

בס"ד



OUR BELOVED RABBI SOKAVA REBBE

אם-יתקע שופר בעיר, ועם לא יתרדו

Will a shofar be blown in the city and the people not tremble?"

עמוס ג

BET Journal

BRINGING EVERYONE TOGETHER

"E Pluribus Unum"
Latin for "Out of Many, One" - Achdus



בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

UNDER THE LEADERSHIP OF RABBI AARON LANKRY

18 FORSHAY ROAD, MONSEY, NEW YORK 10952



Rabbi YY Jacobson is in town this Shabbos
COME & RECHARGE YOUR NESHOMA



SHIURIM FOR ENTIRE COMMUNITY

RABBI YY JACOBSON WEEKLY CLASS

Separate Seating

SHABBOS
9:00 AM - CHASSIDUS
AND
SERMON BEFORE MUSAF
20 FORSHAY RD
OPEN FOR MEN & WOMEN

SUNDAY
NO CLASSES
THIS SUNDAY

EARLY BIRD
DAILY SHIUR
MON - FRI 5:30 - 7:30AM

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

NEW!

Additional Weekday Minyanim for Mincha and Maariv See page 3

SHABBOS MORNING MINYAN



Starting at 8:00 AM
18 Forshay Rd. - Main Shul
נוסח אשכנז

מה-נאוו על-ההרים רגלי
מבשר משמיע שלום
מבשר טוב משמיע ישועה



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashot Shoftim haftarah

There seems to be no real connection between the Haftarah and the Parsha. The Parsha discusses proper judgement while the Haftarah speaks about consoling the Jewish people on the loss of the Bais Hamikdash.

The Haftarah begins with the words of Hashem saying "Anochi Anochi, Who comforts you". Chazal quotes (see Yalkut Shimoni 474) Rebbe Abba in the name of Rav Shimon Ben Gamliel explaining the double expression of "Anochi Anochi". They give a mashol of a king who became enraged at his queen. He was so annoyed at her that he rejected her and banished her from the palace. After some period of time he reconsidered his actions and desired to reunite with her. He informed her of his intentions to which she consented on the condition that he doubled the amount of her "kesubah" (marriage financial agreement). Chazal conclude that this same situation exists between Hashem and the Jewish people. Hashem established His initial relationship with them when they accepted His Torah. At that time Hashem revealed Himself to His nation and proclaimed, "I am your Hashem." However, this relationship suffered much abuse and was eventually terminated. The Jewish people's behavior was so inexcusable that Hashem reluctantly rejected them and exiled them from Zion. Now, after so many years Hashem is displaying sincere interest in their return. Recognizing their failure during their first relationship, the Jewish nation is doubtful if this second one will be any better. Even after all the magnificent revelations at Sinai they managed to stray and forfeit their relationship. What would ensure that things would be any different this time? Hashem responds that He would increase His revelations which would guarantee an everlasting relationship with His people. The double expression of "Anochi Anochi" stands for the double kesubah that Hashem will offer.

This Chazal is very difficult to understand. Firstly, it is not accurate; Hashem did not banish us from the palace, he had the palace burnt to the ground. Next in the moshol we see some time passes and the king reconsidered his actions, yet with Hashem, it is really a very long time, and it is not over yet. We are still waiting in galus! But the biggest inconsistency is that the moshol illustrates the queen as a victim whereas it was us, the Jewish nation, that violated the agreement. We were not helpless victims but the cause for the destruction. How can we deserve not only to return to the palace, but receive a double Ketuba as well? A Ketuba is a privilege for a wife when she acts in accordance to her obligations. If a wife violates the conditions of marriage she loses her Ketuba. Yet here we see we can ask for double when Hashem is kind enough to take us back? What is the meaning of this Chazal?

I believe this is an incredible lesson in the process of creating peace. It is the responsibility of the greater person or Being to accept the blame in order to push forward and rebuild. Even if one is in the right and taking responsibility will cost double, a real relationship with tranquility is worth it. Let the past be the past; forgive, forget and rebuild. We expend much energy on proving how we were wronged that we are left too exhausted to repair the relationship. Although Hashem was always there for us and we sinned against Him again and again, He is willing to look past our disloyalties. Hashem is willing to take us back and pay double for the sake of a tranquil and loving relationship.

At the end of Shemona Esrei we take three steps back and say "the maker of peace in the elevated world, He should make peace on us and upon his entire nation Yisrael." Clearly, peace is a creation and we therefore request that Hashem make it upon us. However, in order for peace to exist we need to be willing to take three steps backwards.


May we all pursue lives of peace at all costs and enjoy the tranquility it brings. Amen.

Aaron Lankry

An Amazing Daf Yomi

Bais Medrash Ohr Chaim
18 Forshay Rd
Main Bais Medrash
5:20 AM
Followed by Shachris

Rabbi Yaakov Block
thetutoringresource@gmail.com
410-258-1805



All Levels

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:35 pm

SHABBOS NIGHT	Candle lighting	7:22pm	SHABBOS DAY	Shachris Vasikin	5:40am - DAF YOMI SHIUR	SHAB EVENING	Mincha & Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	6:45pm
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 7:20pm
	Shkiya	7:40pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	7:39pm
	Mincha Bais Chabad 20 Forshay	7:50pm		Pirchei - Bnos	2:00		Maariv	8:19 & 8:24pm

Complete Weekday Schedule of Minyanim & Locations See page 3

SHACHRIS

20 Minutes before Neitz (3)

S 5:58 | M 5:59 | T 6:00 | W 6:01 | T 6:02 | F 6:03

MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 6:01 | M 6:00 | T 5:58 | W 5:57 | T 5:57

12 Minutes Before Shkia (1)

S 7:24 | M 7:23 | T 7:21 | W 7:19 | T 7:18

LOCATION DIRECTORY

(1) 18 FORSHAY DOWNSTAIRS

(2) 18 FORSHAY UPSTAIRS

(3) 20 FORSHAY UPSTAIRS

(4) 20 FORSHAY DOWNSTAIRS

(5) 18 FORSHAY TENT

* NO SUNDAY MINYAN

AUGUST 27 – SEPT.1

NEITZ IS 6:18 am - 6:23 am

PELAG IS 6:13 pm - 6:08 pm

SHKIA IS 7:36 pm - 7:30 pm

סוף זמן
קריאת שמע
MAGEN AVRAHAM
9:02 AM – 9:04 AM
GRA- BAAL HATANYA
9:38 AM – 9:39 AM



Just in Time for Elul:

Lose weight and give tzedaka. Live the experience of Elul by fasting and curbing your desires.

Not so long ago people would say that you were able to feel Elul in the air. There were Jews that didn't speak the entire Elul; they would barely eat and would spend much time in seclusion working on their character traits and inner failings, doing introspective analysis which is called cheshbon hanefesh.

Today B"H לא אלמן ישראל but it's hard to find this reality. We're challenged with a world of physical abundance and technology that makes it almost impossible to disconnect from the world and connect to a higher place.

Hashem is well aware of our challenges and whatever we manage to do is so precious in his eyes.

