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שפטים ושטרים

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SHOFTIM HAFTARAH 5780

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

The Haftarah begins with the words of Hashem saying "Anochi Anochi, Who comforts you". Chazal quotes (see Yalkut Shimoni 474) Rebbe Abba in the name of Rav Shimon Ben Gamliel explaining the double expression of "Anochi Anochi". They give a mashol of a king who became enraged at his queen. He was so annoyed at her that he rejected her and banished her from the palace. After some period of time he reconsidered his actions and desired to reunite with her. He informed her of his intentions to which she consented on the condition that he doubled the amount of her "kesubah" (marriage financial agreement). Chazal conclude that this same situation exists between Hashem and the

Jewish people. Hashem established His initial relationship with them when they accepted His Torah. At that time Hashem revealed Himself to His nation and proclaimed, "I am your Hashem." However, this relationship suffered much abuse and was eventually terminated. The Jewish people's behavior was so inexcusable that Hashem reluctantly rejected them and exiled them from Zion. Now, after so many years Hashem is displaying sincere interest in their return. Recognizing their failure during their first relationship, the Jewish nation is doubtful if this second one will be any better. Even after all the magnificent revelations at Sinai they managed to stray and forfeit their relationship. What would ensure that things would be any different this time? Hashem responds that He would increase His revelations which would guarantee an everlasting relationship with His people. The double expression of "Anochi Anochi" stands for the double kesubah that Hashem will offer.

This Chazal is very difficult to understand. At first glance it is not accurate; Hashem did not banish us

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

I believe this is an incredible lesson in the process of creating peace. It is the responsibility of the greater person or Being to accept the blame in order to push forward and rebuild. Even if one is in the right and taking responsibility will cost double, a real relationship with

tranquility is worth it. Let the past be the past; forgive, forget and rebuild. We expend much energy on proving how we were wronged that we are left too exhausted to repair the relationship. Although Hashem was always there for us and we sinned against Him again and again, He is willing to look past our disloyalties. Hashem is willing to take us back and pay double for the sake of a tranquil and loving relationship.

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

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

AARON LANKRY



NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 1:33, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

WEEKDAY ZMANIM

Table of Shabbos Zmanim including Candle Lighting (7:29 PM), Mincha (18 Tent, 7:00 PM), Shachris (Vasikin - Daf Yomi Shiur, 5:32 AM), and MARRIV (8:25 PM 18 Tent, 8:30 PM).

Table of Weekday Zmanim including Shachris (20 minutes before Neitz, 30 on Yom Tov), Mincha & Mariv (12 minutes before Plag), and August 23-29 schedule (Neitz 6:14-6:19, Pelag 6:18 PM-6:13 PM).

Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ

Complex block for Ephrayim Yurowitz featuring a logo, contact info, and a detailed 'WEEKDAY MINYANIM' schedule with times for Shachris, Mincha, and Maariv.

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert MINCHA 6:00 PLAG 6:21

TURKS AND CAICOS AND PARSHAS SHOFTIM



RABBI COREN

This past week I found myself at one of the most beautiful spots in Hashem's world, a place that most people are not familiar with. Turks and Caicos is part of the Caribbean and consists of 8 islands in the Atlantic Ocean. The blueish green hues of the water, the pure white sand and the colorful exotic fish certainly cause one to marvel at Hashem's beauty and with such physical magnetism comes some deep spiritual lessons specifically connected to the month of Elul and Parshas Shoftim.

Let's begin with Elul which is most often preceded by Parshas Reeh. The word Reeh means to see. What exactly should we be seeing? The answer to this question is not simple. The root of yira—sight--is seeing. This word uses the same letters as reeh and it means to see consequences. When we enter the month of Elul we are told that this is a time of reflection, of deep introspection. We spent Shabbas here on the island with a sweet young Chabad couple and in their honor I told over a beautiful discussion given by the Lubavitcher Rebbe regarding the connection of Reeh – seeing-- and the kosher animals mentioned in the Parsha, the idea being that we need to be diligent with regard to properly checking our own personal kosher signs. We must make every effort to avoid wasting another year of our lives ignoring what needs improvement and true transformation, especially with regard to character traits. The Vilna Gaon famously writes in his Sefer, Even Shlaima that we came to the world to fix our traits. What a shame it is to pass through this world without completing what we were put here to accomplish.

An amazing story is told in connection to this week's parsha, Parshas Shoftim which begins with the laws of assigning judges and policemen. The Arizal interprets this Torah commandment as a reference to our personal obligation to properly set up our own seven gates--our two eyes, two ears, two nostrils and

our mouth. We must 'judge'—i.e. make the right decisions on how to properly safe guard these gates and ensure that the decisions are implanted firmly within us by using a spiritual policeman such as a Rav or a good objective friend who we can safely confide in and who will steer us honestly in the right direction. Sometimes it's worth paying someone to be brutally honest with ourselves.

The first aliya in the Parsha continues with the prohibition against taking shochad—bribery. This too can be interpreted as a personal avoda-making sure that we are not keeping ourselves blinded by the machinations of the Yetzer Hara which lead us to laziness and lack of clarity or desire to see the consequences of our negative actions as well as a lack of positive actions such as making peace with people we are at odds with and with those we have held a grudge against for a long period of time.

There is an amazing story that I heard regarding the Chazon Ish who once found himself involved in a monetary dispute between himself and someone else. The Chazon Ish concluded that they must solve the issue at a Bais Din. The other man said to him, "But you're the Chazon Ish and if you think I owe you money, than why would we waste time going to a Bais Din where the judges know less than you?" The Chazon Ish insisted, explaining that he was blinded by the fact that he was the litigant. So they went and surprisingly, during the back and forth discussions between the three dayanim, one suddenly got up and said, "This sounds to me like something that was discussed by the Chazon Ish and I think from what he writes in his Sefer the dispute should actually be in favor of the other person." The judges quickly brought in the Chazon Ish's sefer and after additional deliberation the Chazon Ish himself agreed that the other litigant was correct. It was clearly the hand of Hashem that showed them that even the Chazon Ish himself was proven wrong

though his own Sefer. This is the power of spiritual and physical blindness. The one thing that we should focus on during the coming month is becoming a little bit more honest with ourselves and more challenging with our soul-searching than we might have been until now.

