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מה טובו אוהליך יעקב משכנותיך ישראל

בית מדרש אור החיים
BAIS MEDRASH OHR CHAIM



RABBI YY JACOBSON

SHABBOS

8:30^{AM} - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

NEW LOCATION

TUESDAY

9:30 - 10:30 AM SHARP
11 FORSHAY RD TENT
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RABBI LANKRY DEAR KEHILLA,

BET PARSHOT BALAK HAFTARAH 5779

Micha was the Navi of the Jewish nation during the reign of three kings. King Yatom Ben Euzeyahu, Achaz Ben Yatom and Chizkiyahu Ben Achaz. In his writings, he relates the prophecies of the exile of the ten tribes and events that will take place in the time of Mashiach.

Micha explains that in the end of days when many of the nations will want to wage war on Jerusalem, there will be a steady flow of Hashem's kindness on the Jewish nation. Hashem will bestow on us of great strength and we will obliterate our enemies. We will destroy their fortresses, their paranormal powers and eradicate their idols.

The Navi Micha reprimands the Jewish nation for the lack of a proper recognition of Hashem; He proclaims, "My nation think of all the good that Hashem has done for you. Hashem has taken you out of Egypt, and have sent you Moshe Rabainu to teach you Torah, Aaron Hakohain to forgive your sins, and Miriam Hanaviah to teach the women. Remember what Balak wanted to do to you together with Bila'am and curse the nation, but Hashem did not allow that to happen."

The Navi Micha defends the nation to Hashem: "How can we show our gratitude? Should we bring many Korbanot of young animals? Do you want us to bring a thousand Korbanot? Do you wish we bring our first child as a Korban?"

Hashem responds via Micha: "No absolutely not, but here are three things that Hashem requests, #1 we should do justice, #2 love to do kindness, #3 to go humbly in Hashem's ways.

As the Navi is going through memory lane remembering the exodus from Egypt is obvious, but then we jump to the event with Balak and Bila'am. There were many events in between that are appropriate to remember. Occurrences that had much significance and helped develop the essence of the nation. Like the war with Amalek that obligated us until today, to eradicate them. The event of Matan Torah too, has changed the Jewish people and indeed the whole world. Why is there no recollection of the many happenings that took place in the desert except for the episode of Bila'am and Bala?

It seems the Navi Micha is giving us an amazing insight to Hashem's relationship with Am Yisrael. All the events that took place in the desert we took a part in and witnessed it. If it would not have been written in the Torah

we would still know about it because we experienced it. The incident of Balak and Bila'am however, all took place without any of our involvement. There was a distant king that hired a person with a special ability to curse us. Hashem exchanged his curses for words of blessings.

We were oblivious of this wicked scheme and not part of anything that happened, but the Torah dedicates an entire Parasha to share with us a message. We should know that Hashem is watching our back even when we are not aware of the danger. This is a lesson for the generations to recognize Hashem is constantly protecting us.

We sometimes hear of an individual in Gaza that blew himself up by "accident" while building a bomb meant for us. Or stashes of weapons that were "accidentally" found and tunnels of warfare randomly stumbled upon. How many times the nations across the globe planned to hurt us but it didn't work out? These are modern day Parshat Balak's. We thank you Hashem for watching our backs... always.



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:07PM
MINCHA TENT	7:00PM
SHKIYA	8:25PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	8:10PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	5:01AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS *	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
PIRKEI AVOS 6	7:30PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	8:05PM
SHKIYA	8:24PM
MARRIV	9:04PM, 9:09PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:21 M 5:22 T 5:23 W 5:24 T 5:25 F 5:26

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:30 M 6:38 T 6:38 W 6:37 T 6:36

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:00 M 8:10 T 8:09 W 8:08 T 8:08

JULY 21- JULY 26

NEITZ IS 5:41 - 5:46

PELAG IS 6:51 - 6:48

SHKIA IS 8:23 - 8:20 PM

MAGEN AVRAHAM

8:46 AM - 8:48 AM

GRA- BAAL HATANYA

9:22 AM- 9:24 AM

Summer
2019



ק"צ
תשע"ט

WEEKDAY MINYANIM

שחרית

כותיקין	20 Forshay ↑
6:15AM	18 Forshay ↓
6:30	Coming soon
6:45	Coming soon
7:00	20 Tent
7:15	18 ↓
7:30	18 Tent
7:45	20 ↓
8:00	20 Tent
8:15	18 ↓
8:30	20 Tent
8:45	20 ↓
9:00	20 Tent
9:15	18 ↓
9:30	18 Tent
9:45	20 ↓
10:00	20 Tent
10:15	18 ↓
10:30	18 Tent
10:45	20 ↓
11:00	20 Tent
11:15	18 ↓
11:30	18 Tent
11:45	20 ↓
12:00	20 Tent

מנחה

12 MIN.	18 Tent
12 MIN.	18 Tent
AT פולק	20 Tent
10 MIN.	20 Small Tent
20 MIN.	18 Tent
30 MIN.	20 Tent
40 MIN.	20 Small Tent
50 MIN.	18 Tent
60 MIN.	18 Tent
9:00	18 Tent
9:15	18 Tent
9:30	18 Tent
9:45	18 ↓
10:00	18 ↓
10:15	18 ↓
10:30	18 ↓
10:45	18 ↓
11:00	18 ↓
11:15	18 ↓
11:30	18 ↓
11:45	18 ↓
12:00	18 ↓
12:15	18 ↓
12:30	18 ↓
12:45	18 ↓

FOR MORE INFO: www.18forshay.com /ohrChaim18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 6:35 PLAG 6:53



RABBI COREN

BALAK AND THE CHURBAN

One of my favorite stories of all times is the story of the Apta Rav (Rabbi Avraham

Yehoshua Heshel of Apta) known as the OHev Yisrael who as his sefer's name implies,

focused very much on Ahavas Yisrael. He would often say that each parsha in the

Torah has in it the lesson of Ahavas Yisrael. So when it was time to read Parshas Balak

his fellow Chasidim wondered where the Rebbe was going to find something about

Ahavas Yisrael. The Rebbe never hesitated; he said, "It's simple. The letters of the name

Balak spell out 'V'ahavta lerecha Kamocho'--Love your neighbor as you do yourself.

The Chasidim were stunned until finally one fellow mustered the courage and asked,

"But Rebbe, the word V'ahavta is with a vav not a bait and Kamocho is with a kaf not a kuf."

The rebbe smiled and replied, "If you will be so medakdek (exact) you will never have

real Ahavas Yisrael." The story is clever but is also a great lesson on how the Rebbe

transmitted to others what it means to love Jews.