So I decided to mix a bit shelo lishma to trick the yetzer hara and get into the Elul mode by doing a diet cash jack pot. Rules are simple yet strict so there are no halachic problems.

- You put in 50 dollars which must be paid in front of two witnesses.
- You weigh yourself.
- You begin your journey of getting ready physically for Rosh Hashana and Yom Kippur.
- Weighing in will take place twice in Rabbi Coren's office: Motzai Shabbos 10 to 11 and Sunday 10 to 11 p.m.
- Only men aged 30 to 65 years old that daven in Ohr Chaim can participate.
- The first two participants who lose the most weight relative to their body mass—i.e. percentage wise--win the money.

The avodah begins Monday morning and ends with the Yom Kippur weigh-in at 10 to 11 p.m. after the fast.

20 percent of the funds collected go to tzedaka.

Kesiva vechasima tova.



ELUL A TIME TO HEAL

There are two general approaches in healing a bodily illness: a) to heal the particular organ or faculty that is defective, sick or weak; b) to strengthen the healthy organs and faculties so that they may overcome and heal the sick organ or faculty.

The parallel in illnesses of the soul are the two approaches in service of G-d- teshuva and good deeds.

Hayom Yom.

The Rebbe would recommend the latter approach, strengthening the entire Neshama with many Mitzvos, being so busy with Maasim Tovim, leaving no time to worry about your shortcomings. In fact, when someone wrote to the Rebbe that he is planning to fast for Teshuva purposes, the Rebbe would answer: G-d forbid to weaken your body, thereby not having the proper strength to serve Hashem. The Rebbe would encourage the person to add in learning, Tzedakah etc. thereby bringing more good and positivity in lieu of the fact that he diminished the Light of Hashem in this world by lacking in a Mitvas esseh or doing a Mitvas Lo saaseh.

May we merit the days when the entire world will be focused on the positive.



בס"ד

WEEKDAY MINYANIM קיץ תשע"ז - '17

שחרית

כותיקין	20 Forshay ↑	Brochos 30 min/Hodu 20 min before Neitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	18↓	
7:30	20↑	
8:00	18↓	
8:30	18↑	
9:00	18↓	
9:30	18↑	
10:00	18↓	
10:30	18↑	
11:00	18↓	

מעריב

AT פלג	18↓	Repeat Krias Shma after nightfall
AT שקיעה	18 Tent	
10 MIN. AFTER שקיעה	18↑	
30 MIN. AFTER שקיעה	18 Tent	
60 MIN. AFTER שקיעה	18 Tent	
9:00	18↑	
9:15	18↑	
9:30	18↑	
9:45	18↓	
10:00	18↓	
10:15	18↓	
10:30	18↓	
10:45	18↓	
11:00	18↓	
11:15	18↓	
11:30	18↓	
12:45AM	18↓	

מנחה

1:30PM	מנחה גדולה	18↓
2:00PM		18↓
2:30PM		18↓
3:00PM		18↓
7:00PM		18↓
MINCHA FOLLOWED BY MAARIV		
12 MIN. BEFORE פלג		18↓
12 MIN. BEFORE שקיעה		18 Tent
AT שקיעה		18↑
20 MIN. AFTER שקיעה		18 Tent
50 MIN. AFTER שקיעה		18 Tent

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

Just so you should know...



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www.ChassidicPopArt.com

by "The Sokover"

0 2 5 DAYS UNTIL UMAN



The Best Segulah

The posuk in this week's Parsha teaches us that we should be a "tamim" (accepting) when it comes to Hashem. The Rambam does not count this as one of the six hundred and thirteen mitzvos. The Ramban and Rabbeinu Yona do count it as a mitzvah. In the Sefer Hamitzvos, the Ramban says that we should unify our hearts to believe in Hashem and believe that Hashem does everything for the best. Hashem knows the truth of why things are supposed to be and one should not go and ask for guidance from sorcerers and the like.

The Gemara in Pesachim, daf kuf yud gimel, amud bais asks the following question. Where do we see that one should not consult with stargazers? The Gemara answers that we learn this from the posuk in this week's parsha, "Tamim ...Elokecha." Rav Shach Zt"l felt strongly that people should not go to palm readers etc. We should have bitachon in Hashem.

There have been people who would use the Goral HaGra to help guide them. Rav Chaim Kanievsky said in the name of his father, the Steipler, that according to Tosfos in Shabbos, daf kuf nun vov, amud bais we should not research things via goral as it is not being "tamim" with Hashem. The Chazon Ish explains that despite the fact that in the days of King Shaul and David they did use a goral, at that time the goral was done via nevuah; (prophecy) however, today we don't have prophecy and so it should not be used.

The story is told that the Brisker Rov was once debating whether or not he should use the Goral HaGra. After much deliberating, he decided to use it and the Goral fell out on the posuk of "tamim tihye."

Reb Chaim Kanievsky said that many segulos that are quoted in the name of the Steipler are incorrect. The Steipler never said that a baby girl who does not have a Kiddush will have a harder time with shidduchim.

The only segulah Reb Chaim Kanievsky did say was for a bochur who was older and could not find a shidduch. He was told that the segulah for a shidduch was to learn Torah. Upon being told that a couple could not have children, Reb Shmuel Birnbaum zt"l would tell them to learn Chiddushei Reb Chaim Halevi Brisk. He said the fact that we are learning the Chiddushim of Reb Chaim who was well known for helping orphans would be a zechus for having children.

The bottom line is that the best segula is available for all: learn Torah and may all our needs be taken care of!

Parshas Shoftim

Moshe details the most important characteristics of a Judge: the ability to remain objective and the strength to refuse bribery. The singular focus of the Shofet must be to carry out the will of G-d as detailed in the Halacha. Nothing must deter him in carrying out his mission of justice.

Idoltrous practices must be eradicated and punished.

The Sanhedrin is our direct link with divine intent, and as stated in Pasuk 17:11, we view the rulings and interpretations of the Supreme Court as G-dly directives.

Our Monarch must be selected for his unyielding commitment to G-d, Torah, and the people. This is why he must write his own Sefer Torah and carry it with him at all times.

Moshe again addressed the place of the tribe of Levi, reemphasizing the care and attention due to them by the rest of the nation. They are our teachers. Without their instruction we will neither understand nor be able to properly apply justice.

For justice to exist, it must be accepted as a divine ruling. Only G-d's justice can be trusted to take into account all variables and possibilities. Moshe instructed his nation regarding the true Navi – prophet and the false prophet. No other forms of divination can be used to ascertain G-d's justice, and all false prophets and methods of divination must be destroyed. The value of human life is determined by our system of justice, and Moshe reviewed the laws of the unintentional killing in contrast with the intentional murder.

The end of Parshas Shoftim discusses both proper and false witnesses, as well as the Torah's approach to warfare.

The Parsha concludes with the unique mitzvah of the Eglah Arufa and the process through which the community takes responsibility for the unresolved murders. This ceremony, which reflects the priceless value of life, is a most eloquent expression of G-d's judicial system.