So how does this all connect to Turks and Caicos? It's actually a fascinating point which I only discovered recently. The islands were started as part of the Dominican Republic. A native Dominican, who spent most of his life at sea, taught me that it's ok to open your eyes in the sea and the salt just cleanses your eyes. Since learning this bit of information, my experience each time I swim in the ocean has changed dramatically. However, there is more. We know that a higher level of appreciation of all the beautiful sea creatures living under the water can best be attained by using goggles as there is an interesting scientific reason why in the sea our eyes cannot properly focus and we see most fish with blurry vision. This taught me an amazing lesson: we can look at the sea from afar and think we observe it all and yet beneath the waters there exist a whole other beautiful world. And even when we look inside we still can't see clearly everything that exists there. We think we are observing it all but we are missing a whole gorgeous world of Hashem's dazzling multicolored fish which can only be seen with special eyes -- special goggles. In our lives we think and are sometimes convinced that we see the true picture but we're blinded by our own desires and if we don't don the correct prescription glasses we miss out on the most beautiful spiritual everlasting eternity.

I hope this inspires us to make every effort this year to improve our vision and tap into a whole new world that we never saw before.

Good Shabbas

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RABBI YY JACOBSON

HAVE WE BECOME TOO TRIBAL?

TRUE RELIGION MUST EMBRACE DIVERSITY

First anecdote:

A man goes out with a woman on their first date. For the first three hours he talks only about himself, his history, accomplishments and interests. Finally, he turns to her and says: "Enough of me speaking about myself; let me hear what you have to say about me."

Second anecdote:

The rabbi was hospitalized recovering from a heart attack when the president of the congregation visited him. He said: "Rabbi, I have good news and bad news." "First the good news" the rabbi said. "On behalf of the board of directors I am here to wish you a speedy recovery."

"That's wonderful" said the rabbi, "and what's the bad news?" "The vote was 7 to 6."

Despising Single Stones

This week's Torah portion, Shoftim, communicates the following commandment:

"You shall not erect for yourself a pillar. This is something which the Lord your G-d despises."

The most basic biblical commentator, Rashi, explains this as a prohibition against erecting an altar of a single stone, even if the intent was to use this altar as a place where offerings were presented to G-d.

Though the Torah elsewhere clearly allows the existence of altars made of stone in the Holy Temple in Jerusalem and in the Tabernacle in the desert, Rashi explains that this is only true of altars made of many stones, not of a single stone. Yet one wonders about the logic of distinguishing between an altar built of many stones that is deemed desirable by G-d vs. an altar built of a single stone which the Torah defines as an object of G-d's hate.

Does it really make a difference whether you present an offering on an altar of one stone or of many stones? Rashi explains that the difference is not intrinsic but historical. In the times of the Patriarchs, Rashi

writes, they would build single stone pillars for the sake of presenting offerings to G-d, and "it was beloved by G-d." However, once the Canaanites adopted this practice and began building single-stone altars for idolatrous offerings, G-d rejected them.

Yet the question remains, why did the Canaanite idol worshippers embrace the single-stone altar? Logically, the converse should have occurred: An altar of many diverse stones seems consistent with the polytheistic approach—worshipping many diverse gods—while an altar made of one piece is more reflective of the monotheistic Jewish faith that insists all worship must be directed to a single, universal G-d.

Why did history dictate that the pagan polytheists embraced the single-stone model?

Shunning Diversity

What this prohibition against the single-stone pillar may be teaching us is that though there is one G-d, the altars constructed by man to serve Him need not—indeed should not—be of one stone, of one color, or one dimension, shape and quality.

Perhaps the greatest challenges facing humanity today is the ingrained belief by many a Muslim that those of us who do not embrace Islam as a faith and a lifestyle are infidels who need to be converted or killed. Many Muslim leaders are laying the groundwork for a grand war between Islam and the West (and of course Israel), in order to restore the world to its appropriate equilibrium, a world dominated by Islam.

On another level, and in a far more subtle and fine way, one of the challenges facing many Jewish communities today (a challenge that has pervaded the history of all religion from the beginning of time), is a sense of tribalism that found a nest among many devout Jews. This is the feeling that my way of serving G-d is the only true way, and if you have a different path, you are on the "wrong team."

Many of us feel that in the construction of the "altars," the structures in which we serve G-d, there is room for only a single stone, a single path, a particular flavor and style, to the exclusion of anything else that does not fit our religious imagination or upbringing. Yet, paradoxically, it is precisely the path of paganism and polytheism that invite a singular altar, made of one stone, while the monotheistic path of a singular G-d welcomes the diverse altar, made of many distinct stones. Why?

Embracing Diversity

Paganism is founded on the notion that a human being creates god in his own individual image. When G-d is a product of my image, that G-d is inevitably defined by the properties of that image. Since no two human images are identical, it follows that your god, the god of your image, cannot serve as my god as well. My god must be worshiped in my way, based on my perception of who he is and what he stands for. Therefore, my altar must be constructed of one stone: my own.

The faith of Israel – the progenitor of Christianity and Islam – on the other hand, declares the oneness of G-d and the plurality of man. The transcendental G-d of Judaism is the G-d, who not only transcends the natural universe, but also the spiritual universe articulated in every single heart, and who imparts fragments of His truth into every human spirit. The challenge set forth by Judaism is to see G-d's image in one who is not in my image. Judaism teaches that every person knows and feels something no one else does.

None of us knows all the truth and each of us knows some of it. Like a symphony composed of many notes, each of us constitutes an individual note in the divine symphony, and together we complete the music. If G-d wanted you and me to experience Him and serve Him in the same way, one of us would be superfluous.

Diversity within religion is not only a factor we must reluctantly accept; it is a cause for genuine celebration. It grants us the opportunity to encounter G-d, since it is only in the face of the other that we can discover the part of G-d that we lack in our own face. The result of a relationship with a transcendental G-d is a growing appreciation of people's differences, not merely as tolerable, but as the essence of a rich and rewarding human and religious experience.