The first step in loving Jews is defining what the term means. We have mentioned many

times Reb Noach Z"l's instructions: "Always define your terms. If you can't then you're

probably not going to be able to love people." Reb Noach explained based on the

Rambam that love is the emotional pleasure you experience when focusing on

someone's virtue. Yes, it's a pleasure and yes it is triggered by the decision to focus on

the positive and not the negative. Many people will ask, "How can I be instructed to love

someone. You can't command yourself to experience an emotion." The answer is that

you can be commanded to love Hashem and if you focus on the positive traits of a

person you will quickly realize

that you can indeed generate a mental decision to focus

on changing how you actually feel.

This is of course a great opening for the coming fast day which introduces what we call

the three weeks of mourning over the destruction of the Bais Hamikdash commencing

with the breach in the wall surrounding the city of Yerushalayim and culminating with

Tisha B'Av--the 9th day of Av.

It is necessary to begin the fast by focusing on the real cause of the destruction and

why we are still suffering from its aftermath.

Chazal in Masseches Yoma say that the second Bais Hamikdash was destroyed

because of baseless hatred. The term baseless or as Chazal call it, Chinam, requires

explanation.

Chazal are telling us in a simplistic manner that there is no spiritual purpose or gain in

choosing to focus on someone's negative trait. On the contrary, it puts us in a bad place

with a bad feeling and creates distance and negative energy than leads us nowhere.

We need to decide each day to focus on a person's one good nekuda, one internal trait

that this person may have even if it's something small. This is the only way to grow and

develop a spiritual muscle of Ahavas Yisrael.

This year's fast day is a niche (postponed to Sunday so as not to fast on Shabbat) and

halachically there are plenty of leniencies. For example, nursing and pregnant women or

people that are not feeling well (more than just the feeling of fasting) don't have to fast

but isn't it a shame to lose out on the essence of the day which according to the

Rambam is to awaken in us some feelings of Teshuva, feelings of change and a desire

to return to and get close to Hashem.

A meaningful fast to everyone. Shabbat Shalom



Fast Begins at 3:58 AM dawn degrees or at 4:29 AM dawn fixed minutes

Chatzos is 1:03 pm Mincha Gedola is 1:40 PM

זמנים לשבעה עשר בתמוז

6:51 – פלג

8:23 – שקיעה

מנחה 18 Main Bais Medrash

1:30	4:30	6:30 18 Main
1:39 18 Tent	5:00 18 Main	6:45 20 Tent
2:00	5:15 20 Tent	7:00 18 Main
2:30	5:30 18 Tent פלג מנין	7:15 20 Tent
3:00	5:45 20 Tent	7:30 18 Main
3:30	6:00 18 Main	7:45 20 Tent
4:00	6:15 20 Tent	

מנחה followed by Maariv:

6:30 פלג מנין	18 Tent	6:51 at פלג	18 Tent
8:00 שקיעה מנין	18 Tent	8:23 at שקיעה	18 Tent
8:20 at שקיעה	20 Tent	8:40 20 min after שקיעה	20 Tent
8:30 10 min after שקיעה	18 ↓	8:50 30 min after שקיעה	18 ↓
8:40 20 min after שקיעה	18 Tent	9:00 40 min after שקיעה	18 Tent
8:50 30 min after שקיעה	20 Small Tent	9:10 50 min after שקיעה	20 Small Tent
9:00 40 min after שקיעה	20 Tent	9:20 60 min after שקיעה	20 Tent

HISTORY OF THE FAST OF SHIVA ASAR B'TAMMUZ

ADAPTED FROM OU.ORG

This year, the 17th of Tammuz comes out on Shabbos and is deferred until Sunday. In this instance there may be certain leniencies with regard to ill or infirm people. If you think that this may apply to you, be sure to discuss it with your Rav.

The 17th day in the Jewish month of Tammuz, Jews the world over fast and lament to commemorate the many calamities that have befallen our people on this ominous day.

The purpose of such fasts in the Jewish calendar is, according to Rabbi Eliyahu Kitov's Book of Our Heritage, "to awaken hearts towards repentance through recalling our forefathers' misdeeds; misdeeds which led to calamities..."

A HISTORIC DAY OF CALAMITY

Going all the way back to Biblical times, Moses descended Mount Sinai on this day and, upon seeing the Golden Calf broke the first set of Tablets carrying the Ten Commandments (Shemot 32:19, Mishna Taanit 28b).

In the First Temple Era: The priests in the First Temple stopped offering the daily sacrifice on this day (Taanit 28b) due to the shortage of sheep during the siege and the next year 3184 (586 BCE), the walls of Jerusalem were breached after many months of siege by Nebuchadnezzar and his Babylonian forces.

In Melachim II 21:7 we find that King Menashe, one

of the worst of the Jewish kings, had an idol placed in the Holy Sanctuary of the Temple, according to tradition on this date. The Talmud, in Massechet Taanit 28b, says that in the time of the Roman persecution, Apostomos, captain of the occupation forces, did the same, and publicly burned the Torah – both acts considered open blasphemy and desecration. These were followed by Titus and Rome breaching the walls of Jerusalem in 3760 (70 CE) and Pope Gregory IX ordering the confiscation of all manuscripts of the Talmud in 4999 (1239).

In later years this day continued to be a dark one for Jews. In 1391, more than 4,000 Jews were killed in Toledo and Jaen, Spain and in 4319 (1559) the Jewish Quarter of Prague was burned and looted.

The Kovno ghetto was liquidated on this day in 5704 (1944) and in 5730 (1970) Libya ordered the confiscation of Jewish property.

Other interesting occurrences on this day include Noach sending out the first dove to see if the Flood waters had receded, (Bereishit 8:8) in 1650 (2100 BCE); Moshe Rabbeinu destroying the golden calf, (Shemot 32:20, Seder Olam 6, Taanit 30b – Rashi) and then ascending back up Har Sinai for the second time where he spent the next forty days pleading for forgiveness for the sin of the golden calf, (Shemot 33:11, Rashi).

The Fast of the Fourth Month

The Mishna in Ta'anit 4:8 associates the 17th of Tammuz as the "Fast of the Fourth Month" mentioned by the prophet Zechariah. According to this Mishna, the 17th of Tammuz will be transformed in the messianic era in a day that "shall be joy to the House of Judah" full of "gladness and cheerful feasts".

TORAH LISHMA



RABBI BERACH STEINFELD

The gemara in Nazir, daf chof gimmel, amud bais and Sanhedrin, daf kuf heh, amud bais and in Horiyus, daf yud gimel, amud bais quotes Rav Yehuda in the name of Rav that one should learn Torah and do mitzvos even if it is not done lishma because the act that was not lishma will end up being lishma. We find that in the z'chus of the forty two korbanos that Balak brought, he was zocheh to have Rus as his granddaughter.

The gemara says that the reason shelo lishma is okay is because one will reach lishma eventually, yet we see that Balak never reached lishma. How was he then zocheh to having such a wonderful reward of Rus as his descendant?