Haftarah Yeshayahu 51:12 -52:12

G-d, speaking through Yishayuhu the Navi, contrasts the situation of Israel while in exile to the way things will be at the time of Her redemption. In many ways it continues the Parsha's theme of justice. "...Behold I took from you the cup of weakness... and I will place it into the hand of those who cause you to wander..." (51:22-23) Ultimately, Israel will be returned to the Land and our oppressors will be punished.

In the last section of the Haftarah (52:7-9) the Navi prophesies the coming of Eliyahu Hanavi who will herald the arrival of Mashiach and the rebuilding of Yeruyshalayim. "How beautiful are the feet of the herald on the mountains announcing peace, heralding good tidings, announcing salvation..."

Our soon to be announced redemption is the greatest consolation that G-d could offer his children.



חודש אלול

אנו כבר בתוך חודש אלול, ויום הדין ממשמש ובא, וצריכים להתעורר ביותר שאת, ומבואר בזוהר ובקדמונים שבפרשויות שקוראים עכשיו מרומזים ענייני התשובה ועבודת האלול, כדכתיב "שופטים ושוטרים תתן לך בכל שעריך"... ימים אלו הם ימים של משפט "כי אלוקים שופט הוא סלה" (תהילים ג), והזמן הזה הוא בבחינת "גבה מעל גבה שמר וגביהם עליהם".

ועוד יש בפרשה "על פי שנים עדים" שהשטן המקטרג מביא שני בשבילו, את השמש והירח להעיד על עם ישראל, אבל הירח מתכסה "בכסה ליום חגנו" ולכן אין לשטן שני עדים.

וביאר רבינו הגר"ש שליט"א כי מאחר שישראל נמשלו ללבנה שאין לה אור עצמי, אלא רק מקבלת מהשמש, [וכן ישראל לאחר החטא הם בחינת מקבלים ורק לעתיד לבא שיהיה התיקון השלם ישובו לתוקפם] וכתיב בשיר השירים א,ו "אל תראוני שאני שחרחרת שזפתני השמש" ומבואר בזה שהחטאים הם לא העצמיים של ישראל אלא רק דבר חיצוני, כמו שהירח מקבל את אורו מהשמש, וכדאיתא במדרש שה"ש שם משל לשפחה כושית וכו'.

על כן בראש השנה שהוא זמן שהלבנה מתכסה בו, והיינו שכבר לא נראית בה השפעת השמש שזוהי השפעה חיצונית, אז ישראל עושים תשובה ומתנתקים מהעוונות, לפי שבלי החיצוניות הרעה, הפנימיות היא טובה, והזה אין להם שייכות לעוונות, (א"ה ובה מבואר מה מה שהלבנה אינה מעידה לשטן, משום שכאשר היא מתכסית מתבטא בזה הפנימיות של כלל ישראל ששחרחרת היא חיצונית רק מזיפת השמש).

רק ע"י התורה אפשר לבוא לתשובה, וכפי שאומרים בתפילה "השיבנו אבינו לתורתך" ורק לאחמ"כ "והחזירנו בתשובה שלמה לפניך" וברוח חיים כתב שאע"פ שבחינת אבינו זו בחינה עלינו מאד, מכל מקום כל אחד שלומד תורה יש רגעים שמשגיג את בחינת אבינו שזוהי התכלית בנים אתם לה' אלוקים כי גם היום אפשר להגיע לזה ע"י התורה, שנתעורר מהדברים, ונזכה לתשובה ולעשות רצונו בשלימות.

דוד י. פיירסטון

MAZAL TOV!

Mazel tov Mr. & Mrs. Baron/Grodko on the bar-mitzvah of their son Daniel
All are invited to the kiddush at KBA Rabbi Lichtensteins shul

Erev Shabbos Plag MInyan for Mincha & Maariv

BLUEBERRY HILL AREA

SHOFTIM

Mincha 5:55 Plag: 6:16

30 Dr Frank Rd. Entrance From Humbert



Parshas Shoftim To Begin Again Anew

In a bit of comic relief- through an updated parable we learn that a director of a Psychiatric Facility had devised a new way to diagnose his patients.

Visiting him today was the Chief medical officer of the parent corporation- on hand to observe.

Let's try to remain politically correct while telling over this parable.. Well here it goes.

The director informs.. In order to tell if a patient is in need of our services, we lead him into a room with a full bathtub. In the room are a few things.. A cup, a spoon, a fork and a bucket.

Oh I see the CMO interrupts, " If he uses the bucket, he passes the test."

"Oh, no", says the director- "Even if he uses a bucket to empty the tub.. He is still lacking in cognisant abilities. Why, the best way to proceed is obviously to just pull the plug and empty all the water in a more direct fashion!"

And so it goes...it's our mission as Jews, we try to cleanse ourselves at the end of every year, it is no coincidence that Parshas Shoftim arrives at the beginning of Elul. As the Parsha tells us- "Shoftim VeShotrim Teetain Lecha Bechol Shearecha", Stand guard and be careful lest foreign influences penetrate the gates of your city. In addition, we are urged to be proactive in setting up a justice system that will protect the citizens of our land.

The commentaries have taken note that this idea is to be understood on a different level. Our eyes, ears and mouths must be carefully guarded lest we lose the battle to our most formidable foe, the Yetzer Harah, our inclination to stray, who is working overtime.

The period of time slotted for us to do this is only 40 days- from Rosh Chodesh Elul to Yom Kippur.

But we are well advised not to fool ourselves, or G-d for that matter, and produce a change in our lives that will last only for a short period of time or until we pass the "finish line" of Yom Kippur.

Real change comes from within. Real change is life altering. It means looking inwards to try and identify the source of our struggles. Not an easy job, but we must nevertheless try. Let us begin by turning off our smartphones for a bit and trying to connect using a more advanced mode of communication. An ancient device called the soul.

Lev Yodai'ah Maras Nafsho- we all know very well what we need to correct; it is clear and

obvious-but we need to calm the static and confusion in our mind's eye in order to truly see it.

VeYadata Hayom Ve Hasheivos El Levovecha. Let's concentrate on the meaning of the words we utter in Aleinu L'Shabaiyach..every day. The pasuk tells us that we instinctively know what the right direction is for ourselves- all that remains is convincing our hearts, brimming with desire for what may be wrong, that we must get back on track.

When something breaks- we always consider.. Should we simply replace it or does it pay to repair? There is only one time when we do not have this dilemma, when the item is dear to us or it is one of a kind and irreplaceable. The Jewish soul is both.. It is eternal, yet each one is different and has a unique role to play in the mosaic of the world from the beginning of time til the coming of Moshiach. We must try and "fix" ourselves in order to preserve the beauty and divine potential inherent in us all.

The astrological sign of the month of Elul is a Besulah (Virgo)- the unblemished soul.

The Rabbi's note that the reason for this is because Elul, the month of teshuvah holds the power for us to begin anew- free of blemish..as if we were just created.

We all long to come closer to Hashem, to the G-dliness inside of us. We also long to feel connected, to feel the love of our spouse and our children. We long to engage the true friendship of our neighbors and we long to fulfill the will of our creator by learning His holy Torah with sweetness.... The key to all of this is Teshuvah Mei'Ahava. Changing our ways because we love and cherish our relationship with G-d, because we want to come as close as we can.