"Diversity is the one true thing we all have in common, celebrate it every day," a wise man once said. There is a profound truth to this: Diversity is the trace of an undefined G-d on the human species.

Diverse Models of Worship

This may be the reason the Torah teaches us that the altar to worship G-d must be constructed from many different stones. This represents the Jewish vision that the structures constructed by man to serve G-d ought to be diverse and individualistic.

This does not mean that G-d condones every act done in His name. The G-d of the Bible created absolute universal standards of morality and ethics that bind us all. At times, people allow evil choices to totally eclipse the trace of G-d within them. To the Jewish people, G-d presented an absolute system of Torah and mitzvos.

Yet within this framework, every human possesses his or her unique path to Truth. One of the great masters put it this way:

"The concrete laws of Torah are the same for us all, but the spiritual experience of Torah, the feelings of love and awe, contain infinite pathways, one for each person, according to his individual identity."

We may compare it to the 88 keys of the piano that lend themselves to infinite combinations. Authentic religion must welcome, not fear, diversity and individualistic expression. When you truly cultivate a relationship with G-d, you know that in the presence of other-ness, you can encounter a fragment of truth that you could never access within your own framework.



RABBI BERACH STEINFELD

TOO MANY WIVES

The Torah in Devarim 17:17 tells us that a king may not marry too many women as they might turn his heart away from Yiddishkeit. Similarly, he may not accumulate too much gold and silver. The Gemara in Sanhedrin 21b says that the posuk uses the terminology of “lo” (to him) referring to the king being forbidden to marry too many women whereas a plain person may do so. The Yerushalmi in Sanhedrin 2:6, daf 13 and the Tosefta agree that a hedyot, a commoner, is allowed to marry many women. The question is, since we find the reason prohibiting the king from marrying many women is because they may cause him to stray from Yiddishkeit, why wouldn't a common person have the same problem?

There are a number of tirtuzim to explain this. The first tirtutz is that since it is not common for a plain person to marry many women, it is not a concern. The kind's prohibition is outlined as marrying more than eighteen wives. This scenario is only applicable to a king who would have eighteen women willing to marry him and he would have the ability to provide for all eighteen. A common person will not have the opportunity to have more than eighteen wives since they will not want him, nor can he provide for them. When the Chachamim made a gezeira, they usually included even an uncommon scenario, but when the Torah makes a gezeira, the Torah will only include what is common and will not include the uncommon scenario; hence, there is no issue for the common person to marry more than eighteen wives. We find in Yerushalmi Yevamos 4:12 that Reb Tarfon, who was a Kohen, was mekadash three hundred women in a year of hunger so they should be able to eat terumah.

The second tirtutz is based on the Yalkut Yehuda that says that a common person is allowed to marry many women and we are not concerned that they will turn him away since he is required to give them parnassah and the more wives he has, the more busy he will be worrying about his parnassah and therefore by definition will not turn him away from Yiddishkeit. A king, on the other hand, does not have to work and is independently wealthy, so he has plenty of time to turn away.

There is a third tirtutz in Tshuvos HaGaonim 1:1. The rule of not having too many wives exists because the king needs time to lead his kingdom and his wives should not distract him. A private person is not running a kingdom so he won't have the problem of distraction. This tirtutz is a daas yachid since all the other Rishonim say the reason for the distraction is that the king won't be able to serve Hashem properly.

We see from here how important it is to keep your focus on Yiddishkeit. May we be zocheh to be stay focused!

RABBI BENTZION SNEH



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

PARSHAS SHOFTIM JUDGING OTHERS FAVORABLY

שפטים ושטרם תתן-לך... ושפטו
את-העם משפט-צדק:

This parsha always heralds in the month of Elul- the start of the season of contemplation, of Teshuvah.

We are urged to create a system of judgement and with Rosh Hashanah and Yom Kippur around the corner, the message rings true on a personal level as well.

We need to examine our actions in the past year...how well did we do on a scale of 1-10?

How motivated are we to try and do better?

We need to try and change our behaviors, but in regards to others- we have a separate mitzvah.. as the posuk says, Veshaftu es Ha'am Mishpat Tzedek.

We need to judge others favorably.

An important commandment, for as the Talmud tells us- If you judge your fellow man favorably- Hashem judges you favorably.

In a time where we need all the merits we can get, it is important to know this truth. We must train ourselves

to look at others with an Ayin Tov.. a favorable opinion-

To always give the benefit of the doubt and help others whenever and wherever we can.

Ultimately, we ourselves will benefit from this positive behavior.

Living With the Times

We will read this week- policemen and judges are to be appointed and respected. The subject could not be more timely.

In this age of lawlessness, of motions to “defund” the police and convicts being released without bail, we are all fearful that perhaps society as we know it is falling off the proverbial cliff.

Hashem has given us this state of affairs in order for us to daven with earnest this year.

Last year when we said in Nesane Tokef.. Who will perish by plague.. which one of us really believed that that could be a reality.

Unfortunately, we have been through and continue to be in a year unlike any other we have known.

But ultimately we will prevail, because the One judging us is our Father.. Avinu Malkeinu.

But first and foremost, we must believe that we are all one family. Every Jew- our brother and sister.

Our Father is proud beyond words when we get along with each other and with that merit will surely see us through any difficult situation.

A Kesiva ve Chasima Tova

Good Shabbos!



DR. SIMCHA

Hi !

It says in parshas va 'yei'lech “ va'yei'lech Moshe “ = how did he become Moshe ? He kept on “ moving “

Look at this weeks PARSHA 16/22 “ ve'lo sakim le'cha matzaiva “ etc.

The word matzaiva can be

translated “ STILL “ !! HASH-EM is telling us “ keep on moving , no getting stuck !!

There's a Posuk “ ki Be'SIMCHA say'tzai'u. Get “ going with SIMCHA & remember to share it.