The gemara in Sota, daf chof alef, amud alef says that the Torah protects a person. The gemara in Sukka, daf nun bais and in Kiddushin, daf lamed, amud bais it says that Hashem created the Yetzer Hora, but Hashem created the Torah as an antidote.

The Mesilas Yesharim in Perek Heh says that the above gemara can be compared to a person who is ill and goes to a doctor and the doctor prescribes medication. If the person takes the correct medication he will get healed, but if he takes the wrong medication he will not get healed. The Yetzer Hora can only be cured via Torah and nothing else.

What happens if a person learns Torah, but it is shelo lishma. Will it help against the Yetzer Hora or not?

The velt interprets the gemara of mitoch shelo lishma ba lishma as meaning that a person

who learns shelo lishma will eventually learn lishma. From the first question mentioned above we see that the ba lishma does not necessarily mean the person himself gets there; it could be future offspring, like Rus, who did mitzvos lishma and Balak himself never did so.

There is a machlokes between the Divrei Shaul in Megillah, daf yud ches, amud alef and the Nefesh HaChaim concerning someone who learned his whole life shelo lishma. Was he mekayem the mitzvah of limud haTorah? The Divrei Shaul says he will not have been mekayem the mitzvah since it never brought him to the lishma; whereas the Nefesh Hachaim says he is yotze the mitzvah.

The Ohr Hachaim Hakadosh in Parshas Bechukosai seems to be contradicting himself. In the beginning of the parsha the OhrHachaim says that if you learn shelo lishma the Torah still protects you. Later on in Perek Chof Vov, posuk yud daled the Ohr Hachaim explains on the posuk that says "If you will not listen to me." the word "Li" means Lishmi, that one must learn lishma otherwise the Torah does not provide protection. That was the reason why the Torah was not protective of Doeg and Achitofel who were talmidei chachamim and learned a lot; however, since the learning was not lishma, the Torah did not protect them. We could explain this contradiction and hereby also establish that there is no machlokes between the Nefesh HaChaim and the Divrei Shaul. There are two types of shelo lishma. The first type is where one learns only to be "lekanter," to argue and to create fights. Such a shelo lishma will never protect a person. However, the second type of shelo lishma, which is for honor or other reasons, but not necessarily to fight, the shelo lishma will provide protection and will be considered a mitzvah despite the fact that the person never ended up learning lishma. Eventually, one of his offspring will learn lishma.

May we all be zocheh to learn lishma, and even if it is shelo lishma, it should be not be "lekanter."

LET'S ASK HASHEM FOR MOSHIACH

By Menachem Mendel Jacobson

As we approach the Three Weeks, I want to share with you an amazing insight by two Gedolei Yisroel—the Radak and the Chida, about Galus and Geulah.

At the end of the book of Shmuel II (in chapter 24), the Tanach tells of a tragic plague that befell the Jewish people after Dovid Hamelech made a national census. 70,000 Jews died in the plague. David pleaded, "let the wrath befall me, what did these innocent flock do?!" David brought sacrifices and davened to Hashem and the plague ceased.

Why did this happen? Why were the victims guilty of David's error?

One of the commentaries, Reb David Kimchi (116-1235), known as the Radak, explains. These are his potent words:

ובדרש, כל האלפים האלה שנפלו בימי דוד לא נפלו אלא על ידי שלא תבעו בית המקדש. והרי דברים קל וחומר ומה אם אלו שלא היה בימיהם ולא חרב בימיהם נפלו על שלא תבעו אותם, אנו שהיה בימינו וחרב בימינו על אחת כמה וכמה, לפיכך התקינו זקנים ונביאים ליטע בפייהם של ישראל להיות מתפללים שלשה פעמים בכל יום השב שכינתך ומלכותך לציזון וסדר עבודתך לירושלים אמנן כן יהי רצון סלה.

In the midrash it says, that all of these thousands who fell in the days of David only fell because they didn't ask and demand for the Beis Hamikdash. Says the Radak: If these people, which the Beis Hamikdash did not exist in their times, nor was it destroyed in their times, nonetheless they fell for not seeking it, all the more so we who had the Beis Hamikdash and it was destroyed in our times, that we need to ask for it. Therefore, we

pray three times every day to return Your Sechina and kingship to Zion and to restore the service to Jerusalem. Amen, may it be the will forever.

Another great sage, Reb Chaim Yosef David Azulaei (1724-1806), known as the Chida, has a sefer by the name of "Midbar Kadmos." In the entry of "kivuy" he writes:

אמרו בילקוט תהילים רמז תשל"ו אפילו אין ביד ישראל אלא הקיווי כדאי הם לגאולה בשכר הקיווי... ובזה פירש הרב הגדול מהר"ר יוסף דוד זלה"ה בספרו הגחמד צמח דוד כו' מטבע ברכת את צמח דוד עבדך מהרה תצמיח וקרנו תרום בישועתך כי לישועתך קיוינו כל היום, דאמרו כי לישועתך אינו מובן, מה נתינת טעם היא? דאם מן הדין, נזכה בלא קיווי, והן לא, מה יועיל הקיווי? אבל על פי האמור אתי שפיר, והכי פירושה את צמח דוד וכו', וכי תימא שאין לנו זכות מ"מ תצמיח כי לישועתך קיוינו ויש לנו הקיווי, ובשכר הקיווי כדאי שתגאלנו.

It is stated in Midrash Tehilim, that even if the only merit the Jews have is their awaiting the redemption, that is sufficient to make them worthy of the Geulah!

This explains the enigmatic language in davening, "The descendent of Dovid your servant should flourish quickly... BECAUSE Your salvation we hope for a whole day." What is the meaning of the words "because we hope for your salvation all day?" What type of reasoning is this? If we deserve the Geulah, then waiting for it is irrelevant; and if we do not deserve it, what does waiting help? The answer is: We ask Hashem to bring Moshiach speedily. What if we do not deserve it? We ask Him to bring the Geulah anyway, because the very act of waiting and hoping for Moshiach makes us worthy of redemption.



RABBI NACHUM SCHEINER

ROSH KOLLEL

A RENTER'S REQUIREMENT TO AFFIX A MEZUZAH:

The Torah tells us that one who owns a house is required to affix a mezuzah on all the doorposts of the house, which must be done as soon as one moves in. What about if one is only renting? The Torah mandates: "You shall affix a mezuzah on the doorposts of your house." Does a rented home qualify as "your" house or not? The answer actually depends on where the house is located!

The Gemara in Menachos tells us that one who lives in Eretz Yisroel must affix a mezuzah immediately upon moving into a new home, whether he owns the home or it is merely rented. However, in the Diaspora, it depends: one who bought a house is required to put the mezuzah immediately, but if it a rental, then one has until 30 days to put up the mezuzah.

