to eat the fruits is very justified and that could be the reason he wanted to enter. Why does the gemara make it as if that can't be the reason?

With the point we said before from the Sefer Pri Ha'aretz, that the fruits of Eretz Yisroel had the same kedusha and taste as the Man, we could understand the gemara that Moshe derived this benefit in the Midbar, therefore the Gemara had to give another reason.

We can also explain why Moshe had to use the word strengthen to take the fruits of Eretz Yisroel despite it having kedusha just like the Man. The truth of the matter was that the Man was completely Kadosh and there was nothing physical about it, that is why the Bnei Yisroel called it "Man Hu," we don't know what it is. The fruits in Eretz Yisroel were made of a physical make-up despite their being on a high lofty level of Kedusha. The Meraglim were hesitant to bring it to the Midbar, so Moshe had to tell them, "Strengthen yourselves and bring it!" This teaches us that kedusha needs to be utilized in everything, even in the meta-physical.

We should all be zocheh to eat everything b'kedusha even the gashmiyus parts of our life.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### 10 PREREQUISITES FOR REQUIRING A MEZUZAH:

I would like to start off the halachos of mezuzah with the words of the Rambam who states that there are 10 prerequisite for a room or dwelling place to require a mezuzah. As we will see, not all of these are accepted as the final halachah, but it gives us an understanding of the different rules involved.

1. The room must be 4 square amos (there is a difference of opinion to the size of an amah, but it is approximately 6-8 feet). There is a question if this applies when the room is a total of 36 or 64 square feet, but not in a square. This is common in a deep and narrow room or the like. The Rambam is of the opinion that it will require a mezuzah and other Rishonim disagree.
2. The doorway must have 2 doorposts; a doorway which only has one doorpost will not require a mezuzah. (Some require a mezuzah when there is a right doorpost.)
3. The doorway must have a mashkof, a top crosspiece over the doorway.
4. The room must have a roof. (As we will see, this is not the consensus of all poskim.)
5. The doorway must have a door. (Others argues and that is why we put up without a brocha.)
6. The height of the doorway must be at least 10 tefachim (appr. 30-40 inches).
7. It must be a room or house which is used for ordinary activities; a shul or the like will be exempt. If a shul has rooms where people stay or if other activities take place in the shul, it may require a mezuzah.
8. It must be a living quarters. According to the Rambam, a garage or storage will not require a mezuzah. However, many Rishonim disagree.
9. It must be a room that is used for respectful activities, as opposed to a bathroom, a bathhouse, or a tannery, which will not require a mezuzah.
10. It must be a permanent place of residence, and a sukah which is by definition temporary, does not need a mezuzah.

### MEZUZAH IN A SHUL OR BEIS MEDRASH:

One of the most common questions is in regards to the requirement of a mezuzah in a shul or beis medrash. The Shulchan Aruch states clearly that just as the Bais Hamikdash was exempt from mezuzah, so too a shul is exempt from mezuzah.

However, when it comes to a beis medrash, there is a machlokes. The Rambam and Tosfos are of the opinion that the same exemption applies to a beis medrash. The Mordechai differs and says that a beis medrash is, in fact, required to have a mezuzah. The Shulchan Aruch quotes both opinions and rules that one should put on a mezuzah, albeit, without a brocha.

There are two reasons mentioned in the Rishonim as to why the exemption should apply to a beis medrash as well. The Rambam says that a beis medrash is the halachic equivalent of a shul, which is exempt because it is not considered a house that is used for ordinary matters. This is learned from the word beis'echah - which means that a mezuzah is only required on your house, and not on "Hashem's" house. Both a shul and a beis medrash are considered Hashem's house, and are exempt.

Tosfos explains the exemption of a shul in a different way. Tosfos understands that it must be your own personal home, whereas a shul or a beis medrash are not privately owned and is not "your" house. The nafka mina (halachic difference) between the Rambam's understanding - that any place of learning or davening is exempt - and the understanding of Tosfos - that it has to be privately owned - would be in a case that one has a private shteibel, which although used for learning and davening, is privately owned. According to the Rambam it will be exempt and according to Tosfos it will require a mezuzah.

