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SHIVA ASSUR B'TAMMUZ ZMANIM ON PAGE 8



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TUESDAY NO CLASSES

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RABBI LANKRY
DEAR KEHILLA,

BET PARSHOT BALAK HAFTARAH

Micha was the Navi of the Jewish nation during the reign of three kings. King Yatom Ben Euzeyaho, Achaz Ben Yatom, Chizkiyahu Ben Achaz were the 13th, 14th and 15th of the 22 kings in the Davidic dynasty. Micha was a navi for a total of 52 years. He was also one of the Bal Masoret, the one responsible for the transmission of the Torah from one generation to next. He received his Masoret from Yeshaya Hanavi and some say he was a student of Eliyahu Hanavi. 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 annihilate our enemies. We will destroy their fortresses, their supernatural 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.

The Navi singles out important events and places a special emphasis an Balak and Bila'am. Why was Balak and Bila'am chosen as a seminal event for Klall Yisroel to remember. 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 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 to 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
EFRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:15PM
MINCHA TENT	7:00PM
MINCHA/KABALAS SHABBOS 18 DOWNSTAIRS	7:30PM
SHKIYA	8:33PM
MINCHA 20 FORSHAY	8:15PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	4:57AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18 ⬆	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM & 6:00PM
PIRCHEI	2:00PM
DAF YOMI	6:20PM
PIRKEI AVOS 5	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:33PM
MARRIV	9:13PM & 9:18PM

WEEKDAY ZMANIM

SHACHRIS					
20 MINUTES BEFORE NEITZ					
S 5:07	M 5:08	T 5:08	W 5:09	T 5:09	F 5:10
MINCHA & MARIV					
12 MINUTES BEFORE PLAG					
S 6:33	M 6:46	T 6:46	W 6:46	T 6:45	
MINCHA & MARIV					
12 MINUTES BEFORE SHKIA					
S 8:05	M 8:20	T 8:20	W 8:20	T 8:19	
JULY 01 – JULY 06					
NEITZ IS 5:27- 5:30					
PELAG IS 6:58 PM – 6:67 PM					
SHKIA IS 8:32 PM – 8:31 PM					
MAGEN AVRAHAM					
8:38 AM – 8:40 AM					
GRA- BAAL HATANYA					
9:14 AM – 9:16 AM					

SHABBOS WEATHER

FRIDAY 90° ☀️
SHABBOS DAY 95° ☁️

WEEKDAY MINYANIM

שחרית	מנחה ומערב	מערב
כותלין 20 Forshay ↑	12 MIN. מנחה, 18↓	פולג מנחה, 18↓
6:15AM 18 Forshay ↓ Mon-Fri	17 מנחה, 18 Tent	שקיעה מנחה, 18 Tent
7:00 18 ↓	AT מנחה, 20 Tent	מנחה מנחה, 18 Tent
7:30 18 Tent	20 מנחה, 18 Tent	מנחה מנחה, 18 Tent
8:00 18 ↓	50 מנחה, 18 Tent	
8:30 18 Tent		
9:00 18 ↓		
9:30 18 Tent		
10:00 18 ↓		
10:30 18 Tent		
11:00 18 ↓		
מנחה 18↓		
1:30PM		
2:00		
2:30		
3:00		
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6:30 18 Tent		
7:00 18 Tent		
7:30		
8:00		

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MINCHA	6:40	PLAG	6:57
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Parshas Balak and 17th of Tamuz **17 B'Tamuz: The Crack in the Wall**

This coming Sunday is the 17th of Tamuz nidche. From a Halachic point of view there are many leniencies for a fast that is nidche (pushed off) because it falls on Shabbat. From a Hashkafik point of view, however, nidche or not, this fast day should give us a deep wake up call.

Imagine God forbid that you step outside your home one morning and you notice a deep crack in the foundation of your house. Your heart beat slows down and you worry whether the house will survive and not collapse.

I think this is the message of the 17th of Tamuz. The day should set off an alarm that we must take control of our lives before the house of Hashem-- which is the source of blessing and inspiration-- comes crashing down.

My dear friend, Rafaell Purtinsky, told me that his father Z"l who was well known Talmid Chacham and Mohel always had his Shaarai Teshuva ready on his shtender as the 17th of Tamuz came in.

It's noteworthy that the name Tamuz stands for zmanai teshuva me-mashmeshim uvaim which means that the times for teshuva are coming near. This is a moment when we can beat the Elul rush and work on returning to Hashem and making sure that this year the House of Hashem-- the Bais Hamikdash-- does not burn down again. As the Yerushalmi in Yoma says, "Every generation that the Bais Hamikdash isn't built it's as if it was destroyed over and over again."

History of the Fast of Shiva Asar BeTammuz

ADAPTED FROM OU.ORG

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 Command-

ments (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 Masechet 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

The question is where to begin the process.

Here is an amazing statement from the Chovos LeAvos in Shaar Hachnaa. He asks the same question: Which middah should one work on first? And he answers that without working on our humility we cannot build a proper structure. Humility is the necessary foundation. Starting off in any other manner just won't work. He explains this at length but I want to focus on one aspect that I think ties in very much to this week's parsha.

