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וברית שלומי לא תמוט אמר
מרחמך ה'

ישעיהו פרק נד פסוק י'

*FOR THE MOUNTAINS SHALL DEPART
AND THE HILLS MAY SHAKE, BUT MY
KINDNESS WILL NOT BE REMOVED FROM
YOU, AND MY COVENANT OF PEACE WILL
NOT BE SHAKEN," SAYS HASHEM WHO
HAS COMPASSION ON YOU*



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A JEWISH SOLDIER AND ELUL



RABBI DANIEL COREN

KI TZAITZE

We are already more than a week into this incredible month of Elul, a month of rachamim. This month has been given the Chasidic description of 'Hamelech Basadeh' - the king is out in the field ready to greet everyone and to pardon them; he is ready to make a deal with us which we can all relate to, one that is similar to the one which happened to me many years ago. I was cruising on a nice sunny day along the Palisades Parkway doing 74 on a 50 mph speed limit and a cop pulled me over. He gave me a hefty ticket with a beautiful invitation to appear in court to plead my case. I tried to explain to him my reasons for speeding—I was expected back to my shul to present my daily shiur and my stomach was giving me problems. He wasn't convinced and I drove on, ticket in hand. Strangely, the whole episode turned out to be a true learning experience. Preparing for my court day taught me several amazing lessons: Don't depend on lying, especially in court; take all oaths and affirmations seriously; avoid persons inside and outside court trying to offer you a "deal." These deals didn't work out for me and I found myself in front of the judge. He wasn't smiling and the realization and fear that I was in this man's hands was a life time reminder that the approaching Rosh Hashana and even the current month of Elul are times where I must get myself in order before I approach a more exacting judge and a more serious court of law--the heavenly tribunal where nothing is hidden and both my physical and spiritual eternities are determined.

There is a comforting thought that should escort us throughout Elul and Rosh Hashana. The King of the World that we are about to speak to is not an ordinary monarch. He is our loving father and is interested only in providing us with that which is beneficial and productive to our lives and to the positive completion of our mission in this world. Therefore, any punishment meted out is only to assist us in moving ahead and re-

turning to our path for grandeur - similar to a decent and responsible judge who orders the offender the opportunity to engage in an educational program so he can reverse his wrongdoing into a growth oriented experience.

What can we learn from this week's Parsha that can prepare us for a successful Elul and Rosh Hashana court case?

The Parsha begins with a seemingly abstract law of Yefas Toar. A soldier at war spies a beautiful lady and decides to bring her into his home and marry her. The Torah actually allows him to do so under very strict guidelines. Rashi, however, warns that the marriage will most probably lead to a miserable future - hating his wife and then producing a dreadful child that will eventually be executed in public. This is a severe punishment which seems strange if the Torah actually allows it happen. The message is very powerful: not everything that we desire will turn out beneficial for us. The first question every Jewish soldier - and in a way we are all Jewish soldiers in Hashem's army--must ask himself is whether or not that which his Neshama or his body desires is going to bring him closer to Hashem or propel him more further and further away.

Sometimes we try to convince ourselves that something will be good for us but if we scrutinize the picture properly we can project the outcome more efficiently and save ourselves a lot of pain and anguish in the future. The time for such introspection and internal review is Elul when we can take a step back and undertake a spiritual inventory to ensure that our conclusions and projections are correct ones that will add to our emotional and sublime growth for the coming year and for eternity.

Shabbat Shalom

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RABBI YY JACOBSON

HOW TO CHANGE THE WORLD

A Man and his Cousin Debate How to Transform People

ALL-BLUE

In the weekly Torah portion of Korach relates the story of a man by the name of Korach who debates Moses and ultimately leads a mutiny against the greatest Jewish leader. "The entire community is holy, and G-d is within them," Korach exclaims. "Why do you raise yourselves over the congregation of G-d?"

The Midrash specifies, in greater detail, the nature of Korach's arguments against Moses. Just prior to the Korach debacle, at the culmination of last week's portion, the Torah presents the commandment of tzitzis, or fringes, which obligates the Jew to hang strings on each edge of his four-cornered garments. One of the strings on each corner, the Torah instructs, should be of turquoise wool, known in Hebrew as techeiles. Now, Korach dressed two-hundred-and-fifty men who joined him in his debate with Moses, with four-cornered garments made completely of turquoise wool and then confronted Moses with the following question: Does a garment made completely of turquoise wool still require a single turquoise thread in its fringes?

Moses' answer was, yes. To which Korach, who was attempting to demonstrate the absurdity of Moses' law, responded: If a single strand of turquoise wool is enough for an entire garment made of a different color, does it not stand to reason that a garment of complete turquoise should not require one more strand of this wool?

Then, the Midrash continues, Korach approached Moses with another question: As we know, a Jewish home requires a mezuzah, a piece of parchment hanging on its doorpost, with the writings of two

short sections of the Bible (Deuteronomy 6:4-10; 11:13-21) that discuss our relationship with G-d and our obligation to follow His mitzvos.

Now Korach asked Moses the following question: If a home is filled with many complete Torah scrolls, does it still require a mezuzah on its doorpost? Again, Moses' response was yes.

Once again Korach dismissed this verdict as absurd. A Torah scroll contains all two-hundred-and-seventy-five sections of the Pentateuch, while a mezuzah contains merely two. If a single mezuzah suffices for an entire home, would not many complete Torah scrolls in a home suffice to create a "kosher" and holy space? Do you really need another two portions on the door post? This was the public debate that took place in the desert between Korach and Moses.

WHAT BOTHERED KORACH?

But why did Korach choose these two examples to "demonstrate" that the laws presented by Moses were illogical. He could have chosen myriads of biblical mitzvos that apparently have no place in logic. He could have, for example, scoffed at the prohibition against eating cheeseburgers or shrimp or horsemeat. He could have derided the mitzvah of purifying a defiled person with the ashes of a red heifer. He could have questioned the mitzvah to blow a ram's horn on Rosh Hashanah, as opposed to playing a violin or a chello? Why did Korach dissect and analyze the nuances of the above two particular mitzvos?

There is another aspect that requires reflection. From the biblical description of Korach's family lineage, it is quite clear that he was no simple rabble-rouser, craving the power or fame of Moses. Korach was a member of the holiest family of the Jewish people, a man educated and molded by the sacred souls and kindred spirits of the house of Levi. He was Moses' first cousin (their fathers' were brothers).

Furthermore: Joining Korach in his mutiny against Moses were "two hundred and fifty men of Israel, leaders of the community, of those regularly called to assembly, men of renown," the Torah records[4]. If Korach was simply an egotistical trouble maker, he would not enjoy the companionship of 250 Jewish spiritual leaders, scholars and men of vision. One must conclude that Korach's debate with Moses was driven by a powerfully sensible argument, logical enough to persuade great leaders to join his rebellion. What was the essence of Korach's argument with Moses?