Other Rishonim argue and rule that a beis medrash is required to have a mezuzah. The reason why a beis medrash is different than a shul is because a beis medrash is used throughout the day and is therefore similar to a house. However, a shul is only used for davening (and sometimes a short shiur between mincha and maariv) and is therefore subject to the aforementioned principles.

In summary, a shul is definitely exempt from mezuzah. However, when it comes to a beis medrash, there is a machlokes. The Shulchan Aruch quotes

both opinions and rules that one should put on a mezuzah, without a brocha.

**RABBI NACHUM SCHEINER**  
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~Night Kollet~

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How different should we be?

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# SOME BRACHOS RULES

As a rule, any time you eat or drink, a bracha must be said. It doesn't matter how much is being consumed – even the smallest morsel or droplet requires a bracha.<sup>1</sup> Nevertheless, there are exceptional cases when a bracha is not said, as we'll soon see.

## Only Pleasurable Foods

A bracha is recited when we experience pleasure from eating the food that Hashem has provided. This primarily includes pleasure due to "taste" – i.e. pleasure in the mouth or throat.

What about a food that gives no taste pleasure, but does have nutritional value? For example, if for some reason you wrapped food in paper and swallowed it. In this case, there are a variety of opinions, and in order to avoid the doubt it is best to ask someone else who is eating in a normal manner, to recite the blessing and "exempt" the person eating in the unusual way.

Similarly, if a food is in a state where it is not fit for human consumption, it does not require a bracha because it is not considered food. A few examples:

raw potatoes, raw rice

fruits that are [bitter or sour and] completely unripe

spoiled or burned foods

The general rule is: If most people would not eat such a food even if they were really hungry, then no bracha is required. For example, the Guinness Book of World Records claims that someone once ate an entire bicycle over a period of months. If he was Jewish, he would not have said a bracha when eating the bicycle.

## Medications

Based on what we've learned, it follows that medications that have a bitter taste, or no taste at all, do not require a bracha. For example, if your doctor recommends drinking 2 ounces of castor oil upon waking up in the morning, since you derive no pleasure from drinking castor oil, you do not say a bracha. But what about medications that are pleasant-tasting?

The answer is that it depends. If the medication tastes so good that you would consider eating it even if you were not sick, then a bracha is required.

So if you always carry cough drops to soothe a sore throat, but occasionally pop one in your mouth as a snack, you should say a bracha. Similarly, children who love taking their chewable vitamins every morning because they taste like candy, should say a bracha.

Most pleasant-tasting medications, however, only add flavoring to counteract the bitter taste of the medicine. No one would think of eating them as a food or drink (i.e. one who has no cough would not drink cough medicine). In such a case, some authorities rule that a bracha is not recited, while others are of the opinion that a bracha is required, since the pleasant taste provides pleasure.

So what should we do? The clever solution is to comply with both opinions, by saying the bracha Shehakol on another food before taking such medicines.

## Water

Foods and drinks are pleasurable mainly due to their taste. The pleasure of water, however, is a bit different: Water provides a pleasurable, thirst-quenching sensation which warrants a bracha. If you are not thirsty, however, then you get no pleasure from drinking water and no bracha is said. For example:

Your doctor advised you to drink 12 cups of water a day. When you're thirsty, say a bracha. But if you sometimes find yourself forced to down some cups to reach the quota, it should be without a bracha.<sup>14</sup>

You need to swallow a pill and drink some water to wash it down. The water does not need a bracha. However, if you drink more than the minimum amount necessary for the pill, you should say a bracha.

You have something stuck in your throat, and grab a cup of water to wash it down. In such a case, don't say a bracha.

All other drinks require a bracha, even if you are not thirsty. This is because the drink either has a "taste pleasure" or a "nutritional pleasure."



