



BET

BRINGING EVERYONE TOGETHER

CHAG
SHAVUOS
SAMEACH

Expanded
Shavuos edition

RABBI YY JACOBSON

WEEKLY CLASS

SHABBOS
9:00AM - CHASSIDUS
AND SERMON BEFORE
MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY

NO CLASSES

COMPLETE SHAVUOS INFORMATION, SCHEDULES & PROGRAMS ON PAGES 10, 12 & BACK COVER

Shabbos Morning & Monday 2nd Day Shavuos MINYAN STARTING AT 8:00AM 18 FORSHAY RD. MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



DEAR KEHILLA,

פרק ג פסוק א.ב.ג.ד. ואלה תולדות אהרן ומשה ביום דבר ד' את משה בהר סיני. וכו'

(1) "These are the generations of Aaron and Moshe on the day that Hashem spoke with Moshe in Mount Sinai". (2) "And these are the names of the sons of Aaron: Nadav the first born, and Avihu, Elazer, and Itamar." (3) "These were the names of the sons of Aaron, the anointed Kohanim, Elazar, and Itamar." (4) Nadav and Avihu died before Hashem when they offered an alien fire before Hashem in the wilderness of Sinai, and they had no children;"

Was Nadav and Avihu considered the generations of Moshe? How can they be the sons of both Moshe and Aaron? How come the children of Moshe are not mentioned if the pasuk speaks of his offspring also? Were the children of Aaron born on the day of Kabbalat Hatorah? In pasuk 3 it states again "these are the sons of Aaron" why is it repeated? In the next pasuk it tells us that Nadav and Avihu passed away by bring a foreign fire. We know that already from Chumash Vayikra, why was that repeated here too? "And they had no children" why was this detail added here?

Some of these questions can be answered by the Midrash that Rashi brings. "Anyone that teaches the child of his friend Torah it is as if he gave birth to them". Therefore the Torah is showing us that they in fact were considered the sons of Moshe on the day that Hashem spoke with Moshe on Mount Sinai. They were so close to Moshe and that they received the word of Hashem directly from Moshe and that made them into his children. This is the power of a Rebbe- Talmid relationship; it's a parental bond.

The Torah states they were sons of Aaron in two consecutive pasukim to correspond the attributes that they received from Aaron either physically or spiritually. The first time it says Aaron is their physical father; the second time corresponds to the spiritual privilege of being a Kohain that they received from Aaron. What remains to be understood is the repetition of how the children of Aaron passed away, and the fact that they had no children. Why is that detail repeated now?

Nadav and Avihu were so close to Moshe and wished to emulate him in every way. They were very holy and impatient to

become really close to Hashem. They jumped the gun and they brought a foreign fire in hopes of reaching that goal instantly. But what were they really lacking? Chazal tell us they drank wine or they announced a Halcha in front of Moshe. However, the laws governing this were taught only after the incident, so they were never warned. What did they do wrong? The Midrash tells us that Nadav and Avihu were discussing that they believed they were greater than Moshe and Aaron and were wondering when it will be their turn to lead the nation. The Torah is teaching us that though they had every attribute of a leader to replace Moshe and Aaron they were lacking children, which also means students. The pasuks' repetition stating they had no children is to fortify the lesson that no matter how great and pious a person is, he is found lacking if he did not give his teachings over to others.

As the holiday of Shavuot is upon us and we prepare ourselves for this momentous occasion we must truly understand that Matan Torah does not mean receiving Torah, rather giving Torah. Each and every one of us has something to teach and by imparting wisdom to others, we ourselves can reach greater heights of Torah.

FOR SHABBOS ZMANIM SEE SHVUOS SCHEDULE

WEEKDAY MINYANIM

קיץ תשע"ח Summer '18

<p>שחרית Every 30 minutes 7:00-11:00 סתיקו - 6:15</p>
<p>מנחה Every 30 minutes 1:30-7:30</p>
<p>מעריב Every 15 minutes 8:30-12:45</p>
<p>מנחה ומעריב 12 MIN. BEFORE / 12 MIN. BEFORE / AT סתיקה 20 MIN. AFTER / 50 MIN. AFTER סתיקה</p>

WEEKDAY ZMANIM

<p>SHACHRIS 20 MINUTES BEFORE NEITZ T 5:12 W 5:11 T 5:10 F 5:09</p>
<p>MINCHA & MARIV 12 MINUTES BEFORE PLAG T 6:30 W 6:31 T 6:31</p>
<p>MINCHA & MARIV 12 MINUTES BEFORE SHKIA T 8:02 W 8:03 T 8:04</p>
<p>MAY 22 – MAY 25 NEITZ IS 5:32 AM – 5:29 AM PELAG IS 6:42 PM – 6:43 PM SHKIA IS 8:14 PM – 8:16 PM MAGEN AVRAHAM 8:37 AM – 8:36 AM GRA- BAAL HATANYA 9:13 AM – 9:12 AM</p>

SHABBOS WEATHER

FRIDAY	58°	☁
SHABBOS DAY	57°	☁

RABBI CORENS OFFICE

MINHAG YISROEL TORAH	5:30 - 6:00
DAF YOMI	6:25 - 7:25
SHACHRIS	7:30 - 8:00
TAMID	8:00 - 8:20
MEGILAH	8:20 - 9:00
DAF YOMI	9:00- 10:00
MISHNAH BERURA	10:00 - 10:30
PIRUSH TEFILAH	10:30 - 11:00

BLUEBERRY HILL ZMANIM

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

MINCHA	6:20	PLAG	6:39
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BAMIDBAR-SHAVUOS

RABBI DANIEL COREN



Rav Chaim Kanievsky, shlita in his Sefer Taama Dikra discusses the reasons behind why a Jew had to be twenty years of age in order to be in the army of Hashem. I would like to build on his idea and connect it to last week's parsha and this week's parsha which is the preparatory stage to the holiday of Shavuos.