DRAMA VS. ACTION

Why does the Torah instruct the Jew to insert into each of the fringes one strand made of turquoise wool? The Talmud explains, because this color reflects the heavens, reminding the Jew of G-d's majesty and presence. Now, Korach and Moses debated the nature of spiritual leadership, how to impact and inspire physical human beings to refine their lives and to transform the world from a material, selfish planet, into a place of spiritual energy where the inherent spiritual organic unity of the universe is exposed.

Korach believed that you must impress upon the heart the stirring drama, depth, vision, and mystique of Torah's vision of the world. You need to shake people up and overwhelm them with the majesty, grace and splendor of G-dliness. Let their entire "garment," their entire identity, become all-turquoise. Let them melt away completely and become fully enveloped by the "blue light" of heaven.

Moses disagreed. He said that to move people, to let their spirits soar, is splendid, but never enough. For inspiration to leave a lasting impact, it must find expression in individual and particular actions, words and thoughts. If you wish to make a real transformation in people's lives, it is not enough to generate a dramatic momentum, to make them cry, laugh and dance, to get their souls in fire and their minds aglow with inspiration. That will last for a few hours or days, then it might vanish. You must give them a single tangible act through which they can connect to G-d and bring His morality into the world. You need to inspire people to make one strand of their lives blue.

THE FUTURE OF JUDAISM

This was no mere argument about how to deliver a transformative speech. It was an argument about what should become the great emphasis of Judaism.

According to Korach, Judaism was about awakening a passion to revolutionize the universe. But Moses learnt from G-d that in order to accomplish this goal, the primary focus of Judaism needed to be on individual daily behavior, changing the world one mitzvah at a time.

Korach's message seemed logical. If we can electrify a soul with a passion for making the world a G-dly place, is the individual mitzvah ultimately relevant? If we can turn a person into being all-blue, isn't a single strand of blue truly insignificant? Let us talk about changing people and changing the world, not about small individual acts!

Ultimately Korach felt, that Moses was misrepresenting G-d's true intent in the world. By putting so much focus on mitzvos, Moses was stifling the spiritual creativity to be found in the souls of



Israel. Moses was robbing the community from its grandeur. "The entire community is holy, and G-d is within them," Korach exclaims. "Why do you raise yourselves over the congregation of G-d?"

THE REVOLUTIONARY AND THE LEADER

Korach was a spiritual revolutionary, but Moses was a leader, a shepherd to his flock. Moses, to be sure, deeply identified with Korach's message. If anybody understood the value of impassioned idealism, it was Moses, a man who left everything behind in his quest for truth. But a leader is not an individual lofty soul; a leader is a collective soul, a person who encompasses within his own heart an entire nation, from the highest to the lowest, and who is deeply in-tune with the reality of the human condition.

Moses knew that a message that inspires boundless awe and excitement, but that does not demand individual life changes, will not have a lasting impact in the long run. As the fiery inspiration dies down, as the coals dim their glow, black ashes are left behind. When the concert is over, and the lights go off, what remains from all of the ecstasy? An empty heart.

When an idealistic spirit speaks of transforming the universe and lifting all of humanity to heaven, but fails to invest much focus on building the daily infrastructure that will harness their passionate energy, at the end, he might fall very low, perhaps even become swallowed by the abyss.

This indeed occurred to Korach and his men, as discussed in the continuation of the Torah portion, as it continued to happen to many a social revolutionary in our own times. Has this not been the story of so many artists of the "flower generation," who raised people up to the heavens and then saw themselves and followers end up in the abyss?

SECURING CONTINUITY

The lesson in our lives is clear.

We all struggle with the question of Jewish continuity. Many Jewish activists and leaders created programs which inspire Jewish passion, Jewish awareness, tikun olam (healing the world), the love of peace, the love of Israel. These are all beautiful, noble and idealistic missions, but they do not always create lasting change. Passion and excitement without tangible deeds on a daily basis are powerful but not everlasting.

The blue cloak is good but what we need most is a single strand of blue. Our youth needs to be taught the value and nobility of the performance of a single mitzvah on a daily basis. When the ideals of Judaism—the infinite dignity of the human spirit, the inherent unity of the universe, the presence of a living, loving G-d—are translated into daily deeds, we call mitzvos, they don't remain abstract celestial reflections, that can vanish momentarily, but rather become tangible and eternal realities in people's lives.

(This essay is based on a talk delivered by the Lubavitcher Rebbe to a group of teenage girls, 26 Sivan 5734, June 16, 1974)

PARSHAS KI SEITZEI

WORKING ON OUR RELATIONSHIPS

One of the many mitzvos in this week's parsha concerns our responsibilities as husbands during the first year of marriage.

When we marry- we should not go out to war, or be busy with something that will take up all our time.

Instead we should concentrate on getting to know our wives, bonding and forging a close connection- this will make them happy. In short the Torah got there first..happy wife, happy life.

For those who think they know better, let's look at one of the directives.

Naki yiheye le beiso, the posuk states. A curious statement- keep your relationship unencumbered, clean.

Rabbi Sneh interprets this to mean- keep the lines of communication open.

This is advice for all couples. It's obvious that spouses who discuss matters civilly- have a better marriage than those that shy away from discussion.

As we mentioned last week, being dan L'kaf zechus, judging each other favorably is a major component of a good relationship.

No less so by our spouses.

We have no closer or more important relationship in our lives.

Some of us have been raised to close that part of ourselves. We have been trained to show very little emotion and not appear vulnerable before our wives. This is a mistake that serves to make our wives feel as if they are merely roommates and not soulmates.

We do not have to go far away physically to weaken our relationship. We can go far far away in our minds. And yes our wives will feel this. I

The Torah is warning us when it sets down the guidelines for the foundation of a healthy marriage.

In some circles today, it might seem as if husband and wife are living in two entirely different worlds.

There is almost no connection.

This cannot be sustained for very long. Children witnessing such a relationship learn to hide their emotions as well and the healing powers of a healthy home environment are absent from their lives. This can and does affect future generations.

Good communication is essential. Closeness can mitigate any situation....

The Berditchever lends a mystical insight into why judging another Jew favorably helps one's own judgement.

Hashem isn't totally certain whether to seal a judgement when we do wrong- so he lets us make the decision for him.

He has us witness another person doing wrong and gauges our reaction. If we judge favorably- then Hashem judges us favorably. If we judge them sternly in our minds eye- then we have signalled which type of judgement Hashem should take in our case, Chas Ve Shalom.

With Rosh Hashanah coming up before we know it- we must internalize this lesson. Let's be sure to clear the slates of blame and negativity and have love and concern for one another with clear communication.

And remember, all this starts by improving our behaviors and communicating to our spouse and children how much we love them and how much they mean to us. Haven't we learned during covid that this is all that matters?

Have a wonderful Shabbos!