# FALSE NARRATIVES

*Rabbi Berel Wein*

Much has been written and taught regarding the motives of the leaders of Israel, those who Moshe sent to spy out the land of Israel in advance of the Jewish people entering their homeland. After all the explanations, it remains a baffling mystery as to how such great people could have been so wrong on such an important issue. Just as they were able to convince an entire generation to believe as they did, we have found that over the centuries of human history, there have been many instances of such types of situations.

Sometimes these matters are treated as being a symptom of mass hysteria. In the Middle Ages there were many such instances when people were led to believe in the false narratives of leaders, some of whom were even sincere in spreading these narratives. There was a derisive expression in Yiddish that stated that "the masses of the general public are always fools and ignoramuses." This is a rather harsh assessment and in a democratic society such as ours, which is allegedly run by and subject to the will of the masses, it does not register favorably in our ears.

Though that assessment of public opinion and belief may be too broad, there is certainly more than a kernel of truth in that saying. And the reaction of the Jewish people to the false narrative stated by the spies who visited Israel, serves as a bitter and eternal reminder of human folly. Such instances are not subject to rational explanation, but they are omnipresent throughout the story of human existence on this planet.

The question always arises as to how to prevent such suicidal mistakes from occurring in Jewish society. Over the past century masses of Jews allowed themselves to be persuaded by false narratives, as was the case with the spies in the desert, resulting in death and disaster. Millions of Jews followed the red flag of Marxism, in all its various forms, only to be devoured by the very beast that they had nurtured.

Others searched for new forms of Judaism they felt would be relevant to their children and to future generations. After all we were in a different world and a different society than that of our ancestors. The old Judaism would somehow prove to be irrelevant and doomed. But just the opposite has seemingly occurred. While all the forms of new, modern and progressive Judaism are teetering on the verge of extinction, the old irrelevant Judaism has revitalized itself and inspired generations with its eternal truths and values granted at Mount Sinai.

The Jewish people traditionally are hasty people. New ideas capture them and to a certain extent, cause a type of mass hysteria that blindsides them. Yet, it is also within our nature, by tradition and history, to be a skeptical people. We should never lose that healthy skepticism when dealing with issues, problems and the possibility of solutions in our current society.

Shabbat shalom

# Hashem Believes in You

As I was walking around the University of Columbia one Friday morning, a man approached me and “bageled” me. “Bageling” is a term used to describe someone who tries to impress you with how much they know about religion. “How are you doing?” he asked. “Good,” I said. “Are you going to leave class early today?” Unsure what he was driving at, I innocently answered, “No, I don’t think so.” “Well, it’s sundown tonight.”



Still unclear what he meant to say, I responded, “Well, isn’t it sundown every night?” “No, I mean it’s Shabbat tonight.” I finally figured out what he meant. We then started talking and it was from there that a wonderful friendship began.

Now, this man is truly phenomenal. Growing up in Cleveland, after he finished college, he went to China and became the first ever American to earn a Chinese law degree in Chinese. He was brilliant. In fact, when Bill Clinton became president and went to China for a conference to discuss America’s foreign relations with China, this man was used as a paradigm example.

After receiving his law degree in China, he returned to America. Getting a job in the number-one law firm in the country, he was doing quite well. As time progressed, he got involved with the FIDF (Friends of the Israeli Defense Forces), an organization established in 1981 aimed at providing educational, social and recreational programs for those who defend the Jewish homeland. Still working as a lawyer, he was once selected to make a presentation on behalf of the FIDF in Israel.

Returning from his trip, he soon received a phone call. He was told that they would like to honor him with an award for his dedication as part of the FIDF. Agreeing to do so, he flew back to Israel. Arriving one day at the site where the presentation was supposed to be held, he was instead put into a car and driven to a café in the middle of nowhere. Sitting down at a table with three other men, directly opposite him was a commander from the IDF. “We want to find out more about your background. We would like you to join the Israeli Defense Forces.”