There is a difference of opinion among the Rishonim as to how to understand the exemption of a renter for the first 30 days and why he is required to put on a mezuzah after 30 days.

One way of understanding is that a rented house is really not considered "your" house and min Hatorah one is not required to affix a mezuzah, at all. But once one lives there for a period of 30 days, it looks like it is his house and people will think that he is living in the house and not fulfilling the mitzvah of putting up a mezuzah. Therefore, the Chachamim mandated that after 30 days one must affix a mezuzah.

Other Rishonim explain that a rented home

is, in fact, considered "your" home, and after 30 days one is required to have a mezuzah min Hatorah. However, until 30 days, it is not certain that the person is here to stay and, in addition, one is not really fully settled until 30 days. Therefore, we do not consider him really here permanently until he is there for 30 days. We find a precedent to this concept in other areas of halacha (in regards to taxes and certain tzedakos), that until one lives in a place for 30 days, he is not considered a full-fledged resident of that town. Therefore one is not required to affix a mezuzah until 30 days when we know that he is here to stay.

However, in Eretz Yisroel, there are different regulations and even a renter is required to immediately affix a mezuzah. The Gemara explains that the reason for this is to facilitate yishuv Eretz Yisroel, the establishment of people living and settling in Eretz Yisroel. Rashi there explains that if we require one to immediately affix a mezuzah, he will think twice before packing off, since halachah requires one to leave the mezuzos behind. Additionally, if one does move out, the house will be easily taken by others, since it is fully loaded with kosher mezuzos.

The Sfas Emes raises some issues with this explanation and offers another interpretation. As we mentioned previously, a mezuzah is a shmira, a safeguard for a home. When there is no mezuzah, there is room for mishaps and destruction to occur. The Chachamim therefore, mandated that one must immediately affix a mezuzah to ensure that every house in Eretz Yisroel will be safe and sound. The Sefer Hachinuch adds another point. As we mentioned, one reason for the exemption during the first 30 days is due to its lack of perma-

nency. However, in Eretz Yisroel, where we hope that one will settle, the permanent status is immediate. May we merit to live there permanently, speedily, in our days!

In conclusion, one who rents a home outside of Eretz Yisroel has a grace period of 30 days to put up the mezuzos, but in Eretz Yisroel – or if one buys a home anywhere – mezuzos must be put immediately.

There is a discussion in the poskim if one could or should affix a mezuzah before the 30 day period is over. We will iy" H discuss this in a future article.



RABBI NACHUM SCHEINER
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—David Asovski



פרשת בלק

“זירא פנחס בן אלעזר וגו' ויקם מתוך העדה ויקח רומח בידו”

בסנהדרין פב. מבואר שעצם הריגת זמרי לפני משה בלא רשותו היה כמורא הוראה לפני רבו, הקשה הערוך לנר איך א"כ הרג פנחס את זמרי וזה היה ביטול כבודו של משה?

ותי' הערוך לנר שההתיר של פנחס היה דכתיב "אין חכמה ואין תבונה נגד ה'" והיינו שכל מקום שיש חילול ה' אין חולקין כבוד לרב עייש.

ועוד ראיתי לבאר, ע"פ דברי הגרי"ז בהלכות תלמוד תורה שחילק בין תלמיד שחייב בכבוד מורא רבו ב"ק מא. למצות על אדם לכבד תלמידי חכמים דהנה מלשון הרמב"ם בדין כבוד תלמיד לרבו נקט לשון "חייב בכבוד רבו ויראתו" וגבי הדין הידור נקט לשון של מצוה "כל ת"ח מצוה להדרו" והביאור בזה שחלוקים הם היסוד דינן, שתלמיד לרבו זהו חיוב שהתלמיד מחויב בזה לרבו, אולם הידור זהו מצוה שיש לאדם לכבד ת"ח אבל אין זה חיוב, וממילא על חיוב אפשר למחול ושיך בו ענין מחילה, אבל מצות ההידור אינה תלויה בהתלמיד חכם כלל וממילא לא שייך בזה ענין מחילה עייש.

וממילא להגדיר יותר טוב החילוק, החיוב שיש בתלמיד לרבו מעל הדין להדר תלמיד חכם זהו דין של הנהגה של כבוד מצד חיובו של תלמיד, א"כ הדין לא להורות הלכה בפני רבו זהו ברבו מובהק דווקא, זהו לא ענין להשלים כבודו של חכם אלא מחויבי התלמיד לרבו, כמו שמצינו לא לקרות בשמו, וא"כ אם מורה הלכה אין כאן רעיונות בכבוד החכם כלל.

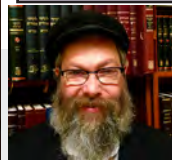
ולפי"ז יש ליישב קושיות הערוך לנר, דאף שהתלמיד מחויב בכבוד רבו, אולם מה שמצינו מכח הדחייה שיש בכבוד הבריות אינו תלוי במה שיש חיוב מסוים כלפי רבו, אלא שזה תלוי בעצם אם נפגע בכבוד הבריות, וממילא מכיון שאם לא היה תלמיד של משה רבינו אז לא היה בכך רעיונות בכבודו דמשה, א"כ מה שיש לו לתלמיד חיוב מסוים לכבד את אינו רעיונות בכבוד הבריות.

והיינו מכיון שהדין של מורה הלכה לא הוי דין מצד תלמיד חכם להדרו אלא זהו דין מסויים שחייב דייקא תלמיד לרבו לכך א"ש שאין זה נחשב לרעיונות בכבוד הבריות ודוק.

והנה ביסוד כבוד חכמים מהרמב"ם בריש הלכות תלמוד תורה מבואר שזהו מדין תלמוד תורה, וזה חלק מהתורה לכבד התורה, ולכך הרמב"ם כולל מצות כבוד התורה והחכמה בהלכה של תלמוד תורה, ולכאורה זה דבר פשוט שאין אפילו מקומו להעלותו בכתב, אבל האמת שזהו דברים הקשורים להדדי בבחינת כמה טיפשי בבלאי דקמי מקמי ספר תורה ולא קמי קמיה גברא רבה, שזה אותו בחינה הקלף של ספר תורה והתלמיד חכם בעצמו, כמו שהרחיב הבית הלוי בתשובות בהקדמה במהות מציאות התלמיד חכם עייש.

שבת שלום
דוד יהודה פייירסטון

UFARATZTAH



MI MANAH AFAR YAAKOV.

When expressing the vast number of Am Yisroel it is expressed "as many as the sand by the oceans" or "like the stars in the sky."

The first time Hashem forced Bilam to bless the Am Yisroel, he says "Mi manah afar Yaakov –who can count the earth of Yaakov, referring to the Am Yisroel.

The analogy to the earth of the world is much deeper than just myriads of numbers as in the sands of the oceans and the stars of the sky.

