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SHABBOS MEVORCHIM ELLUL

**ROSH CHODESH
THURSDAY & FRIDAY (AUGUST 20 & 21)**

**Molad: Wednesday Morning
:54 Minutes & 16 Chalakim after 1 (AM)**



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Rav Moshe Chaim Luzzatto known as the Ramchal, was a brilliant Talmid Chacham from Italy. The Goan of Vilna proclaimed that if he lived in the same generation he would walk all the way from Vilna to Italy to study by the Ramchal. The Vilna Goan also said that in his life of Torah study he only has recognition to his Rebbe that taught him the Alef Bet because after that, he gained all of his knowledge on his own. Never the less he felt it would be worthwhile to spend months traveling by foot to study by the Ramchal. The Ramchal had moved to Amsterdam and printed his works and then moved to the holy land. He passed away at an early age of 39 and he is buried in Teveria next to Rabi Akivah. The great kabbalist conclude that the Ramchal was a reincarnation of

Rabi Akivah and his 39 years of teaching the secrets of Torah was what Rabbi Akiva missed out on the beginning years of his life, before he was learned.

Recently the Russian government allowed access to the library of the famous Baron Rothchild which contained the handwritten manuscripts of The Ramchal. They found part 1 of the famed work of Mesilat Yesharim - "The Path of the Just". The writing style of the Ramchal is a dialog or a debate between a wise man and a chasid. The wise man is on a quest to understand the life of a chosid; how he can be satisfied with saying a few chapters of tehillim, long Tefilot, and immersing in ice cold Mikvah. How are they intellectually stimulated? The day comes and the wise man meets his childhood friend that became a Chasid and they engage in conversation resulting in an animated debate. The wise man starts to understand the concept

of "shlaimut hama'ase"- perfection in ones actions. It doesn't really matter how much one accomplishes but rather the quality of his accomplishment.

Finally the Chasid asks the wise man, the man that invested much of his time in the study of all types Torah wisdom, a simple question. What does Hashem want from us? I am sure many of us ask ourselves the same question. In last week's Parasha the same question is asked. The Torah tells us of only five things Hashem requests from us: #1 to fear/ awe Hashem #2 to love Hashem #3 to go in His ways #4 prayer #5 to observe all the Mitzvot. The Chasid asks the wise man; the verse seems to be redundant because #1 to fear/ awe and #2 to love Hashem is included in #5 to observe all the mitzvot. Why does the Torah put them as separate concepts? The Chasid explains that there is a difference between the actual

Mitzvah and the emotional component of how to go about the Mitzvah. The first four requirements are the emotional aspects of our service; the last part is the physical action. The Chasid challenges the wise man saying, by studying all day you accomplish just 20% of Hashem's will. How do you explain yourself?

I find this to be a tremendous chidush, a novel insight, to our way of life when defining our priorities. As the Mishna teaches us that any study that does not come to action is a waste of time. The Ramchal explains that the action of the person doing the mitzvot and the study of the mitzvot is only 20% but the duties of our heart and the way we go about doing things comprises 80% of our service to Hashem. It's something to think about.

Good shabbos from Canada



Zmanim by our incredible Gabbi
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NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:35, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

WEEKDAY ZMANIM

Table with 2 columns: Service Name and Time. Includes CANDLE LIGHTING (7:39 PM), MINCHA (18 TENT, 7:00 PM), SHACHRIS (5:25 AM), etc.

Table with 2 columns: Service Name and Time. Includes SHACHRIS (20 MINUTES BEFORE NEITZ), MINCHA & MARIV (12 MINUTES BEFORE PLAG), etc.

Advertisement for Ephrayim Yurowitz's Zmanim. Includes 'WEEKDAY MINYANIM' schedule for July/August 2020, listing services like Shachris, Mincha, and Mariv with their respective times and tent locations.

Advertisement for Blueberry Hill Zmanim. Includes 'EREV SHABBOS PLAG MINYAN' and 'MINCHA' times (6:10 and 6:29) at 30 Dr. Frank Rd.

AFRICA AND PARSHAS RE'EH



RABBI COREN

I have just spent three days with the wonderful conservatory of wild life in East Africa, a resort called the Mara based on the name for the local native tribes living nearby. Throughout the trip I experienced many adventures and learned many lessons, especially spiritual ones which can often be attained only from close up. One of the main attractions at this time of the year and at this specific location is the wildebeest migration which is essentially some two and a half million wildebeests crossing the Mara River in order to get to the other side where they will find enough grass and food to maintain their survival. The sight of this rushing herd is mind boggling; it can sometimes take several hours until one wildebeest decides to become the Nachshon Ben Aminadav (lehavdil) and assume the initiative to dash into the river chancing the possibility that he will be eaten up by one of the hungry crocodiles or hippopotami (People often think hippos are herbivores with big smiling faces. Every now and then, reports of a hippo of hunting down prey, eating a carcass, or stealing prey from a crocodile are heard), lurking in the water or by the lions patiently hiding in the bushes.

This herd migration teaches us many things which I will leave for another time, but for today I would like to focus on another exciting reason why people come to this remote resort in Kenya and that is to see a “kill”. Yes, people will even pay their guides to cause a kill so they can preserve on video the coolest possible experience. Whether it’s a lion catching a zebra or taking down a wildebeest, witnessing this sight and catching it on video provides a viewer with what in this area is called, a successful game. As

for myself, I don’t find so much joy in this sort of exploit and neither did some other more “sensitive men” who when seeing ten lions ripping apart the innards of the Zebra for supper felt some discomfort and even compassion for the poor zebra who by now was in another place.

On the surface it would seem to be silly to think this way. After all this is how Hashem set up the Animal Kingdom and maybe this is pashut pshat. In the words of the Birkas Hamazon that we recite every day-- ומכין מזון ומכין Hashem prepares food for all of his creations and this is seen so clearly here in the ecosystem of the jungle. However I think there is a higher and more pristine level that we as Jews and humans should aspire to and this is hinted at in the words of the prophet ישעיהו who says that when Mashiach comes וגר זאב עם כבש וגמר עם גדי מרבץ לא ירעו ולא ישחיתו – “a wolf will live with a sheep and leopard with a deer; they will not destroy my holy mountain.”