Who is worthy of being in the Jewish army? Reb Chaim shlita explains that there is a certain yishuv daas-- a certain level of consciousness that a person reaches at the age of twenty. This is why we find that a person should be careful not to delay after the age of twenty. It's also why a person gets punished for dinai shamayim in the heavenly court starting at age of 20. When a person reaches 20 there is a certain stage of submission and humbleness that can help him or her make the right decision. I think this is what the Chovos Halevavos describes as the most vital midda, trait that a person needs in order to be a true and loyal servant of Hashem.

Last shabbas while I was walking, two thoughts hit me that are very much connected. The long Tochacha (curses, warnings and rebuke if we don't do follow the Torah) in this week's parsha is missing something very important that is mentioned in the Tochecha in Parshas Ki Savo. In Ki Savo it mentions that the cause of all the trouble is that we didn't serve Hashem with happiness. Why isn't that mentioned here? Furthermore what struck me as odd was that at the end of the Tochecha Hashem basically explains that the entire purpose of going into exile was to humble us, to make us become submissive to Hashem's will as the passuk says, "Oz yikana

levavam Hearel"-- than their blocked hurt will become humble and then they will find favor in Hashem eyes again.

I think the message is very powerful. As we mentioned above the first and basic foundation is to serve Hashem whether it's learning his Torah, attending him with joy or working on our humility and none of this is easy to accomplish. The Chovos Halevavos explains in detail all the steps towards hachnaa, humility and it's a life time's work. There is no other way.

This then is the intro to Matan Torah. Who if not Moshe deserved to be the leader and be called upon to bring down the Torah to the Jewish people? Moshe the Anav, the most humble man in the world.

Perhaps the best way to go into the holiday of Shavuos is to pull out the Chovos Halevavos and understand what it means to really be humble. The Chovos doesn't suggest that we consider ourselves as unimportant. On the contrary, we are prompted to realize how precious our neshama is while at the same time learning to appreciate that everything comes from Hashem.

This is what Chazal say is the hint of Parshas Bamidbar. The midrash explains that a desert is a place of hefker. No one owns the desert. A person who wants to become great and acquire Torah knowledge must make himself like a midbar, a desert, with the acceptance of the idea that he doesn't really own himself. With this knowledge, everything he does own is a gift and he is ready to accept the precious gift of the Torah.

CHAG MATAN TORAH SAMEACH



UFARATZTA

SHAVUOS IS AN OPPORTUNE

BY SHALOM BER MUNITZ

TIME:

to achieve everything in improving Torah-study and avoda marked by fear of G-d, and also to strive in Teshuva concerning Torah-study, without interference by the accusing Satan - just like the time of Shofar-sounding on Rosh Hashana and the holy day of the Fast of Yom Kippur. ==Hayom Yom Sivan 4

The first day of Shavuos is the Yom Hilula of the Baal Shem Tov. 1698 - 1760.

R LANKRY GAVE A SHIUR ON THE TOPIC OF HOW TO PREPARE FOR SHAVUOS



SHAVUOS TIDBITS



PARSHA
SNAPSHOT

LAZZER SCHEINER

Shavuos occurs on the 6th of Sivan, the culmination of a seven-week period, “counting of the Omer,” that occurs following Pesach. The very name “Shavuos” means “weeks,” in recognition of the weeks of preparation and anticipation leading up to the Sinai experience. Three millennia ago, after leaving Egypt on the day of Pesach, the Jews traveled into the Sinai desert. There, the entire Jewish nation – 3 million men, women and children – directly experienced divine revelation:

The giving of the Torah was an event of awesome proportions that indelibly stamped the Jewish nation with a unique character, faith and destiny. And in the 3,300 years since, the Torah’s ideals – monotheism, justice, responsibility –

have become the moral basis for Western civilization.

HOW TO CELEBRATE

Shavuos is a full-fledged Yom Tov, and as such carries most of the same restrictions as on Shabbat – no driving, no writing, etc. The exception is that food preparation (e.g. cooking) is permitted.

On Shavuos, there are no symbols to distract us from the central focus of Jewish life: the Torah. So how do we commemorate Shavuos? It is a widespread custom to stay up the entire night learning Torah. And since Torah is the way to self-perfection, the Shavuos night learning is called *Tikkun Leil Shavuos*, which means “an act of self-perfection on the night of Shavuos.”

Those who study all night then say the morning prayers at the earliest permitted time – thus expressing the enthusiasm of the Jewish people to receive the Torah. Most synagogues and yeshivos will organize special classes and lectures throughout the night of Shavuos.

In Shul on Shavuos, we read Megilas Rus. Rus was a non-Jewish woman whose love for G-d and Torah led her to convert to Judaism. The Torah intimates that the souls of eventual converts were also present at Sinai, as it says: “I am making [the covenant] both with those here today before the Lord our G-d, **and also with those not here today.**” (Deut. 29:13)

Rus has a further connection to Shavuos, in that she became the ancestor of King David, who was born on Shavuos, and died on Shavuos.

DAIRY FOODS

There is a universal Jewish tradition of eating dairy foods on Shavuos. Various reasons have been suggested, among them:

1. The Biblical book Song of Songs (4:11) refers to the sweet nourishing value of Torah by saying: “It drips from your lips, like honey and **milk** under your tongue.”
2. The verse in Shemos 23:19 contrasts the holiday of Shavuos with the prohibition of mixing milk and meat. On Shavuos, we therefore eat separate meals – one of milk and one of meat.
3. Upon receiving the Torah at Sinai, the Jews immediately became obligated in the laws of *Sh’chita* – slaughter of animals. Since they did not have time to prepare kosher meat, they ate dairy instead.
4. The numerical value of milk – *chalav* – is 40. This hints to the 40 days that Moses spent atop Mount Sinai, and the 40 years the Jews spent wandering the desert.