The Talmud Kidushin 27,2 says when someone buys properties in different countries, when he does an act of acquiring the land in one property, all the other properties are acquired with that act. As a reason for one property acquiring all other properties, even in other countries, the Talmud concludes: "The entire mass of the earth is one."

This is to mean that not only the Am Yisroel will be too many to count, but, that you cannot even begin to count them as they are one people.

Bilam was looking for reasons to curse Am Yisroel. Hashem made him bring out the greatness of Am Yisroel that they are one, as the earth. We know from a Mishnah that there is no vessel as good as Shalom that holds Brachos.

====Based on a Yud beis tammuz Farbrengen, 1974 This trait of being together as one can still be seen today. My uncle had a Gentile worker who when he drove to the Catskills he would take along a Kipah, in case his car broke down on the highway. Umi keamchah yisroel. Who else has an organization like Chaverim, not to mention Hatzalah and all types of Gemachs.

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We all Have a Purpose

SHAI'S BIG HIT

Every person has a specific tafkid in the world. Through a game of baseball, a young boy's tafkid was recognized as he helped his classmates realize, that if they worked together, they could bring real happiness to the world ...**Rabbi Paysach Krohn**

As parents, we all have those moments when we feel that we must have done something right. For instance, your son comes home from school on Friday after one of Jerusalem's infrequent snow storms and, without being asked, immediately begins shoveling a path between your building and the nearby shul so that an elderly neighbor will not have to risk life and limb that night on an icy pavement.

Far rarer, however, are occasions when a whole group of boys or girls simultaneously demonstrate that their education has penetrated their souls. A few years ago, the father of a boy with severe learning disabilities described one such moment at a dinner for Chush, an Orthodox-run school in Brooklyn for learning disabled children.

He began his speech with a question: If everything G-d does reflects His perfection, where do we see that perfection in a boy like my son Shai, who cannot learn like other children?

He then told the following story:

After studying all week at Chush, Shai attends class at Yeshiva Darchei Torah in Far Rockaway, New York on Sunday. At a time when some yeshivot seek to burnish their reputation by catering only to the brightest boys, Rabbi Yaakov Bender, the principal of Darchei Torah, insists that his school



remain a neighborhood school serving boys from across the educational spectrum.

One Sunday afternoon, Shai's father came to pick him up. Some of Shai's classmates were playing baseball, and Shai tugged at his father's sleeve asking, "Do you think they will let me play?" His father knew that

because of his motor coordination difficulties Shai could not really play with the other boys. But he saw how much it meant to Shai, and so he decided to



approach one of the boys to ask if Shai could join.

The boy hesitated momentarily before nodding his assent. The fact that his team was trailing by six runs in the eighth inning made the decision easier. Nothing Shai would do was likely to affect the outcome anyway. Shai was given a mitt, and went to stand in short center field as his team's tenth player.

Shai's team staged a small rally in the bottom of the eighth, but still entered the ninth inning trailing by three runs. With two outs in the bottom of the ninth, Shai's teammates loaded the bases. The potential winning run was due up. But the next scheduled batter was none other than Shai.

Would his teammates protest that they should not be penalized for letting Shai play and demand to put up the next batter? No. Shai was handed a bat and pointed to the plate.

Shai did not even know how to hold the bat. Recognizing how hard it would be for Shai to hit the ball, the opposing pitcher moved in several steps and lobbed the ball gently to the plate. Still Shai did not manage to get the bat off his shoulder until the ball was in the catcher's mitt.

Before the next pitch, one of Shai's teammates joined him at the plate to help swing. Once again the pitcher lobbed a soft pitch. This time Shai made feeble contact sending a slow dribbler back to the mound for what looked like the game-ending out.

After fielding the ball, however, the pitcher threw it way over the first baseman into deep right field. Shai's teammates shouted at him, "Run to first, Shai, run to first," as they accompanied him down the first base line.

By the time the right fielder tracked the ball down, Shai was headed for second, with a wide-eyed, startled look on his face. The right fielder quickly grasped the pitcher's intention. Instead of throwing Shai out at second, he threw the ball way over the third baseman's head.

By now both teams were chanting together, "Run, Shai, run." As Shai passed second base, the shortstop hurried over and turned him in the direction of third.

All eighteen players joined Shai on his triumphal run home, and together they hoisted the hero, author of the game-winning grand-slam, onto their shoulders.

Shai's father was crying by the time he finished telling this story. Now he was ready to answer his original question.

"That day, those 18 boys reached their level of G-d's perfection," he said. "Without Shai, they could not have done it."



RABBI YY JACOBSON

THE TEMPORARY JEW

*Why G-d Appreciates Tents
More Than Homes*

The Sleeper

Izzy is sitting in synagogue one Sabbath morning when he falls asleep and starts to snore. The synagogue care taker quickly comes over to him, taps him softly on his shoulder and says, "Please stop your snoring, Izzy, you're disturbing the others in the shul."

"Now look here," says Issy, "I always pay my membership in full, so I feel I have a right to do whatever I want."

"Yes, I agree," replies the caretaker, "but your snoring is keeping everybody else awake."

Tents and Dwellings

This week's Torah portion, Balak, tells the amusing story of Balaam, a prophet and arch-enemy of the Jewish people, who was summoned by the Moabite king to curse Israel. In the end, in lieu of curses, the prophet gushes forth the most splendid poetry ever written about the uniqueness and destiny of the Jewish people. His poetry has become classic, a wellspring of inspiration for thousands of years.

In one of the stanzas, Balaam declares:

"How goodly are your tents, O Jacob; Your dwellings, O Israel!"

This is a verse Jews came to love so profoundly that they start the morning prayers with it every day, for 365 days a year. The opening of our prayers is not with a quote from Moses or another Jewish sage or poet, but with the words uttered by the gentile Balaam.

And today I wish to share with you an inspiring interpretation on this verse by the Baal Shem Tov (1698-1760), founder of the Chassidic movement.

"How goodly are your tents, O Jacob; Your dwellings, O Israel," Balaam says. There are tents and there are dwellings. The tents belong to Jacob; the dwellings to Israel. But this seems to be a redundant statement? What is the difference between tents and dwellings, and why is one associated with Jacob, the other with Israel?

A Tale of Two Structures

In the physical sense, the difference between a tent and a dwelling is simple. A tent is a temporary structure, initially designed to be taken apart with the same swiftness it pitched, while a dwelling connotes a permanent edifice and

residence.

On a symbolic level, "tents" and "dwellings" represent two diverse spiritual pathways. There are human beings who carve out of their hearts a permanent dwelling space for the Divine. Their epiphany with G-d never ends. His presence in their lives is consistent and undeviating. Their homes and spirits serve as an abode for G-d.