Our parsha is quite different in character from other parshiyos. The story revolves around Billam who together with Balak is trying to figure out how he is going to curse the Jewish people. The story is perplexing. Here you have Billam who knows Daas Hashem which Chazal say means he possessed a high level of prophetic awareness of Hashem (see also the Ramban) but he thinks he can somehow go against the will of Hashem despite Hashem telling him clearly that he cannot go and curse the Jewish people.

If we go back all the way to the beginning of the parsha, we should be able to identify the source of Billam's downfall and the reason he ended up losing everything. It all stems from his inability to stop and say, "Wait. I have a problem. I'm convincing myself that I can somehow deviate from the word of Hashem." Therefore when Balak's officers ask him the first time to come and curse the Jews he tells them he can't come based on the circumstances. Rashi points out that Billam was hinting that he really needed a more honorable invite in order to convince him to go to Balak. This actually takes place later when Balak sends him more important officers. If Billam had woken up on the morning when the first invitation was presented and said, "Ok. I got the message and I'm going to be totally honest and tell these messengers the truth-- that I cannot do a thing without the creator's permission-- he would have saved his entire career and who knows how the world would have looked.

I think this gives us a good starting point in the teshuva process. When we begin to take inventory and view our state of affairs as a crack in our foundation we can then undertake to fix the crack and save the annual destruction that we relive each year on Tisha B'Av.

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".



**PARSHA
SNAPSHOT**

LAZER SCHEINER

BALAK

Parshas Balak begins with King Balak's offer to Bilam the Prophet to curse the Jewish people and G-d's refusal to allow him to accept.

Balak sent a second negotiating team and Bilam was given permission to go. However, G-d stipulated that Bilam could only speak the word of G-d.

Along the way the incident with the talking donkey occurred, emphasizing G-d's instructions to that Bilam only

deliver the word of G-d.

Bilam attempted his first curse and was unable to do so. Instead, the words he spoke were a blessing for the Jewish people.

Bilam made his second attempt at cursing the Jews and was again unable to do so. Instead, he issued his second blessing.

Bilam attempted his final curse but again blessed the Jews. As he left in disgrace, Bilam told the assembled coalition of kings of their eventual destruction by the Jews.

As a parting shot against the Jews, he advised them to seduce the Jewish men with Midianite women and bring G-d's wrath down upon the nation. The Parsha concludes with the incident of Baal-Peor and Pinchas's heroism.

The Haftorah is read from the Book of Michah The tenth book of Trai-Assar, 5:6-6:8

The Haftorah begins with the prophet Michah predicting that prior to the war of Gog and Magog the mighty nations of the world will assemble against Israel. The Israelites will be like "dew" unto the nations and "Rain" to all Humankind. The Israelites are likened to a Lion, fearless and powerful. The Jewish people will not expect their salvation to come from any person; instead they will rely only on Hashem for their salvation, and the nation of Israel will triumph over all the nations of the world. Michah predicts the purification of Israel; after the war of Gog and Magog, Hashem will remove all the weapons of war from Israel because they will not be needed any longer. In the same vein, Hashem will eliminate sorcery, fortunetellers, and idols, including the Asherah trees because all the people in the world will realize the one true God. Israel is accused of not listening to Hashem's commandments, even though they had been warned many times. Hashem asks "Is this how you thank me for taking you out of the land of Egypt?" "Is this how you thank me for protecting you from the King Balak of Moab?" "Is this how you thank me for the way Bilaam answered them?" Michah concludes the Haftorah with advice regarding what Hashem seeks from us. It is, to perform justice, love kindness and walk humbly with Hashem.



**RABBI BERACH
STEINFELD**

IS TORAH A BUSINESS?

In Mishlei, Perek bais, posuk daled it says that if you will search for Torah like silver and jewelry you will find it; then you will understand fear of Hashem and obtain knowledge of Hashem.

There is a story told in Tana D'bei Eliyahu Zuta Perek yud daled about a trapper who claimed that he did not merit receiving an understanding of Torah from heaven. Eliyahu Hanavi asked him, "Who taught you how to take flax and create netting in order to catch fish from the sea?" The trapper responded, "This is the knowledge I got from heaven." Eliyahu responded, "If you got enough knowledge for trapping, then for sure you got enough brains for Torah as the Torah says that the Torah is very close to you."

We can explain the above story by saying that Hashem may not give everyone the full brain power to understand Kol HaTorah kula, but Hashem gives us a lesson that whatever kocho's one has, whether it is in business or in a craft, can be used as a model to learn and understand Torah.

We need to learn from our business model in gashmiyus and use it for ruchniyus too. In business, we set a goal and we constantly check to see if we are hitting our goal. In addition, the Gemara Avoda Zora daf yud tes tells us that a person who wants hatzlacha in learning should choose the topics that appeal to him. Sometimes we find ourselves in a place where we are unable to learn what we like; nevertheless, Shlomo Hamelech compares such a scenario to finding money. It is comparable to a person walking in the street where he finds a \$100 bill. Despite the fact that this \$100 will not be enough to pay his mortgage, the person will nevertheless bend down and pick up the money however little it is, because every little bit counts. The same concept applies when it comes to learning. Every little bit counts and helps toward the goal of understanding Torah. We have to make learning Torah like earning money for business and constantly look for ways to earn more Torah.