TORAH WITH DERECH ERETZ



RABBI BERACH
STEINFELD

In the Haggada we say, “Had Hashem brought us before Har Sinai and not given us the Torah that would have been enough.” What exactly would we have gained by just standing at Har Sinai and not receiving the Torah? One answer could be that we received good middos at Har Sinai. The Gemara in Nedarim, *daf chof* says that the *posuk* describing Bnei Yisroel at Har Sinai saying “the fear will be shown on your faces,” is referring to “busha.” If a person does not possess the midda of “busha,” it is a sign that his forefathers did not stand at Har Sinai. We find that on the first day the Bnei Yisrael camped at Har Sinai they were “*k’ish echad belev echad.*” That was the only time there was no *machlokes*. It would seem that the fact that they arrived at Har Sinai brought them the *madreiga* of not having *machlokes*.

Bnei Yisroel were able to receive good middos at Har Sinai because at *mamad* Har Sinai they were forgiven for the sin of Adam Harishon. The Gemara in Shabbos, *daf kuf mem vov* explains that the reason the non-Jews can handle *shratzim* is because their body is not cleansed from the sin of Adam Harishon. The original snake, while causing Adam and Chava to sin, also injected them with a poison that would not leave until *matan* Torah. This poison is the cause for middos ra’os. That is why Klal Yisroel, who had the poison removed at Har Sinai, are recognized by the following three *simanim*; they are “*rachmanim*,” “*bayshanim*,” and “*Gomlei Chasadim*.”

With this we can understand why we needed to go to Har Sinai first, before being *mekabel* the Torah. The Torah can only last and survive when followed by people with good middos. The Torah never tells us to have good middos. It is a pre-requisite to its observance. We find that the majority of *kinyanim* in Avos with which the Torah can be obtained are regarding good middos. For example, “*erech apayim*,” “*lev tov*,” and “*sameach bechelko*.” Half of the forty eight *kinyanim* are connected to good middos. The only way we can connect with Hashem and his Torah is if we act with the middos of Hashem. The Gemara in Shabbos, *daf kuf lamed gimel*, *amud bais* explains that the word “*ve’anvehu*” stands for *ani vehu domim* - Hashem says Bnei Yisroel and I must be similar.

It was integral for Bnei Yisroel to receive the *derech erez* and good middos at Har Sinai to enable them and their descendants to become a vessel that could receive and learn the Torah Hakedosha.

May we be *zocheh* to Torah with *Derech Eretz*.

WHY WE DON'T WE SMELL BESAMIM THIS MOTZAEI SHABBOS?

Kollel Boker

HALACHA CORNER

by RABBI NACHUM SCHEINER

ROSH KOLLEL

As we approach the Yom Tov of Shavuot, which falls this year on a Motza'ei Shabbos, it would be appropriate to discuss why there is no smelling of besamim, not on Motza'ei Shabbos going into Yom Tov, and not on Motza'ei Yom Tov, either. This question is discussed by Tosfos (both in Beitza 33 and in Pesachim 102b) and many other Rishonim.

In order to understand the reason for the omission of the besamim when Shabbos is followed by Yom Tov, we must first understand the reason for smelling besamim every Motza'ei Shabbos.

Tosfos explains the reason for smelling the besamim every Motza'ei Shabbos as follows: Every Shabbos a yid is given a special gift, a neshama yeseira, an "extra" neshama. Once Shabbos ends, the neshama yeseira takes leave of the person, and a person suffers from the anticlimax, with feelings of letdown. One, therefore, is in need of a dosage of good smelling spices, to lift the spirits.

Tosfos continues with the question about Yom Tov. Does this apply to Yom Tov? Does Yom Tov have a neshama yeseira or not? Seemingly, either way you slice it, there will be a problem: If there is a neshama yeseira, then why is there no smelling besamim on Motza'ei Yom Tov? And if there is no neshama yeseira on Yom Tov, then why do we not smell besamim, this coming Motza'ei Shabbos, leading into Yom Tov, if the neshama yeseira leaves us?

Tosfos answers that, in fact, on Yom Tov, there is no neshama yeseira. Since there is no neshama yeseira – and no let down at the end of Yom Tov – it is unnecessary to smell the besamim at the end of every Yom Tov. But, if there is no neshama yeseira on Yom Tov, then, as mentioned, we should have to smell the besamim after Shabbos, even if it is Yom Tov, since the neshama yeseira has left us. For that, Tosfos answers that the simchas yom tov and the extravagant meal can do the job, and serve as a substitute for the besamim. The Rashba says similarly that the oneg yom tov can take place of smelling the besamim.

The Rashba (Shu"t 3:290) adds an interesting explanation as to why there is only a neshama yeseira on Shabbos and not on Yom Tov. He

explains that Hashem created the world, starting from scratch and built the world from the bottom up. The concept of neshama yeseira is referring to the shleimus, the totality that the world reached, when Hashem finished the creation of the world. This is the climax that is reached every Shabbos. However, when Shabbos ends, to a certain degree, the world starts once again from its humble beginning, which is at its weakest point. This phenomenon happens every single week and that is why we smell the besamim to get an extra dose of stimulation for our weak souls. This, says the Rashba, does not apply on Yom Tov and besamim are not necessary.