Think Globally, Act Locally

by Chana (Jenny) Weisberg

Despite my sincere desire to save the world, I never managed to move past rhetoric and idealism to meaningful action. Then I started learning about Judaism.

When I was a college student, I was certain that whatever I would be doing in the world, it would be something big -- involving nationwide policies, or (this was my real dream) influencing and ultimately bringing peace and justice to the whole entire world.

In my sophomore year, the U.S. Ambassador to the United Nations who had graduated from my college, came to address the student body. I don't remember a thing he said. I only remember how he represented the fulfillment of my highest possible aspiration -- that one day I would also return to stand behind that same podium as a person who had succeeded in making the world a much better place.

To this end, I majored in Russian and Government, and dreamed of working for the Foreign Service and climbing my way up into the upper echelons of international policy makers and shakers. I dreamed of introducing democracy to Eastern Europe, and bringing peace and understanding between all nations.

In the end, as you might have suspected, my life has followed a very different path from the one I had envisioned for myself.

SMALL BUT BIG

My life as a stay-home mother is not only not big -- it is absolutely microscopic. My life centers not around shaping countries, regions, or even cities, but rather around my four young daughters, and watching them grow, ever so slowly, into infinitesimally more grown up human beings.

Considering my change of life-path, is has been refreshing to learn that Judaism sees no contradiction between living a life that the world considers small, and making a big difference in the world. This is because the good deeds we perform in our families and local communities ultimately have a beneficial effect on the world as a whole.

Judaism taught me that in addition to worrying about AIDs orphans in Africa, I should donate canned goods every week to feed orphans in my community.

My own life experience has taught me the wisdom of the Jewish "Think Globally, Act Locally" approach. Looking back, I

now realize that in my student years, despite my sincere desire to save the world, I never managed to move past rhetoric and idealism to meaningful action.

When I became observant during my junior year of college, Judaism gave me the tools to walk my talk. Judaism taught me that in addition to worrying about AIDs orphans in Africa, I should donate canned goods every week to feed orphans in my community. Judaism taught me that in addition to being concerned about the plight of the oppressed masses of Eastern Europe, I should volunteer as a translator for Russian immigrants at my local hospital. Judaism taught me that in addition to losing sleep over the suffering of thousands of crack babies, I should visit a neighbor with a baby in Intensive Care and offer her some home-baked chocolate-chip cookies.

PREPARING FOR THE HIGH HOLIDAYS

This think-global, act-local approach has also, in recent years, revolutionized my approach to preparing for the High Holidays.

For the first few years after I became religious in my junior year of college, I had a hard time with the soul-searching required in preparation for the High Holidays. The concept of "REPENTANCE" loomed so theoretical and large above me that I gave up on soul-searching as quickly as I would an equally well-intentioned effort to swallow a watermelon whole.

This all changed when several years back I learned from the teachings of our Ethical Masters to break down REPENTANCE (just as I had SOCIAL JUSTICE) into bite-sized pieces.

In other words, the Ethical Masters teach us that the most effective way to improve ourselves in a big way in preparation for the High Holidays is to improve ourselves in a small way.

This means that for the past few years my pre-Jewish New Year resolutions have included only two small good deeds that I would like to focus on during the days leading up to Yom Kippur -- one mitzvah that involves how I treat other people, and one mitzvah that relates to how I serve God.

Last year, for example, I decided to say one blessing a day with total concentration (yes, only one).

While this probably sounds insignificant, Judaism teaches us that each tiny mitzvah we do naturally leads to many other good deeds, like a metropolis of dominos flattened by a flick of your index finger.

"THE ONE PERCENT SOLUTION"

This Elul, I have been trying to implement another Jewish "Think Globally, Act Locally" approach called "The One Percent Solution" that I heard about from Rabbi Dovid Gross.

Whatever good deeds we are already doing, do them now with one percent more focus, interest and care.

This approach suggests that whatever good deeds we are already doing, do them now with one percent more focus, interest and care.

The only thing required is that we remember to do it, and that we remember that we are able to make a difference in the world.

So for the past few weeks, as I care for my children, speak with my neighbors, answer the phone, and go about my day, I have been trying to do everything one percent better.

This past Wednesday, for example, when my chronically-ill neighbor stopped by when I was rushing out to a wedding, my gut instinct was to make a run for it. But this time, I tried to be one percent better, so I took five minutes to chat with her, and even managed to make her laugh a little bit.

This past Shabbat, during a celebratory meal for newly married friends, my gut instinct was to sit and shmooze with the other guests. But I tried to be one percent better, so I got up to help my hosts clean up in the kitchen, enabling them to return to the table in time for dessert.

Yesterday morning, after a sleepless night with a sick baby, my gut instinct was to growl at my daughters who asked me to switch their braids into ponytails. But I tried to be one percent better, so I sent them off to school with ponytails and smiles on their faces.

By dedicating ourselves to the daily, unglamorous grind of becoming kinder and more giving people, we can become more like God, collectively creating thousands of small waves that slowly but surely raise the global water level for all of humanity.

Today, 15 years after the UN ambassador set my heart aflutter, I still have deep admiration for the people who leave everything behind to establish medical clinics in Malawi, or work-training programs for the homeless in Calcutta.

What has changed is that today I have developed profound admiration, as well, for my fellow Jews who toil tirelessly behind the scenes to feed a hungry neighbor, comfort a sick relative, and befriend a lonely widow -- the kind of humble, forgotten heroes who generally only receive recognition from the ones who benefit from their kindness, and the One Who sees all.

When Something Is Missing

The Man Who Felt Something Missing
Rabbi Yosef Farhi

There is an unassuming man that prays on the other end of my bench in shul. He is a quiet fellow, but he prays with fire. He must be about 60 years old & looks somewhat of a loner. He never comes with kids or grandchildren to shul. I have never said a word to him. Not that I am not friendly or social. It is just that this fellow prays with such fervor, by the time we are all finished and ready to leave, he is still deeply immersed in his talking to G-d.

Just recently, my wife showed me something that shook me to the core. There was a front page article in the Mishpacha magazine (Hebrew version) of a 60 year-old living in my neighborhood in Jerusalem who just had his first child after many years. I could not believe my eyes when I saw the picture of my bench-mate from shul, smiling & holding a new born baby in the hospital. I thought he was just "praying nicely". Now, I realized how much of his heart he put into beseeching G-d in his prayers. How much heart he put now into thanking G-d in his prayers.

This is one of the things I love about living in Jerusalem. The spirituality of the people, the closeness to G-d here is just so unassuming. A regular-looking Avreich can have vast knowledge of Shas at his fingertips. At the still of midnight, in the Three Weeks, I hear from my bedroom window a neighbor wailing Tikkun Hatzot (all my neighbors denied it was them). And the man on the other end of the bench in shul, who did not have kids all his life – turned over the Heavens

in prayer and merited a child at a ripe old age. "These are the people in your neighborhood, the people that you meet each day." Whenever I contemplate moving back to America, this thought buckles me down in Bait Vegan, Jerusalem. My greatest wishes, my deepest desires are that people like these might make an effect on me & my family. I

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The First Winemaker:

Who was the first winemaker in world history? The Torah says "Noach, a man of the soil, was the first to plant a vineyard".