I found the words of the Rambam הלכות מלכים even more interesting. He points out that the words of ישעיהו are a riddle and they imply that the Jews in the times of Mashiach will live peacefully with today’s evil leaders and kings of the world. Although it seems that the Rambam himself concedes that the exact interpretation of the above verse isn’t clear and will only be clarified when Mashiach himself arrives, the simple translation is that animals that were once predators and seemingly dangerous will become peaceful. ישעיהו also adds that the lion will eat straw like a cow and this to me was most intriguing. He is saying that the king of all animals will eat in a similar manner as a cow. In truth, based on what we were saying, this shouldn’t

be a surprise; our mission in this world is to perfect ourselves, to convert our animal instinct into a spiritual and elevated one; to be a lover of people and forgiving of others even when they have wronged us because this is what we expect from Hashem and because this is what makes us into better and more purified souls.

It is interesting to note that this week’s Parsha has the list of kosher animals and there are those that actually claim that the wildebeest is none other than the kosher יהמור . Whether it is or isn’t doesn’t make much difference to us today as I don’t think we’re considering eating these “Chayos Hakodesh.” More important is a concept that I once learned and which I think what we can take with us: we are what we eat. The Torah tells us to eat kosher animals that are not predators, that chew their cud and have split hooves. I heard from Reb Noach that eating is a mashal to acquiring wisdom. Just as the animal chews its cud, so too we must chew over knowledge and really digest the information before we accept it as fact and repeat it over to others. However when it comes to the split hooves, what is its secret? I think the idea is opening our hands to do chesed. הלא פרוס לרעך לחמך : the word פרוס is a similar word to שתי פרוסות double split hooves. Open up your hands to the poor, be a giver not a taker and ask yourself where are there opportunities to be more G-D like, more patient and humble like Hashem.

Perhaps the lessons of life in the wild can provide us with the assurance that if we try, we can transform our primitive instincts into passionate ones so we can emulate Hashem and truly love Him.

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RABBI YY JACOBSON

RE'EH: HOW JEWS VIEW HISTORY

"I have lost my faith in the idea of progress." With those words columnist Anthony Lewis spoke the epilogue to his career as a leading voice of the Liberal Left. On the occasion of his retirement in 2001, after 50 years with the New York Times, Lewis' retrospective comments on the past century were cast in gloom: "the most disappointing fact of life in the 20th century," he said, "was that, contrary to my expectations, after the Holocaust, the century continued to be riddled with the extraordinary ability of human beings to hate others..." He went on to cite the failure of socialism, as well as the more recent disillusionments of Rwanda, Bosnia, September 11th, and the ongoing violence in the Middle East.

It has taken over two centuries, but the Enlightenment vision of a world perfected by human reason has yielded to the realities of human madness. For a long time, Western society has been permeated with the belief that Progress — the eradication of poverty, disease and war through science and social engineering — was the direction of society. But this faith has been swept aside by oceans of blood and unrelenting evil. It turned out that man left to his own devices was not as "good" and "rational" as the philosophers of Enlightenment imagined he would be.

In the medieval ages man killed man in the name of G-d, so in the 19th century man killed G-d. But alas, in the 20th century man was killing man again, this time in the name of secular ideals and values and with unparalleled brutality and systemization. What will be the fate of the 21st century?

Mr. Lewis, apparently in desperation, maintains that "it's still worth appealing to reason." When you've got nothing, as Bob Dylan says, you got nothing to lose. What is the Jewish approach to his dilemma?

In the Jewish view, humanity will be healed when faith and reason will discover their inner, seamless unity; when awareness of G-d will not become an excuse for brutality and violence, but will challenge humanity to curb its self-centeredness and recognize the G-dliness and holiness within every other human being. The function of Torah — the blueprint toward healing the world — is to help us achieve this unity within our lives.

According to a research at Cambridge

University, it doesn't matter in what order the letters in a word are, the only important thing is that the first and last letter be at the right place. The rest can be a total mess and you can still read it without a major problem. This is because the human mind does not read every letter by itself, but the word as a whole.

This metaphor captures how Judaism understands history. Many legs of the journey were indeed filled with chaos, darkness and absurdity; but the voyage (the "word") had a beginning — "in the beginning G-d created heaven and earth" — and a destination: "On that day G-d and His name will become one (2)." The Jewish people did not succumb to despair, because they would not allow the individual "letters" of history to consume them. They knew that there was a larger picture unfolding; that history was a journey from chaos to order, from fragmentation to unity. The play called life had a moral director and a meaningful ending, albeit a painful plot.

DANCING TO THE CLOCK

Which reminds us of a lovely Chassidic story.

In one of his travels, Chassidic master Rabbi Dov Ber of Radoshitz stayed over one night at a wayside inn. In the morning, he sought out the innkeeper.

"The clock," he asked excitedly, "the clock you have hanging in my room — where is it from? Where did you get that wonderful clock?"

"Why," said the surprised innkeeper, "it's quite an ordinary clock. There are hundreds like it hanging in homes throughout the country."

"No, no," insisted the Rabbi. "This is no ordinary clock. You must find out for me where this clock comes from."

If only to humor his guest, the innkeeper made some inquiries, which yielded the information that this clock once belonged to the famed "Seer of Lublin," Rabbi Yaakov Yitzchak Horowitz. An heir of the "Seer" had been forced by poverty to sell all his possessions, and so the clock passed from owner to owner until it came to hang in one of the guestrooms of the inn.

"Of course!" exclaimed Rabbi Dov Ber upon hearing the clock's history. "This clock could only have belonged to the 'Seer of Lublin.' Only the Seer's clock could mark time in such a manner!

"Your standard clock," he explained to his host, "strikes such a mournful tone. 'Another hour of your life has passed you by,' it says. 'You are now one hour closer to the grave.' But this clock proclaims: 'Another hour of galut (exile) has gone by. You are now one hour closer to the coming of Moshiach and the Redemption...'

"All through the night," concluded Rabbi

Dov Ber, "whenever this clock sounded the hour, I leapt from my bed and danced for joy."

YOUR DESTITUTE BROTHER

What is our responsibility in ushering in this time of history?

An isolated verse in this week's Parsha (Reah) discusses this question.

"If one of your brothers in any of the cities in the Land that G-d gives you, should be destitute," Moshe tells the Jewish people several weeks before his passing, "do not harden your heart or shut your hand against your poor brother."

Based on the traditional axiom that each verse in the Torah contains diverse interpretations on many different levels, Rabbi Chaim Ban Atar (who lived in Jerusalem in the 1700s and wrote a fascinating commentary on the Bible called Or Hachaim) views this verse, discussing the obligation to give charity, as an allusion to the ultimate purpose of existence:

The "destitute person," says the Or Hachaim, homilectically represents the man who is destined to usher in the era of universal redemption and is described in the Prophets as "a poor man riding on a donkey."