In this post-holocaust generation we have all in some way been affected by the pain of Yirah, of Din- whether it be through mechanchim, parents or just general life pressures- experienced more intensely. Teshuvah from Ahava, from acceptance and love, remains our preferred path to serving Hashem .

Opening the seal to our closed hearts- we can at once clean up old behaviors (letting the muddied waters out) and begin anew. Let us feel with our hearts and devote this entire month to one goal- letting Hashem's presence into our daily routine. The first step to achieving this lofty goal is believing with all our hearts that everything that happens to us is for the good, the second step is putting our total trust in Hashem...bringing Him into everything we do by verbally thanking Him for every step we take.

Kol Dodi Dofek, as it says in Shir Hashirim- The Shechinah is knocking at our windows and standing at our doors..we must let Him in.

Good Shabbos!



Always hold my hand ©

Does anyone care if I live or die, if I laugh out loud or if I cry
 Or is there only apathy, "Oh what an awful tragedy
 If I only knew."
 If I could turn my head to the one on high, and beg Him to turn a loving eye
 But its been so long
 If someone could but show me how, I'd cry to Hashem right here and now
 All I hear is silence
 And in the throes of my despair, a word that whispers in my ear
 Uman - Uman
 Rosh Hashanah, once a year, a time when mountains quiver
 I try to weep and find the tears I try to moan and touch the fear
 Of the judgement You deliver
 How can I be close to You, with my stained soul , become a diamond not a piece of coal
 Uman - Uman
 Do I have to hurt and my neshoma bleed to change what may have been decreed
 Uman - Uman
 Or can I dance, and sing out loud and feel your love and walk unbowed
 And be you child once again
 And I hear the Rebbe promise me, that he will be my guarantee
 If I would just hold out my hand
 Our Tatta in himmel will hold you tight, and pull you from the shroud like night
 And I begin to cry.
 Tatta Tatta I may have run away, let me hold Your hand, stand with me this day
 You are my father and I am still Your child, Look down at me and let me feel Your smile
 And wipe away my tears
 Uman Uman I hear can your song, I can feel a Rebbe who makes me strong
 And I am happy
 Uman Uman, and from above I can feel Hashem, looking down with love
 Please always hold my hand



This Lawyer Is Thorough...

The attorney tells the accused, "I have some good news and some bad news."

"What's the bad news?" asks the accused.

"The bad news is, your blood is all over the crime scene, and the DNA tests prove you did it."

"What's the good news?"

"Your cholesterol is 130."

Bank Robber

The bank was robbed 3 times by the same bandit in the space of 2 months. After the 3rd raid, a senior detective was brought in to question the bank teller. "Have you noticed anything distinctive about the robber?" he asked. "There is one thing," replied the teller. "Each time he shows up, he's better dressed."

Generous Lawyer

A local United Way office realized that the organization had never received a donation from the town's most successful lawyer. The person in charge of contributions called him to persuade him to contribute. "Our research shows that out of a yearly income of at least \$500,000, you did not give a penny to charity. Wouldn't you like to give back to the community in some way?" The lawyer mulled this over for a moment and replied, "First, did your research also show that my mother is dying after a long illness, and has medical bills that are several times her annual income?" Embarrassed, the United Way rep mumbled, "Um, no." The lawyer interrupts, "Or that my brother, a disabled veteran, is blind and confined to a wheelchair?" The stricken United Way rep began to stammer out an apology, but was interrupted again. "Or that my sister's husband died in a traffic accident," the lawyer's voice rising in indignation, "leaving her penniless with three children?!" The humiliated United Way rep, completely beaten, said simply, "I had no idea." On a roll, the lawyer cut him off once again, "So if I don't give any money to them, why should I give any to you?"

Justice Prevailed

A new lawyer had just been hired as a Junior Associate

in a big firm. He was assigned to handle the trial of a certain murder case, where his firm represented the alleged murderer. The young lawyer, wanting desperately to have his client acquitted, spent hours in the office, researching for a good defense. He filed numerous pleadings and appeared in numerous court hearings to defend his client. After the long trial was over, the judge issued a verdict. The young lawyer's client was acquitted. Elated and overwhelmed with joy, he texted he immediately texted his Senior Partner:

Sir, justice prevailed.

The Senior Partner replied:

"OMG!!! PPEAL IMMEDIATELY!!!"

Me?

At the height of a political corruption trial, the prosecuting attorney attacked a witness.

"Isn't it true," he bellowed, "that you accepted five thousand dollars to compromise this case?"

The witness stared out the window as though he hadn't hear the question.

"Isn't it true that you accepted five thousand dollars to compromise this case!?" the lawyer repeated.

Still, the witness did not respond.

Finally, the judge leaned over and said, "Sir, please answer the question."

"Oh," the startled witness said, "I thought he was talking to you."

Testimony

An Amish man named Smith was injured when he and his horse was struck by a car at an intersection.

Smith sued the driver.

In court, he was cross-examined by the driver's lawyer:

Lawyer: "Mr. Smith, you've told us all about your injuries. But according to the accident report, you told the investigating officer at the scene that you were not injured at all?"

Smith: Well, let me explain. When the officer arrived at the scene, he first looked at my horse. He said 'Looks like he has a broken leg,' and then he took out his gun and shot the horse. He then came up to me and asked me how I was doing. I of course immediately said "I'm fine!



Part X – Rules and Regulations for Early Shabbos
What is permissible to do by yourself, by another Jew, and by a Goy

The Shulchan Aruch (O”C 261:4) states that although during bein hashmashos one can still do certain melachos, which are only of rabbinical nature, once one accepted Shabbos, with saying Borchu, it is considered Shabbos, and one can no longer do any melachah. The Shulchan Aruch also adds that saying Mizmor Shir is equivalent to Borchu. The Mishna Berura adds that, according to our custom, when we recite the conclusion of the Lecha Dodi, with the words Bo’ee Challah, “the bride (i.e., the Shabbos) shall enter,” that is also considered an ushering in of the Shabbos.

During the winter weeks, when this is usually recited at, or after sunset, when one must stop any melachah regardless, this does not usually have practical implications. However, in the summer months when people make early Shabbos, this can have great implications and if one accepted Shabbos early, one can no longer do any melacha.

The Acharonim raise an important question in regards to this halachah. As mentioned, the Shulchan Aruch (O”C 261:1) states that during bein hashmashos one can still do certain melachos. The reason for this is since this time period is a halachic doubt if Shabbos has commenced, the Chachamim did not forbid one to perform certain rabbinical prohibitions. However, this seems to be strange. Inasmuch as bein hashmashos is possibly Shabbos, which is a safeik sekilah, a possibility that one

who does melacha deserves capital punishment, we would assume that this should be stricter than the time period of Tosfos Shabbos, the “extra time” that one added to Shabbos, which is not punishable in beis din. Yet we see here that the opposite is true: during bein hashmashos there is leeway for certain rabbinical prohibitions and when some accepts on himself Shabbos, there is no such leeway.