Since this occurred after the flood, why does the Torah need to reintroduce us to Noah?

Another question is why the Torah refers to Noah as "man of the soil" and not the survivor of the flood and ancestor to all of humanity?

Noach's father Lemech gave his son the name Noach meaning comfort and relief.

The Torah explains why. Noah was to provide relief from their work and from the toil of their hands.

Thus, before Noah was the survivor of the flood, he was to bring comfort.

Perhaps Noah's original place in Jewish history was as the discoverer of wine.

To be clear, the Torah is not saying that Noah, now that the flood is over, became a tiller of the soil. It says that Noah, who is (and always has been) a tiller of the soil, now began to plant a vineyard. The vineyard is the new element; the tiller of the soil is introduced as background.

pray the way a Jew is supposed to. Maybe I will know some part of Shas well. And, hopefully, I will cry for the Beit Hamikdash along with that neighbor.

It is not that the whole of Jerusalem is filled with such people. It is just that they exist here. Just a reminder of what things are supposed to look like. Whenever I see the 60 year old young father, a thought floods my thinking. When someone has a child after waiting so long, the happiness is no less than ecstatic. If we would make some kind of a scale of all the happiness of the world, including the greatest happiness that a person feels, it could very well be that this fellow has experienced it. The reason for this is that when someone wants something so very much & then gets what he felt he was so sorely lacking, the happiness is in proportion to how much he wanted it.

Whenever there is something lacking, like a missing part of a picture, the more its absence is felt, the greater the happiness when what is missing is filled. A couple without a child is a family missing a member. Immense happiness is felt when the picture is complete. This is the way G-d made the emotion of happiness – it springs from the heart when the missing thing is found. Unhappiness is wanting something and not getting it. And this sort of "wanting", deep yearning, comes when a person feels there is something significant, basically necessary & important to his life, missing. Like the feeling that things, in general, are not the way

Dear Basya

I am sort of confused by something - I am not sure why I gained this week. I had a lot of different events and occasions this week, as well as a catered Shabbos in the mountains, but really tried to stick to healthy options. When kugel was served I took apple cobbler instead of potato kugel and I tried to load up on salads instead of cake and cookies. But when I weighed in this week I was more than a pound up. What went wrong?

Signed, Healthy but Gaining.

Dear Healthy but Gaining,

A common misconception about dieting is that as long as we stay away from certain foods such as cake and cookies, we won't gain weight. In fact, many of the foods that seem healthy are loaded with carbs, calories, and refined sugar, and can be even more deceiving because they are disguised as "healthy" options. Here are some of the common offenders:

1. **Carrot muffins, apple cobblers, zucchini cookies and the like:** We are so conditioned to believe that foods that incorporate fruits and vegetables are good for us that we forget that what we are really eating is CAKE. Packed with flour, sugars, oils, and calories, these foods often appear at shabbos or yom tov meals, or as "healthier" dessert options. Fruits or vegetables that find their way into a recipe that is filled with white flour, sugar, and oil does not change the fact that it is filled with calories. It just makes us more likely to eat it even when we are on diets.
2. **Vegetable chips, kale chips, Terra sticks, etc:** While most of us take extra caution to avoid potato chips, these types of chips are very similar in fat and calories to traditional potato chips. While snacks like vegetable chips, Terra sticks, and sweet potato chips, seem much more dietetic. Turns out, they aren't - they have very similar fat and calorie content to their regular potato chip counterparts, and because they seem so innocent, people are more likely to eat a lot at a time.
3. **Salads:** When salads consist solely of non starchy vegetables and a bit of light dressing on the side, salads are a great filler. But salads at simchas usually consist of add-ins such as croutons, raisins, mangos and berries, glazed nuts, starchy vegetables, ramen noodles, sunflower seeds, oil and/or mayonnaise measured by the cupful. In fact, a salad can easily have more calories than a big bowl of pasta, but it sounds so much more innocent.

These are just a few of many examples of seemingly healthy foods that can end up causing weight gain. I hope this clarifies some of the confusion!

Best,
Basya



MAAKEH IN THE BAIS HAMIKDOSH

The Torah tells us in Devarim 22:8 that when you build a new home you should make a "maakeh," a special gate, for your roof so that you should not spill any blood in your house as one may fall from the roof. The Sifri says that it is mashma from the posuk that only a roof is chayev; how do I know that a pit, cistern or reservoir also needs a gate? The answer is that the posuk ends off with the phrase, "no blood should be spilled in your home." If so, why does the Torah mention the word "gag-" roof? It comes to teach us that the ramp of the mizbeach and the heichal and ulam were not required to be fenced in.

The Mefarsh in the Sifri explains that the heichal of the Bais Hamikdash had a maakeh of three amos as seen in Middos 4:6. The Rambam in Bais Habechira Ch 4 tells us the description of the Bais Hamikdash and does not tell us about a maakeh regarding the ramp of the Mizbeach or in the ulam. In Halacha 3 he does mention that the heichal had a maakeh of three amos.

The question on the Sifri is as follows. Since we know that a Bais Hakneses and or a Bais Hamedrash are exempt from maakeh as they are not considered a house for the purpose of a "dirah" as we see in Chulin 137a and would therefore exclude the heichel as a place of dwelling as well. In addition, the heichal is considered the house of Hashem and not a personal home, so we darshen lecha velo shel govoha. What was the purpose of having three amos for a maakeh if it is sufficient to just have ten tefachim which is eight tefachim less than three amos?

The Netziv says that based on our Bavli that exempts a Bais Hamedrash or Bais Hakneses, it would stand to reason that the Bais Hamikdash definitely does not require a maakeh. Based on this premise, the Netziv says that we see from the Sifri there was a maakeh in the Bais Hamikdash. This would explain the Sifri's argument on the Bavli and would require a Bais Hakneses or a Bais Medrash to have a maakeh. The reason there was a maakeh in the Bais Hamikdash according to the Bavli was not there to protect people from falling, but more like a beautiful design in the architecture of the Bais Hamikdash. That is the reason it was higher than the regular maakeh, to show it as a beautiful design in the building itself.

The Rogotchover in Tzofnas Paneach in Devarim says that the chiyuv of making a maakeh exists as soon as the building is finished. When the BaisHamikdash was finished, before it was even used, it had a din of chol and not kodesh, therefore there was a chiyuv of maakeh. Reb Chaim Kanievsky asks in Derech Emunah that since there was no intent to use the roof at all, there would seem to be no chiyuv to build a maakeh. Reb Chaim explains that it was mechuyav with a maakeh since they ate korbanos in the heichal. It was considered a bais dirah despite the fact that they did not use the roof. However, a Bais Hakneses and a Bais Hamedrash, which is not a bais dirah at all, would not be required to have a maakeh. Hence, we see a difference between the Bais Hamikdash and Bais Hakneses. This line of reasoning argues with the above Netziv.