It was not too much later that he decided to quit his job in the top law firm and head to Israel. Entering the army, he was faced with basic training. It was tough, but he did very well. He passed the first course and second course with flying colors. Now he needed to pass the third advanced course if he wished to make it as a high-level officer. The challenge was to use the given coordinate points to arrive at a certain location within a specific amount of time. If he would pass this course, he would attain his goal and move onto becoming a prestigious member of the army.

And so, the fateful day arrived and he received his coordinates. As he stepped foot into his jeep

and maneuvered around, he finally saw a house in a distance. He knew that there laid his destination. But just as he was inching closer, the tire of his jeep popped out and the



car spun out of control. Being caught off guard, he began yelling at the other men to get themselves together and quickly put on another tire. Finally doing so, he ran to the door of the house. But it was locked. Posted on the door was a note, “You failed.” Devastated to no ends, he returned to his barracks.

Depressingly sitting down in his barracks, the door opened. It was his commander.

“Look,” he said, “It happens. We will give you another chance tomorrow.” As morning arrived, he was prepared. Receiving his coordinates, he double checked the tires and began to drive off. As time passed, everything was going well. They had five minutes left and the destination was in sight.

Parking the car, he hopped out and began to run. Making a quick turn around a sand dune, however, one of the other men fell to the ground and let out a shriek. He had twisted his ankle. Yelling back at the men, “Pick him up! Pick him up!” the other men finally decided to carry him for the final stretch as he looked from a distance. Placing him on their shoulders, they ran to the house. As the man approached the door in a panic, he let out a sigh. It was locked. Hanging on the door, again, was a note, “You failed.” Beside himself and totally hopeless, he headed back to his barracks once again.

Sitting down with his head hanging low, the door opened. It was his commander. “Don’t get too down on yourself. It happens. We’ll give you one more chance tomorrow. But this is it. If anything goes wrong, tomorrow night you will be packing your bags.”

Lying down on his bed frustrated, he wondered who he could blame. “Maybe the Israeli army doesn’t want me to get to this level. Maybe they don’t want me to rise up in the ranks. And on top of everything, I quit my job as a lawyer. What a foolish mistake!” But then his mind began to wander. Reminiscing of the first time he was asked to join the army, he remembered the three men he was sitting with. It then hit him. “Those three men all went on to becoming prominent officers. I haven’t seen them in a while, but I think they were participating with me in this challenge. They were there. And come to think of it, they knew my name. How did they know my name?”

He then began to connect the dots. “Wait a second. Maybe, after all, they are not against me. Perhaps they are on my side. They are manipulating all these circumstances for my benefit. They are pushing for me. They want me to succeed.” But there was still one question which stumped him. “Why would they be failing me?” Musing over the issue, he finally realized. “Maybe they are not testing me if I can get to the destination on time. Maybe they are testing something else. They are challenging me to see how I react when a soldier falls down and I am faced with a pressured situation.”

Now, fully prepared for tomorrow’s challenge, he donned his uniform bright and early. Waiting by the door and ready to go at 5am, he was eventually told it was time to go. Told this time to manage two jeeps, he set off. Everything was going well. A few minutes before reaching the destination, though, he received a call. “The second jeep is under fire.” Knowing what to do, he quickly turned around and did everything necessary to ensure the safety of the other jeep. He made sure all the men were secure and alright. Only after properly handling the makeshift attack from the enemy did he make his way towards his destination.

Slowly walking up to the door five minutes late, he placed his hand on the knob. It was unlocked. Opening the door, sitting down at the desk in front of him was his commander with a smile. “Good job,” he said, “you passed.”

*The moment that changed this man’s career was when he realized that the wall in front of him was in fact not a wall. It was rather his road to success. Once he understood that the army believed in him and was working with him and not against him, his entire perspective changed. All the challenges and impediments we experience throughout life are there for us to successfully arrive at our ultimate destination. But from start to finish, Hashem believes in each of us. And when we as well believe in our own potential and eventually achieve our purpose in life, Hashem will look down at us with a smile and say, “My dear children, you finally arrived. You passed the test.”*

**Mr. Charlie Harary**



RABBI YY JACOBSON

## ASK NOT WHETHER, BUT HOW

**Kill the messenger? Why were the spies condemned for reporting the facts?**

The difficult we do immediately; the impossible takes a little longer.