The Biur Halacha quotes many Acharonim (Eliyahu Raba, Pri Megadim, Machazik Bracha, and others) who maintain that there is a difference between one who accepted Shabbos privately, and if the entire kehilah accepted Shabbos. The only time that accepting Shabbos is stricter, is in the case when the entire kehilah accepted Shabbos. In that case, it is considered like Shabbos itself and one can no longer do any melacha. But if a private person decided to make Shabbos, it will not be stricter than the time period of bein hashmashos, and there is, indeed, leeway for certain rabbinical prohibitions, just as during bein hashmashos.

The Dagul M’revavah and the Shulchan Aruch Harav (Siman 393, Kuntres Acharon) offer another explanation and suggest that there are two levels of kabalas Shabbos. There is a full-fledged acceptance of Shabbos, which brings along with it all of the rules and regulations of Shabbos itself. However, if

one just says that he wants to add on to the Shabbos, that will not be considered stricter than the bein hashmashos time period. Thus, if someone davens Maariv or says Bo’ee Challah, “the Shabbos shall enter,” that is ushering in Shabbos itself and one can no longer do any melacha.

We have thus far established that if one davened early and accepted Shabbos, one can no longer do any melacha, themselves. However, what about asking a neighbor, Jewish or non-Jewish to do melacha for them? Is that allowed?

The Mishna Berura (261:17) affirms that, although one can no longer do any melachah himself, there is an allowance to ask a non-Jew. It is not Shabbos per se and there is no problem with asking a non-Jew to do melacha.

In conclusion, if one accepted Shabbos early, he can no longer do any melacha, but there is an allowance to ask a non-Jew. It is not Shabbos per se and there is no problem with asking a non-Jew to do melacha.

These shiurim are available on the shul’s website 18Forshay.com, Torahanytime.com, and are available on MP3 in the shul. As always, comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

The Family Reunion a story of Hashgacha

Rabbanit Amit Yaghoubi

In the early 1900s, while bleak financial situations beset Europe, life was challenging. Still though, many families worked on raising enough money to send one of their children, often the eldest, to America. It was in America where opportunities for a brighter future were hopeful. Of course, procuring sufficient

funds was trying, but it was something many families dreamed of doing. The goal was to send each child in the family across the ocean one at a time. One such family, who managed to save up their last nickels and dimes, decided to send their eldest daughter to America. With tears in their eyes, the parents of Anya, a sixteen-year old girl, said goodbye to their daughter. While Anya wished to remain with her family, her parents reassured her that everything would work out. In fact, they planned to eventually send over her other siblings until the entire family would unite in America. And so, all alone, young Anya

journeyed across the ocean to America where a new life awaited her. Anya arrived in Baltimore, Maryland, where she was met by her cousins who took her in and helped her adjust to a new life. She slowly began to learn the language, go to school and educate herself. Meanwhile, letters were sent from her parents back home informing her of joyous occasions, such as her sister's marriage, brother's bar mitzvah and the birth of a new nephew. As the years went by and Anya grew more accustomed to her new life, she wrote back home:

Dear Family,

Everything is going well here. I have grown comfortable and adjusted quite well. I miss you all very much and would love for you all to come to America. I will teach you everything you need to know; you need not worry at all.

Love,
Anya

Sealing the envelope, Anya addressed the letter to her family back in Europe and sent it off, eagerly anticipating their reply. But it never came. Waiting week after week, Anya began wondering why her family hadn't written back. And then she heard the rumor. There was a war in Europe and letters were being censored. But that wasn't the worst news. A few days later, Anya learned from a former neighbor that her entire family had tragically perished. Anya didn't know what to say or do. Here she had been anticipating reuniting with her family and building a future life in America with them, but now it all came to a halt. Anya was now left as a young woman without any immediate family.

But Anya was determined. She would not allow this tragedy to depress her, but rebuild her. She would get married and name each of her children after her lost siblings, some of whom she had barely known. And sure enough, after some time, she met a lovely young man who shared the same values and aspirations as she did and got married.

Excited to begin building her family's life, she eagerly awaited the birth of a child. But as one year went by, and two years, and then three years and still no child, Anya began to worry. After seeing numerous doctors, Anya was sadly informed that she was incapable of having children. Now, she was utterly devastated. Her dreams of rebuilding her family would never materialize. Eight years later, after seeing countless doctors and undergoing dozens of tests, she finally told her husband, "Maybe we should consider adoption." He agreed. Anya and her husband proceeded to phone the Jewish adoption agency in New York, which to their delight, had a newborn baby up for adoption. A young mother was unable to care for her baby and wished to give it up. Heading to New York at their earliest possibility, Anya and her husband soon found themselves holding a little newborn baby in their arms. It was not before long, though, that the adoption agency broke the news to Anya and her husband. "We are very sorry to tell you, but the grandmother has decided to raise the child. The infant is no longer up for adoption." Although disappointed to find out that they had made an unnecessary trip, Anya and her husband figured that perhaps they would see if any other child was available for adoption. "We do have another girl up for adoption," the agency said. "Her name is Miriam and she is eight years old." Although excited for a moment, Anya quite quickly told the agency, "Thank you very much for the offer, but we are looking for a newborn. We would rather not take an eight year-old child." But the agency prevailed upon Anya and her husband to at least meet Miriam, to which they agreed. And, indeed, Miriam seemed very sweet and considerate. She found a special place in their heart, but their feelings did not change. "We really cannot take her," Anya repeated. "We are looking for a little baby, someone who will only know us as her parents." And so, without further delay, Anya and her husband traveled back to Baltimore.

One year later, and still childless, Anya turned to her husband and said, "Maybe we should have adopted that little girl. She really was sweet. Here we are a year later and still have no children. Do you think she is still available?" With her husband agreeing that she should contact the adoption agency once again, Anya went on to inquire about Miriam. And sure enough, she was still available. But, now, there was one added factor. "You are welcome to take Miriam," the agency said, "but there is one complication. Her six-year-old brother found his way to our orphanage and we cannot

separate them. We promised that we would find a home for them both together." Although adopting two children was not something Anya had considered, it was neither an option she was ready to dismiss. "We'll come and meet them both," she told the agency. Traveling back to New York, Anya and her husband met the now nine-year old Miriam and her six-year-old brother, Moshe. The two children were shy and reserved, but adorable. Immediately falling in love with them, Anya and her husband agreed to take them both. They went on to pack the children's suitcases with their few belongings and head home.

After arriving at home, Miriam and Moshe slowly entered inside as their new father carried their suitcases into their rooms. It was a completely new environment for Miriam and Moshe, who could do no more than stand motionless and look around. In a short while Miriam began exploring the house. But then, all of a sudden, she stopped and began to stare. Something had caught her attention; something she couldn't take her eyes off. "Why do you have a picture of my bubby on your piano?" Miriam asked Anya. Anya, lovingly staring down at Miriam and the picture of her mother, assumed that Miriam must have thought that all ladies from Europe looked like that. Gently laying her hand on Miriam's shoulder, Anya softly whispered, "This is a picture of my mother. Do you miss your bubby?" But Miriam simply repeated, "That is a picture of my bubby." Continuing to try and comfort Miriam, Anya soothingly said, "It is okay, you can miss your bubby." But nothing seemed to help.