The Ohr Hachaim also discusses this concept, he writes that Hashem created the world for six days and each Shabbos the world is reborn. With this he explains the expression used in the pasuk: "כי ששת ימים עשה ה' את השמים ואת הארץ – Hashem created the world six days." Seemingly the correct wording should have been *בששת ימים* – *in* six days, Hashem created the world. Says the Ohr Hachaim, the pasuk is alluding to this idea, that Hashem created the world for six days and each Shabbos the world is rejuvenated for another six days. Based on this notion, he explains the statement made by Chazal that whoever says *vayechulu* on Friday night becomes a partner in the creation. At first glance, this is a puzzling statement. Why is this person a partner in the creation that happened thousands of years ago? The Ohr Hachaim answers this question based on the above concept. The world was not just created once; the world is rejuvenated weekly. And the power of the rejuvenated of the world each Shabbos is generated by the Yidden who keep the Shabbos and are thus "partners" in the creation of the world.

In conclusion, besamim is only needed after Shabbos, but not this week, because the simchas yom tov takes its place.

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, as well as on Torahanytime.



WHO OWNS JUDAISM?

WHY THE DESERT WAS THE MOST SUITABLE SPACE FOR TORAH



RABBI YY JACOBSON

This week's Torah portion, named "Bamidbar," which means "in the desert," is always read preceding the holiday of Shavuot, when we celebrate the giving of the Torah at Sinai, more than 3,300 years ago, in the year 1313 BCE.

One reason for this is because the Torah was given "bamidbar," in a desert. It was at Mt. Sinai in the Sinai desert where the Hebrews were molded into a nation and given the blueprint for repairing the world. But that only carries the question over: Of all places, why indeed was Torah given in a wilderness? What is more, our sages describe Sinai as the marriage between G-d and His people: whoever heard of getting married in a barren desert? The Torah should have been given in the Hilton or the Waldorf-Astoria, not in a desolate desert?

Let us introduce one more question: Why was it necessary for the Jewish people to wander 40 years in this desert before entering the Promised Land? Was 210 years in Egypt, including more than 80 years of hard labor, not enough? Why liberate them from Egypt only to put them through another 40 years in the wilderness?

There are many explanations for the unique relationship between Torah and the desert. Here are three.

Absolute Sublimity

1) Had the Torah been given in a civilized city or community, people might have defined it as a product of a particular culture, milieu and

environment. Sophisticated academics would explain to us the particular "genre" of Torah, as if it were an outdated, modern or post-modern piece of literature, an epic or lyric, a work of history, law, tragedy or philosophy. They would enlighten us as to whether Torah belonged to the time of the Athenians, the Hellenistic age, the Greco-Roman period, the Byzantine age or another period of civilization. Torah would be labeled, classified and qualified. It would be "put into perspective."

But Torah cannot be put into a particular cultural or artistic perspective. Torah is not culture, literature, art, history, law or fiction. Torah embodies the eternal truths about existence, life and destiny that speak in every language, in every culture, in every age, to every soul. The Torah cannot be reduced to a particular time frame or reference point. It benefits all the arts but never competes with them. Professor Abraham Joshua Heschel put it thus:

"Why does the Bible surpass everything created by man? Why is there no work worthy of comparison with it? Why is there no substitute for the Bible, no parallel to the history it has engendered? Why must all who seek the living G-d turn to its pages?"

"Set the Bible beside any of the truly great books produced by the genius of man and see how they are diminished in stature. The Bible shows no concern with literary form, with verbal beauty, yet its absolute sublimity rings through all its pages. Its lines are so monumental and at the same time so simple that whoever tries to compete with them produces either a commentary or a caricature. It is a work we do not know how to assess. Other books you can estimate, you can measure, compare; the Bible you can only extol. Its insights surpass our standards. There is nothing greater. In three thousand years it has not aged a day. It is a book that cannot die. Oblivion shuns its pages."

"Absolute sublimity." Such a work must be taught and transmitted in a desert. A desert is not associated with any particular culture or form of living. A desert is barren, raw, plain. A desert is not sophisticated; it is real.

Ownerless

2) Had the Torah been given in a particular city or community, its inhabitants would have claimed copyrights on it. Had the Torah been given in BoroPark, Crown Heights, Williamsburg or Monsey, these communities would claim "ownership" on Torah. "We know how to

interpret Torah, how to assess it, how to appreciate it. It belongs to us." The same would hold true if the Torah was given in Lakewood or the Upper West Side.

The desert, on the other hand, is ownerless. Nobody wants the desert (besides the Arabs, once the Jews settle it). It belongs to nobody. Torah, too, is ownerless. It belongs to every Jewish soul on earth. Nobody holds any "rights" to the Torah. It is the living, vibrant conversation of G-d with every living Jew.

Life in the Fast Lane

3) Had the Torah been given in a civilized and splendid terrain, we might have believed that its objective was to guide the beautiful life and the splendid heart.

But that is not Torah.

Torah does not tell us that life is easy and that faith is bliss. On the contrary, we were placed in a personal and global wilderness, and life is a battle. And it is precisely this battle that G-d intended us to face, day in and day out. Do not be disturbed or demoralized, the Torah teaches, by your challenges, your demons, your inconsistencies and your weaknesses. Do not be shaken when you do not live up to your highest aspirations, and often do not actualize or maintain your inspiration. Do not be discouraged; because the Torah was given precisely to help us pave a road in the barren desert of the human psyche, to create a highway in the jungle of history.

Had the Torah been given in a beautiful city, then all we would have is a guide on how to live in beauty, in ecstasy. But Torah came to teach us how to confront our wilderness and to transform a desert into paradise.

That is how the spiritual masters explained the reason for the Torah being given on a mountain. Why a mountain, and not flat land?

A mountain is essentially elevated earth. That is the profound message of Torah: With earth, gravel, dirt and mud, you must battle. That is intrinsic to the human condition and the reality of our world. Yet you must remember that your mission is to elevate the earth, to introduce holiness and G-dliness into a mundane and soiled world.

G-d did not desire holy people doing holy things; he wanted unholy people doing holy things. He desired that earthly human beings become mountains of moral dignity and divine grace.