Amazing Shabbos to all ,
Avi



RABBI REISMAN

WHAT WILL MLCHEMES GOG UMAGOG LOOK LIKE

We are told in 20:5 - 20:8 that before they go to battle the Kohen Gadol would announce that certain people were exempt from the draft, exempt from going to do battle. One was exempt for reasons of having just been married, purchased a house, or planted a vineyard. Or (הִירָא וְרָף הַלֵּב) someone who is fearful of going to do battle as Rashi explains one of the Shittos (רבי יוסי הגלילי אומר הירא מעבירות שבידו).

Years ago I heard beautiful story which illustrates what the battle looked like in the time of the Shoftim. It was during the time of the Haskalla and in one of the Yeshivos in Europe the Maskilim put on a Purim Shpiel. People came to complain to Rav Boruch Ber. They complained to Rav Boruch Ber the Rosh Yeshiva of Kamenetz that the Maskilim had put on a Purim Shpiel that went as follows.

On stage Moshiach had come. The Jews were going to the battle field to do battle of Gog Umagog the final battle in the era of Moshiach. As Gog Umagog is coming to attack the Kohen Gadol gets up and says if you built a house go home, so some people went home. Then he says if you were just married or planted a vineyard go home, so others go home. If you are fearful for an Aveira in your hand go home. On stage all the Jews went home. What remained were two Jews who were actors. One was playing the part of Chofetz Chaim and one was Rav Chaim Ozer, the two Gedolei Hador. As Gog Umagog is attacking from the distance the Chofetz Chaim turns to Rav Chaim Ozer and he says here is a bow and arrow you are the Gadol Hador you shoot first. Rav Chaim Ozer says Chas V'shalom you are a Kohen you shoot first.

As Gog Umagog is coming closer and closer the Chofetz Chaim and Rav Chaim Ozer (those posing as them) are fighting over who should have the Kibbud Far Di Ershta Shus (for the first shooting of the arrow). With that the curtain went down.

They complained that the Maskilim were making fun of Bnei Torah and Talmidei Chachamim. Rav Boruch Ber responded Choizek Machin Zei (they are making fun)? Azoi Vet Takeh Zain (indeed that is the way it will be). That is the way a Yid's Milchama will look in the time of Moshiach. A battle of (הִירָא וְרָף הַלֵּב) & (הירא מעבירות שבידו) who can imagine such a thing. This is Rav Boruch Ber's thought on what the battle would look like.

The Torah viewpoint on the necessity for Police

As we prepare for Shabbos Parshas Shoftim. It is a very appropriate time of year. It is a time of Shoftim V'shotrim, a time of year of judgement and it is a very appropriate Parsha

for this time of the year. The Ohr Hachaim Hakadosh says on the Posuk found in 16:18 (שֹׁפְטִים וְשׁוֹטְרִים, תִּתֶּן-לָךְ) Shoftim V'shotrim Titein Lecha. Why is it one Mitzvah Shoftim and Shotrim? It should be one Mitzvah about judges and one Mitzvah about policemen. He says Im Ain Shoftim Ain Shotrim, there is no use in having judges if you don't have anyone to enforce it. If you don't have people to make sure that it is done, then it is a waste of time to have judges.

It is a Mussar. There are a lot of things that are obligations and without someone to enforce it is a waste. When Yaakov went down to Mitzrayim he sent Yehuda to prepare a Yeshiva, to prepare a Bais Hatalmud. Many ask, why did he send Yehuda? The Rosh Yeshiva is Sheivet Levi or maybe Sheivet Yisacher. Yehuda is not the Rosh Yeshiva!

They answer that the Rosh Yeshiva doesn't have to go early to open the Yeshiva. The Mashgiach, the one who is the Shoter, the one who enforces it, he has to go early. He sent Yehuda to be there beforehand. The Rosh Yeshiva can prepare Shiur in the Bais Medrash wherever he is. But you need Shotrim. Without Shotrim there are no Shoftim.

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LOOKING FORWARD, MAY OUR TEFILOT AND TESHUVAH
BE ACCEPTED WITH LOVE BEFORE נוֹרָא וְנוֹלָם

The Promise of A Tzadik

Rebbe Levi Yitzchak's Heavenly Promise to the Generous Jew

All of the townspeople turned out to bid farewell to their friend, one of the most respected citizens of the town of Uman. Now an old graybeard, he had decided to set out for the Holy Land, there to spend his last days, and to be buried in the holy soil when the time came. It was only a few months later that they heard the news: he had suddenly returned to Uman after only having spent a few days in Israel. No one could understand why he had suddenly come back, and he made no reply to their repeated questions.

He had been back in his hometown only a short while before he took ill and summoned the officials of the Chevra Kadisha (burial society), for he had something of great importance to tell them. They came without delay, but when they arrived the man lay in his bed & chatted randomly about this and that, coming to no particular point. They left disappointed, and were surprised when the man called for them again the following day. They were reluctant to go, but their sense of duty won out and they arrived at his sickbed only to have the whole scene of the previous day repeat itself. The officials listened for a while & then left, concluding that the unfortunate man was not in his right mind. When on the third day the officials of the Chevra Kadisha were summoned again, they flatly refused to come. This time, however, the old man begged their indulgence, promising to explain his behavior of the preceding two days.

The officials assembled around the old man's bed, and he turned to them with these words: "When I was a young man I used to do business traveling from town to town buying and selling merchandise. Since most of my business took me to the vicinity of Berdichev, I used to be sure to stop over for a day or so in order to see the tzadik Rebbe Levi Yitzchak who lived there. "One morning I stopped in Berdichev went straight to the Rebbe's house.