Suddenly, Miriam broke loose from Anya and ran into her room. Tearing open her suitcase, she grabbed a hold of a picture and ran back to Anya. "You have the same picture as I do," Miriam said. As Miriam pulled out the picture of her bubby, Anya looked on incredulously. "That's my mother," Anya gasped. "You want to see a picture of my mother?" asked Miriam. Taking out a tattered, old photo, she handed it to Anya. With tears in her eyes, Anya looked closer. "This is Sarala? This is my sister." Anya had unknowingly adopted her sister's two children.

While we can never know Hashem's plans for certain, we can rest assured that He is always looking after us. Imagine if Anya had been able to have children, or if she would have adopted the first baby... Putting our trust in Hashem and believing that in our own personal lives and the affairs of the world there is a Divine plan, we may pleasantly be surprised to one day experience something we never thought we would. And just sometimes, that may mean reuniting with our long-lost beloved family.

Rebbetzin Slovie



Why Children Rebel

The Argument Between Moshe and G-d

It is a daring Kabbalistic story, and its origin is in the foundational text of Kabbalah, the Zohar.

It tells of a moment when Moses argued with G-d over a particular Torah law. The five books of the Pentateuch were dictated by G-d to Moses, who then transcribed them. This explains the endless and infinite layers of meaning contained in each word, law and episode of the Bible, reflecting the endless and infinite "mind" of their author.

Yet, says the Zohar, at a particular point, G-d dictated a law to Moses, and Moses refused to transcribe it into the Torah.

It was the profoundly painful law recorded in next week's Torah portion. It reads like this:

"If a man has a stubborn and rebellious son who does not obey the voice of his father and the voice of his mother, and does not listen to them when they discipline him; then his father and mother shall take hold of him and bring him to the elders at the gate of his town. They shall say to the elders, 'This son of ours is stubborn and rebellious. He does not obey our voice. He is a profligate and a drunkard.'

"Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid."

"G-d says to Moses," the Zohar recounts, "'write!' To which Moses responds: 'Master of the universe! Leave this out. Will there ever be a father who would do this to his son?!'"

"G-d tells Moses, 'I understand your view, yet you should still write it and you will be rewarded. You know [much], but I know [much] more.' Moses would still not budge. He cannot accept this seemingly senseless and horrible law.

Only after G-d shows Moses the deeper mystical interpretation of this Torah law, as it describes the dramatic history of the Jewish people, does Moses acquiesce. He transcribes the law into the biblical text. Only after learning that this law was attempting to convey mystical, rather than literal, truths does Moses find comfort with this mandate.

Impossible conditions

Interestingly, these sentiments of Moses are echoed centuries later by the Talmudic sages living in the second century CE. The harshness of the law led these sages to conclude that "there never was nor ever will be a stubborn and rebellious son," i.e. this Torah law was a matter of theory rather than practice. In fact, the rabbis derive from the biblical text so many conditions that were required for this law to be enacted, that its practical application was an impossibility.

Why then was it written? The sages answer,

"So that we should expound the law and receive reward." What the Talmud seems to be suggesting is that expounding this law in depth will be rewarding for parents; it would enrich parenting and educational skills.

Indeed, when we focus on these verses, we can deduce extensive psychological, emotional and practical guidance on the goals and methods of a moral education. Today, I wish to focus on one aspect.

How many voices in your home?

As usual in biblical study, a discrepancy in the text intimates deeper meanings. This text too, contains such a discrepancy.

"If a man has a stubborn and rebellious son who does not obey the voice of his father and the voice of his mother," is how the case is introduced in the Bible. His parents are described as having two distinct voices: "the voice of his father and the voice of his mother." Yet later on, when the parents bring their son to court to mete out the penalty, we encounter a slight, but meaningful, variance: "They shall say to the elders, 'This son of ours is stubborn and rebellious. He does not obey our voice.'" No more "the voice of his father and the voice of his mother." Now it has become "our voice." Their distinct voices merged into one.

What is the meaning behind this subtle textual change?

The message, it has been suggested, is critical in education. The phrase "If a man has a stubborn and rebellious son who does not obey the voice of his father and the voice of his mother," hints to one possible reason for this son becoming stubborn and rebellious. In his home there was not one voice, but two distinct and dichotomized voices. The voice of the father was not the voice of the mother. Each of them went his or her own way. The parents never managed to merge their distinct "voices" to create a unified and integrated vision for themselves and their children. Each of the parents was pulling the home in a different direction, and the poor children were left stuck in the middle, torn by the discord of people they love so dearly.

And if this were indeed the case, this child is not rebellious and stubborn at all. He is a victim of his parents' stubborn refusal to work on their emotions and discover peace in their fragmented home.

Of course, even if you did not grow up in an idyllic and loving home, you are accountable for your actions. A human being could overcome his or her past. Yet you can't call this child "stubborn and rebellious."

If we are going to punish this child, we must be sure that his disposition is indeed corrupt from within." To determine that this child has embarked on an irrevocable path to disaster (which is, according

to the sages, the reason the Torah imposes such a horrific punishment on him, we must ensure that the parents spoke in one voice, that the home was filled with serenity and human dignity. If not, if two voices resided in the home filled with divisiveness, the blame ought to be placed on the parents, not on the child. Since his distortion is due to his parent's discord, the path of healing is open to the boy.

Mutual respect

This may be the deeper meaning behind the Talmud's statement that for this law to be applied, the parents must share identical voices. Only if the voices in this child's life have been integrated by parents who shared an identical value system in life; only when this child observed a father and mother whose spiritual heights were similar; only a child who saw both of his parents projecting a similar vision of themselves, only in such a case may we perhaps conclude that this child, who has demonstrated terrible and destructive inclinations, is turning into a monster. His future may be hopeless.

Since these conditions are virtually impossible, for no parents can be perfect, the Talmud is suggesting that we never have the right to proclaim any child as "stubborn and rebellious," even if we observe in him destructive patterns. The child may be responding, consciously or subconsciously, to the stress and turmoil in his parents' lives.