But then there are the individuals who are not so spiritually sensitive or exalted. These human beings are too overwhelmed with the stress of daily life, to be able to continuously breathe-in a G-d-centered consciousness. The confusions of the heart, the pressures in the office, the burdens of holding a family together, the endless deadlines and the many vicissitudes of life's experiences, deprive them of their ability to remain forever inspired and focused on the divine truths of existence. Add to this the incessant materialistic lusts and demands of a human body, which often completely eclipse G-d's reality.

Notwithstanding this, even these individuals, once in a while—perhaps early in the morning, late at night, or sometimes in the midst of a hectic day—experience a yearning to spend a few moments with G-d. Even people of this category sense, every once in a while, a frustration, a void, which leads them to open their hearts to G-d. They then construct a tent, a temporary space to which they invite G-d, if only for a brief while.

It may be, for example, a few moments before sunset. A Jew, immersed in work, suddenly reminds himself that he did not "daven minchah" (pray the traditional dusk service). He runs into shul (synagogue) and starts talking to G-d, swiftly. In 8 minutes he is done. What he is essentially saying is, "G-d, I do not have much time; I have so much on my head today. So let's just spend eight minutes together. Let us cover the basics and I will be off to deal with the big tough world out there."

This Jew by no means creates a fixed and permanent dwelling for G-d. At best, he erects a tent, where he and G-d spend a few moments together...

The Heel and the Head

These two types of individuals are defined by the archetype names of our people: Jacob and Israel. In Hebrew, Jacob (Yaakov) means a heel; Israel (Yisroel) consists of the letters which make up the words "My head" (lee rosh). The heel and the head represent, of course, two extremes. Jacob was given this name when he emerged from his mother's womb holding on to his brother Esau's heel, attempting to take his place as the firstborn. He only received the name Israel after he fought his rival and prevailed.

Jacob, in other words, symbolizes the person enmeshed in battle, who sometimes finds himself in lowly places as the heel; Israel is the one who emerged triumphant; the person who is in touch with his or her head and higher consciousness.

Jacob erects temporary tents for G-d; Israel builds permanent dwellings.

One might think that it is the dwellings of Israel which are embraced by G-d. Jacob's tents are at best tolerable, but not desirable.

Comes Balaam and declares: "How goodly are your tents, O Jacob; Your dwellings, O Israel!"

Not only are Jacob's tents goodly and beautiful, but they are, in a way, given preference over Israel's dwellings! First the Torah declares, "How goodly are your tents, O Jacob;" only afterward "Your dwellings, O Israel!"

It is precisely in the non-spiritual demeanor of the "Jacob" personality where the objective of creation is fulfilled: To introduce the light of G-d into the darkness of earth's landscape. Israel's dwellings are islands of transcendence, but it is in Jacob's tents where the physicality and brutality of the human condition are sanctified.

When a human being, bogged down by a myriad of pressures, frustrated by the void of meaning and truth in his life, tears himself away for a few moments from the turmoil and says, "G-d, liberate me from my tension!" This person fulfills the purpose for which this stressful world was originally created: That it be exploited to fuel a longing for meaning far deeper and truer than any spiritual longing ever experienced on the landscape of paradise.

Or as one Rebbe put it: "G-d tells us, 'I ask of you to give me only a few moments every day, but those few moments should be exclusively mine.'"

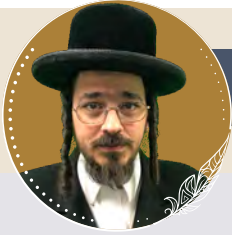
Chessed-Going the Extra Mile

Rabbi Yisroel Reisman

Let me share with you a thought regarding the Parsha. There is an absolutely beautiful Vort from Rav Leibele Eiger, very few Vertlach of his have remained. There is a Sefer Imrei Emes from Rav Leibele Eiger and there in Parshas Balak he has the following thought regarding the Galus of Klal Yisrael.

Rav Leibele points out that there are two types of Tzaros and Yeshuos which Klal Yisrael experiences. One type is the typical type, so to speak typical. That is that there is a Tzarah, a difficulty. Yidden get together and are Mispallel Klapei Maila. Yidden get together and hopefully do Teshuvah and the Yeshua comes. We find such a thing when Klal Yisrael is in Mitzrayim as is found in Shemos 2:23 (תִּצְרֶנּוּ בְּיַד מִצְרָיִם וְיִשְׂרָאֵל מִן-הַעֲבָדִים). They had a difficulty and HKB"H answered and Klal Yisrael was helped.

Similarly with Amaleik. Amaleik attacks, Moshe Aharon and Chur go to the top of the mountain, Klal Yisrael was Mistaklin Klapei Maila and a Yeshua comes. That is a so to speak typical experience of Tzar and Tzarah of Klal Yisrael in Tanach.



PIRKEI AVOS

A Heart of Gold

אחד מקניני התורה הוא "לב טוב"

One of the ways we can truly receive the Torah the way G-d intended, is by having a generous heart

The skies at dusk were an especially deep purple that Tuesday evening in Jerusalem. Yossi Frank was concerned, the plumbing job he was called to do for apartment 110 was going to run into the tens of thousands of shekels. On the surface it was just a drain replacement but the damage extended deep into the infrastructure and the owner of the first floor flat was a widow with six children.

His heart was full as he heard the almanah speak quietly and calmly to her children. It was a done deal, he would pay for the job out of his own pocket. It was true, he was just starting out as a contractor, but he couldn't bring himself to think of how she did it...6 kids with lonely and scared eyes. And no husband..

After the job was done, she came to him with a crumpled up check she had been saving for a rainy day. "How much do I owe you", she said, her eyes open wide, with nothing but pride holding her tears back and helping her stand alone on her two feet.

"Oh, that small job, it was mostly covered by the Jerusalem Reclamation project , I got money from their

infrastructure fund, my best friend's the accountant there!"

Breathing a sigh of relief and looking upwards to the heavens, the mother of six went back to her full time job of raising her precious neshamos.

Fast forward twenty years from that day, Yossi was a successful contractor, but he was working on his first high rise tower in Romema. Money was very tight.... Carefully sending in for quotes on the materials needed for the job, he requested estimates from 2 major companies and a newer but fast growing supply house in town. The Jerusalem market was exploding and prices were out of hand.

The very next day, he saw three huge trucks pull in and unpack the equipment with materials he had only quoted the day before. The driver wasn't listening when he asked him to put everything back onto the flat beds and return them, he wasn't doing business with such an unscrupulous firm.

The nerve!! He had merely asked for a quote and they sent it in, hoping to catch a lazy foreman.

The lead driver handed Yossi the phone, it was the boss of the company.

"Take this stuff back, right now!! I don't care what price you....

"Mr Frank, is this Yossi Frank?"

A voice reached out from the other side of the line.

Yes..

"I have been looking for you for 20 years...