This man, known in Jewish literature as Moshiach, is destitute because, like a classic pauper, he is never content. Moshiach never ceases to yearn for a world free of the bloodshed and evil that pervades it. At every moment, Moshiach longs for the time in history when the Divine image constituting the essence of each of us will emerge and determine our daily behavior and attitudes toward our fellow human beings.

Moshiach thus embodies the feeling of destitution that characterizes the very *raison d'être* of the Jewish people: the refusal to accept the evil within man and within society and the passionate commitment to heal our civilization through Divine ethics and spirituality that unite rather than divide.

This, he explains, is the deeper meaning of the phrase "If there shall be a destitute person among you ... do not harden your heart or shut your hand against your destitute brother". It means that never for a moment shall you shut your heart and become apathetic to the cry of the poorest and most driven man in history, Moshiach. Never become complacent to the evil and dysfunction of civilization. Open your heart and stretch out your arms to aid your destitute brother in bringing redemption to a world desperately in need of it.

Until that bright moment, the Jew can't fully enjoy his or her material successes. Through Mitzvos, Torah study, prayer, charity, education and an ongoing commitment to the purpose of history, each of us is called upon to fulfill the craving and dream of Moshiach.



MEZUZAH OR SHUL

RABBI BERACH STEINFELD

The Torah in Devarim 13:17 tells us that in the event there is a whole city

that serves avoda zora, all its belongings will be gathered in the middle of the city and get totally burned. The Gemara in Sanhedrin 71a tells us that Reb Eliezer says that if a city that served avoda zora has even just one house with a mezuzah in it, the city will be saved. This will not render the city an Ir Hanidachas. The reason for this is that even though there is a mitzvah to burn everything in a city that served avoda zora, they are not allowed to burn a mezuzah. The meforshim ask why don't we say that a city that has a Shul would also be exempt from becoming an Ir Hanidachas?

There are a number of tirtuzim to explain this. The first tirtutz is based on the Shailos Utshuvos Tzemach Tzedek 20 based on the Ran in Megilah 8 in the pages of the Rif that says that the kedusha of a Bais Haknesses is only MiDeRabbonon. Therefore, if there is a Bais Haknesses in an Ir Hanidachas, it would get destroyed. The Maharsham Vol 6:9 argues with this tirtutz and says that despite the fact that kedushas Beis Haknesses is only MiDeRabbonon, nevertheless the issur of destroying a Bais Haknesses would be Min HaTorah and therefore this tirtutz would not satisfy our question.

The second tirtutz is based on the Shailos Utshuvos Amudei Aish 18:2 that says that the mezuzah is in a different category since regarding a mezuzah one would transgress many lavin since each time Hashem's name is mentioned and is burned it would render a different lav. We therefore don't use the common rule of asech docheh lo saseh since it would be too many lavin and thereby it saves the whole city. Regarding the destruction of a Bais Haknesses where there is only one lav, we do say that asech docheh lo saseh. The third tirtutz is also mentioned in Shailos U'teshuvos Amudei Aish 18:2 where we pasken that if one knocks down a Shul not b'derech hashchasa, then he would not be transgressing a lav. Therefore, in the case of Ir Hanidachas, where there is a constructive way of destroying of a Bais Haknesses, then one would not have a problem and the whole city can be destroyed including the Bais Haknesses. However, regarding destroying a mezuzah one would be transgressing countless times even if one destroys it in a constructive way. The mezuzah can thereby save the whole Ir Hanidachas.

There are two more tirtuzim to the above question. The fourth one is that since we see in Megillah 26a that if the seven officers of a Shul decide to sell the Shul it would be permitted even if the Shul will lose its kedusha. We pasken that way in Shulchan Aruch Orach Chaim 153:9 that a Shul may be sold even if the next owner will make it into a bar, so long as the seven



PARSHAS RE'EH THE POWER WITHIN US

Tzedaka has the power to revive hope. Chesed can reignite the neshama of the recipient.

It's no small wonder that in this week's parsha there are many references to both Tzedaka and chesed- it is a parsha of reflection ("I have put in front of you both brocha and klalah") and a parsha of anticipation, as Moshe Rabbeinu details how Bnei Yisroel should act in the near future, when entering the promised land.

The name of the parsha; Re'eh- contains many references (in its spelling) to the upcoming New Year and we would do well to take these hints, absorbing their gentle message.

As the month of Elul approaches and we review the past year, promising ourselves to do better, to be better in the coming year- we are rightfully prompted by the Parsha to see ourselves using our time and money to help others.

These actions carry with them much blessing and even the power to convey blessing as Rabbi Sneh brings from the following true story.

Not long ago Rabbi Sneh's chavrusa, R' Shlomo Geiger gave a lift to a bochor who told him that he was a new chosson.

Sensing a good story here, R' Shlomo listened carefully as the chosson continued-

A short while back, I needed to go somewhere important and was stuck- I had no car, there was no way for me to get there.

I started walking on the road when a

another town and then the Shul in the city that served avoda zora may be destroyed. A mezuzah may never be destroyed so it saves the whole entire Ir Hanidachas!

officers of the Shul agree to sell it. We see that the kedusha of a Shul does not last forever, whereas a mezuzah will always be kadosh. The fifth tirtutz based on Megillah 26b is similar in that one may not destroy a Shul until another one is built, but once the second Shul is built, the first one may be destroyed as we see in Shulchan Aruch Orach Chaim 152. In the case of an Ir Hanidachas, all Bais Din needs to do is build another replacement Shul in

car slowed down and asked me where I was headed.

The driver smiled and told me that he was taking me where I need to go...my worries were gone B"H.

We got to talking about chesed and many other topics. One of the many divrei Torah my host on the road told me was that the sefer Imrei Noam (Parshas Shmos) says an incredible thing. Whoever does chesed with another is called a true Tzaddik. (Tzaddik Emes).

Suddenly a thought occurred to me.

I told him- you just did a beautiful chesed with me, you are now a true Tzaddik. I am an older bochor and I need a shidduch- since you are a Tzaddik, please give me a brocha that I should meet my true zivug soon.

He gave me a warm brocha and then told me the following.

I have two older daughters that are in need of a shidduch. Can I ask you for a brocha that they too will soon become kallahs?

I gladly blessed him.

R' Shlomo continued the story...

The chosson told him that exactly seven weeks later he got engaged.

To the niece of the person who gave him a lift!

And to complete the circle of brocha.. The driver's two daughters both got engaged shortly afterwards!

The Parsha promises...Biglal hadovor hazeh.. Because of these actions of yours...(tzedaka and chesed)

You will be blessed.

Each action of chesed carries with it a treasure house of blessing.

We just need to recognize the greatness of our actions to unlock this power of blessing and begin spreading simcha throughout our world.