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

SHEVUOUS- WHERE DO WE LOOK FOR THE MAJESTY?

The Stuchiner Rebbe Z"tzl was holding a Tisch- seated next to him was one of the Yakiri Yerushalayim of years past, Harav Yosef Lipshitz Z"tzl. The Rebbe waxed poetic about his holy grandfather- R' Moshe from Rozodov Z"tzl, a remarkable Tzaddik from a previous generation.

Suddenly an elderly Jew voiced his wonderment.. "Yes, I remember him clearly- I was but 9 years old when the Rebbe visited our town on his way to the large city of Kulitz. We went out in Shabbos finery to greet him.. everyone- man, woman and child eagerly awaited his arrival.. I and all the young boys stood at the entrance to the town holding flaming torches and then the moment arrived- we looked up, raised our eyes... in the distance we saw clouds of dust rising in the air..

In a matter of moments the Rebbe arrived, replete with his entourage, a regal carriage pulled by 4 beautiful horses. We had never seen horses like that.. Egyptian stallions.. befitting the majesty of the Rebbe himself.."

"But the Rebbe's countenance.. how did he look? his Hadrass Ponim..? The Stuchiner asked.. They say he resembled an angel on earth.."

"Yes, yes" said the man.. "it's true, but those horses.. I will never forget them.. Where does one see such horses..?"

After another minute of back and forth.. the older man was forced to admit.. he didn't really remember what the Rebbe looked like.. but those horses, those horses... he would never forget..!

So too by Matan Torah.. When we gathered at the foot of Har Sinai.. the mountain was ablaze.. there was tremendous lightning and thunder such as the world had never seen or heard..! The mountain shook and Hashem spoke.. "I am the L-rd your G-d who took you out of Egypt..."

But the Zohar tells us- many saw the fire and heard the thunder and with it the long, drawn out Shofar blast.. we even hear it to this day, but, fewer of us actually heard the words- "I am the L-rd your G-d.."

It is a fact of human nature that the physical trumps the spiritual.. And as such we human beings find it difficult to place overarching values on Ruchnius. But we must..

We cannot look at a Yomtov meal, a Shabbos seudah and see only the fish, the

delicious meats.. for if we do, we have truly lost the forest for the trees.

We cannot crave and desire the cheesecake or the lasagna as being what Shevuos is all about.. for we have then traded in Ruchnius for Gashmius.. And lost sight of that which is lasting and important.

Let's set our sights higher and take a glimpse at the inner workings of this world, taking a look at the physical in a more holistic fashion.

We say the words in our prayers everyday- Hashem fills everything with the world with his greatness (Molei Kol HaAretz K'vodo)..because of this fact, everything physical is also a manifestation of the spiritual.

To this end, the Meor Enayim in Parshas Emor explains – "Hashem, with great foresight placed Himself in physical objects and all our activities, so that we may relate to Him on a deeper level..for he understands fully that we are human beings.

For example, food and the act of eating can be spiritual if looked at in the right way.. taste represents Ruchnius.. for after we eat.. what is left of the food? Nothing of importance- because we have mined the spiritual from it.. Make no mistake, the world of spirituality encompasses the enjoyment of the food we eat, the pleasures of this world, a beautiful Yomtov meal and the closeness that we enjoy with our families.."

Everything in our physical world is a manifestation of Hashem – and everything, the Meor Enayim continues.. is Torah..but must be viewed as a way to connect with G-dliness not just a momentary fulfillment of our appetites.

Of course, The Torah we learn, our davening, the Zemiros at the Shabbos table- these are the pure Ruchnius elements in our world, but by no means do they have a monopoly on holiness.

This Shevuos we must aspire to look more deeply into the patterns of our lives and learn to value the spiritual.. but strive to elevate the physical and not run from it. Our Seforim tell us that this is the true purpose of the Yomtov-coming closer to our Creator in everything we do. And to realize that goal we must fully appreciate everything in G-ds world. Our religion is not one of asceticism and denial of pleasure. We must live with, love and enjoy all that Hashem has given us.

GOOD SHABBOS AND GOOD YOMTOV!

פרשת במדבר - חג מתן תורתנו שבועות

רש"י הקדוש מקשה אהא דכתיב "ואלה תולדות אהרן ומשה" ואינו מזכיר אלא בני אהרן? וכתב רש"י ונקראו תולדות משה לפי שלמדן תורה, שכל המלמד את בן חבירו תורה מעלה עליו הכתוב כאילו ילדו עכ"ל

בברכת התורה מברכים כל בוקר (או לפי שיטות אחר שינת קבע אפילו ביום) בא"י המלמד תורה לעמו ישראל, והנה המלמד תורה יש לו בחינה של המדה של בורא עולם שהוא מלמד תורה שיש לו מעלה מעל מי שלו- מד תורה בעצמו.

"לריח שמניך טובים" ודרשו חז"ל ע"ז לה: למה תלמיד חכם דומה לצלול- חית של פלייטין מגולה ריחה נודף מכוסה אין ריחה נודף ולא עוד אלא דב- רים שמכוסין ממנו מתגלין לו ע"כ לשון הש"ס וכתב רש"י הקדוש 'מתגלין לו' וז"ל: "מעצמן בלא טורח כשהוא מלמדן" הפלא ופלא התורה מתגלת לו והוא מתחכם בעצם מעשה הלימוד, ומהרש"א שם הרויב בזה פלאות, בזה שאין מחזיק התורה לעצמו אלא מלמדה ומפרנס לאחרים בזה הוא נתחכם, וזהו הבחינה של תלמידי יותר מכולם עיי"ש.