I was one of the six orphan children on a job you did for my mother 20 years ago... I knew that you were making up a story and paid for the job out of your own pocket. " I want to make it up to you. This is my company and I want to give you all these materials for free.. No charge.. Thank you! from the bottom of my heart, you saved us..

The world is a good world. Our tears flow freely for our fellow Jews, but we know that our hearts all beat as one. This past week 2.2 million dollars was raised in a go fund me campaign in only 4 days, to pay for an almost 2 year girl from Miami that needed to have a one time dose of an experimental medicine that costs this much. She had been fighting battles with her insurance company but they had been denied over and over again. Time was running out- she could only take the medicine til her second birthday!

A few days before her 2nd birthday (early this week), all the money was sent out to the family and hopefully the medicine will be administered, the girl should have a complete refuah shleimah.

Yesh Koneh Olamo Be Shaah Echad- One can sense when a holy moment enters our life.

When we give of ourselves to help others who truly need our help, when we save a life- We feel real and part of G-ds world. A world full of Chesed.

Good Shabbos!

However, there is a second type of Tzarah and Yeshua. And that is K'ain Parshas Balak. That happens when the Tzar or Tzarah or threat comes and the Bnei Yisrael don't know anything about it. Klal Yisrael is totally oblivious to it and HKB"H helps Klal Yisrael without Klal Yisrael being aware of what has taken place. That is what happens in this week's Parsha. Klal Yisrael is traveling through the Midbar totally unaware of the Tzar or Tzarah and HKB"H is helping Klal Yisrael.

In the Haftorah we Lain from Mi-chah (עמי, זכר-נא מה-יעץ chah. In 6:5 it says בלק מלך מואב, ומה-ענה אתו, בלעם בן-בעור-- מן-הששים, עד-הגלגל, למשו, דעת צדקות ירוך).

Remember the story of Bilam and So that you (למשו, דעת צדקות ירוך). Balak should know HKB"H's kindness

The Gemara in Maseches Berachos Daf 7a (22 lines from the top) Darshuns מאי למען דעת צדקות ה' א"ר אלעזר) אמר להם הקב"ה לישראל דעו כמה צדקות עשיתי (עמכם שלא כעסתי בימי בלעם הרשע). The point is a recognition that HKB"H's Chesed comes in more than one form.

It comes when the Tzarah and the Yeshua are clear and obvious, and it comes when the Tzarah and the Yeshua are not known to Klal Yisrael.

Every person's life has that type of experience. Has an experience where the Tzar and Tzarah he is Mispalleil for and Mi Yodea, who knows how many time there are things that could threaten a person and HKB"H helps anyway without the person's Tefillah and without anything happening Mitzad the individual himself.

The Gemara says in Maseches Berachos 12b (22 lines from the bottom) that אמר רב יהודה בר זבידא בקשו לקבוע פרשת בלק בקריאת שמע ומפני מה לא קבעו משום טורח צבור). Parshas Balak almost made it into Kriyas Shema but because of Tircha D'tzibura it is too long of a Parsha to say every day

The Pnei Yehoshua in Maseches Berachos 12 says that the Hava Amina to place Parshas Balak into Kriyas Shema comes from this Posuk in Michah. It seems to be a command (עמי, זכר-נא) to remember. While it is not in Kriyas

Shema, the Chida writes that still it is a Mitzvah to keep the commandment of the Navi (זכר-נא), remember that which HKB"H does for us is not always known.

The Nikuda to add to all of this is an important lesson. We are asked to emulate the ways of Hashem as it says in Devarim 28:9 (והלכתם בדרךיו). Very often, most Ragil, the Tzaros and Yeshuos that come your way, when you are not the Baal Tzarah (G-d forbid) but the Yeshua, is when someone has a problem he comes to you for help. Someone has a difficulty and says that he needs your help to make a Chasunah, I need help to feed my family and you go and you help the person. That is one type of Tzarah and Yeshua. But you are capable of doing something else and that is doing the Yeshua when the person is totally unaware, totally oblivious to what is happening. In that type of a situation, you are emulating HKB"H of Parshas Balak. You are helping Klal Yisrael without them being aware that they are being helped.

Quietly, secretly, you go to grocery and you pay the bill of someone who can't afford to pay his grocery bill. You go and you help somebody in a way that he is totally unaware of.

It happened to me in my years in the Kollel that it came time to prepare my tax returns at the end of the year and I looked through my checks from the year and I realized that I hadn't paid property taxes on my house the whole year. I asked someone to look into it. I was afraid that I would find myself subject to a seizure of my property. The person that I asked came back and said someone is paying your property taxes. Until today I don't know who did it. I would love to thank him. But someone did it without telling me, without anything. That is a Chesed M'ain the Chesed that we find HKB"H doing in Parshas Balak. Use your imagination, do Chesed in a wonderful way, in the best way possible. That is one lesson from Parshas Balak.

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Barbers are getting a three week
vacation... Let's have some fun
with them....

Kids Haircuts

I was getting my hair cut at a neighborhood shop, and I asked the barber when would be the best time to bring in my two-year-old son. Without hesitation, the barber answered, "When he's four."

Roman Barber

What is the difference between an angry circus owner, and a Roman barber?

One is a raving showman, and the other is a shaving Roman.

The Generous Barber

A barber gave a haircut to a rabbi one day. The rabbi tried to pay for the haircut but the barber refused saying, "I cannot accept money from you, for you are a good man - you do the Lords' work." The next morning the barber found a dozen bibles at the door to his shop.

A policeman came to the barber for a haircut, and again the barber refused payment saying, "I cannot accept money from you, for you are a good man - you protect the public." The next morning the barber found a dozen doughnuts at the door to his shop.

A lawyer came to the barber for a haircut, and again the barber refused payment saying, "I cannot accept money from you, for you are a good man - you serve the justice system." The next morning the barber found a dozen more

lawyers waiting for a haircut.

The Competition

One barbershop in town put up a sign attacking the fancy salon down the block. The sign said, "Why pay twenty dollars? We give haircuts for ten dollars." The salon got even by putting up a sign of its own stating, "We repair ten-dollar haircuts!"

Extra Charge

Almost bald man : Why do u always charge me double? You ought to charge me cheaper for I don't have much hair!

Barber : No, no! We don't charge for cutting the hair! We charge for having to search for it!

A Visit to the Vatican

A man walked in to Joe's Barber Shop for his regular haircut. As he snips away, Joe asks "What's up?"

The man proceeds to explain he's taking a vacation to Rome. "ROME?!" Joe says, "Why would you want to go there? **It's a crowded dirty city full of mafiosos!** You'd be crazy to go to Rome!... So how ya getting there?"

"We're taking United " the man replies. United?!" yells Joe. "They're a terrible airline. **Their planes are old, their flight attendants are terrible and they're always late!...** So where you staying in Rome?"