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<p>8:20 – 9:00pm (English) Rabbi Simcha Bunim Berger 20 - Upstairs</p>	<p>9:00-9:45pm (English) Rabbi Yanky Model 20 - Downstairs</p>
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For more info on the above shiurim as well as all our current learning opportunities please contact Rabbi Scheiner Rosh Kollelim & Rabbinical Director at RabbiScheiner@18forshay.com or 845 372 -6618

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DR. SIMCHA

Get a load of this ! 24/15 last 3 words “ve’haya be’cha chait “ The CHAZAL say that VE’HAY is a term of Simcha ! So how can Simcha be a chait to you ? Aha ! Translate it as follows , if the Simcha is only in you & not shared THIS is a chait !!!!

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RABBI REISMAN

SHANAH RISHONA -- THE FIRST YEAR

I would like to share with you an extraordinary Machshava. This week we have the second Parsha in a row with the concept of Shana Rishona. It says in 24:5 (פִּי-יִקַּח אִישׁ, אִשָּׁה חֲדָשָׁה--לֹא יֵצֵא בְּצַבָּא, וְלֹא-יַעֲבֹר עָלָיו) (לְכָל-דְּבָר: נִקְוֵי יִתְּנָה לְבֵיתוֹ, שְׁנָה אֶחָת, וְשִׂמְחָה, אֶת-אִשְׁתּוֹ אֲשֶׁר-לָקַח). The idea of being Misameich the wife that one has married and Shana Rishona clearly is a very special time. What is the Shoresh Hamitzva what is the Lomdus of this Mitzvah? Most of us would understand that it is important that Chosson and Kallah have the right foundation so they start with a year of great joy.

The Chinuch says that that is not the Pshat. The Chinuch in his explanation of the Mitzvah which is Mitzvah 582 (Taf Kuf Pei Bais). He says the Mitzvah of (וְשִׂמְחָה, אֶת-אִשְׁתּוֹ) is a Mitzvah to be with your wife the first year so that you have great joy for the rest of your life. In other words the first year is a year of getting used to each other, of preparation. In the Lashon of the Chinuch, Mishorshei Hamitzvah. Shenishaiv Im Ha'isha... Shana Sh'laima... K'dei L'hargil Hateva Ima. To travel, to be with your wife for a full year K'dei L'hargil Ima, to get used to her. Ul'hadbik Haratzon Etzla, and to connect well with her. Ul'hachnis Tzi'yura V'chal Pa'ala B'leiv. To understand her nature, her style, emotionally. Meaning to say that the depth of the understanding of marriage is that Shana Rishona is a year of adjustment, not a year of fun. If it is just a year of fun and not a period of adjustment then it is worthless, or worth little. It is a year of adjustment. Every husband and wife when they get married have to get used to a personality that is different, that has different values, that has different things that they are accustomed to. The greatest error a Chosson/ Kallah could make is to think that after marriage things go on self-pilot. It is not so. Technically the first year is the hardest, the most adjustments. Of course the first year is also a time when everything is new and there is a certain joy which gives the strength to the Chosson/Kallah to adapt to each other. The Chosson/Kallah who get married with the idea that everything is self-pilot are in for a big surprise, as there are a lot of adjustments. Therefore the insight of this Chinuch is extraordinary.

It comes back to the great Yesod of the Chasam Sofer in Parshas Chayei Sara. The Chasam Sofer there writes when Lavan says regarding the Shidduch in 24:50 (לֹא נוֹכַל דְּבַר אֱלֹדָה, רַע אוֹ-טוֹב) (24:50). Which means to say that we cannot speak good or bad.

The Chasam Sofer asks if you are for the Shidduch say good and if you are against the Shidduch say bad. The Chasam Sofer answers that when it comes to Shidduchim there is no good and bad. HKB"H makes Shidduchim with two people who are not identical. Where one has one nature and the other has a different nature. The purpose is to build from the combination. He gives an example if both like to spend money the house would be a house of poverty. If both are intent on saving money they would have money but they wouldn't be happy. HKB"H makes a Shidduch of one who likes to spend and one who likes to save and in that way hopefully from the combination a good middle ground will be found. So too with everything else in marriage.

The Chinuch says that is the idea of V'simach Es Ishto Shana, the idea of Shana Rishona. To accustom one's self to it. I would venture to say that the Yesod of this Chinuch which is a Yesod which every married couple must absorb. So much for the Machshava.

JOKES

Punctuality

A company owner was asked a question, "How do you motivate your employees to be so punctual?"

He smiled & replied, "It's simple. I have 30 employees and 29 free parking spaces. One is paid parking."

A doctor is complaining to a mechanic...

A doctor is talking to a car mechanic, "Your fee is several times more per hour than we get paid for medical care."

"Yeah, but you see, doc, you have always the same model, it hasn't changed since Adam; but we have to keep up to date with new models coming every month."

Sholom Bayis

While attending a Shalom Bayis seminar on communication, Yitzy and his wife Pesha listened to the Lecturer declare, "It is essential that husbands and wives know the things that are important to each other."

He addressed the men, "Can you describe your wife's favorite flower?"

Yitzy leaned over, to Pesha and whispered, "Pillsbury All-Purpose, isn't it "

And thus began Yitzy's life in the doghouse ...

Three prisoners are captured i

Three prisoners are captured in the war, and are about to be executed. They are asked what they wish to have for their last meal.

The Italian asks for Peperoni Pizza, which he is served and then taken away.

The Frenchmen requests a Filet Mignon, which he is served and also taken away.

The Jewish man requests a plate of strawberries.

The captors are surprised and reply, "STRAWBERRIES?"

"Yes, Strawberries."

"But they are out of season!"

"I'll wait..."

Virologist Marion Koopmans says "I'm holding my breath, the next two weeks will be crucial". I'm no doctor but I think the first ten minutes will be crucial.

Russian Vaccine

Just to let you know I had the Russian Covid19 vaccination yesterday and I can honestly tell you there are absolutely no negative sideffski efectovski secundari-ovskvi Кто может это прочитать Обожаю Владимира Путина!



**BY RABBI EFREM
GOLDBERG**

IN AND OUT, QUICK AND EASY JUDAISM: CAN WE DO BETTER, EVEN IN A PANDEMIC?

Shortly after BRS shut down in March, someone said to me, almost half-jokingly, “Imagine if things are still like this for Rosh Hashanah.” I vividly remember dismissing the sentiment saying there is no way, this shutdown will only last a few weeks at most, and it will most certainly be figured out by Rosh Hashanah.

