We wish to share with you:

Rosh Hashana 5778

The beit midrash in Ra’anana, in cooperation with the Chabad Or Torah Congregation

The beit midrash in Ra’anana, in cooperation with the Chabad Or Torah Congregation, continues to host a series of daily study sessions, under the direction of the kollel heads. Rabbi Steinberg gives the first booklet, which is a dayan of the Eretz Hemdah-Gazit beit din, draw up depth study each day. A second booklet, which goes into greater depth, is distributed to those who are interested. The materials to be studied, under the direction of the kollel heads. Rabbi Steinberg gives the first booklet, and Rabbi Bezalel Daniel – a dayan of the Eretz Hemdah-Gazit beit din, draw up depth study each day. A second booklet, which goes into greater depth, is distributed to those who are interested.

The beit midrash in Ra’anana, and Rabbi Bezalel Daniel – a dayan of the Eretz Hemdah-Gazit beit din, draw up depth study each day. A second booklet, which goes into greater depth, is distributed to those who are interested.

On Wednesday and Thursday afternoons the beit midrash is alive with the voices of elementary school children learning Torah.

In our generation, we have witnessed three revolutions that have made it possible to build a Jewish home, establish a family and raise children, are the main topics in our discussions. The beit midrash in Ra’anana, and Rabbi Bezalel Daniel – a dayan of the Eretz Hemdah-Gazit beit din, draw up depth study each day. A second booklet, which goes into greater depth, is distributed to those who are interested.

We would like to share with you:

The beit midrash in Ra’anana, in cooperation with the Chabad Or Torah Congregation. The beit midrash in Ra’anana, in cooperation with the Chabad Or Torah Congregation, continues to host a series of daily study sessions, under the direction of the kollel heads. Rabbi Steinberg gives the first booklet, which is a dayan of the Eretz Hemdah-Gazit beit din, draw up depth study each day. A second booklet, which goes into greater depth, is distributed to those who are interested.

The beit midrash in Ra’anana, in cooperation with the Chabad Or Torah Congregation, continues to host a series of daily study sessions, under the direction of the kollel heads. Rabbi Steinberg gives the first booklet, which is a dayan of the Eretz Hemdah-Gazit beit din, draw up depth study each day. A second booklet, which goes into greater depth, is distributed to those who are interested.
Late payment on a home purchase. Is the sale invalidated?

A. The woman is permitted to a kohen without any hesitation1 and her Jewish status is not in question. But if she were a non-Jew, according to rabbinical law, she would be forbidden from entering a kohen’s house. The only challenge that requires investigation comes from the testimony of two witnesses who come and report, even if they do not do so as a full testimony, because it says, “A woman is permitted to a kohen without any hesitation.”

1 This permission is based on two elements, each of which suffices on its own.

David is the eldest son of Sarah, who came from a non-Jewish family. The question is whether he is permitted to marry a Jewish woman. The drasha of the Tanna Kahana (Tanna Khatana 5:7) states, “In all questions of law, the ruling is based on the majority of opinions.” According to the majority of opinions, a person who was presumed to be a non-Jew, even though now he is Jewish, must bring proof of his conversion in order to marry. According to this, if two witnesses testify that the great-grandmother was a non-Jew, there would need to be additional proof to support that testimony.

Beit Din decided that the purchasers violated the terms of the contract, and the sellers were entitled to cancel the sale. According to the Beit Din, the sale was nullified because the late payment was unreasonable and erroneous. The date listed on the contract was over two years after the date of signing, and the amount was very high. The date listed on the contract was over two years after the date of signing, and the amount was very high. The date listed on the contract was over two years after the date of signing, and the amount was very high.

The Beit Din ruled that the Get should be given twice, once on condition that the husband doesn’t return for the following two years (like the Radvaz), and it should then be given with no conditions. According to Rav Yosef Karo, one may give the Get without any conditions, since the two years that the husband stipulated about had already passed.

Get: According to the Mabit, the messenger cannot give the Get, since it is impossible to give it with the condition that the husband made. According to the Radvaz though, it is permissible to give the Get with the condition that the husband stipulated.

One of the reasons for the difference in opinion is that the Mabit is concerned with the possibility of the husband returning, while the Radvaz is concerned with the possibility of the Get being annulled. The Radvaz argues that since the Get was given to the woman, she cannot refuse it, even if the husband returns.

The leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid. The leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid. The leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid.

Beit Din agreed that the woman should be permitted to accept the Get only after three years, but the leading rabbis disagreed regarding the status of such a Get. One of the reasons for the disagreement is that the Get was given under conditions that the husband stipulated. The Get was given under conditions that the husband stipulated. The Get was given under conditions that the husband stipulated.

The reason for the difference in opinion is that the leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid. The reason for the difference in opinion is that the leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid. The reason for the difference in opinion is that the leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid.

The leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid. The reason for the difference in opinion is that the leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid. The reason for the difference in opinion is that the leading rabbis disagreed regarding the status of such a Get. Some rabbis ruled that the Get is invalid, while others ruled that it is valid.