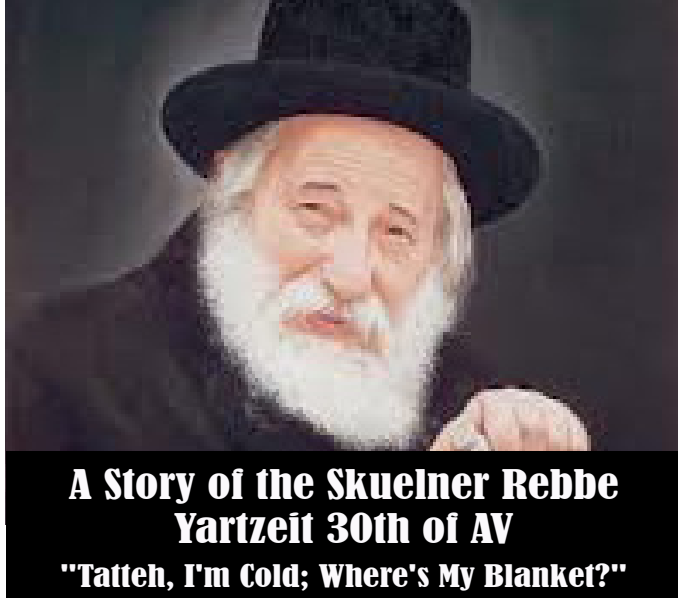
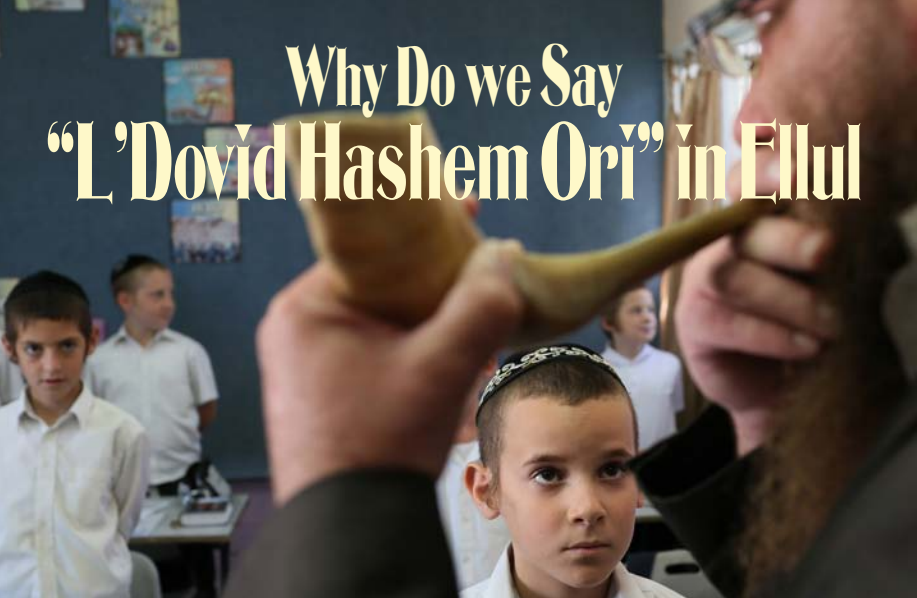
Parents are not, nor do they need to be, perfect. Yet, as long as we work toward transforming our distinct voices into a single voice, as long as we learn to truly respect the otherness of our spouse and create together a caring ambiance in our homes, we are likely to raise children who will affectionately embrace the morals and values their parents hold dear.

editors note

If you throw the boy out of yeshiva you are a Rodef

There was a boy in the Ponovich Mesivta that was מחלל שבת. The Rebbeim in the Mesivta went to R' Shach to secure his consent to dismiss this student from the yeshiva. After they relayed to R' Shach the חילול שבת of this boy, they asked his permission to throw him out. R' Shach then asked if they know the situation of this boy at home- does his family have an income, do the parents have Shalom Bayis? They answered that they didn't know. Although R' Shach was very weak, he pushed himself up to a standing position and with a loud voice and tears streaming forth he exclaimed "you are Rodfim, please leave this room now, I don't want to talk to you. You don't know anything about the Boy in his home rather all you know is that you want to throw him out of the yeshiva." He then continued crying. After some research, it was discovered that the boy's parents recently divorced because of the lack of Money

Why Do we Say “L’Dovid Hashem Ori” in Ellul



A Story of the Skulener Rebbe Yartzeit 30th of AV

“Tatteh, I’m Cold; Where’s My Blanket?”

Adapted from an article by Rabbi Yehudah Spitz, which is based on the sefer Likutei Eliezer by Rabbi Eliezer Brodt

There is near universal custom during the month of Elul to recite the Chapter of Tehillim (27) “L’Dovid Hashem Ori” during davening, both every morning and evening, and all the way up to Shmini Atzeres as preparation to the Yomim Noraim (Kitzur Shulchan Aruch, 128, 2; Mishna Berura 581, 2). This custom is based on the Midrash Shocheh Tov which elucidates that various phrases of this chapter contain allusions to the holidays of the repentance period - Rosh Hashana, Yom Kippur, and Sukkos, as well as to the month of Elul itself.

The Malbim offers an alternate explanation. In this chapter, Dovid HaMelech, the author of Tehillim, asked to cleave to Hashem and that all obstacles that block his coming close to Him should be removed. The Malbim explains that when we strive to do so, Hashem will attach Himself to us with a higher level of personalized supervision. It is thus quite apropos to recite “L’Dovid” during the month of Elul, whose name hints to the acronym “Ani L’dodi V’dodi Li - I am to my beloved and my beloved is to me” (Shir HaShirim Ch. 6, 3). Elul is a month which symbolizes our relationship to Hashem, and one in which proper repentance is more readily accepted (Mishna Berura’s introduction to 581).

Where’s the source?

Where and when did this minhag start? It is not mentioned in the Gemara, nor in the Rishonim, and not even referenced in the Shulchan Aruch or its main commentaries. It seems strange that such a commonplace custom would not stem from a primary source! Much research has been done and many any works have been written to try to find the earliest source for this meaningful minhag.

Many attribute it to the noted Kabbalist and author of “Amtachas Binjamin”, Rav Binjamin Beinish Cohen, in his sefer “Shem

Tov Kattan”, first printed in 1706. There he writes that one should be scrupulous with reciting “L’Dovid” daily from Rosh Chodesh Elul until after Simchas Torah, as saying it has the potential to avert and nullify even Heavenly decrees.

Yet, there is possibly an earlier source. In the sefer “Nezer Hakodesh - Minhagei Beis Ropshitz” a story is brought down about the Baal Shem Tov, where he mentioned a Tzaddik, known as Rav Eliyahu Baal Shem, who had saved the Jews of a certain town from expulsion by successfully promising the childless mayor a son within a year. The Baal Shem Tov mentioned that this Tzaddik, who lived in the late 1600’s, was the one who established the custom of reciting “L’Dovid” during Elul.

Who’s Who?

History has shown that there were two Tzaddikim known by this name. The better known of the two is Rav Eliyahu Baal Shem of Chelm, who was of such stature that he was known to have created a Golem. The other Rav Eliyahu Baal Shem was Rav Eliyahu Luentz, who was known as a master Kabbalist in the 17th century. He wrote a seminal volume on the Zohar Titled “Aderes Eliyahu”, and was a disciple of the renowned Maharal M’Prague.

To conclude, although we are left unsure as to whom the originator of this powerful minhag was, we can rest assured that it does have a reliable source. We can therefore appreciate the significance of saying this chapter of Tehillim during Elul, as it accentuates the major goals of the season of repentance.

Addendum: There are a few Chassidic communities, however, including Sanz and Kamarna, who do not recite L’Dovid during Elul. It is known that the Vilna Gaon as well did not approve of this addition to davening (Maaseh Rav 53.

The pure righteousness of Rabbi Eliezer-Zusya Portugal, the Skulener Rebbe, is well known, and even more for his extraordinary and constant deeds of kindness and caring for others.