Well, here we are welcoming in the month of Elul and, with it, the launch of the Yamim Noraim season. While we know more now than we did then and things are a bit more under control, this pandemic continues to grip the globe and to significantly hamper our lives, lifestyles and, in all likelihood, our High Holidays.

Planning, providing and coordinating meaningful shiurim, classes, programs, and most of all minyanim this year is extraordinarily complicated and challenging. The questions and dilemmas of what to do are not limited to decision-makers at institutions like Shuls and schools. These questions are also very real and present for the stakeholders of those institutions who have to decide comfort level, safety threshold, personal risk factors and more before determining if, what, where and how to participate.

I fear that when considering how hard it is to access inspiration in this unprecedented climate, many people will simply write off this Elul and Yamim Noraim, take the spiritual loss, and move on hoping to make it up when this all passes. Such an attitude is understandable, even enticing. After all, who doesn't have corona fatigue, who isn't done with Zooming? Many are lonely, most are emotionally spent, all are very tired of this.

While there has been lots of learning over Zoom and amazing chesed efforts that have been creatively coordinated, there is also a sense of spiritual apathy, a sentiment of trying to survive religiously, rather than to thrive. This complacency manifests itself in several ways, including in participation in minyanim—both outdoors and in Shul.

Even now, some people are continuing to stay home or daven in a local development minyan because of genuine health concerns, and these people are doing the absolutely correct thing. Let me be clear: Someone who davens alone or outdoors near their home out of safety considerations should not feel at all guilty, ashamed or hesitant and they should continue until they feel it is safe to do otherwise.

That said, let's be honest. Many people are also not coming to shul or staying home entirely out

of sheer convenience. That becomes evident when the level of personal comfort and concern when it comes to sharing meals, playdates, shopping and socializing is radically more permissive and lenient than it is when it comes to joining davening.

I understand the attraction of davening on the block. After all, it is more conducive to dressing in whatever is most comfortable, it is condensed, there is no Torah reading or Haftarah, no speech or announcements. One person recently commented that he is very comfortable coming back to shul from a health perspective, but he doesn't want to because the davening on his block is in and out, quick and easy.

In and out, quick and easy. Is that what our Judaism has been reduced to? Does living through a pandemic mean we can't have spiritual ambitions or aspirations, that we can't push ourselves beyond our comfort zone or stretch to do what is right, not what is easy, what is virtuous, not what is most convenient, what will give the greatest nachas ruach to Hashem, not necessarily what is most expedient or convenient for me?

Some will counter that davening at shul isn't normal either. We are making compromises in the minyanim at shul: we start at a different place in the davening, singing is reduced, the derasha is shortened, there is no socializing, no Kiddush, no place for young children. For some people, some or all of this contributes towards the desire not to come back. Honestly, I hear that, I really do. I miss those same things terribly and ache from their absence.

But let me ask you this – if your loved one were convalescing and you were told you can start visiting them again but you have to wear a mask, you cannot hold their hand or come too close, you cannot stay long and you can only talk to them from the doorway, would you say, “Well that isn't the normal way or the ideal way to visit so I am just going to continue waving from outside the window”? Of course not. You would take what you could get, grateful for the opportunity to come just a bit closer, to feel more in their presence, to communicate how badly you want to draw close once again.

Yes, this year is dramatically different from all others. In most years, we can rely on others to generate our inspiration. We attend the talk of the speaker who motivates us, listen to the chazan who inspires us, join the tzibbur who lifts us. This year, for those who must daven alone and even for those who can attend shul, we won't have the same support system, the same external drivers of inspiration. But I plead with you: do not write off this season. Do not take a loss on the Yamim Noraim this year.

Inspiration, motivation, growth, and change are all readily available to us this year as much as any other when we realize that ultimately, these things must come from within ourselves. They don't depend on others and we can experience them if only we are determined to.

Indeed, even in normal times, many who have yet to make needed changes in their emotional, physical or spiritual health say, if only I had

someone to inspire me, if only I read the right book, attended the perfect seminar. If only my spouse were on the same page, if only my children were more obedient and compliant, if only my rabbi was more available, if only my boss was more supportive, if only my parents were more encouraging, if only...

But those are excuses, they are deflections and distractions. Of course, supportive surroundings help us but if we are not motivated, inspired, or driven to make changes they will never happen no matter who we are married to, how our children behave, what DNA our parents gave us or what virus is plaguing the globe.

Elul and the holidays present us with a list of questions to consider – who are we, who do we want to be, what difference are we meant to make, how are we thought of by others and by Hashem, how do we ultimately want to be remembered? The word teshuva literally means an answer or answers as in she'eilos u'teshuvos – questions and answers.

The truth is that every single year, the answers we are looking for are not found in others, they aren't available or provided by anyone or anything other than us. The Yamim Noraim are a large mirror held up to us, covered with these questions and others. Sometimes the teshuva is easy, a minor adjustment, a tweak. Other times the teshuva, providing meaningful answers, may involve a large overhaul. If we are sincere and genuine in the process of responding to the questions, then we have done teshuva, we have provided teshuvos, meaningful answers.

The most valuable, satisfying, gratifying and meaningful things in life are never in and out, quick and easy. They take effort and struggle, they often demand sacrifice, but they are worth it.

Whether you can come back to shul, can only daven in an outdoor minyan, or need to daven alone, don't sell yourself short, don't underachieve or write off this time spiritually. Persevere, fight through, and push yourself. Set goals and make resolutions to achieve them. Inspire yourself and your family to not only survive but to thrive, to make choices now that will allow you later to look back and see how much you grew, how you were transformed by the lasting meaningful changes you made during the pandemic Yamim Noraim.

For the forty days from the beginning of Elul through Yom Kippur take on a challenge. Perhaps it can be to start wearing tzitzis or putting on tefillin each day, maybe a promise to turn your cell phone entirely off each time you daven, perhaps to listen to a shiur or learn on your own a little more each day. Consider pushing yourself to exercise or to eat in a more healthy way. Resolve to interact better with a specific family member or friend. You choose the challenge, but understand that no matter your environment, only you can provide the teshuva, the answer.

If you accept this challenge, these forty days likely won't be quick and easy, but I guarantee you that the results will be well worth it.

Thoughts to Ponder this Elul

Look Inside

Rabbi Dovid Orlofsky

The first Shabbaton I headed was in Big Bear, California in 1978 where I led a beginner's minyan. Amongst those who attended were two boys who noticeably stood out from the rest of the crowd. They were clearly serious about skiing in the snow considering that they were clothed in army gear. At some point during Shabbos, I mentioned how man was created from the dust of the earth and Hashem breathed into him a spirit of life. In essence then, a person is half G-d and half dirt. Considering this, a person is given the choice of deciding which direction to take in life.