-- General Montgomery

## THE HOLE IN THE ROOF

A rabbi stands before his congregation and reports to them that a massive hole has been found in the roof of the synagogue.

"Now I have good news and bad news for you," the Rabbi continues. "The good news is that we have the money to repair it; the bad news is that the money is in your pockets."

## IF WE WIN?

The story is told that the Israeli parliament, or Knesset, recently convened an emergency session to figure out a solution for the devastated Israeli economy.

One brilliant minister said, "Let's declare war on the U.S., and then, in the wake of the utter destruction America will bring upon us, we will receive billions of dollars for reconstruction, like Germany and Japan.

"Sounds great," responded another member of the Knesset. "One problem: What will we do if we win the war?"

## TWELVE JEWS ON A MISSION

This week's portion, Shlach, tells the story of 12 men who were dispatched by Moses from the desert to go and survey

the Land of Israel and its inhabitants. The purpose of their journey was to prepare the Jewish people for the subsequent conquest and settlement of the Land.

Upon discharging the spies on their mission, Moses presented them with a list of questions they needed to answer. "See the Land," Moses said to them. "How is it? And the nations that dwell in it—are they strong or weak? Are they few or numerous? And how is the land in which they dwell—is it good or bad? And how are the cities in which they dwell—are they open or are they fortified?"

When the 12 spies returned from their 40-day tour of Israel they presented to the people a report of their findings.

"We arrived at the Land to which you sent us," the spies said, "and indeed it flows with milk and honey and this is its fruit. But the people that dwells in the land is powerful, the cities are greatly fortified and we also saw the offspring of the giant.

"We cannot ascend to that people for it is too strong for us," the spies proclaimed.

The report that the spies brought back demoralized the Jewish nation and drained it from the motivation to enter the Land. As a result, the spies were severely punished and the entire generation ultimately died in the desert, never making it into the Land. Only 39 years later, in the year 1276 B.C.E., did the children and grandchildren of this generation cross the borders of Israel and settle the Promised Land.

## KILL THE MESSENGER?

One of the many questions raised by biblical commentators concerns the reason for the spies receiving punishment. Moses gave them a detailed list of questions about the Land; he instructed them to make their own observations as to what will await the people upon their arrival.

This is exactly what the spies did. They came back with an answer to all of Moses' questions and reported what they perceived to be the reality of the situation. If Moses expected them to cover up their observations -- that the Land was inhabited by mighty men and its cities were greatly fortified -- he should have never

sent them in the first place!

Why were the men faulted for relating what they had seen?

## INTRODUCING PARALYSIS

The answer is that if the spies had merely related to the people the reality of the situation as they saw it, everything would have been fine. But they did more than that. They used the difficulties they observed as an incentive to introduce the option of surrender and capitulation in the face of crisis.

Had the spies returned and said, "Hey guys, we have seen a mighty people and well-protected cities in the Land, so now we need to devise an effective strategy of how to go about our challenging mission," they would have fulfilled their task splendidly. The moment they responded to the obstacles by saying "We cannot do it anymore," they swayed an entire people to abandon their G-d-given destiny.

The spies are condemned in Jewish tradition for substituting the "how will we do it" with the "can we do it?"

## CONQUERING YOUR DARKNESS

Each of us has a domain in our life that needs to be conquered, a terrain that needs to be transformed into a "holy land." Some of us need to battle fear, temptation, addiction, or shame. Since the challenges that lay in recovery's path are at times frightening, we are naturally tempted to believe that we are incapable of overcoming our darkness and we thus surrender to our demons.