May we be zocheh to become a millionaire in our Torah business.

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READING THE MAFTIR OF SHABBOS

Last week we discussed why we do not take out a second sefer torah to read about the korban musaf every Shabbos. We mentioned two reasons as to why we do not lein the korban musaf every Shabbos as we do on yom tov:

1. Because it is only two pesukim
2. Because it would affect the haftorah

Answer 3 – Korban of Shabbos is not for atonement

Tosfos offers a third explanation. There is a fundamental difference between the musaf of Shabbos and the musaf of the other yamim tovim. The reason why we read the maftir every yom tov is because our reading is considered as if we brought the korban and we can achieve – at least to some extent – the atonement of the korban that was brought in the beis hamikdash.

This is based on the words of the Gemara (Megila 31a) that tells us that when there is no beis hamikdash, we can achieve atonement for our aveiros by reading the parsha of the korbanos. Based on this concept, Rav Amram Gaon instituted the Maftir, which is the reading the korbanos on every Yom Tov.

However, this concept is only applicable to the korban musaf of yom tov, which was meant to generate a kapara. The korbanos of Shabbos, however, were not meant for a kapara and it is therefore unnecessary to lein the korbanos of Shabbos.

The Tur (Siman 283), as well as the Daas Zekeinim (Parshas Pinchas), also quote this reason and based on this understanding, they explain the text of the Musaf davening: “רְצִיָּתָ קִרְבָּנוֹתֶיהָ – You [Hashem] showed a special interest in its korbanos.” This can be alluding to the fact that the korbanos of Shabbos are not for atonement – as they are on the other yomim tovim – rather they are simply to “bond with” Hashem.

The Eliyahu Raba quotes the Olas Shabbos who challenges this premise. The Gemara tells us that a korban olah is brought to atone for not fulfilling a mitzvas aesei. Similarly, Chazal tell us that the korban tamid – which is a korban olah – was brought to atone for the aveiros of klal yisroel. Since the musaf of Shabbos is also a korban olah, then it should also have an element of atonement, and it should seemingly be appropriate to read on Shabbos, to evoke that dimension of atonement.

The Eliyahu Raba, however, dismisses the Olas Shabbos’ question, out of hand. He points to the Gemara in Zevachim (7b) where we see that a korban olah is meant to be a “gift” that one brings to the King, after he has already done teshuva. Thus, it is not brought for kapara, per se, rather as a way to “reconnect” with Hashem. And the korban tamid is an exception to the rule, and, although normally a korban olah was not meant for kapara, the korban tamid was brought for kapara. Thus, even if the korban tamid was brought for a kapparah, the korban musaf of Shabbos was not.



Halachic difference – Shabbos that falls on Rosh Chodesh

At first glance one may think that this was purely a theoretical discussion, since we know that we don’t lein the korban musaf on Shabbos and the question is just why. However, it is interesting to note that this very discussion is brought by the Mechaber in Shulchan Aruch, where he devoted an entire siman (!) to this very question. This seems to be quite puzzling: since the Shulchan Aruch is purely a halacha sefer, why would he deem it appropriate to discuss the reason for skipping the korban musaf, if at first glance there are no halachic ramifications.

However, if we look a little closer at the various reasons given, we will see that this is indeed important to know from a halachic viewpoint. The nafka mina (halachic difference) will be in regards to Rosh Chodesh that falls on Shabbos. According to the first reason of Tosfos – that we skip it because it does not meet the minimum reading requirement of three pesukim – since we are reading an additional five pesukim for Rosh Chodesh, we can start from the pesukim of Shabbos. The same would apply according to the second reason – that it will affect the haftorah. This is in fact what we do whenever Shabbos falls out on Rosh Chodesh, as is spelled out by the Shulchan Aruch in Hilchos Rosh Chodesh.

On the other hand, according to the last reason – that the korban musaf of Shabbos is not for kapara, and that there is no reason to read these pesukim on Shabbos – even if we are reading the pesukim of Rosh Chodesh, there would be no point to start earlier, from the pesukim of Shabbos. This is seemingly the opinion of the Rambam, who writes that on Shabbos that falls on Rosh Chodesh, we take out another sefer torah, but we only lein the pesukim of Rosh Chodesh, and not the pesukim of Shabbos.

IN CONCLUSION

There are three reasons given as to why we do not lein the korban musaf every Shabbos as we do on yom tov:

3. Because it is only two pesukim
4. Because it would affect the haftorah
5. Because it is not for kapara

The nafka mina is in regards to Shabbos that falls on Rosh Chodesh. According to the first two reasons, we can start from the pesukim of Shabbos and according to the last reason there is no reason to start from the pesukim of Shabbos.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

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 archenemy 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 well-spring 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 brute-ness 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.'"



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ADAPTED FOR ENGLISH BY
AVROHOM HILLEL REICH

PARSHAS BALAK

EYIN TOVAH- SOMETHING TO STRIVE FOR.