Six months later, I was in a yeshiva and a man dressed in respectable yeshiva clothing approached me. "Rabbi Orlofsky, how are you? You don't remember me, but I am the boy who came for that ski weekend of yours in Big Bear." "Really," I said, "you're the guy with the army gear? What are you doing here?" "I thought about what you said at that beginner's minyan," he began to say. "When I came back home after the weekend, I looked myself in the mirror and said, 'I can be G-d or I can be dirt. Am I dirt? I'm not dirt! If there is G-d inside of me, then I'm going to find it.'"

And the next thing you know, he enrolled in a yeshiva.

Your Foundation

Rabbi Daniel Staum

As has been the long-standing custom amongst Jews, a chassan typically gives his kallah a diamond engagement ring. Why exactly is this so?

I once heard from Rav Moshe Wolfson a beautiful idea in explanation. In Kabbalah, every color represents a different character trait. In the case of a diamond, any which way you turn it, all the colors of the rainbow can be seen in the prism. The same is true in a marriage. Every middah (character trait) is necessary. One must mold him or herself into a person who possesses refined middos on all levels.

However, just as the base color of a diamond is white, so must be one's home. White represents chesed, kindness, and that is what every Jewish home needs to be firmly built upon. When chesed permeates the house and each spouse looks to altruistically care for each other's needs, a beautiful marriage and family will flourish.

I Knew It...

Rabbi Moshe Tuvia Lief

As a father living in Williamsburg, New York, began readying himself to walk to shul for an all-night learning program on Shavuos, his little eight-year-old son approached him. "Tatty, can I come

with you?" Looking back at his son all dressed up, the father smiled. He knew that his son would probably not last learning the entire night, and would likely be better off staying home. "I think you should stay here for the night," replied the father. "Maybe next year." And with that, the father gave his son a hug and a kiss and gently closed the door.

The father proceeded to make his way to shul, around and about the streets of his neighborhood. Finally arriving at the doorstep before the shul, he began to think, "What did I do? My little boy wants to learn Torah tonight. So what if he learns for only a few minutes? Why should I deprive him of this opportunity?" And with that, the father turned around and retraced his steps all the way home.

Opening the door to his house, there he saw his son standing in front of him, dressed in his suit and tie, ready to go. "How did you know I was coming back?" asked the father. "Tatty," replied the little boy, "I davened to Hashem. I knew you would come back."

That little boy was Shimshon Pincus.

The same R' Shimshon Pincus who went on to inspire thousands of Jews and spread Torah to the far corners of the world knew as a little boy that his Father in Heaven truly listened to his prayers.

Warming Ourselves, Warming Others

Mrs. Fayge Loewi

I remember my mother a^h once relating a beautiful thought. Imagine a large room full of people, yet it is freezing cold inside. With no heat available, everyone stands around shivering. One man, seeking to warm himself up, puts on his fur coat. Yet another man, also looking to relieve himself of discomfort, prepares a fire in the fireplace. What is the difference between these two people? The former warms himself, while the latter warms himself along with everyone else. In life overall, we are often given opportunities where we can focus on our own needs and help ourselves. Yet then again, those very same opportunities can be turned around to help others. Instead of merely thinking of ourselves, within the very same act, we bring light and warmth to so many others.

Words and Worlds

Rabbi Eytan Feiner

Rav Yaakov Weinberg zt"l once fascinatingly observed that Noach's Ark encompassed the entire future of the world within. With the whole world being destroyed, the future of mankind remained safely ensconced inside the Teivah of Noach. Not coincidentally, though, the word teivah not only means "Ark," but "word" as well. Every word which escapes our mouth holds the potential of either building or breaking lives. The future of the world rests no less than at the tip of our tongue.



RABBI NACHUM SCHEINER

ROSH KOLLEL

MITZVAS LEKICHAH HOLDING OR TAKING? PART II

We previously discussed the machlokes if one must actually take the four minim, or merely holding them in one's hand, even without actually taking them, is sufficient. We discussed that a nafka mina (practical difference) will be in a case when one took the four minim before dawn or if they were put into his hands. If the mitzvah is the actual taking, then he did not fulfill the mitzvah, since he did not take them at a time that one can fulfill the mitzvah. However, if the mitzvah is merely being in his hands, even without taking them, since the four minim are in his hands, he has fulfilled the mitzvah.

Here are some more differences:
THE FIRST DAY OF SUKKOS

Another possible case in point would be in regards to the first day. The halachah is that one must own the four minim on the first day, and one must, therefore, make a kinyan, acquiring them before performing the mitzvah. Consequently, if someone wishes to use someone else's four minim, he must first make a kinyan, and only then can he use them for the mitzvah.

That being the case, if someone took the four minim for the kinyan, at the moment he took them into his hands, they were not yet his and he cannot yet fulfill the mitzvah. Once the kinyan was made, they are now in his hands, but he didn't take them into his hands. If the mitzvah is the actual taking, since that was done when they were not owned by him, he would not fulfill the mitzvah and he may be required to take them a second time – once for the act of ac-

quiring them and then a second time for the performance of the mitzvah. However, if the mitzvah is simply having them in his hands, then he has fulfilled the mitzvah, and there be no need to take them a second time.

WHEN SHOULD THE BROCHA BE RECITED?

In general, one must recite the brocha immediately preceding the performance of the mitzvah. When exactly should the brocha be recited? If he does so, before picking up the minim, it may be too early and if he already picked them up it may be too late. One option the poskim give is to pick up the four minim and have in mind not to fulfill one's obligation until after reciting the brocha.

But for our discussion, that may be an issue. Is that considered "taking" the four minim? At the time that he took the four minim, he did not fulfill the mitzvah, and then when he has in mind to do the mitzvah, it is already in his hands, without actually taking them. If the mitzvah is the actual taking, then one can suggest that he did not fulfill the mitzvah since, at the time of the mitzvah performance, it is merely in his hands, without actually taking them. On the other hand, if the mitzvah is fulfilled by the four minim being in his hands, since it is now in his hands he will fulfill the mitzvah.

However, this nafka mina is not so simple. One can argue that this case may be different than the case of taking the four minim before dawn, and it is possible that all would agree that it is valid. In the case of taking the four minim before dawn, the action of taking them before dawn is meaningless, because it is not a time that the mitzvah can be performed. There-

fore, having it still in one's hands after dawn is not considered taking the four minim. However, in the case that the four minim were taken, with intention not to fulfill the mitzvah yet, the "taking" can be considered the beginning of the mitzvah, and we can say that the person actually took the four minim.