GOOD SHABBOS!

We see from here how great is the mitzvah of mezuzah. May we be zocheh to be mekayim this special mitzvah in Eretz Yisroel bekarov.



RABBI REISMAN

HOW TO HAVE YOUR TEFILOS ANSWERED

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

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

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

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

With this, Rav Moshe explains something that is almost impossible to explain in Navi (Shmuel II 19:1). Dovid's attitude towards Avshalom. His son Avshalom rebels against him and runs after him to kill him. Yekalkeil Pilagshei Aviv Befarhesya, in front of everybody. He does things that are improper with his father's wives. How can it be that when Avshalom is killed David says B'ni Avshalom, B'ni B'ni (וירצו המלך, ויעל על-עליית השער-- ויבך; וכה אמר בלקתו, בני אבשלום בני בני אבשלום, בני אבשלום, מי-יתן מותי אני תחתיה, אבשלום בני בני). He talks with so much Rachmanus towards his son that did such things to do. L'mayseh, he was a Rasha. How can he be so callous.

As a matter of fact, Yoav Ben Tzeruya gives him Mus-

sar and says is that the way you deal? Yidden just went to battle with Avshalom and risked their lives to save you from Avshalom and now you mourn over Avshalom's death? It is a very hard thing to understand in the Middah of Dovid.

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

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

ב"ט



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Torah All The Time

The Tight Hand Grasp Of the Chofetz Chaim

Rabbi Mordechai Schwab, of blessed memory, once related a story from more than eighty years ago. He had gone to see the sainted Chofetz Chaim, of blessed memory, who was quite elderly at that time. When it came time to take leave, he shook hands with the Chofetz Chaim who grasped his hand firmly. Then the Chofetz Chaim seemed to dose off. The young Rabbi Schwab tried to gently remove his hand. The Chofetz Chaim held on even tighter as he appeared to be

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slumbering. Reb Mordechai called out to the sleeping Rabbi that he needed to go to catch his train but his grip was firm and so he remained.

After a period of some time he awakened and released the young would-be Tzadik who hurried to town only to discover that he had missed the train. Later, it was learned that the train that he was hoping to travel on was in one of the worst train accidents in Poland's history.

Comment: The nations believed that that the Jewish people were lost in the desert and Moshe didn't know where to lead. The verse (Bamidbar 9:18) comes to explain that all their travels were according to the Divine Presence. Even though they rested in one place for a night & another place for a month, all was according to the Hashem's Will & when the cloud moved from one place to a different place they would travel to that destination (see the Midrash Ha-Gadol which explains this in more detailed terms). Shlomo Hamelech (Mishlei 35:6) teaches to "trust Hashem with all your heart

& not rely upon our own understanding. As long as we remember that Hashem is running the show, we can maintain our equilibrium in today's trying times (Story from Rabbi Label Lam). Torah Sweets Weekly edited by Reb Mendel Berlin.

The Power of One Person

By Rabbi Yossi Benoussan I stumbled onto this story through Divine Hashgacha; the Ribono Shel Olam handed it to me. I feel humbled to share this story, yet I feel it is a message that must be passed on to the world.

Shimon was a little boy of three years old when his family moved to the United States from Uzbekistan. Although the family knew that they were Jewish, but that is where it ended. Shimon knew nothing at all about his glorious heritage and background. Shimon knew so little about his heritage, to the point that he told me that when he was a young boy, he wanted to buy his mother a gift. Jangling the few dollars that he had in his pocket, he walked into the store to pick out a present. After much deliberation, he chose for his mother a necklace with a cross on it. Excited, he brought it home and handed it to his mother. His mother's first reaction was shock. Then she recuperated, laughed and threw it aside. "Thank you so much, sweetie," she smiled.

When Shimon reached school age, he enrolled with all the other boys in his area to the local public school in Queens – P.S. 201. However, as he getting older, his parents started ing how grim the situation was. child knew nothing about Yiddish-few rabbis got involved and Shimon started attending JEP. Zalman Deutscher started applying sure and encouragement and even-Shimon was transferred out of school and sent to yeshiva.

I have been working in kiruv for years, both in kiruv rechokim and kiruv kerovim and I can tell you this. When a person has the zchus of transferring a child out of a public school and putting him into a yeshiva, it gives them such a high that no drug on earth will give him; the knowledge that he just saved that person's life. However, these stories don't end in middle; they continue with ups and downs. In life, there are constant struggles and so when Shimon reached high school, he transferred back to public school. I never spoke to Rav Deutscher about this, but I'm sure that there was a moment over there when Shimon returned to public school that Rav Deutscher said to himself, "That's it – I lost this boy." There probably was a feeling of failure and of lost hope. However, we do not realize the power we have. And Rav Deutscher did not stop. He kept going and going and going. He kept encouraging Shimon and his parents. He kept bringing him into JEP and inviting him to participate in all the Jewish after-school programs.

Life success stories are written very, very slowly. A person does not see the fruits of their labor right away. Slowly but surely, Shimon started coming around. Eventually, Shimon himself started doing kiruv. He was mekarev his younger brother, Reuven, and his parents. He had an uncle who was also very avidly involved in his kiruv process. Shimon grew up to be a sincere Torah Jew. Today he has a beautiful family and it is heartwarming to see him surrounded by wonderful religious children, nieces and nephews.

Who is Shimon? Shimon's name is Shimon Kol Yaakov. Shimon and his brother Reuven started a little website a few years ago called TorahAnytime.com. They have affected hundreds of thousands of Jews with Torah shiurim. Rabbi Deutscher could have slept in that day and say, "That's not my problem! If that kid wants to go back to public school, let him! His parents don't see the value of our heritage, so I'll let him go!" We have no right to give up on any one of our children just because he spit us in the face or just because he went back to his old ways! Stories do not happen overnight! They take a lifetime! And it is our honor to be a part of those stories! SHORT & SWEET

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Dear Basya,

I enjoy your plan very much. However, I feel so resentful that I have to even be on a diet. My sisters are all thin and I watched all Yom Tov as they ate whatever they wanted. It's so unfair that I have to work so hard to lose weight while everyone else has it easy. I know I shouldn't compare myself to others but I can't help but feel frustrated. I end up going off track because a little voice in my mind tells me I shouldn't have to work this hard, and I deserve to enjoy just like everyone else. Can you help me get some perspective on this?

Signed, Resentful

Dear Resentful,

I understand your frustration about the seeming unfairness around you. Keep in mind, however, that we really only have tiny glimpses into people's lives. Here's a great example. Recently my close friend was eating a danish at a bris. I was surprised so I asked her if she watches her weight, or if she eats "whatever she wants".. She responded, "Are you kidding?! I have been dieting for months knowing that when our friend gives birth, I will have a danish at the bris or kiddush!"