The man says "We'll be at the downtown International Marriot." "That DUMP?!" says Joe. "That's the worst hotel in the city! The rooms are small, the service is surly and slow and they're overpriced!... So whatcha doing when you get there?"

The man says "We're going to go see the Vatican and hope to see the Pope." "HA! That's rich!" laughs Joe. "You and a million other people trying to see him. He'll look the size of an ant. Boy, good luck on THIS trip. You're going to need it!"

A month later, the man comes in for his regular haircut. Joe says, "Well, how did that trip to Rome turn out? **Bet-cha United gave you the worst flight of your life!**"

"No, quite the opposite" explained the man. "Not only were we on time in one of their brand new planes, but it was full **and they bumped us up to first class.** The food, wine and service were wonderful,

"Hmmm," Joe says, "Well, I bet the hotel was just like I described." "No, quite **the opposite! They'd just finished a \$25 million remodeling. It's the finest hotel** in Rome, now. They were overbooked, so they apologized and gave us the Presidential suite for no extra charge!

"Well," Joe mumbles, "I KNOW you didn't get to see the Pope!" "Actually, we were quite lucky. As we toured the Vatican, a Swiss guard tapped me on the shoulder and explained the Pope likes to personally meet some of the visitors, and if I'd be so kind as to step into this private room and wait, the Pope would personally greet me. Sure enough, after **5 minutes the Pope walked through the door** and shook my hand and he spoke a few words to me."

Impressed, Joe asks, "Tell me, please! What'd he say?" "Oh, not much really. Just 'Where'd you get that awful haircut?'"





~Night Kolloel~

RABBI NACHUM SCHEINER

CHUKOS HAGOI – COPYING THE NON-JEWS

I would like to share some of the highlights of a recent shiur that I gave on the topic of chukos hagoi. Although the shiur was focused on the issur in regards to Shavuot, there are many fundamental concepts that we discussed that are relevant throughout the year.

Different minhagim on Shavuot

The Rama writes that we have the custom to put out greenery on Shavuot in the shul and the houses, as a way to remember Matan Torah. The Mishna Berura explains that this is referring to the greenery that was there on the mountain when Hashem gave the Torah. This custom is already mentioned in the Targum Sheini on Megilas Esther. The pasuk (2:9) says: "ישנו עם אחד" – there is one nation..." Chazal elaborate on the words of Haman, and explain that he was trying to point out that the Jews don't really care about their kingdom, but are more into their own holidays. Haman specified each holiday, with its customs, mentioning that on Shavuot they are busy putting out greenery.

There is another minhag, brought by the Maharil and the Yaavetz, to bring roses. This is based on the Midrash that compares the Jewish nation to roses. Just as the roses are prepared for Shabbos and Yom Tov, so, too, the Jewish nation is set for the ultimate redemption. According to this reason, it would be appropriate to bring roses on any Shabbos or Yom Tov.

Putting trees

There is another minhag brought by the Magen Avraham to put trees in the shul and the houses. He explains that the reason for this is because on Shavuot we are judged on the fruits of the trees, and it reminds us to daven for them. Since this is the reason, some suggest that it should be branches of fruit trees, specifically. Others maintain that fruit trees cannot be used – due to the issur of baal tashchis, the issur to ruin or cut down a fruit tree – and only branches of non fruit trees should be used.

The Gra abolished this minhag

In the sefer Maase Rav – a compilation of the

rulings of the Gra – it is quoted that the Gra ruled that this custom must be stopped. Since this is the tradition of the non-Jews on their holidays, and it is only a custom for us, it should not be done. Interestingly, this ruling was accepted by many, even in the Chasidic circles, as is spelled out by the Minchas Elazar.

Was the Gra only referring to the addition of the Magen Avraham, to put trees, or was he even against greenery, mentioned in the Rama? The Steipler in Orchos Rabeinu, is quoted that the Gra was only opposed to putting trees, not greenery. This would make sense, since the non Jews only put trees. This is also seemingly the opinion of the Mishna Berura, who quotes the Magen Avraham, and adds that the Gra abolished this custom, which sounds like he is only referring to the custom of the trees. The Aruch Hashulchan, however, quotes that the Gra abolished both trees and greenery.

In summary, on Shavuot according to the Rama, the custom is to put greenery, according to the Magen Avraham – trees, and due to the issur of chukos hagoi, the Gra abolished this custom of trees, or possibly the greenery, as well.

COMMUNITY KOLLEL NEWS:

The Night Kolloel – learning the topic of Chukos Hagoi – was treated to a shiur on Wednesday July 10th, by the venerated Rabbi Yosef Veiner, Rav Kehillas Shaar Hashamayim of Wesley Hills. His topic was: "How different are we? How different should we be?" Some of the things he discussed were going to ballgames, eating sushi, and keeping Mother's Day, explaining why none of the above is considered chukos hagoi.

I gave a shiur at the Kolloel Boker, this past week, on the topic: "Erev Shabbos Chukas and The 9th of Tammuz – Historical & Halachic Significance." This was particularly appropriate, as this past Friday was Erev Shabbos Chukas and Shabbos was the 9th of Tammuz.

Stay tuned for the upcoming shiur about the use of alternative medicine in halacha. The shiur will be given by Rabbi Rephael Szmerla, Author of the book: "Alternative Medicine in Halachah," and will take place on Sunday July 28, 8:45-9:45pm// Maariv 9:45, at 18 Forshay – Main Floor Bais Medrash.

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. We are also now on Kol Halashon. To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

Wishing you a Wonderful Shabbos and a meaningful fast,

RABBI NACHUM SCHEINER

DR. SIMCHA



The first POSUK states, " & Balak saw what the

BNEI YISROEL ' DID ' (to the E'mori ")

AH'MOHLAIK always has us focused on our past wrongful actions. (call me , I'll point it out !!)

Our whole power is

about what we are "going to do" & NOT what we DID !!

We say to HASHEM , " from now on things will be better "

Take this Shabbos to a new level I.e. "THIS" Shabbos is my FIRST Shabbos. Imagine !! Enjoy & share !!

Avi Weinberg 845 558 4027



R Veiner speaking at the Night Kolloel on the topic of "בענין חוקות הגוי"



Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

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On the holy Sefer

זרע שמשון

By Rav Shimshon Chaim Nachmeni of Modena zy"א, Famously mesugal for yeshuos and brachos

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Every Thursday night

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20 Forshay - Upstairs

Mincha 8:00 18 Main

Maariv 9:00 18 Tent

For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**

845.372.6618 // RabbiScheiner@18forshay.com



Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

is pleased to present a shiur by

Rabbi Yosef Veiner

Rav Kehillas Shaar Hashamayim of Wesley Hills

Topic:

בענין חוקות הגוי

How different are we?

How different should we be?

Wednesday July 31th

יום ד' פרשת מטות - מסעי

8:45-9:45pm

Maariv 9:45

18 Forshay - Main Floor Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT

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