וכנ"ל מובא בכיאר הגר"א (הלכות מלמדים י"ד סימן רמ"ה סק"ה) מה- תנא דבי אליהו (פרק כ"ז) וז"ל: "הלא פרס לרעב לחמך" ואין רעב אלא הרעב מן ד"ת ואין לחם אלא דברי תורה שנאמר הנה ימים באים נאום ה' והשלחתינרעב בארץ לא רעב ללחם וגו' מכאן אמרו אם יש אדם שהוא מבין בדברי תורה יפרנס מתורתו ג"כ כדי שתרכבה חכמתו לו ומוסיפין לו עליה וכל העושה כן אינו נמנה מהטובה וכנ"ל עכ"ל הזהב של התנא דבי אליהו.

היוצא לנ"ל שיש שני מקורות למי שמלמד תורה שעצם זה שמלמד היא מחכימה את המלמד, ולא רק מחכימה אלא גם נגלה לו דברים שהיו מכו- סים, ובספר המקנה קידושין (בהקדמה אות מ"ד) מבאר הענין שיסוד התורה הרב מקבל להעביר לתלמיד וזה חכמה מיוחדת של התלמיד, לכך המונע מתלמידו דבר הלכה הרי הוא גוזלו, מאידך המלמדו הרי הוא גם זוכה לאותו תורה גם, וזהו גם בחינת הלידה שיש במה שמלמד התורה.

רש"י שבת פח: ד"ה למיימינים וז"ל עסוקים בכל כוחם וטרודים לדעת סודה כאדם המשתמש ביד ימינו שהיא עיקר עכ"ל ומבאר מרש"י שיש ליוענה לטרוח להבין סודה, ורש"י סנהדרין צט: ד"ה תורה עומלת לו וז"ל: שמחזרת עליו ומבקשת מאת קונה למסור לו טעמי תורה וסדריה וכל כך למה מפני שאכף שכפף פיהו על דברי תורה עכ"ל. והנה דברי רש"י בס- נהדרין לכאורה מבוארים כלשונו בע"ז לה: שזה על ידי שמלמד מתגלה מעליו, ולא כלשון רש"י בשבת פח: לכאורה שמשמע שיש להיות יועה.

וע"כ שיש חילוק בין מי שמלמד תורה שטורח ומתייגע ללמד התורה כנ- תינתה מסיני שבזה מיירי ע"ז לה: וסנהדרין צט: שדורשת הגמרא מקרא "דאדם לעמל יולד" וע"ז דרוש שזה לעמל פה שהוא אכף עליו פיהו, והנה ידוע ש"לעמל" ר"ת "ללמוד ע"מ ללמד" שזהו העמל דאיירי שמ- למד מצותו ממילא התורה עצמו שלמד מחזרת מעת קונה לגלות לו רזי תורה, וזה רש"י מבאר רש"י בע"ז. וכן זהו הלימוד עצמו היא לימוד שיש בה ללמד, אכף גימ' 101 וכן פיהו גימ' 101 שזהו גם חלק מהלימוד שחוזר עליהם 101 פעמים, שזהו מבטל קליפת הריב קליפת שכחה, כידוע שה- מילה שכן פחות המילה זכר יוצא 101, ואשרי מי שבא לכאן ותלמודו בידו "לכאן" גימ' 101 וזהו תורה צוה לנו משה מורשה קהילת יעקב, צוה גימ' 101 וכן מיכאל גימ' 101 שהוא המלאך הממונה על הימין שזה התורה. ובזה שיחזור עליהם אזי בודק בעומקם כמו"ש רש"י קידושין ב.

משה לימד כל ישראל אבל בני אהרן חשובים דווקא כאילו ילדם, והפשוט בזה ביאר הגר"ש כירובנים זצ"ל שזה דווקא על הדרך "עמלינו אלו הבנים" שנתן להם התורה בכל כוחותיו, לאפוקי הקב"ה מדבר מתוך גרונו, וקיצרתי מקוצר הזמן, וכפי ההשגה כן תיהיה הקבלה, יש לכל בר שכל להבין שיעקר התורה זהו להיות עמל בה בכל כוחו ויותר מזה להיות טרודים בה, וכך ניזכה שהתורה בעצמה תלך ותחזור מעת קונו לגלות לו טעמי התורה וסודה.

שבת שלום וגוט יום טוב
דוד יהודה פיירסטון
ישיבת יורה דעה ליברטי

WAITING AFTER EATING HARD CHEESE: SOME HARD FACTS

Rabbi Gordimer (OU)

We are familiar with the rule of refraining from consuming meat after eating certain types of cheese. In Yoreh Deah 89:2, the Remo writes, “And there are those who are strict and do not consume meat after eating cheese (source: Mordechai and Beis Yosef in the name of Maharam; v. Tur Yoreh Deah 89), and such is our minhag, that we do not eat any meat, even poultry, after hard cheese. And there are those who are lenient, and one should not protest their practice, but they must cleanse and rinse the mouth and wash the hands (before partaking of meat after cheese); however, it is preferable to be strict (and wait).” This is the basis for waiting the same time period after eating certain cheeses before then partaking of meat that one waits after eating meat before then partaking of dairy. (V. Taz ibid. s.k. 4.)

The Shach (ibid. s.k. 16) explains that “hard cheese” as referenced by the Remo means cheese which has aged (approximately) six months. Poskim note that after eating pungent, strong-tasting cheeses, one should similarly wait before eating meat, regardless of the cheese’s age. (V. Taz ibid. s.k. 4.)

It is the position of the OU’s poskim (halachic authorities) that one need only wait between eating aged cheese and meat if the cheese is of a variety that is intentionally aged in production, such as Parmesan (must be aged in production at least 10 months) and Emmental (much be aged in production at least 6 months). One need not wait after consuming non-aged cheese that is then incidentally aged on refrigerator shelves and exhibits the same texture and taste as it should exhibit in its non-aged state.