The Rebbe stood wrapped in his talit, deep in prayer, and I was unwilling to interrupt him, so I sat down in an adjoining room to wait. As I sat absorbed in my own thoughts, I was disturbed by a group of angry people who hustled past me into

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the Rebbe's study. "From the bits of conversation I overheard, I gathered that the man was a poor fellow who earned his living by money-changing. As he had no money of his own, all his transactions were accomplished with borrowed money. The day before, three hundred rubles had disappeared from his house, and he was accusing the young Jewish maid who worked in his house of stealing it. Her parents pleaded their daughter's innocence, and all were engaged in an angry screaming match. "Finally, the Rebbe interrupted, saying, 'It is clear to me that this young woman is completely innocent, and the accusation is erroneous. It is also apparent that the money is truly missing. But where it is that I cannot discern.'" He paced the floor several minutes more, and then said, 'If a person who would give me the three hundred rubles for this man, I would promise him a place next to me in the World to Come!' "When I heard that I presented myself to the Rebbe with three hundred rubles in my hand. 'Would you put that promise into writing?' I asked the tzadik. 'Of course,' he said and I handed over the money. The Rebbe then gave the money to the poor money-changer, & said to him, 'I give you my blessing that you will never suffer a loss again.' Then, he turned to the young woman and said, 'Because you have been falsely accused I give you my blessing that you will make a good match.' The little group then left the study of the tzadik happy and contented. "When I had the chance I reminded the tzadik of his promise, and he called to his attendant for a pen, ink and paper. He wrote out a short note and folded it double. He gave it to me saying, 'You must never read this note, nor reveal its contents to another soul. On the day which you sense is your last on earth, call the officials of the Chevra Kadisha and give them this note, asking that they place it inside your grave.' "My joy was immeasurable as I took the note from his hand. To preserve it I had a bookbinder enclose it in the cover of my prayer book.

When I left for Eretz Yisroel I forgot the prayer book. When I realized I didn't have it, I was shocked. After a little reflection on the matter, I decided to return at once. "Then when I fell ill I called for you, but when you arrived, I felt better, so I realized that my last day had not yet come. The same thing happened the second day. I hope that you gentlemen will forgive me. But, today, I feel my end is near, & so I entrust you to follow the instructions of the tzadik, & put this note in my grave." The old man handed over the precious note, and soon after, he departed this world. The officials were curious to know the contents of the note, and they reasoned that although the tzadik had forbidden the man to read it, the prohibition surely didn't extend to them. After the funeral was concluded they took the little note & unfolded it and found these words, "Open for him the gates of the Garden of Eden. Levi Yitzchak the son of Sarah." *L'Chaim Weekly*,

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Dear Basya,

I really don't like drinking water. A lot of people tell me that they find it easier to drink water in the summer because it is hotter outside, but I am not one of those people. I basically go from my house to my car and back, so I don't really feel the heat and hardly ever feel thirsty. I also find it annoying to run back and forth to the restroom all day. On most days I end up drinking one or two cups of water instead of the 8-10 cups that you recommend. Do you have any tips for making water drinking less of a bother?

Signed,

Not Thirsty, but Probably Dehydrated

Dear Definitely Dehydrated,

This is a great question and one that I completely relate to, as I also find water drinking to be a struggle. Here are some suggestions that I have found to be helpful, and hopefully some of these will work for you:

1. Place the water where you can see it. Have your water bottles set out on the counter and watch as you make them disappear!
2. Link your drinking to your food - commit to having two cups of water before each meal and one cup of water before each snack.
3. Link your drinking to the hours of the day - one cup of water during every waking hour will help you reach your water goals without the need to catch up at night.
4. Use your bathroom trips to take ten seconds for yourself - smile in the mirror, breathe deeply, and reset your mood. This way you won't feel like the bathroom trips are a waste of time.
5. Track your water on a water tracking app such as Daily Water or Hydro Coach so you can visually see your progress.
6. If you really don't like to drink water you can add Crystal Lite or a zero calorie sweetener to your water to make drinking water more appealing.
7. Drink out of a cup or a large straw - sipping small sips throughout the day isn't a good idea for people who don't like to drink. Rather get the job done in fewer, larger gulps.

Keeping hydrated will boost your metabolism and speed up the weight loss process, so it's worth focusing on getting it right. Soon enough you will develop great water drinking habits, and it will no longer feel difficult.

Best, Basya

בס"ד



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Don't Ignore These Nazi Germany Warning Signs From 1933!!

Tzemach Yehudah Richter

As a young boy, I watched with horror the newsreels showing the Nazi extermination of 6 million Jews. I always wanted to know if those Jews had warning signs this would eventually happen. We now know the Nazi leader had devised a plan to eliminate the Jews that went by the name of "The Final Solution". But that took many years of careful planning and then many more years to put into motion.

Perhaps the most shocking part is that key elements of the Nazi plan are playing out right before our very eyes or could become a reality in the near future. And the worse part of this is that it is affecting not only Jews today but the entire population. In 1933, the following laws and decrees took effect according to the British Library site-

- Public burning of books by Jews and anti-Nazis
- Random attacks on Jews and Jewish property
- Police and the courts no longer protect Jews
- April boycotts of Jewish shops – for one day, Germans are told not to buy from shops and business owned by Jews
- SA stand by shops to discourage people from going inside
- 'Kosher'- ritual slaughter of animals banned
- Department of Racial Hygiene ('ethnic cleansing') established

In the riots that followed George Floyd's murder, the top three on the list became a reality.

Book stores and the books inside were looted and set on fire. There were random attacks on everyone by the rioters. With all of this crime taking place at one time, the police did not have enough manpower to deal with the looting and crime. In some US cities sometimes the calls to 911 went unanswered.

There would be additional Nazi laws and decrees for the next 6 years until Germany invaded Poland in 1939. Kristallnacht took place on November 9 – 10, 1938. The German authorities looked on without intervening as Jewish businesses, Shuls and schools were vandalized and set on fire.

Minneapolis Riots In The 1960's

Prior to 1950, the Jewish population was concentrated in Minneapolis' North Side. That is where my parents grew up and lived when they were first married. But they became aware of new housing being built in 1950 in St. Louis Park, and they moved when I was nine months old. As the months and years went by,



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many Jewish residents of the North Side also moved out to the suburbs leaving the North Side with a predominately Black population.

The riots were concentrated on the North Side. A few Jewish businesses which remained in the North Side were looted and partially destroyed. The Jewish owners had been in that neighborhood for many years and when the smoke finally cleared, it was quite obvious that they were not welcome any longer, which gave them the incentive to finally either close their businesses or move out of the North Side.