It's a natural tendency- a survival instinct, in fact, to think of ourselves, primarily. Self promotion and even before that - self preservation, helps us achieve what we need in this life.

But as the Mishnah in Pirkei Avos urges: Join the elite club of the students of Avrohom Avinu, not Bilaam Harasha. Among the three defining characteristics that this membership entails- is having an Eyin Tovah, the ability to think well of others in each and every situation.

Among the hardest things for a human being to do, it is so very important for us to have. In fact, many other commandments find their source in this imperative. Amongst them, the directive not to speak ill of anyone- Lashon Harah.

Yes, we are all still working on this mitzvah- it's been a long, long time for us as a nation, but we mustn't give up. Our tradition is that once we control our impulses and master this commandment, the two thousand year old exile will end and our nation will return to its rightful glory.

But let's start at the source. Obsession has a choke hold on many of us today. We are

obsessed with getting ahead, doing more and sometimes our feelings and our compassion must take a back seat to this drive to succeed.

When this happens, our relationships suffer. Parents fail to impart important life lessons to their children. Wives and husbands feel as if they are strangers in their own home. Friendships become shallow. Meaning, warmth and substance fall to the side in this train wreck we call our lives.

Of course everyone experiences these symptoms on a different level of intensity. I have described the extreme manifestation of this way of life.

But if truth be told, we are all victims. The me generation has joined forces with generation x and the results are frightening.

Rather than dwell on negative implications, let's focus on Eyin Tovah as a means to climb out of the hole we've found ourselves in rather than just a grim comment on society.

One of the Gedolei Chesed, the Kapishnitzer Rebbe ZTz"l illustrates this goal.

Once, the family of the Rebbe was puzzled. A poor man had come out of the Tzaddik's study wearing the brand new hat that had recently been purchased for the Rebbe.

The Rebbe explained. "The man was poorer than poor.. A broken soul full of sorrow. The

hat he wore on his head, torn, worn out and hardly recognizable as a piece of clothing . I sat with him for a while, but unfortunately my words could not elevate him. Before he left, I took my new hat out of the closet and gave it to him. There are no words to describe what I witnessed. The light returned to his eyes and he wished me well with a renewed sense of self- worth, which my words alone could not have achieved.

"Yes, of course, we understand.."they replied. But surely the Rebbes older hat (which he was wearing now), would have also helped him. Why did you give him the better hat?

It all depends how you look at it, the Rebbe replied.

In the next world, we wear the clothes that we have prepared for ourselves in this world by our good deeds and heartfelt actions to one another. By that standard, the more I gladdened the poor mans heart, the bigger my reward. If we really believe this, then it's all simple- the hat that I kept, is really the "better hat".

The Rebbe, who was well known as a paradigm of Ahavas Yisroel, loving ones fellow Jew, in his time had taught us a lesson in life that while difficult to achieve, gives us all something to strive for.

GOOD SHABBOS!

פרשת בלק

"מה טובו אוהליך יעקב משכנותיך ישראל" ביאר האוה"ח הק' שזוה קאי על שני חלקים של כלל ישראל יש אלו קובעים עיתים ללמוד וזהו אוהליך יעקב, ויש התקועים בבית מדרש יומם ולילה וזה משכנותיך ישראל עייש.

סנהדרין ז. "פטר מים ראשית מדון" אין תחילת דינו של אדם אלא על לימוד התורה. והקשו הרא"ש שונים משבת לא. כשאדם נכנס לדין שואלים אותו נשאת ונתת באמונה קבעת עיתים לתורה עסקת בפריה ורביה עייש אשר תחילת דינו אינו על לימוד התורה אלא על עיסוקו בדרך ארץ באמונה אשר לכאורה הוי סתירה לגמ' סנהדרין שמבואר שהוי רק על לימוד התורה.

והמפרשים כדרכם כל אחד הלך לבאר חילוקי הסוגיות, וידועים דברי קדשו של מהרש"א שמבאר על פי הידוע שאלף נכנסים לבית המדרש ואחד יוצא להוראה, והיינו שיש לך אחד שהולך ללמוד ואיינו מצליח בלימודו אז עיקר עיסוקו היינו במשא ומתן,

ולכן זהו הסוגיא דשבת שקאי במי שעוסק בפרק- מטיא ולכן חייב יהיה להיות קובע עיתים ללמוד, אבל הסוגיא בסנהדרין איירי באחד מאלף שעיקר עיסוקו בתורה ועל כן תחילת דינו היינו הוא על לימוד התורה.

מורי ורבי הגאון האדיר מרא דכולא תלמודא בור סיד שאינו מאבד טיפה הגר' צבי יוסף חשין שליט"א הביא רמז לזה להבנת המהרש"א מלשון הפסוק "פטר מים ראשית מדון" שהמילים 'מים ראשית' עולה בגימטריה 1001 והיינו שקאי על האחד מאלף שיוצא להוראה שתחילת דינו על לימוד תורה שזוהו עיקר עיסוקו.