SUMMARY

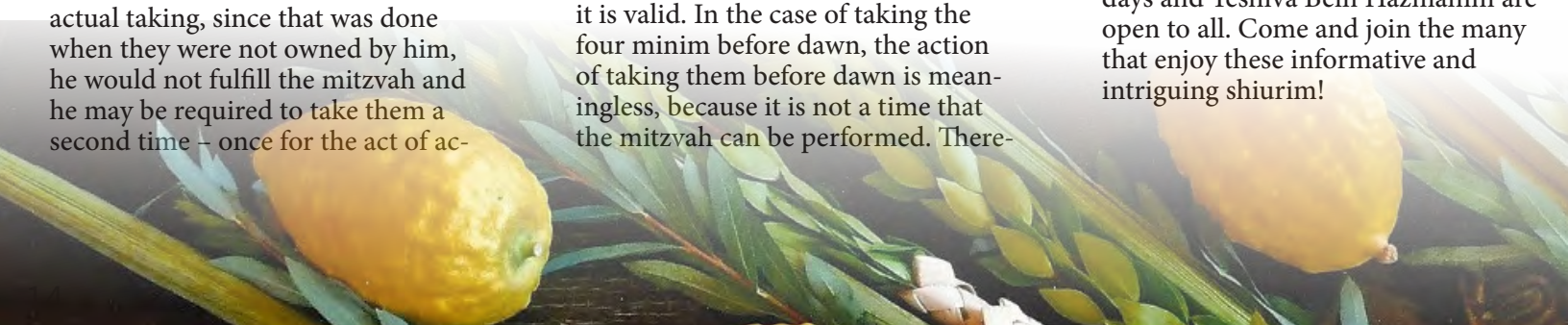
There is a dispute whether one must actually take the four minim, or if it is sufficient to just hold them in one's hand, even without taking them. A practical difference will be in a case when one took the four minim in order to make the kinyan.

A kuntres of these shiurim on daled minim – including the halachos of the proper way of shaking them – is also available. If you would like a copy of any of these shiurim, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many that enjoy these informative and intriguing shiurim!



~Night Kolloel~

DAF YOMI

Rabbi Stern's shiur will once again be getting back together live, every day in Rabbi Coren's office, at 9:00AM.

As Klal Yisroel has begun Mesechtas Eiruvim, don't miss out the golden opportunity to join! Here is our current listing of shiurim:

5:40-6:15am (Ivrit) – Rabbi Usher Benedict, 20 Upstairs

6:00-6:55am – Rabbi Zalman Heller, 18 Upstairs – Office

7:00-8:00am – Rabbi Yossi Chesir, 20 Downstairs

8:00-8:55am (Yiddish) – Rabbi Yitzchok Y. Klein, 20 upstairs

9:00-9:45 AM – Rabbi Shea Stern, 18 Upstairs – Office

8:20-9:00pm – Rabbi Simcha Bunim Berger, 20 Upstairs

8:45-9:45pm – Rabbi Yanky Model, 20 Downstairs

SIYUM SEDER KODSHIM – MISHNA YOMIS

On the topic of finishing Shas: did you know that one can go through the entire Daf Yomi cycle, and actually not finish Shas?

We share with you some powerful insights from Rabbi Kalikstein, delivered at the recent Ohr Chaim Mishna Yomis Siyum on Seder Kodshim, as they started Seder Taharos, launching the final leg of their journey through Shas.

“Shas” Stands for Shisha (6) Sedarim – a reference to the 6 orders of Mishnayos and Gemara. The venerated Rebbe of Ger, the Imrei Emes & other Gedolim signed a proclamation about the importance of learning Mishnayos daily with Mishna Yomis. People who learn Daf Yomi will only finish Shas if they also learn Mesechtas which have only Mishnayos. Now is an opportunity to learn

Seder Taharos, through learning just 2 Mishnayos daily. Rashi (Mishlei 17:24) writes “A fool says wisdom is too far. ‘How can I learn Kaylim (the first mesechta in Seder Taharos)? It is too long – it has 30 perakim!’ However, a wise person responds: ‘It is easy! Today I will learn 2 & tomorrow 2!’ ”

In 1938, the Rosh Yeshivas Chachmai Lublin (author of Eretz Zvi) stated: A person who remembers Mishnayos, reaches a personal Kedusha. Similar to a Sefer Torah, which is written on parchment, Torah She’baal Peh is written on the neshama of the one who learns them.

On a similar note, Rav Sadya Gaon was once collecting funds to buy a Sefer Torah. Before he returned, someone donated a Sefer Torah. Rav Sadya Gaon ruled that they should use the unneeded funds for people who study Torah. His reasoning was: The Written Torah is the Sefer Torah, & the Aron Kodesh surrounds it. Similarly, the people studying Torah are the Torah Shbal Peh itself, & the Bais Medrash is the Aron Kodesh of the Torah Sh’Bal Peh! (heard from Harav Laibel Katz Z”TL)

The Mishna Yomis shiur takes place every night – 8:45-9:00 PM, 18 Forshay – Upstairs. Seize the opportunity to learn several Mishnayos daily – with a magid shiur par excellence – which will enable you to finish the entire Seder Taharos in approximately a year! If you would like more info please call (845)323-6601 or Email kaliksteinr@gmail.com. There is also a daily Mishna Shiur in English, online: Dafyomi.co.il/mishnah

YESHIVAS BEIN HAZMANIM SUMMER 2020

As we bid farewell to yet another invigorating and successful session of YBH, we can marvel at the packed beis medrash and booming kol torah day in and day out of these past few weeks, at 18 Forshay. One attendee mentioned how he used this opportu-

nity to finish whatever he had left in Meseches Kesuvos and begin reviewing it once again, learning over 40 blatt during this time.

KOLLEL BOKER AND THE NIGHT KOLLEL

As the new Zman begins, the Kolloel Boker and the Night Kolloel are once again learning inyana d’yoma. The Kolloel Boker is learning hilchos lulav and the Night Kolloel is learning the mitzvah of yeshivas sukah. As always, there will be featured guest speakers, on the topics being learned.

Now is the perfect opportunity to come and get clarity in these important subjects. Feel free to contact me by email: RabbiScheiner@18forshay.com, or reach out to me: 845 372 6618, and I will try to set you up with the best chavrusa.

The Kolloel Boker, which will be learning hilchos lulav is pleased to present a shiur by Rabbi Avrohom Reit Shlita, renowned author of the Tekufas Hashana series – halachic works aimed at demystifying everyday mitzvos. The shiur took place on Wednesday morning, August 26, on the topic: “A buying guide for Luluv,” and included a power point presentation.

Wishing you a wonderful Shabbos,
Rabbi Nachum Scheiner



RABBI NACHUM SCHEINER
MONSEY, NY

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TOMCHE SHABBOS
of Rockland County

In memory of Chaim Munzer z"l



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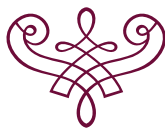


*This Shabbat is
sponsored in memory of*

Morton L. Levin

**מרדכי ליב בן
מנחם מענדל הלוי ז"ל**

*May this serve as an
aliyah for his neshama*



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Just so you should know...



23 DAYS UNTIL UMAN

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please email us at betsuggestions@gmail.com

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