But Police Precincts seemed to be protected by an unwritten law which kept protesters away. I do not remember any police precincts being targeted at that time.

Back to the Present

How it is possible that the heinous murder by a single police office could have sparked such hatred in a group of rioters not only in Minneapolis but all over the US to result in such massive widespread damage. There have been many comments and theories behind this but I feel it is a reasonable conclusion that this was not the work of groups of rioters who arrived randomly, but instead it was an organized group of anti-Americans who wanted to create chaos within many US cities. And it was law enforcement personnel that suffered the most.

Parshat Shoftim Demands That We Establish A Functioning Judicial System and Police Force

ONE LINERS FOR LAUGHS

Do not argue with a Fool
He will drag you down to
his level and beat you with
experience.

The last thing I want to
do is hurt you. But it's still
on the list.

We live in a society
where pizza gets to your
house before the police.

If I agreed with you we'd
both be wrong.

We never really grow up,
we only learn how to act
in public.

War does not determine
who is right - only who is
left.

The early bird might get
the worm, but the second
mouse gets the cheese.

Evening news is where
they begin with 'Good eve-
ning', and then proceed to
tell you why it isn't.

A bus station is where a
bus stops. A train station
is where a train stops. On
my desk, I have a work sta-
tion..

To steal ideas from one
person is plagiarism. To
steal from many is re-
search.

I thought I wanted a ca-
reer; turns out I just want-
ed paychecks.

A computer once beat
me at chess, but it was no
match for me at kick box-
ing.

Whenever I fill out an ap-
plication, in the part that
says "If an emergency,
notify:" I put "DOCTOR".
What's my mother going to
do?

I didn't say it was your
fault, I said I was blaming
you.

The voices in my head
may not be real, but they

JOKES

have some good ideas!

My opinions may have
changed, but not the fact
that I am right.

I intend to live forever. So
far, so good.

Some cause happiness
wherever they go. Others
whenever they go.

Hospitality: making your
guests feel like they're
at home, even if you wish
they were.

I always take life with a
grain of salt, ...plus a slice
of lemon, ...and a shot of
tequila.

A bargain is something
you don't need at a price
you can't resist.

The easiest time to add
insult to injury is when
you're signing someone's
cast.

My therapist says I have
a preoccupation for re-
venge. We'll see about
that.

My wife told me to stop
impersonating a Flamingo. I
had to put my foot down.

I went to buy some camo
pants but couldn't find
any.

I failed math so many
times at school, I can't
even count.

When life gives you mel-
ons, you might be dyslexic.

I know they say that
money talks, but all mine
says is 'Goodbye.'

I can't believe I got fired
from the calendar facto-
ry. All I did was take a day
off.

Most people are shocked
when they find out how
bad I am as an electrician.

Despite the high cost of
living, it remains popular.

I have a few jokes about
unemployed people, but
none of them work.

I CARE MORE ABOUT JUDEA AND SAMARIA THAN THE ARAB EMIRATES

Israel does not exist because the Arabs agree to rec-
ognize it, but in spite of the Arabs and Islam.

Giulio Meotti,

It is fantastic news that the UAE has recognized
Israel.

It is fantastic news that the third Arab state, after
Egypt and Jordan, is opening an embassy somewhere
in the Jewish state.

It is fantastic news that scheduled flights will be
established between Tel Aviv and Doha and Dubai.

It is fantastic news that a new line of business, trade
and interchange is being established between Israel
and the very rich array of Arab cities in the region.

It is fantastic news that Iran, Qatar, Syria and Tur-
key are angry, furious, about this deal.

It is fantastic news that Netanyahu confirms himself
as one of the greatest diplomats in Israeli history.

It is fantastic news that, unlike Rabin and Begin,
Israel is now recognized by Arabs even without
withdrawing from any territory.

But are we sure this is the case?

I still think that Israel's legitimacy, sovereignty and
strength does not lie in Peres's vision of Tel Aviv as
"Jewish Dubai", a Jewish Hong Kong of the Middle
East. Israel does not exist because the Arabs agree to
recognize it, but in spite of the Arabs and Islam.

If the news of the agreement between Israel and the
Arab Emirates is fantastic, it is terrible to hear the
news that Israel has given up in exchange, at least
for now, the decision to extend its sovereignty over
the places most dear to me, places that I have visited,
Elon Moreh in Samaria, Hebron in Judea, Beit El in
Binyamin.

These places deserved the so-called "annexation
plan", a bad name for a brave project. Bad, because
you cannot annex your own history. Brave, because
it would have extended Israeli civilian law to places
always under military rule.

I'd have forged a different path for Israel: recognize
that Judea and Samaria is yours and only yours,
leave the Palestinian Arabs sinking in their own
malevolent, false and violent vision of history and
let the Arabs in the region accept as incontrovertible
- with weapons, with jihad, with lies, with interna-
tional law - the Jewish presence and sovereignty in
the lands that the whole world really knows only by
their name in the Bible: Judea and Samaria.



BY RABBI EFREM
GOLDBERG

#METOO, DAVENING AND FAMILY TIME: THE BLESSING OF BOUNDARIES

I recently encountered an engaged young man, a friend of my son-in-law, and asked him where his kallah is. He responded, “We are not seeing each other today, because you know, the gedarim.” Ah, the gedarim. If you are unfamiliar with the term, “gedarim” are the boundaries suggested by contemporary rabbonim and kallah teachers that prescribe how often an engaged couple should see and communicate with one another.

When I first heard of the gedarim, I must admit I reacted with cynicism and skepticism. I didn’t have gedarim when I was engaged, why are they necessary now? When this couple is soon married, will anyone put restrictions on how often they see each other and speak then? Aren’t communication and spending time together the cornerstones of a healthy marriage? Why would anyone seek to regulate or minimize such fundamental parts of a relationship?