ויוצא לפ"ד מהרש"א שיש הדין תורה למי שזוהו עיקר עיסוקו אבל יש גם מי שאין תורתו אומנתו ולו יש חיוב לקבוע עיתים לתורה, כמו שחילק האור החיים בין אוהליך יעקב לבין משכנותיך ישראל. ועיינו תוסי סנהדרין שם שחילק באופן אחר וצ"ב דברי האור החיים.

והנה במי שיוצא לפרקמטיא יש סכנה, שהרי בברכות ח: הזהירו בזקן ששכח תלמודו מחמת אונסו שלוחות ושברי לוחות בארון, ופירש רש"י

מחמת אונסו שנעשה חולה או שעסק במזונות ביתו, והיינו מי ששכח תלמודו שעסק במזונות מחדש רש"י שזה בגדר אונס ויש לכבדו מחמת תורתו, ויש לעיין איזה מין כבוד זה אם זה היינו אותו הכבוד התורה כאילו יש לו התורה ממש עכ"שיו, דהיינו על אף ששכח תלמודו זה הוי רק ידיעת התורה אבל קדושת התורה לא פקע בכדי, אשר מבואר שבפשיעה שגרם השכחה אין לכבדו שבזה סתר הקדושה של התורה שיש לו, או הפשט שבפ"שיעה זה מין חילול כעין הקדש שיצא מידי מעילה, או שהוא סתר את קדושת התורה שהיה בו,

או יש לומר כמו שהגדרתי בעבר בדעת הרמב"ם שייסוד לימוד התורה חוץ מעצם החפצא של הלימוד, יש גם ידיעת התורה וזה דבר שמוכרח מצד לימודו שיהיה לעולם, וכן מצינו בספרים שיש איסור דאורייתא לעשות דברים שקשה לשכחה מצד איסור שיכחת התורה, והיינו שמי ששוכח תורתו בפשיעה, למפרע אין לתורתו קדושת התורה כנ"ל ופשוט.

שבת שלום דוד י פייירסטון
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4:00	7:30
4:30	

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8:10	שקיעה מנין	18 Tent	8:32	at שקיעה	18 Tent
8:30	at שקיעה	20 Tent	8:52	20 min after שקיעה	20 Tent
8:50	20 min after שקיעה	18 Tent	9:12	40 min after שקיעה	20 Tent
9:10	40 min after שקיעה	20 Tent	9:32	60 min after שקיעה	20 Tent

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PROPHET AND THE EARTHQUAKE



Deir Alla

Adapted from an essay by Rabbi Leibel Reznick

The historicity of Bilaam, the non-Jewish prophet.

One of the more enigmatic Biblical figures is the prophet Bilaam. The Torah first introduced him to us as the Israelite nation was encamped in the Plains of Moab, on their way to the Promised Land. The Moabite king, fearing an attack by the Israelites, summoned Bilaam to come and curse the Children of Israel. In the end, Bilaam does not curse the Israelites but bestows blessings upon them.

The Talmud tells us that earlier Bilaam had been an adviser to the pharaoh who enslaved the Children of Israel and sought to destroy their male children. In fact, the plan to destroy the Israelites was masterminded by Bilaam.

Due to Bilaam's renowned preeminence, we would expect that some mention of Bilaam would be found in some ancient nation's records.

Not only did Bilaam reside near the land of Moab and in Egypt, but Midrashic sources also place him in Aram, modern-day Syria, and in the Aegean isles, and in Cush, modern-day Ethiopia. Bilaam was an itinerant prophet with a far-reaching reputation. Due to Bilaam's renowned preeminence, we would expect that some mention of Bilaam would be found in some ancient nation's records. And indeed, our expectations will not be disappointed.

Bilaam was the grandson of Laban the Aramean. The patriarch JYaakov lived in Aram and married the two daughters of Lavan, Leah and Rochel. Yaakov shepherded the flocks of his father-in-law for many years. As Yaakov and his wives were returning to the land of Canaan, they stopped for a while in the land of Moab in the settlement later to be called Succoth. Archaeologists believe that the Jordanian hill called Tel Deir Alla is the site of Biblical Succoth. And, it was here in Tel Deir Alla that evidence of Bilaam was found.

An expedition led by Professor Henk J. Franken of the University of Leiden was excavating in Deir Alla in March of 1967. The workers were cleaning up some debris from the day's work when someone noticed what seemed to be traces of lettering on fragments of plaster that littered the floor. For archaeologists, the most exciting find is not gold or silver, but writings! Professor Franken was overjoyed at this unexpected discovery.

Reports of the discovery spread throughout the archaeological community. Scholars representing the United States, Jordan, France, Germany and Holland came to examine the fragments. One fragment had written on it in bold letters the words: "the prophet, Bilaam son of Beor."

It took approximately ten years to assemble the piles of plaster fragments, jigsaw puzzle style, into a coherent text. Eventually, a chilling prophecy emerged. It reads in part:

Inscription of Bilaam son of Beor, the prophet, man of the gods. Behold, the gods came to him at night, and [spoke to] him according to these words, and they said to [Balaa]m son of Beor thus: "The [Light] has shone its last; the Fire for [judgment] has shone."