In the case of your sisters in law eating freely, you may not have noticed if they gained a couple of pounds over Yom Tov, but they likely did, and chose to enjoy the Chag and then deal with the results later.

Also, even if those around you do have it easy, it might help to shift your focus to how good it feels when you eat in a controlled manner. Rather than feeling deprived, focus on how healthy and controlled you feel as you work towards your set goal. Sure, others (very few) may not need to work hard but they will also never feel the sense of accomplishment you feel. We grow from our struggles because we prove to ourselves that we can change our habits with time and patience.

At the same time, keep in mind that most people are watching their waistline, or at least trying to. Over 50 percent of America is overweight or obese, which means that more than half of America is struggling with their weight. So you are definitely not alone in your struggle, though at times it may seem so.

Best Regards,

Basya



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How to Really Grow During the Month of Elul

Rabbi Noach Weinberg

A pious man encountered a group of triumphant soldiers coming back from a fierce battle, flushed with victory. "You have returned victorious from a minor struggle," he said to them. "Now get ready for the major battle."

"And what is that major battle?" they asked.

"The war within us, against the evil inclination. That is the great war. You just came back from three weeks of intense fighting, and now the enemy has been vanquished. But fighting the insanity of the yetzer hara, the evil inclination, never ends. Even after 100 defeats, he will never leave you alone. The battle is constant. He will not rest until he kills you. The moment you let your guard down, he will pounce and attempt to utterly destroy you.

"In a typical war there is a front line. Sometimes you are surrounded, but at least you know where the enemy lies. The yetzer hara, however, is a master of disguise. He knows how to mask illusions as reality, how to rationalize evil as good. He is so devious, he knows how to get you to harm yourself and your loved ones without your even realizing it" (Duties of the Heart, Shaar Yichud Hamaaseh, chapter 5)

We are beginning the Hebrew month of Elul. It is time to intensify the battle against the yetzer hara and restock our supply of weapons.

The enemy's first plan of attack is to knock out your sense of personal responsibility and get you to hand it over to someone else. "Let my teachers inspire me," you think. Or, "Let my rabbi tell me what I have to work on."

Stop waiting for someone to tell you what to change during Elul. You are responsible for yourself.

Stop waiting for someone to tell you what to change during Elul. You are responsible for yourself. You must do the necessary introspection, get in contact with yourself, and determine what you need to work on. As the Mishnah says, "If I am not for myself, who will be for me?" (Avos 1:14). No one can help you grow unless you take responsibility for yourself. Your teachers can give you the greatest tools in the world for self-transformation, but you will leave those tools on the bench if you don't take responsibility for your own life.

You need to get clarity about what life means to you. What do you want to accomplish this coming year? What are you committed to tackling? If you don't make these decisions, you might easily delude yourself into thinking that you are preparing adequately for Rosh Hasha-

nah by listening to some inspiring talks and hoping that somehow these great rabbis will make you great.

No one can make you great. No one can turn you into a Torah scholar. There are no shortcuts; you are solely responsible for your own growth and learning. Toughen up and stop relying on others. No one can do it for you.

Judgment and Love

The month of Elul seem to be paradoxical. On the one hand it is the time for "Ani l'dodi v'dodi li – I am for my Beloved and my Beloved is for me" – an acronym for "Elul." It is a time when we feel God's intense love and closeness. Yet Elul is also the time to prepare for Rosh Hashanah, when the Book of Life and the Book of Death are open and the King of the universe sits in judgment, deciding who will live and who will die, who will have cancer and who will be cured, who will be crushed in an accident and who will survive. There seems to be a contradiction between "I am for my Beloved and my Beloved is for me" and the Day of Judgment. How are the two related?

Every judgment God renders – whether a windfall or a bankruptcy – is exactly what we need to grow closer to Him.

Rabbi Moshe Chaim Luzzatto, the Ramchal, encapsulates in one paragraph the whole point of our existence, and in doing so gives us an answer. In The Way of God (1:4:6) he writes, "The root purpose of the service of God is for the human being to constantly turn to his Creator, to realize that he was created for the sole purpose of being drawn close to his Creator...." Everything that happens to us in this world is for one reason and one reason alone: to get closer to the Almighty, to feel that I am for my Beloved and my Beloved is for me. The Jew understands that everything God does is for our good; it is an expression of His love. Every judgment He renders – whether a windfall or a bankruptcy – is exactly what we need to grow closer to Him.

I am for my Beloved, if you love the Almighty and appreciate that He is your father, then my Beloved is for me, you will see that the Almighty loves you and that everything He does is for your good. But if you don't appreciate what God has done for you and instead you have complaints, you will mistakenly think He does not love you.

The Ramchal describes the objective of the war against the yetzer hara: "Man was placed in this world only to overcome his evil inclination and subjugate himself to His Creator through the power of his intellect. He must overcome his physical desire and tendencies, and direct all of his activities

toward attaining this purpose [of coming close to God]" (ibid). It is up to us to choose to cling to God by vanquishing our yetzer hara and rising above the vanities and confusion of the world.

Learning Torah

The Ramchal then identifies the primary weapon God gave us to fight the yetzer hara and achieve our purpose: "God gave us one means that is greater than anything else in bringing man close to God, and that is Torah study" (1:4:9). There is nothing more powerful than learning Hashem's instructions for living. These are the actual words of our Creator.

But the Ramchal sets conditions: "For the person who reads them in holiness and purity, with the proper intent of fulfilling God's will, these words have the unique property of causing the one who reads them to incorporate in himself excellence and greatest perfection." We need to learn Torah with holiness and purity, which means that our learning has to be lishmah, unadulterated, for the sake of Heaven. Our motivation to get close to God cannot be mixed with the desire for approval or the need to conform to societal pressure.

Elul is the time to examine your goals and drives.

Elul is the time to examine your goals and drives. Why are you learning Torah? Make sure it is for the right reasons. Keep it pure.

And lastly, learn Torah with the intent to fulfill God's will, as we say in our daily prayers in the second blessing before reciting the Shema: "Instill in our hearts to understand and elucidate, to listen, learn, teach, safeguard, perform and fulfill all the words of your Torah's teaching with love." Torah study is not just for intellectual stimulation. The goal is for you to absorb it in your bones and live it. Torah learning has to change you and bring you closer to the Almighty. If your intent is not to fulfill what you are learning, you may know an incredible amount of Torah, but you are just a donkey carrying books. Your knowledge has not penetrated into the fiber of your being.