Yet, the more I thought about it and discussed this practice with young people, the more I came to realize the reality today is radically different than when I was engaged. With the gift of technology, nowadays there are no true goodbyes, no disconnecting, no time a couple needs to feel apart. Of course, the engagement period is an important stage, a time to celebrate commitment to one another, to look towards the future, to transition to building a home together. But it is also not marriage, halachically or civilly, and many things permissible in marriage remain out of bounds during engagement. Hence gedarim, boundaries, to remove the pressure to be together or connected constantly and to reinforce

the awareness that while engagement is more than dating, it is not yet marriage.

Gedarim are not halachically obligatory and do not even rise to the level of minhag. They aren’t for everyone. I mention them not as a global recommendation but because the concept strikes me that they are a metaphor for what coronavirus is bringing to the broader world.

Six months ago, could you imagine countries outright closing borders to one another? If I told you that states in America would be monitoring their borders and literally tracking people coming in from other states, you wouldn’t believe me. If I described how even in the most progressive and permissive segments of society, not only would nobody greet others with a kiss or hug, but not even a handshake, you wouldn’t even be able to imagine it.

And yet, here we are. For the last five months, coronavirus has brought us unwanted gedarim, greater boundaries, to the world. Something invisible is forcing us to regulate our time together, limit our contact with one another, and deny our ability to fully come face to face.

Many parts of these gedarim are difficult and unwelcome, and we anxiously await the time when they are lifted. But this moment also presents us with an opportunity to take a step back and recognize that some of these gedarim are indeed very welcome, refreshing and positive, and I for one hope they will last a long time.

In a world of #MeToo, and no shortage of stories involving gross violations of personal space, is there not something to be said for only those closely related to one another having physical contact or even coming within six feet of another? Having guests and connecting socially with

others are wonderful, but is setting a boundary to compel more time with our immediate family not a positive development? We desperately long to resume davening in Shul together the way we once knew. But has the perfect decorum that has resulted from distanced davening not been so beautiful and welcome?

As we continue living in a world with forced boundaries, take the time to evaluate which of these boundaries you can’t wait to be free of, and which you would not mind keeping around. Of course, we want to travel again without boundaries, to enjoy time in each other’s houses, to sit next to each other in shuls, schools, and restaurants.

Nevertheless, when please G-d, we turn a corner and resume normal activities and interactions, let’s not just do away with all the gedarim, the boundaries and rules that this pandemic has introduced to our world. Some boundaries restrict and hold back but let’s strive to preserve the ones that liberate us and grant us newfound opportunities to live morally, daven intensely, and spend time with our family.

SHALOM BAYS CHOP
NISHT LOIF NISHT

UFARATZTAH



Continued Part 3 of 3

...#1 She writes that she is in a battle against her spouse and his family, it is feasible to say that she is in a battle with herself as well. Because any decision affecting family is a life decision. Every hasty and wrong move has its consequences for both parties, often causing more hurt to the person that took that step. It should be made clear that I am not giving an opinion or a solution to the problem at hand, as I only heard one side, just expressing my worry that she is working towards severing the relationship so only one solution and outcome will follow, as fast as possible. Not always is a fast outcome good, particularly in family relationships.

Stories of Siyata D'ishmaya

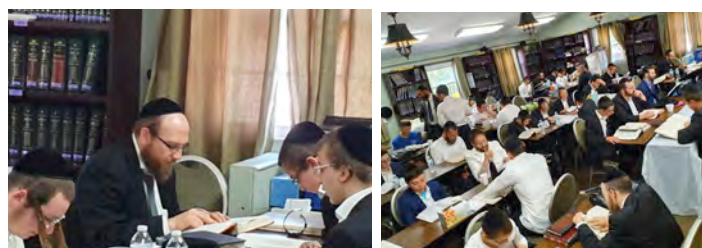
THE LEGACY OF REB MENACHEM RIKANT

Reb Menachem Rikanti (a rRshon who lived in the era of the Rosh and the Rashba) is an example of someone who reached very high levels in Torah due to the combination of tefillah and hasmadah. His story is written in the hakdamah of his Sefer, the "Rikanti".

Reb Menachem Rikanti loved Torah, but he was born with a very weak mind. He prayed a lot, and he fasted that Hashem should open his heart and mind to understand Torah. Once, on one of his fast days, as he prayed to be able to learn Torah, he fell asleep in the beis medresh. In his dream, he saw someone holding a bottle of water in his hand. This man woke up Reb Menachem Rikanti and told him to drink from the water. Before Reb Menachem finished drinking, the man disappeared. Reb Menachem returned to his studies, and he saw that his mind was sharp. He had become a new person. That's when he wrote his commentaries on the Torah. . . This occurred when Reb Menachem Rikanti was approximately eighty years old – two years before his petirah. All the tefillos of his life paid off, and in the last two years of his life, he wrote wondrous sefarim, studied [to this day] by scholars. The Steipler Gaon, zt'l, (Chayei Olam vol.2, 12) brings this story and writes, "Even if one has a weak mind, if he places all his strength in studying Torah, he will receive siyata dishmaya and become a gadol in Torah, even if it is beyond his natural abilities." Torah Wellsprings

THE UNLIKELY TALMID CHACHAM

A 17-year-old bachur came to the Chasam Sofer's yeshiva in Dreznitz and told the Chasam Sofer that he wants to join the yeshiva and begin learning Torah. The bachurim who heard him say this, laughed because they knew that this bachur had never learned Torah before. The Chasam Sofer rebuked them, "Why do you laugh? Whoever wants to learn can join the yeshiva." The Chasam Sofer asked several bachurim to contribute one hour of their day to learn with the new bachur, which they did. However, the bachur still wasn't learning well because, in addition to having no background in Torah, the bachur had a terrible memory. Even if he reviewed something a hundred times, he forgot it by the next day. But the bachur so much wanted to succeed in Torah, so he didn't give up. He kept learning with hasmadah with the chavrusos that the Chasam Sofer arranged for him. Chazal say, "When one wants to be pure, Heaven helps him" and indeed, this bachur became a great talmid chacham and was renowned for his yirei shamayim. He held rabbanic positions, and was one of the rabbanim in the Mattersdorf beis din (under the auspices of the Chasam Sofer). Later he was the rav of Shleining, and then the head of the beis din in Neizetz. As the Chasam Sofer predicted, if one studies Torah with hasmadah, he will have siyata dishmaya, and he can succeed. Torah Wellsprings: Collected Thoughts from Rabbi Elimelech Biderman.