However, it has come to our attention that some non-aged cheeses, if left to age in their packaging, may acquire a meshichas ta’am – a very potent taste – which is one of the factors that requires a person to wait after certain cheeses. (V. Taz. s.k. 4 and other poskim on Shulchan Aruch Yoreh 89:2.) Should a person notice that an otherwise non-aged cheese which has aged after production presents a very potent taste, or that it has acquired a brittle texture similar to that of aged cheeses, he should treat such cheese the same as regular aged cheese and wait the full period before consuming meat.

Notes:

1. As mentioned earlier and indicated in the words of the Shach, the six-month age is an approximation. The OU’s poskim thus maintain that cheeses aged within a general range of this period necessitate waiting.
2. American Cheese (“Process Cheese Food”) is not a true variety of cheese, as it is typically made from non-aged cheddar that is melted and mixed with additives, and is then solidified and molded. (American Cheese is the cheese industry’s equivalent of the hot dog; cheese experts often refer to American Cheese as “plastic”.)

3. Asiago d’Allevo/Mezzano, Fontina, Kashkaval and Marble Cheese vary widely in terms of age, and, unlike the case with most cheeses in the list, there exist no specific names or descriptive titles that denote the ages of these cheeses. Consumers should carefully review the labels of these cheeses for any indication of age.

4. Although goat and sheep milk Feta can be aged in brine for up to six months, the effects of aging cheese in brine are quite different than the effects of aging cheese in dry environments, the latter of which is the predominant method of aging cheese. Cheese which ages (or “ripens”, in technical cheese-making terminology) in dry environments loses moisture and gains firmness throughout the process, thereby creating “hard cheese” for the purposes of waiting before consuming meat. Brine appears to largely prevent such textural aging from occurring. Although there is almost no halachic literature on the subject, it would seem that aging Feta in brine for six months would not per se engender a waiting period before consuming meat. However, aging Feta in brine can impact Feta’s flavor and could create a significant potency of flavor that would necessitate waiting before consuming meat.

5. Some foods that “officially” contain very aged cheeses are often made with less expensive, fresh (non-aged) cheeses. (Aged cheese is more costly, as potential revenue is lost while the cheese ages.) For example, eggplant parmesan is frequently made with cheeses other than parmesan; many establishments instead use mozzarella as the primary cheese here. Consumers are advised to inquire when purchasing such foods.

6. The Yad Yehuda (YYK 89:30) comments that one need not wait after eating aged cheese that has been melted (as the cheese’s brittle texture is lost through melting). Many poskim, including those of the OU, rule like the Yad Yehuda on this point. However, there appears to be a dispute as to which foods the Yad Yehuda’s comment pertains: 1) The Yad Yehuda’s comment was written in reference to a tavshil shel gevina (a pareve food which contains cheese, with the cheese indiscernibly melted into the food); many poskim therefore maintain that the Yad Yehuda’s approach pertains only to foods into which aged cheese is melted as an unnoticeable component (i.e. the cheese is not b’eyn). The OU adopts this approach. 2) However, the logic of the Yad Yehuda – that aged cheese which is melted loses its brittle texture and therefore should be treated like non-aged cheese - would appear to apply to any melted aged cheese, even if the cheese stands alone. Some poskim thus seem to apply the approach of the Yad Yehuda to any melted cheese; see Mesorah Journal v. 20, p.92, and see also Badei Ha-Shulchan: Bi’urim 89:2 d.h. V’ chain nohagin.

7. One should wait after eating some of the cheeses in the above list even though they are not aged long, due to their pungent taste (“meshichas ta’am”). Poskim rule that any cheese whose taste is noticeably pungent necessitates waiting. The need to wait after such cheeses is indicated by the words “pungent cheese” adjacent to relevant entries.

Rabbi Gordimer is a Rabbinic Coordinator at the Orthodox Union and is an expert in the kashrus of dairy products.





Womens Corner

Rebbetzin Mindy Lankry

Flowers are being sold everywhere. There are arrangements outside grocery stores, shuls and on random street corners. Shavuos is coming, flowers are in demand and available. If someone however, wants to purchase an esrog now, they would be hard pressed to find it. This is because there is no demand for it now, it's not the season. Every Yom Tov brings its "gifts" that we can acquire quite easily if we just reach out and accept it. Once the Yom Tov passes though, it's not as easy to acquire, as the season has passed. Shavuos is "Zman Matan Torahseinu", the greatest gift given to mankind and the time for receiving and "acquiring" the Torah. We need to just reach out and accept it with our minds and hearts (stomachs too, of course, as with any Jewish holiday!)

The megillah we read on Shavuos stars Rus, as she exemplifies a person who reached out and acquired the Torah with no other ulterior motive other than her great love for it. Where did she get this love for Torah? It was not instilled in her; she came from a nation of idol worshippers, and her Jewish husband did not seem to be a great source of inspiration! Rus's life only rolled downhill when she married a Jew, she went from royalty to poverty and then widowhood. What did she experience that guided her down the path of Torah?

Naomi was known as "pleasant" because of her righteous deeds that were pleasant to both man and G-D. She had no desire to leave the land of Israel but did so because she felt it was proper to follow her husband. She suffered greatly from the moment they left Israel. She had been pregnant but miscarried in Moab. Then they lost their money followed by the death of her husband. Her sons began to assimilate and married Moabite woman. Finally, she suffers the death of her two sons who were childless and buries the future of her family as there was no one left to carry on the name. Naomi repents with all her heart, accepting her suffering with love. She rises immediately after shivah to return to Israel without a moments delay.

Rus was named as such, because "ra'asah- she saw" her mother in law's piety and clung to her. She watched Naomi, learnt from her ways and was moved by her. Rus was "pure as a dove" which is her name reversed "Rut-Tur" and she was in awe of Hashem and wary of sin. The name Rus is numerically equivalent to 606, seven numbers less than 613. She was not content to observe only the seven Noahide laws and accepted an additional 606, keeping the full 613 required of a full-fledged Jew. Although Naomi tries to dissuade her by warning her that life of a convert will be full of suffering, nevertheless Rus internalized that life without Torah is death.