Though this feeling is understandable, it is a sad mistake that must be fought tenaciously, for it robs us of the opportunity to liberate our souls and arrive at our personal "Promised Land."

The option of resignation compels us to remain stuck for the rest of our lives in a barren desert made up of shame, insecurity and weakness.

The question ought never to be, "Can I do it?" The resources to repair the hole in our personal roof are always present. Every problem can be dealt with. The only legitimate question is, "How do I do it?"





# RABBI BENTZION SNEH

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

## PIRKEI AVOS

### CAN WE RUN AWAY FROM HASHEM?

**כל המקבל על עצמו עול  
תורה מעבירין ממנו עול  
מלכות ועול דרך ארץ.**

It's a Heavenly trade-off but a fact of life, the Mishna says- we can try to shirk off our religious obligations, but we can never truly avoid carrying a sense of responsibility in this world. We save nothing this

way.

In fact, if we take upon ourselves more devotion, we relieve ourselves, little by little of other predestined hardships.

As R' Eliyahu Lopian explains in a most beautiful metaphor.

Those who traverse the high seas know that a ship must be laden with goods in order to travel safely and not be affected by the winds and currents.

When we ship our items to their destination, the sea bound vessel is properly balanced with heavy merchandise.

But on it's return, the winds of fate can play havoc with the ship if it has to cross the sea, empty. So therefore, a good captain will see to it that heavy rocks, stones and sand are loaded aboard to protect the boat from dangerous waters.

So too explains R' 'Lopian, Hashem needs to balance a person with maturity and responsibility. If we want to steady our ship with Torah obligations, than Torah it is.. If not, He will then send us other obligations and responsibilities. For to carry no obligations is not an option, lest we get lost in the winds of life.

Good Shabbos!



## WORRY DROP IT OR SHARE IT

"A worry in a man's heart, yash'chena."  
(Mishlei 12:25) Our sages (Yuma 75,a) offer two interpretations of that last word: "Remove the care from the

mind" or "discuss it with others."

### UFARATZTAH

The Tzemach Tzedek commented: "...with others" who are "others" only in the bodily sense, but are completely united with him, for they empathize with him.

====Hayom Yom Sivan 25

## תורה

במשנת רבינו



בסוגיא בבא בתרא ע"ד מבואר מתוסי שמתים לובשים ציצית עייש, וכן מבואר בתוסי ברכות יח ע"א שמה שאסור ליכנס לבית הקברות משום לועג לרש משום שעל

אף שלובשים אבל אינם מצווים בכך, ולכך מי שנכנס והוא מצוה בכך שהוא עושה בזהו שהיו לועג לרש, ויש לעיין.

הנהה בגדרי הדין של מעלת מצוה ועושה מצינו שתוסי סובר בקידושין לא. שענין מעלת מצוה שעדיף הוא שיש לו יצר הרע וזהו מעלת מי שמצווה, מאידך בספר המקנה שם מבואר שיש שני חלקים למצות חלק העשייה וחלק הציווי והיינו שעושה כן מחמת שהוא מצווה זהו גופא עדיפות של מי שמצווה בדבר ויש להרחיב בזה.

יצא שמת הוא כלל לא מצוה וחסר בזה שיש לו יצר הרע ואין בזה מעלה וכן מה שאין את החלק הציווי, אולם אם כל הסיבה שלובש הוא בכדי שכשיקום לתחיה יהיה לו ציצית ממילא א"ש טובא שכעת הוא כלל לא נחשב אפילו לעשייה של מצוה כלל ולכך הוי לועג לרש.

גוט שבת

דוד יהודה פרייסטון



Let's find the "SPOT" & BRING OUT THE "LIGHT".

So "SPOT" IT, Is it possible that the BULLSEYE TARGET of the yetzer ho'ra in regard to the mistake of the Meraglim,

was the "Va'yivku Ho'ahm Ba'lailah Ha"hu "meaning "that they cried ( were depressed ! ) on that night ". Aha

! The BAAL HATANYA said the oxygen of the yetzer ho-ra IS DEPRESSION ". Let's FIX IT, by bringing out the "LIGHT" ( SIMCHA ) in every situation.