Pictures of the YBH learning - Rabbi Berger giving a Chaburah at the Yeshivas Bein Hazmanim



RABBI NACHUM SCHEINER

ROSH KOLLEL

MITZVAS LEKICHAH – HOLDING OR TAKING?

The mitzvah to take the four minim on Sukkos is learned from the pasuk: וּלְקַחְתֶּם לְכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר – “You shall take on the first day an esrog...” What exactly is the definition of “taking”? Does the mitzvah require that one actually take them in his hands, or is merely holding them also sufficient? The Gemara (Pesachim 7b, Sukah 42a) states that the moment a person lifted the four minim he has already fulfilled his obligation. Does that mean that when the Torah says “take” the four minim, one must actually take them or is holding them also considered taking them?

This question is a dispute among the poskim. Some hold that one must actually take the four minim, and some hold that merely holding them in one’s hand is sufficient.

Many poskim – including the Chasam Sofer (brought by his talmid, the Machneh Chaim), the Binyan Shlomo, in the name of Rav Yisroel Salanter, the Hisorerus Teshuva, and Rav Shlomo Zalman Auerbach zt”l – hold that one must actually take them. However, other poskim maintain that holding the four minim is also a form of taking them, and one can fulfill the obligation without actually taking them. This includes the Machneh Chaim himself (who argues on his rebbi, the Chasam Sofer), the Avnei Nezer, the Kaf Hachaim, the Chazon Ish, and Rav Elyashiv.

There are various nafka minos (practical differences) between these two opinions, if one must actually take the four minim, or if holding them in one’s hand is sufficient. Here are some nafka minos:

Someone took the four minim before dawn

Someone lifted the four minim before dawn

(the halachic starting time of the day), which is too early to fulfill the mitzvah, but then continues to hold them until the morning. If the mitzvah is the actual taking, he did not fulfill the mitzvah, since the action was done at a time that he cannot fulfill the mitzvah, and merely being in his hand is not a fulfillment of the mitzvah. However, if the mitzvah is to have them in one’s hands, then he will have fulfilled his obligation.

The four minim are put into one’s hands

If the four minim are put into one’s hands: For example, an old man cannot pick up the four minim himself, and someone puts them into his hands. If the mitzvah is the actual taking, then he did not fulfill the mitzvah, since he did not take them. However, if the mitzvah is being in his hands, even without taking them, then he has fulfilled the mitzvah, since the four minim are in his hands.

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, with a number of practical differences between these opinions.

A kuntres of these shiurim on daled minim 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.

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SIYUM DAF YOMI

The various Daf Yomi Shiurim joined together and made a grand Siyum. Although Rabbi Stern's shiur was still getting together on Zoom, they joined the siyum live with social distancing. The shiur will also be coming back live shortly. The siyum was sponsored by Jack Steinmetz and his wife, in memory of Mrs. Steinmetz's father – Elyakim ben Yisroel Hakohen a"h. The siyum was also in memory of one of the members of the shiur, Shlomo Cabessa z"l a"h, who passed away on Pesach. Rabbi Stern spoke about the tremendous chizuck all the members of the shiur had, trekking through Mesechas Shabbos, through thick and thin, learning day in and day out throughout the coronavirus.

As Klal Yisroel begins Mesechtas 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

The Night Kolloel's Mishna Yomis Shiur just celebrated a siyum on Seder Kodoshim and started Seder Taharos, the final stretch in Shisha

Sidrei Misha. More details of the siyum to be coming in next's week article, b'ezras Hashem.

The Mishna Yomis shiur takes place from every night – 8:45-9:00 PM, 18 Forshay – Upstairs. Grab 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.

Ohr Chaim Community Learning Center – in conjunction with our Yarchei Kallah – will be hosting a Legal Holiday Program on Labor Day. Anyone who has any suggestions for a topic or a speaker, feel free to send an email to: RabbiScheiner@18forshay.com or reach out to me @ 845 372 6618.

Although both the Kolloel Boker and the Night Kolloel are now officially on break, many of the kolloel members have been continuing to learn through the summer, with the roaring kol Torah, continuing non-stop.

As in the past number of years, in the upcoming Elul Zman, both the Kolloel Boker and the Night Kolloel will once again be learning inyana d'yoma. The Kolloel Boker will be learning hilchos lulav and the Night Kolloel will be 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 and we 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 topic will be: "A buying guide for Luluv," and will include a power point presentation. The shiur will take place Wednesday morning, August 26, 7:00-8:00am, 18 Forshay, Upstairs Bais Medrash.

This Tuesday, the 5th of Elul, is the yartzeit of Rav Shimshon Chaim Nachmeni of Modena zy" a, author of the holy sefer "Zera Shimshon," known to be mesugal for yeshuos and brachos. In honor of the yartzeit, the weekly shiur given by Rav Simcha Bunim Berger, which usually takes place on Thursday night, will be on Tuesday evening at 8:15.

There is also a Kuntres – in English – available on the topic of "making an Early Shabbos," compiled from shiurim 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 Chodesh Tov and a wonderful Shabbos,

Rabbi Nachum Scheiner


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Summary Shiurim from Rosh Hakollel

בענינא דיומא ובעניני הפרשה שיורם ערב שבת

7:00-8:00am

18 Upstairs Bais Medrash

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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8:45-9:45pm Sun - Thurs	9:00-9:45pm Sun - Thurs	9:15-9:30pm Sun - Thurs
ZERA SHIMSHON	CHUMASH SHIUR	MAHARAL ON THE PARSHA
8:15-9:00pm Thursday	8:45-9:45pm Thursday	9:45-10:15pm Thursday

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

Rabbi Nachum Scheiner | 845.372.6618 | RabbiScheiner@18forshay.com

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Just so you should know...

WE LOVE CHASSIDIM!

30 DAYS UNTIL UMAN

To receive weekly issues of the BET email
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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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