AVI HAYESOMIM – FATHER OF THE ORPHANS

The war and change of the regimes turned the Rebbe’s house into a center for refugees and homeless Jews, especially for ‘war orphans’. By war’s end, forty orphans lived in the Rebbe’s house! Often, they slept four or five to a bed, placed across the width. The Rebbe and the Rebbetzin slept on the floor.

One freezing winter night, when the cold penetrated into one’s very bones, the Rebbe noticed that one of the orphans he was caring for was shivering in his sleep. He tiptoed into the room, removed the blanket from his son, and added it to the blanket covering the shivering orphan.

Almost immediately, his son woke up and began crying. “Tatteh I’m so cold!”

The Rebbe comforted him as best as he could, and gently explained to him about the great merit he accrued for the extra special good deed he did of relinquishing his blanket for the sake of a freezing orphan.

The words of comfort helped his son to calm himself, and he fell back asleep. But only for a brief respite; the bitter cold could not be denied, and soon the cry was heard once more: “Tatteh, I’m so cold!”

The Rebbe again tiptoed into the room and over to his son’s bed, and whispered in his ear. “I know you are suffering from the cold, my son. * I know, I know. Believe me, I am also. But consider, please, between the two of you, who is better off? Surely it is you. You may not have a blanket at the moment, but you do have a father to cry out to. The poor orphan boy does not have even that.”

* and only biological child, Rabbi Yisrael-Avraham Portugal, the Skulener Rebbe of today. Currently in his nineties, he is still highly active in good deeds and as a Chassidic leader of thousands. Certainly not impaired as a result of that freezing blanket-less night.

Adapted and supplemented by Yerachmiel Tilles from “Bein Adam L’Haveiro”..

Monsey residents have a special zchus in that the Keiver of the Skulener Rebbe is in the Vishnitzer Cemetary in Monsey and they can avail themselves of the tremendous opportunity to daven at his Keiver.



WHY A SHALIACH CAN RECITE THE BRACHAH ON THE MILAH II

Before we start the new topic of daled minim, being learned in the kollel, this zman, I would like to wrap up the shiur about the mohel reciting the brocha on the milah.

We previously discussed, that the mohel – or any shaliach – can recite the brocha, when performing the mitzvah, as we see in regards to bedikas chometz and trumos and maasros. We mentioned the opinion of the Yad Ephraim, who establishes that using an emissary is dependent on whether the mitzvah is a requirement on the person (on the gavra), which is regardless of circumstances or if it is on the object (on the cheftza), and is contingent on a given situation. If it is a mitzvah incumbent on the person, then an emissary cannot be used; if it is a mitzvah to be done on a certain object, an emissary can be used, and the emissary can recite the brocha.

EXPLANATION OF THE MINCHAS SHLOMO

The Minchas Shlomo, has another take on this question. He quotes another place where the Magen Avraham discusses this, which sheds light on this point. The Magen Avraham (167:40) explains that the reason an emissary can recite the brocha is based on the concept of arvus, responsibility. Every Jew has a responsibility to ensure that all of his fellow Jews are fulfilling the mitzvos. The Rishonim explain that one's responsibility to others goes so far as to say that if one's fellow Jew has not yet fulfilled the mitzvah, it is as if he has not yet fulfilled his mitzvah, in its entirety. Hence, it is as if the person himself was commanded to perform the mitzvah.

OPINION OF THE IGROS MOSHE

Rav Moshe Feinstein ז"ל, in Igros Moshe, seems to have a different standpoint. He sanctions the mohel's recital of the brocha even without being an emissary of the father. Rav Moshe discusses an unfortunate scenario of a father who – due to technical reasons – was unaware of the birth of his son and not told about the bris. He discusses a number of questions, including if the bris done without the father is valid and if the name given by the mother is considered permanent.

He then addresses the question of the validity of the brocha recited by the

mohel. He asserts that the brocha recited is, indeed, valid, although he may have to pay for stealing the mitzvah and its brocha.

Rav Moshe proves this from the Rosh, who compares bris milah to kisui hadam, where the brocha is valid when someone else steals the mitzvah and recites the brocha. He says that we see from here that both kisui hadam and milah are mitzvos that are incumbent on everyone and, consequently, anyone who is performing the mitzvah can recite the brachah.

However, this seems to be in conflict with the aforementioned opinion of the Yad Efraim and the Minchas Shlomo, who maintain that the power to recite the brocha is only based on being a shaliach. According to them, since the mohel was not a shaliach, his brocha should be rendered a brocha l'vatalah, an invalid brocha.

In conclusion, there are different ways to understand the reason for the mohel's recital of the brocha and the practical halachic difference is if a mohel who is performing the bris without the father's appointment can recite the brocha.

COMMUNITY KOLLEL NEWS:

Over the last few months we had many shiurim on the topic of milah, and these shiurim are available on the shul's website 18Forshay.com, and on various MP3s in the shul.

The Night Kollel – in preparation for the upcoming yom tov of Sukos, started the laws of Esrog. The Night Kollel also has a number of different tracks for various learning options and styles, including a Daf Yomi Shiur, as well as Daf Hashavuah and a Mishnoyos Shiur, and a shiur specifically geared to young men who work during the day.

The Kollel Boker started this zman, as well, with a Sukkos-related topic: the rules and regulations of the shaking of the four minim and the proper recital of the brocha.

At the Night Kollel, I will be giving an introductory shiur on the topic of hilchos esrog, on Thursday night, Aug. 24, @915. I will also be giving a shiur on Friday morning, Aug. 25, @730, at the Kollel Boker, on the topic of the rules mitzvas lekichah, the rules and regulations of the shaking of the four minim. Now is the time to come join us for one of these topics or one of our many learning programs.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

NEVER EMBARRASS OTHERS

The Sefer Taamai Minhagim brings a fascinating story. A man named R' Eliezer who lived in a small village was a big host of guests. He would set up people at the entrance of the city and tell them that when a guest comes, tell him to come to me so that he shouldn't worry where to go in a place where he is unknown. After the guest would come, R' Eliezer would give him a nice sum of money- in addition to feeding him- since the main purpose of a עני's; poor person visit is to collect money. Once, in the upper world they were praising R' Eliezer's benevolent behavior and it was decided there to test him. So, Eliyahu Hanavi went to test him. After Chatzos on Shabbos, Eliyahu went in the appearance of an עני with his stick and backpack and said 'good Shabbos.' Instead of throwing him out since he was a מתחיל שבת; desecrated Shabbos, R' Eliezer was patient and didn't embarrass him. He then immediately gave him food to eat for Seuda Shlishis. He later gave him food for Melave Malka as well as food on Sunday morning. He also gave him more money without mentioning his Shabbos desecration so he shouldn't embarrass him. When Eliyahu saw this, he revealed himself to him and said 'you should know that I am Eliyahu and I came to test you. As a reward for your behavior, you will merit a son that will lighten the eyes of the Jewish people.' That son was the holy Baal Shem Tov.



~Night Kollel~

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FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT
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