Have a deLIGHT-FULL Shabbos shared !!  
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## ONE LINERS

I HATE RUSSIAN DOLLS, THEY'RE SO FULL OF THEMSELVES.

THE FIRST TIME I GOT A UNIVERSAL REMOTE CONTROL I THOUGHT TO MYSELF, "THIS CHANGES EVERYTHING".

I REFUSED TO BELIEVE MY ROAD WORKER FATHER WAS STEALING FROM HIS JOB, BUT WHEN I GOT HOME ALL THE SIGNS WERE THERE.

YOU CAN NEVER LOSE A HOMING PIGEON - IF YOUR HOMING PIGEON DOESN'T COME BACK WHAT YOU'VE LOST IS A PIGEON.

DON'T YOU HATE IT WHEN SOMEONE ANSWERS THEIR OWN QUESTIONS? I DO.

AS I WATCHED THE DOG CHASING HIS TAIL I THOUGHT "DOGS ARE EASILY AMUSED", THEN I REALIZED I WAS WATCHING THE DOG CHASING HIS TAIL.

GAMBLING ADDICTION HOTLINES WOULD DO SO

MUCH BETTER IF EVERY FIFTH CALLER WAS A WINNER.

WHERE THERE'S A WILL, THERE'S A RELATIVE.

HEDGEHOGS, EH? WHY CAN'T THEY JUST SHARE THE HEDGE?

JUST BECAUSE NOBODY COMPLAINS DOESN'T MEAN ALL PARACHUTES ARE PERFECT.

TO THE MAN ON CRUTCHES, DRESSED IN CAMOUFLAGE, WHO STOLE MY WALLET - YOU CAN HIDE, BUT YOU CAN'T RUN.

VELCRO - WHAT A RIP-OFF!

MY FRIEND KEEPS TRYING TO CONVINC ME THAT HE'S A COMPULSIVE LIAR BUT I DON'T BELIEVE HIM.

I WOKE UP THIS MORNING AND FORGOT WHICH SIDE THE SUN RISES FROM, AND THEN IT DAWNED ON ME.

MY WIFE JUST FOUND OUT I REPLACED OUR BED WITH A TRAMPOLINE; SHE HIT

THE ROOF.

MY DEAR OLD GRANDMOTHER ALWAYS USED TO SAY THE WAY TO A MAN'S HEART WAS THROUGH HIS STOMACH, WHICH IS WHY SHE LOST HER JOB AS A CARDIAC SURGEON.

SOMEONE BROKE INTO MY HOUSE AND STOLE MY EXTERNAL HARD DRIVE; THEY REALLY GOT MY BACKUP.

I ASKED MY FRIEND A QUESTION WHILE HE WAS EATING AN ORANGE, BUT ALL I GOT WAS A PITHY RESPONSE.

MY FRIEND'S SELLING A LOAD OF BROKEN YO-YOS, NO STRINGS ATTACHED.

I WENT GEESE HUNTING THE OTHER DAY BUT ONCE THEY STARTED FLYING I KNEW THE GAME WAS UP.

I WAS AT A CLIMBING CENTER THE OTHER DAY, BUT SOMEONE HAD STOLEN ALL THE GRIPS FROM THE WALL; HONESTLY, YOU COULDN'T MAKE IT UP.

I WAS A BOOKKEEPER FOR 10 YEARS... THE LOCAL LIBRARY WEREN'T TOO HAPPY ABOUT IT.

IT'S REALLY IMPORTANT TO OBEY THE LAWS OF GRAMMAR, AFTER ALL RULES IS RULES.

I'VE BEEN TRAINING FOR A MARATHON BY RUNNING 10 MILES A DAY WHICH IS REALLY TIRING, BUT IT'LL BE WORTH IT IN THE LONG RUN.