The shofar is blowing; you are moving closer to the Day of Judgment. You are at war. The enemy is at the gate. Now is the time to strengthen your resolve to fight the great battle against the yetzer hara. It is time to take responsibility for every aspect of your life, to reconnect to God's constant love, and to intensify your determination to learn Torah with purity, in order to fulfill the God's will. No one can do it for you.

Excerpted from Wisdom for Living: Rabbi Noah Weinberg on the Parashah

FOR 25 CENTS

One night, Chaim Yankel was walking home when, all of a sudden, a thief jumped on him. Chaim Yankel and the thief began to wrestle. They rolled about on the ground and Chaim Yankel put up a tremendous fight. However, the thief managed to get the better of him and pinned him to the ground.

The thief then went through Chaim Yankel's pockets and searched him. All the thief could find on Chaim Yankel was 25 cents.

The thief was so surprised at this that he asked Chaim Yankel why he had bothered to fight so hard for 25 cents.

"Was that all you wanted?" Chaim Yankel replied, "I thought you were after the five hundred dollars I've got in my shoe!"

MY WORDS

I was really angry at my friend Mark for stealing my dictionary!

I said, "Mark, my words!"

STATIC ELECTRICITY

A sweater I bought was picking up static electricity, so I returned it to the store.

They gave me another one, free of charge.

EXCESSIVE COMMAS

A man was found guilty of overusing commas.

The judge warned him to expect a really long sentence.

CHELM'S FIRST MEDICAL STUDENT

Chaim Yankel, a resident of Chelm, made his neighbors proud by being the first member of his town to be accepted into medical school.

While making rounds, a doctor points out an X-ray to a group of the medical students.

"As you can see," he says, "the patient limps because his left fibula and tibia are radically arched. Chaim Yankel, what would you do in a case like this?"

"Well," ponders Chaim Yankel, "I suppose I'd limp too."

IRANIAN VIRUS FROM TEHRANS

(cut this out and mail it to a friend)

Dear receiver,

You have just received an Iranian virus. Since we are not so technologically advanced in Iran, this is a MANUAL virus. Please delete all the files on your hard disk yourself and send this mail to everyone you know. Thank you very much for helping me.

Shukran,

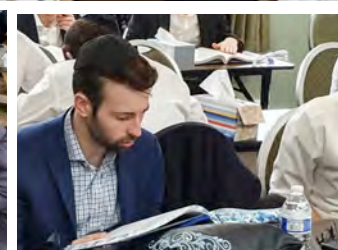
Hacker.

TEMPERATURE CHECK

Don't let them take your temperature on your forehead when you enter a supermarket. It erases your memory. I went in for bread and milk and came out with 2 tubs of ice cream and a bag of chips

SHEVA BRACHOS - SPEAKER ADVICE

"There's a fine line between a long, drawn-out speech and a hostage situation."





**BY RABBI EFREM
GOLDBERG**

THE MOST IMPORTANT THING TO NEVER BRING INTO YOUR HOME

In 2001, Indra Nooyi was named president of PepsiCo. Five years later, she would be promoted to CEO and, in 2007, she would become chairman of the company as well. She once spoke about the day she was appointed president and put in charge of running the \$166 billion company. That night her parents happened to be visiting. Here is how she described that night:

"I'll never forget coming home after being named President of PepsiCo back in 2001. My mother was visiting at the time. "I've got great news for you," I shouted. She replied, "It can wait. We need you to go out and get some milk." So I go out and get milk. And when I come back, I'm hopping mad. I say, "I had great news for you. I've just been named President of PepsiCo. And all you want me to do is go out and get milk."

Then she says, "Let me explain something to you. You may be President of PepsiCo. But when you step into this house, you're a wife and mother first. Nobody can take that place. So leave that crown in the garage."

In our Parsha, the Torah commands us not to bring toeiva into our homes. The word toeiva, abomination, is generic and can refer to many things. The Torah describes inappropriate illicit relations as toeiva. Non-kosher food, inexact weights and measures, and dishonest business practices are also identified as toeiva. So what does it mean here? What exactly are we warned from taking into our house and into our lives?

The Rambam and Ramban understand that idols themselves are a toeiva, an abomination, and the Torah is prohibiting the deriving of any benefit from an idol or its accessories. The Sefer HaChinuch

extends this prohibition to another form of idolatry, the worship of money, and says our passuk is a prohibition from earning any profit from funds that were obtained in an unethical manner.

According to the Gemara in Sotah (4b), the toeiva, the abomination that we cannot and must not bring into our homes, is ga'ava—arrogance, hubris or conceit. You may have made a great business deal, given a great shiur, had a killer workout, or made world peace, but no matter what you accomplished or achieved, lo savi toeiva el beisecha, don't bring a sense of pride or arrogance into your home. As Indra Nooyi's mother said - leave that abomination in your garage.

When you find success, Moshe cautions his people, you will be tempted by arrogance and conceit. Your ego will entice you to feel that you and you alone are responsible for achieving and accomplishing greatness. Moshe enjoins them strongly to remember it is Hashem who gives ko'ach.

Our Parsha seeks to communicate a simple message. Success is not the result of our talents, skills, or wisdom. It reflects the will of Hashem Who grants us that success. Indeed, Unkelus interprets this pasuk in a very interesting way: "It is He who gave you the advice to purchase property." Unkelus understands that not only does Hashem allow our success, He even plants the ideas and decisions in our heads that bring about those positive results. From Unkelus it sounds like we are essentially passive spectators and bystanders to our destiny that is in reality shaped and molded by the Almighty alone.

Yet this position feels at odds with one of our fundamental beliefs. In a few weeks we will read "u'vacharta ba'chayim, choose life." Clearly, we are given the power to make choices in our lives and those choices matter and matter greatly. The concept of bechira chofshis, free will, is axiomatic to our faith and indeed, gives purpose and meaning to our lives. So which is it, are we responsible for our success? Is it the result of our choices, our talents, skills, wisdom and judgment? Or, did Hashem plant those ideas in our head and all of our success belongs exclusively to Him?

Rabbeinu Nissim (Derashos Ha'Ran #10) is bothered by this very question and shares a very fundamental insight:

The meaning of this is as follows: The

truth is that people have different talents in different areas. For example, certain people are predisposed to receive wisdom, whereas others are predisposed to devise strategies to gather and amass wealth. On account of this, the wealthy man can truthfully say, from a certain angle, "My ability and the might of my hand made me this wealth." Nevertheless, insofar as that ability was implanted within you, be sure to remember Who gives you the ability to make wealth.