The inscription can easily be seen as a demonstration that the memory of Bilaam the seer survived long after his demise. Admittedly, there is a 500 year gap between the time the Biblical Bilaam is assumed to have lived and when this inscription was written (based on carbon dating); yet the inscription can easily be seen as a demonstration that the memory of Bilaam the seer survived long after his demise. It is likely that his prophecies were written and handed down for generations, in much the same way the epics of Homer were written and transmitted for hundreds of years.

There are a number of other important factors of the Tel Deir Alla inscription that coincide with the Biblical and Midrashic texts:

The "international, freelance prophet," Bilaam, prophesied in Moab, among other places. The Tel Deir Alla inscription was found in Moabite territory.

Bilaam was originally from Aram. The text of the inscription is in an Aramaic dialect rather than in the language of the Moabites. For example, the opening line refers to Bilaam the son of Beor. The word "son" in Moabite would be similar to the Hebrew "bn" but the inscription reads "br" which is the Aramaic equivalent.

It is clear that the Tel Deir Alla inscription of Bilaam is foretelling doom for the Moabites. In the book of Numbers (23:24) we find Bilaam telling the Moabite nation of their impending demise. "Behold, the [Israelite] nation will arise like a lion cub and raise itself like a lion; it will not lie down until it consumes prey and drinks the blood of the slain." In the next chapter Bilaam says, "A star has issued from Yaakov and a scepter-bearer has risen from Israel and he shall pierce the nobles of Moab..." (Numbers 24:17) The plaster inscription in Tel Deir Alla came from a wall of a building that was destroyed by an earthquake. How can an archaeologist tell if a city or building was razed by an invading army or if it was due to an earthquake? There are several significant signs. An invading army will knock down walls in all directions, haphazardly, smashing them in sections to demolish them. **Stones of a wall that was toppled by an earthquake will generally tumble in the direction of the force of the tremor, and they will fall as a complete unit, almost as if the wall was constructed whole, horizontally upon the ground.** Moreover, an invading army will destroy buildings without knocking down every wall entirely. **Damage alone suffices to vanquish a city.** Earthquakes are less forgiving, collapsing the buildings almost entirely.

If a circa 600-650 BCE date is correct for the collapse of the plaster inscription at Tel Deir Alla, the earthquake that destroyed the building was, in fact, recorded twice in Tanach (Books of the Prophets):

1) The book of Amos begins with, "The words of Amos, who was one of the herders of Tekoa, who saw visions concerning Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam, king of Israel, two years before the earthquake." (1:1)

2) In the book of Zechariah, the prophet says, "...and you will flee as you fled from the earthquake that was in the days of Uzziah, king of Judah." (14:5)

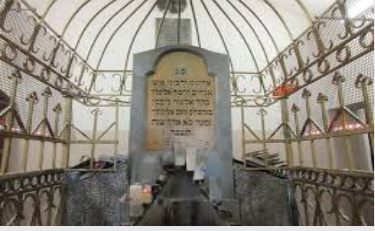
According to Biblical chronology, Uzziah reigned from 645 BCE – 593 BCE and Jeroboam reigned from 647 BCE – 607 BCE [16] The earthquake occurred when both Uzziah and Jeroboam were kings. That would be between 645 BCE – 607 BCE. The date fits perfectly with the latest paleographic analysis of the Deir Alla inscription.

The Deir Allah inscription not only attests to the historicity of Bilaam but is also dramatic evidence of the earthquake in the days of Uzziah and Jeroboam. Two for the price of one.

AN AUTOMATIC SUCCESS

A STORY OF THE NOAM ELIMELECH & REB ZUSHA

By Rabbi David Ashear



Sometimes people are in situations which prevent them from following their normal routines. They could be hospitalized, Lo Alenu, or home sick, and can easily become saddened due to their non-productivity. They might

begin to feel empty, not being able to pray in Shul with a Minyan, or attend Shiurim. They might get depressed in their helpless state. Fortunate for us, however, we always have a way to feel content and fulfilled, no matter what we are going through. I was recently reminded of a story that will give us the proper outlook and ability to be happy in all situations.

Rabbi Mugrabi told over that the Noam Elimelech and his brother Reb Zusha were once traveling together in a foreign place, and an anti-Semitic officer began questioning them and put them both in prison. (This was a common practice in those days-over 250 years ago.) They sat there together in a decrepit cell. Rabbi Elimelech saw that Rav Zusha was very down, and he said, "This is not like you! Where is your Emunah?" Reb Zusha replied, "I'm not sad that we are here in prison. I am sad that the time for Mincha is about to pass, and because of this pot here in the cell that people use for going to the bathroom, we are not going to be able to pray." Rabbi Elimelech then asked him, "Who commanded us to pray Mincha? Hashem! And who commanded us not to pray under these conditions? The same Hashem! So, what is the difference which ה-רצון will of Hashem we are doing? We are now fulfilling the will of Hashem by not praying Mincha, because it is forbidden, and we are listening to Him!"