I'VE LOOKED UP TO MY FATHER EVER SINCE HE GOT THAT JOB AS A TRAPEZE ARTIST.

I WENT TO INDIA LAST YEAR WHERE I SAW A MAN SITTING CROSS-LEGGED WHILE HE PLAYED A TUNE TO A SNAKE, AND I THOUGHT TO MYSELF, "THAT'S CHARMING, THAT IS".

IF YOU STRUGGLE TO STAY AWAKE WHILE USING YOUR IPAD, THERE'S A NAP FOR THAT.



# ~Night Kollel~

## RABBI NACHUM SCHEINER



### DAIRY EQUIPMENT:

We have already discussed that cholov akum, milk that was milked by a non-Jew is prohibited for consumption. One must realize that this issur is like all other issurim and if such milk or milk products were cooked in utensils, those utensils become treif and must be kashered before use, just as in any other pot that was used for cooking treif, which makes the pot treif. This is in regards to utensils that were used for cholov akum. However, when it comes to utensils that were used for cholov stam, there is room to be lenient, even for those that only eat or drink cholov yisroel. The reason being that, as we have already mentioned, according to some poskim the whole concern with cholov stam is only a chumra, an added stringency and this chumra was only accepted in regards to actual consumption of the products and not in regards to the concern of the bli'os, the absorption of the product into the utensils. This being the case, even if one does not eat cholov stam, he may still be allowed to have DE. The concept of DE (dairy equipment), is that they prepare an item with all parve ingredients and then run a production, using the same equipment that was used for cholov stam, without kashering in between. (It goes without saying that they will make certain that a proper cleaning is done, thereby ensuring that there is no dairy residue left, which would render the product cholov stam.) Therefore, these foods may not be considered cholov stam according to some opinions and people who only eat cholov yisroel may still be able to partake from these products.

### DAIRY PRODUCTS:

As far as dairy products are concerned there

is an opinion that even if one would not drink cholov stam he might be allowed to consume other cholov stam products. The reason for this as follows. Many milk products today, including chocolate and baked goods, are not prepared from milk but rather by using milk powder. This opinion suggests that the issur of cholov stam only applies to milk itself but would not apply to the powdered version and therefore these products would not be of any concern, even for one who is makpid on cholov yisroel. At one point, there were kashrus agencies that relied on this opinion, but today the consensus of the poskim is that if one is makpid on cholov yisroel then he should not consume even dairy products that are not cholov yisroel and all the kashrus agencies that produce cholov yisroel are makpid on the powder as well.

As with all halachic questions, one should consult a Rav for halacha l'maaseh.

### ROBOTIC MILKING:

In some European countries the milking process is done without the involvement of any people. The entire process is done only via machines, known as robotic milking. The system is set up that each cow has a computer chip and the set of cups that are attached to milk the cow are customized for that specific cow. The bar code is then read on the cow and then the matching cups are attached robotically. There would be reason to believe that that with such a set up, it should be

unnecessary to require supervision since there is no other animal that can match this specific bar code and it would thus be impossible to substitute any other milk. However the poskim point out that this milk can indeed still be problematic. The reason being that although in the initial milking there is no reason for concern, however, subsequently there can be non-kosher milk added to the kosher milk, which is the reason for the entire prohibition to begin with, rendering the milk prohibited.

### COMMUNITY KOLLEL NEWS:

I gave a shiur this past Wednesday on the topic: "Lo Silbash – reasons for the issur, practical applications and heterim."

As always, these shiurim are available on the shul's website, [18Forshay.com](http://18Forshay.com), on MP3 in the shul, and on [Torahanytime.com](http://Torahanytime.com).

To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to [Secretary@18forshay.com](mailto: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 and a Chodesh Tov,

**Rabbi Nachum Scheiner**

**MAZEL TOV AVRUMI RAND**  
**MEMBER OF THE NIGHT KOLLEL,**  
**UPON THE BIRTH OF HIS BABY GIRL**

~Night Kollel~

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