Moshe did not say, "V'zacharta ki Hashem Elokecha nosein lecha chayil, remember that Hashem is the One Who gives you wealth," for if he had said that, he would be minimizing the ability implanted within the person, which is an intermediate cause in the accumulation of that wealth – but this is not the case. Therefore he said "Hu Hanosein lecha koach la'asos chayil – Although your own ability is what made you this wealth, you must remember Who gives you that ability."

In truth, says the Ran, it is our talents and skills that achieve positive results. We can be proud of our efforts, hard work, prudent judgment, and wise decisions. The Torah doesn't demand that we deny what we are good at or that our being good matters. What it does demand of us is to always remember who gave us those skills, talents and abilities. There is nothing wrong with being proud of our intelligence, decision-making, or prodigiousness in a given field. But we must recognize that those gifts are on loan from the Almighty and never owned by us. Arrogance is thinking we control our gifts, they are part of a permanent collection. It is thinking we are autonomous and we are the sole arbiters of our destiny. Transferring the deserved credit and recognition from God to us is essentially worshipping ourselves and denying God's involvement in our lives.

Self-confidence should not be confused with arrogance. A confident person can yet be humble as long as they know that their success or gifts are from Hashem and can be fleeting. Humility is not denying what you are good at. It is identifying it and then using it to be an instrument of Hashem. The moment we feel independent and immune that arrogance takes over and our downfall begins. We are accordingly warned: Do not bring that despicable, vile, abominable character trait into your home. Check your ego at the door. As you enter that threshold into the home you earned, with the possessions you purchased and with the family you created, you may be tempted to feel slightly arrogant, superior

or proud. But you must check it at the door.

One of the many lessons to incorporate from the last few months is how much humility we must have despite whatever abilities and strengths we are blessed with. We may be smart, yet we must feel humbled by how much we have come to realize we do not know. We cannot bring arrogance to the kitchen table, we cannot be condescending to spouses or children or friends. Don't bring arrogance to the phone and have conversations that disregard or

diminish others. Don't bring arrogance to your Shabbos table and sit in judgment of your neighbors, your family members and your community leaders. And don't bring that arrogance to the keyboard of your computer and express definitive, authoritative opinions about issues you likely don't know everything about.

You may not be able to throw a slider 95 mph, but we can all be like the Hall of Famer greatest closer of all time, Mariano Rivera of the Yankees, who said in an interview upon retiring: "Everything I have

and everything I became is because of the strength of the Lord, and through Him I have accomplished everything. Not because of my strength. Only by His love, His mercy, and His strength."

As you walk into your home, the boardroom, operating room, courtroom or any other room, always remember, all that we have, the things, the skills, the talents and the blessings are on loan, never part of our permanent collection. May He continue to lend them to us and give us the strength to use them well.



STORIES OF ELUL

A Story Of Debt Collecting In Elul

Hagaon Rav Moshe Chadash once told over an incident when he was a bochur in Yerushalayim, and he ate a meal by a family during Elul. While he was in the house, he overheard a conversation between the husband and wife, who were the parents of many children. The wife was complaining to her husband that they had finished all the food in the house, and there was no money to purchase additional food. She reminded her husband that there were several people who owed them money, and since the situation in the house was becoming dire, she asked him to approach these people and request their money.

The husband answered, "I'm sure you remember that it is now Chodesh Elul, and we will soon stand by the Yom Hadin. We will request from Hakadosh Boruch Hu that He will grant us a good and blessed year. And with what zechus will we dare to request a good year from Hakadosh Boruch Hu? In Shamayim, they will present all our debts from the past year! And if the debts of the past year are not enough, they will also remind us of old debts from past years. And what will we answer?"

The husband continued, "The only advice I have is that we also will not demand from our debtors that they return the money to us, and we will struggle to continue to live with what we have. Maybe doing this will serve as a defender for us, and will act for us as midah keneged midah. We won't demand what we are owed, despite the great difficulty it will cause us, and maybe there will be

hope that in Shamayim they will also have mercy on us and agree to grant us a good year, and not mention our debts."

Rav Moshe Chadash said, "These were the husband's words, and I was awed by the fact that his wife listened to his words and agreed with them! Despite the fact that she had many small children in the house and had no food left to feed them, she was convinced by her husband's words. These were the type of Jews of yesteryear, with their simple emunah!" (Aleinu Leshabeach)

Rav Tzvi Pesach Frank Watches Rav Yisroel Salanter Faint

Every year when the month of Elul arrived, the Rav of Yerushalayim of past years, Rav Tzvi Pesach Frank, z'tl, used to relate a childhood memory from when he was still living in the city of Kovno. Rav Yisrael Salanter was also a resident of Kovno, and Rav Tzvi Pesach retained a vivid memory about Rav Yisrael one Elul when he was eight years old

A sign had been posted in the main shul of Kovno that Rav Yisrael Salanter would be giving a drasha in the afternoon of Shabbos Mevarchim Elul.

"I went to shul at the designated time," said Rav Tzvi Pesach, "and I couldn't find a place to sit. With the innocence of a child, I decided to sit on the steps leading up to the aron kodesh. A few minutes later, Rav Yisrael entered the shul and walked past the aron kodesh to speak. He called out, 'Rabbosai, we have already bentched Chodesh Elul.'"

"At the moment that Rav Yisrael cried out the word 'Elul', he actually fell and fainted from the fear of Din, and lay in a faint next to me. Everybody in the shul stood up in shock, and brought water to revive Rav Yisrael from his faint."

Rav Tzvi Pesach added, "I was only a boy of eight when this happened, but the sight



Rav Tzvi Pesach Frank

of Rav Yisrael's fear of din to the point of fainting a full month before Rosh Hashanah left a deep impression on me and changed my life. Until this day, it still affects my Yiras Shamayim." (Shlomo Kook)

SHALOM BAYIS
ALWAYS KEEP
AN OPEN MIND

UFARATZTAH



...#2 she writes in her letter that she is going to Bes-Din to divorce, as if to say this is the only possibility for her. She would admit that someone on the sidelines can judge objectively way more than someone involved in the situation itself. Therefore it is important not to set one goal for going to Bes-Din, rather going with an open mind, including Bes-Din's professional, objective opinion.

==== Rebbe letter continued. Volume 14, Letter 4,851. To a woman that had her mindset to divorce.



RABBI NACHUM SCHEINER

ROSH KOLLEL

REASON FOR THE EIRUVEI CHATZEIROS

Generally speaking, if an area is surrounded by a wall or a tzuras hapesech, it is halachically considered a reshus hayachid – a private domain – where one is allowed to carry. However, in order to carry from one's home into a public, fenced-in area – a shared back yard or even a hallway in an apartment building – the chachamim decreed that one still needs to make an eiruvei chatzeiros. Since it looks as if one is carrying from a reshus hayachid to a reshus harabim – a public domain – one might also come to carry from a reshus hayachid to a real reshus harabim, which is forbidden.