When Reb Zusha heard this, he got so excited that he got up and started to dance. Rabbi Elimelech joined him in his excitement and they danced together. They danced and sang around that pot, happily fulfilling the will of Hashem. The jail warden got so upset that they were dancing that he came in and took out the pot. At that moment they said, "Now we are able to pray Mincha!" They then stood there and prayed a very long Mincha. After they finished, the guard told them, "I was told to let you out. There are no charges against you." They went back home, and Rabbi Elimelech told Reb Zusha, "We did the Ratzon(will) Hashem by not praying, and then Hashem helped us out by letting us pray. And in the Zechut of both we got out of jail! You see, being sad and depressed does not accomplish anything. It only makes situations worse. Being happy, however, understanding that we are living the lives that Hashem wants us to be living at the moment, brings blessing."

A person can serve Hashem in whatever situation he finds himself in whether he is in a difficult situation, or everything is running smoothly. Whether he is living his daily routine, or he is forced to take it easy and rest, no matter what, there is always a way to serve Hashem, and that should make us happy and content.

If Hashem wants us to be home, then we will serve Him from there. If our flight got cancelled, and we had to stay in a foreign country for another day, if that is what Hashem wants, then we will serve Him from there. As long as we are serving Hashem, we are automatically successful.

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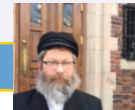
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The CHAZAL taught us that the word והיה is a לשון של שמחה. At the end of this weeks PARSHA it says והיה אדום ירשה והיה ירשה שער איביו This is referring to ; והיה !

When we have שמחה !
אדום ירשה !
We'll drive אדום out !
When we have more שמחה והיה !
Sharing our שמחה !
ירשה שער איביו
We will drive them out completely !

(מחה תמחה את זכר ע מ ל ק !) אדום ושער
שמחתי ושימחתי בו ? How
Being a happy person & sharing my
happiness with another YID !!!!!!!!
Have a happy Shabbos.



UFARATZTA

WHAT IS A REBBE

Shortly after the histalkus of the RaYYatz, 6th Chabad rebbe, two bochurim questioned the Rebbe regarding his father-in-law, "what was the unique quality of the Rebbe RaYYatz, in which he stood out compared to other Gedolei Yisroel?"

"All the gedolei Yisroel had one redeeming quality," the Rebbe began, "but the Rebbe, my father-in-law, didn't have any specific

area of distinction. In that regard he was unique. He did everything: He taught the deepest Chassidus thought, while at the same time working on Shabbos observance and tefillin. He even got involved in providing monetary assistance. And he was dedicated to all of these matters equally, with his very essence!"

The bochurim were duly impressed. They wrote the answer down on their notepad and responded: "Now we know what a Rebbe is!"
====From the Farbrengen WhatsApp

A JEWISH INDIAN CHIEF



It was autumn, and the Indians on the remote reservation asked their new chief, who was really a Jew dressed like an Indian, if the winter was going to be cold or mild. Since he was really Jewish, he had never been taught the old Indian secrets, and when he looked at the sky, he couldn't tell what the weather was going to be.

Nevertheless, to be on the safe side, he replied to his tribe that the winter was indeed going to be cold and that the members of the village should collect wood to be prepared.

But being a practical leader, after several days he got an idea. He went to a phone booth, called the National Weather Service and asked, "Is the coming winter going to be cold?"

"It looks like this winter is going to be quite cold indeed," the meteorologist at the weather service responded.

So the chief went back to his people and told them to collect even more wood

in order to be prepared. A week later he called the National Weather Service again. "Is it going to be a very cold winter?" he asked.

"Yes," the meteorologist again replied, "it's going to be a very cold winter."

The chief again went back to his people and ordered them to collect every scrap of wood they could find. Two weeks later he called the National Weather Service again.

"Are you absolutely sure that the winter is going to be very cold?"

"Absolutely," the man replied. "It's going to be one of the coldest winters ever."

"How can you be so sure?" the chief asked.

The weatherman replied, "The Indians are collecting wood like crazy."

THE SERMON

A Rabbi told his congregation, "Next week I plan to speak about the sin of lying. To help you understand my speech, I want you all to read Perek 37 in Chumash Bamidbor."

The following Sunday, as he prepared to deliver his sermon, the Rabbi asked for a show of hands. He wanted to know how many had read Chapter 37 in Bamidbor. Every hand in the shul flew up. The Rabbi smiled and said, "Bamidbor has only 36 chapters I will now proceed with my sermon on the sin of lying."

THE MILKMAN

Yankel Pfeferkorn had never been a successful businessman until he went into the business of dairy farming. His business took off like a rocket and very soon his milk was the talk of the town. It was smooth, sweet and creamy and flew off the refrigerator shelves.

Yankel's good friend Feivel Gezuntheit goes to visit Yankel's dairy farm and asks him for the secret to his incredible milk.

Yankel (after making him sign a non-disclosure) tells him that most farmers feed their animals a mix of hay, grain and soy combined with pasture feeding and lots of water. What he does is, he substitutes the water with milk. Feivel says "so, you don't give them water, you only give them milk?" "That's right" says Yankel "About how much milk do they drink a day?" asks Feivel

"10 quarts" says Yankel
"And how much milk do they produce a day?" query's Feivel
"10 quarts" says Yankel
Feivel is flabbergasted, "So how do you make money?"
"That's the secret" says Yankel "what goes in is cholov stam and what comes out is cholov yisroel."