CARRYING IN A CLOSED OFF PUBLIC AREA

An eiruv chatzeiros is only needed when carrying from a private area to a public area, but carrying in a fenced off area which belongs to the public, is allowed. Why is that so? If we are concerned that an area used by many is similar to a reshus harabim, why were Chazal not concerned that if one carries in a fenced off area which belongs to the public, which looks like a reshus harabim, people may think that carrying in a public domain is permitted.

The Prisha explains that there is a big difference. A fenced in area is not confused with a reshus harabim, and there is no need to be concerned

that if people carry there, people will also carry in a reshus harabim. It is only when people are carrying from a private area to a public area, which looks to some people similar to carrying from a reshus hayachid to a reshus harabim, and they may come to carry from a reshus hayachid to a real reshus harabim.

CARRYING FROM ONE HOUSE TO ANOTHER

What about carrying from one reshus hayachid to another, without going into a public area, such as from one house to another, in a 2-family house? At first glance it should not be an issue, because the gezeira is when carrying from a private domain to a public area which looks like carrying from a reshus hayachid to a reshus harabim. But in this case, since one is carrying from one reshus hayachid to another reshus hayachid there should be no reason for a gezeira. The Biur Halacha quotes the Shoshanim L'David who writes that it is allowed because of this reason. But, he quotes the Tosfos Yom Tov and many other poskim who maintain that the chachamim made a gezeira in all cases. Indeed, the Mishna Berura, in Shaar Hatzaiun, rules that one must have an eiruv, even in this case. The Chazon Ish also concurs with this ruling.

SUMMARY

In order to carry from one's home into a public, fenced-in area, the chachamim decreed that one make

an eiruvei chatzeiros. This is so that people do not carry from a reshus hayachid to a real reshus harabim. According to many poskim this applies even to carrying from one house to another. An eiruv chatzeiros is only needed when carrying from a private area to a public area, but carrying in a fenced off area which belongs to the public, is allowed.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

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 or 20 downstairs.

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 who enjoy these informative and intriguing shiurim!


RABBI NACHUM SCHEINER
 MONSEY, NY
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CERTIFIED MOHEL
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~Night Kollel~

YESHIVAS BEIN HAZMANIM

With business booming at 18 Forshay, it seems that the word vacation does not appear in Ohr Chaim's lexicon. Besides the round-the-clock minyanim, the kol torah is reverberating every day, with a full house of participants learning up a storm. Just come by and you can see for yourself the vibrant Yeshivas Bein Hazmanim. The full morning of learning, preceded by a healthy and filling breakfast, as well as lunch served afterwards, gives everyone an opportunity to maximize their learning time.

A new and exciting initiative for this year is the esteemed Rabbi Simcha Bunim Berger, who has joined the program, as a Sho'el U'meishiv, available to answer any questions that people may have. Rabbi Berger is well known for his various shiurim, given at Ohr Chaim, including the Daf Yomi Shiur, the Thursday night Zera Shimshon Shiur, as well as the Monday night in depth shiur on Tefillah. In addition, Rabbi Berger delivers a daily 20-minute Chabura on the topic of hilchos kibud av v'em, with Marei Makomos. His shiurim are enjoyed immensely by the full house of attendees, with the attendance growing by the day.

On Erev Tisha B'Av he spoke about the churban and our mission in rebuilding the Beis Hamikdash. He discussed the tragedy mentioned in the Gemara, how the place of the Beis Hamikdash was plowed over. Putting things into perspective this was trying to remove any trace of the wondrous house of Hashem that had once stood there – the home which had united all the Jews, fusing them into one unit. We were now dispersed to the four corners of the world, breaking up this unity. That

is why we must heed the clarion call and once again unite and breed feelings of achdus, which will herald in the final redemption.

Here are a few fascinating vignettes from some of the participants. A young man came over to one of the administrators of the YBH, to tell him how amazing the program is. He related with great excitement what this program means to him, on a personal level. He told how his father, seeing the need, started a YBH program 20 years ago in one of the Monsey neighborhoods, and it soon became popular, with many different such programs sprouting up in various locations. He also gave a nice donation to help cover some of the costs of the program, explaining how he wants to also have a part in facilitating this wonderful kiddush Hashem.

A young man wearing a cowboy hat came over to relate how he was just blown away by Rabbi Berger's chabura on the topic of honoring one's parents. He mentioned that he had just been debating with someone about how to keep this mitzvah and how it applies to his life, with his parents being part of a different society. He had been thinking about this issue on his way to YBH, and when he walked in, Rabbi Berger was discussing the greatness of the mitzvah, and whether or not the non-Jews have this mitzvah. Being that it is logical that one show honor and respect to the ones who brought him into the world, non-Jews are expected to honor their parents, and it does not need to be listed as one of their mitzvos. That is why we can learn out some of the halachic details from Dama Ben Nesina, who would not wake up his father even when there was a huge amount of money on the line.

DAF YOMI

Just in time for the new mesechta of Eiruvim

Don't miss out the golden opportunity to join for Mesechtas Eiruvim! The current list of shiurim is as follows:

- 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
- 8:20-9:00pm – Rabbi Simcha Bunim Berger, 20 Upstairs
- 8:45-9:45pm – Rabbi Yanky Model, 20 Downstairs

I would like to inform everyone that there is now a Kuntres – in English – available on the topic of “making an Early Shabbos,” compiled from shurim that were given at Ohr Chaim, covering many of the questions that come up regarding early Shabbos. If you would like a copy of any of these shiurim, please send a request to RabbiScheiner@18forshay.com or reach out to me @ 845 372 6618.

Wishing you a wonderful Shabbos,
Rabbi Nachum Scheiner

**ON BEHALF OF THE OUR SHUL AND MORNING
KOLLEL WE WISH A MAZAL TOV TO R ARI AND
ESTI DAVIS ON
THE ENGAGEMENT OF THEIR SON ELI YOSEF TO
RIVKY ROSENBERG, DAUGHTER OF
HARAV MORDECHAI ROSENBERG OF LAKEWOOD**

בית מדרש אור חיים



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Shacharis
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner | 845.372.6618 | ohrchaim18@gmail.com

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Just so you should know...

WE LOVE CHASSIDIM!

37 DAYS UNTIL UMAN

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Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL RABBI NACHUM SCHEINER ohrchaim18@gmail.com OR CALL 845.372.6618

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FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

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