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~Night Kollel~

RABBI NACHUM SCHEINER

TRYING ON A SUIT FOR SIZE - IS THERE A SHATNEZ CONCERN V

SAFEIK – WHEN IN DOUBT

We have seen that there is a machlokes if one is allowed to wear a garment of shaatnez, when he has no intention to derive any benefit from wearing it. Trying on a suit, according to the Chachmas Adam is a problem, whereas others allow it.

The entire discussion until now was all in a case of trying on a garment that is definitely shaatnez. What about – as is generally the case – if one is trying on a garment that is just possibly shaatnez: will the same ruling apply? The Cheshev Ha'eifod, in the aforementioned teshuva asserts that it does not. As explained previously – the reason that it is a problem is because it is psik reisha, it is certain that one will have a benefit – in a case of safeik, since it is only a safeik psik reisha, it is not certain that one will be wearing shaatnez, it will be allowed.

He adds that one may suggest to use the same heter for trying on a garment which is clearly shaatnez, since it is still a safeik if it will be comfortable, also rendering it a question if it will be neicha lei. However, this is not the case, because the moment he tries it on and feels that it fits right he will be clearly transgressing the issur of shaatnez.

The Be'er Moshe (2:101) and the Yabia Omer (Y"D 6:27) also concur with this ruling that if it is only a safeik if it is shaatnez it is allowed.

In the name of Rav Elyashiv zt"l and ybl"c Rav Shlomo Miller shlit"a, it is quoted that they differentiate between different articles of clothing. If one is trying on a jacket, since it is just an extra, and one can walk around without it, it is not considered deriving benefit from the garment and one can try it on. However, if one is trying on a pair of a pants or a skirt, since one would not walk around without it, one cannot step out of the dressing room, since that would be considered deriving benefit from the garment.

In conclusion, there is a machlokes if one can wear a garment containing shaatnez, if he has no intention to derive benefit from wearing it. Trying on a suit, according to the Chachmas Adam is a problem; others allow it. If it is only a question of possible shaatnez it should be allowed.

COMMUNITY KOLLEL NEWS:

The Kollel Boker made a seuadas praida/ goodbye party for Rabbi Yosef Lowey, who is leaving town to become a rav in Long Island. As appropriate for the occasion, there was a beautiful and delectable spread, enjoyed by all. Rabbi Lowey spoke of his feelings of hakaras hatov to our special kollel, and how he much he enjoyed the Friday shiurim. His Chavrusa, R' Yehuda Grodtko, spoke about his wonderful Chavrusa that he enjoyed. He also extolled the praises of the members of the kollel who are dedicated to the learning and come day in and day out – rain and shine – to start off their day on the right foot, with a bona fide learning session.

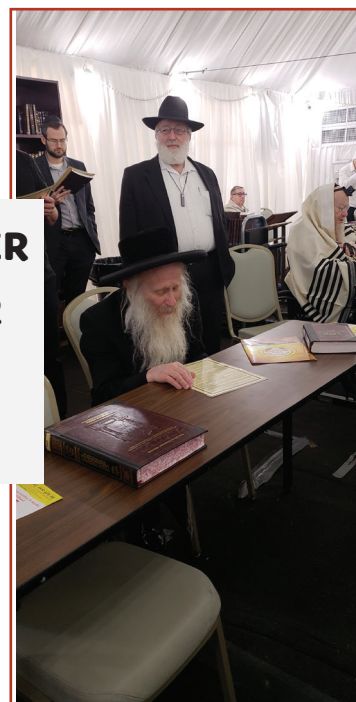
I gave a shiur on the topic of shaatnez in connection to devarim she'bkdusha, such as whether the mantel on the bima or the paroches can be made from shaatnez. Another famous question is in regards to wearing shaatnez on Purim – which, b'ezras Hashem, will be featured in a future article.

I will also be giving a shiur this Friday on the timely topic of "The Three Weeks – When Does it Start?" This topic is especially relevant this year, when Shiva Asar B'Tamuz falls on Shabbos and is pushed off to Sunday.

Ohr Chaim Community Learning Center, in conjunction with our Yarchei Kallah, will be hosting a Legal Holiday Shiur, which will take place on Wednesday morning, July 4th, at 9:15AM. The guest speaker will be the world renowned speaker, Rabbi Yisroel Reisman, Rabbi of Agudas Yisrael of Madison and Rosh Yeshiva Torah Vadaas. The shiur will be followed by a Question and Answer session. Refreshments will be served. As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner



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Rav Yisroel Reisman shlit"a
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Topic:

Piskei Halacha for summer and vacation:

- **Buying coffee at a gas station**
- **How far can I walk out of the colony on Shabbos**
 - **Can my daughter take a ride at night**
- **Eating outside on Shabbos- What do I have to know**

Followed by Q & A

Wednesday July 4th
9:15am
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Refreshments will be served



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