Orpah did not see things in that way and so she "oref-turned her neck" and returned to her nation. Some authorities write that the kiss of a Tzadik awakens the soul of a pure person, but draws out the spark of holiness from an impure person. When Naomi kissed her daughter-in-laws they "raised their voices and wept." Orpah wept over her downfall, for she realized she lost her spark of holiness. Rus, however, wept for longing for Hashem as Naomi magnified her desire to cleave to Him and His Torah. That is why Naomi then tells Rus, "return after your sister in law" as she accepted Rus sincerity of faith and knew she would never return to the Moabite gods.

Though Naomi had a great effect on Rus and was her inspiration in choosing a life of Torah there had to be another element that influenced Rus to such a burning devotion. This decision, to choose the life of Torah occurred during the time of harvesting, the seven weeks from Pesach to Shavuos -the Omer. Perhaps the reason she had the capacity to find and accept the illuminating light of Torah was because it was the proper season; the auspicious time of Kabbalas Hatorah. This opportune time provided the ability and power for Rus to reach out and acquire the greatest gift, the gift of Torah.

We have entered this powerful passage of time; let us grasp the Torah with open hearts and illuminate our lives with its abundant blessings.

FRIDAY MAY 18

MINCHA Early 1:30pm & 3:30
Mincha 7:00 18 Tent
Mincha 7:30 18 Main
Chabad 8:20 20 ↑
Candle Lighting 7:52
Shkiya 8:10

SUNDAY DAY 1

SHACHARIS Tallis- 4:32 4:35am 20 ↑
Neitz 5:34 5:00 18 Tent
9:15 18 Tent
Chabad 10:00 20 ↑

MINCHA Early 1:45pm
Mincha 5:30 Followed by Daf Yomi

Mincha 6:30
Lecture for Men and Women by Rabbi YY Jacobson
Mincha following the lecture
Shkiya 8:12

MAARIV Not before 8:42
Candle Lighting Not before 8:57

פרשת במדבר, SHABBOS

SHACHARIS Vasikin Neitz 5:34 5:05am Followed by Daf
Ashkenaz 8:00 18 Main
9:15 18 Tent
Youth Minyan 9:15 18 ↑
Chabad 10:00 20 ↑

MINCHA Early 1:45pm
Pirchei & Bnos 2:00
Mincha 6:00 Followed by Daf Yomi
Mincha 7:45 18 Tent
Shkiya 8:11
MAARIV Not before 8:41
Candle Lighting Not before 8:56

MONDAY DAY 2 Yizkor, Megillas Rus

SHACHARIS Neitz 5:33 5:00am 20 ↑
Ashkenaz 8:00 18 ↓
9:15 18 Tent
Chabad 10:00 20 ↑

MINCHA Early 1:45pm
Mincha 5:00 Followed by Daf Yomi
Mincha 6:00
Lecture for Men and Women by Rabbi YY Jacobson
Mincha following the lecture
Ne'ilas Hachag following Mincha
Shkiya 8:13
MAARIV 8:53 & 8:58

**MINCHA ON SHAVUOS 18
FORSHAY DOWNSTAIRS**

**SUNDAY 8:00 PM
MONDAY 7:45 PM**



~Kollel Boker~

7:00-8:00am
Currently Learning Maseches Rosh Hashana
Participants

- | | | |
|------------------|---------------------|-------------------|
| Michael Bitton | Yehoshua Horowitz | Elya Lopian |
| Mordy Eisenberg | Shlomo Yosef Jundef | Yosef Lowy |
| Moshe Felsenburg | Eliyahu Kaufman | Yossi Neuman |
| Chaim Fishoff | David Kaufman | Yitzie Pariser |
| Nosson Friedman | Yoel Kivelevitz | Asher Sarfati |
| Yehuda Grodtko | Shulem Katz | Menachem Shapiro |
| Yehoshua Heber | Moshe Langsam | Michoel Weinstein |
| Raphael Hess | Yoel Lichtenstein | |

~Night Kollel~

8:15-9:45pm
Currently Learning Seder Kiddushin, Nesuin & Sheva Brachos
Participants

- | | | |
|----------------------|-------------------|-------------------|
| Nuti Abramsky | Avi Koenig | Yaakov Rothschild |
| Avrohom Anteby | Yehoshua Kulefsky | Yaakov Rottenberg |
| Tzvi Blech | Yaakov Koff | Chaim Y Scheiner |
| Yaakov Block | Yaakov Levin | Shmuel Schleifer |
| Lipa Brach | Yoel Levin | Azik Schwed |
| Mendel Broyde | Elya Lopian | Menachem Shapiro |
| Shlomo Cabessa | Zerach Michael | Yitzy Sherwin |
| Ari Davidson | Yoel Miller | Jack Steinmetz |
| Yehoshua Farkas | Yanky Moddel | Zeish Stern |
| Chaim Fishoff | Chaim Moesner | Avrohom Szwerner |
| Mordechai Fleischman | Yosef Moseson | Chaim Taback |
| Menachem Fogel | Eli Neiman | Binyomin Wachs |
| Ari Godberg | Mordechai Nulman | Shlomo Weber |
| Hillel Goldscheiner | Avrumi Rand | Netanel Weinberg |
| Yoni Halone | Avrumi Rand | Moshe Weingarten |
| Yonti Heitner | Samuel Rosenberg | Naftali Yarmush |
| Shlomo Yosef Jundef | Dough Rosenthal | Yosef Zelinger |
| Yaakov Kirschenbaum | Tzvi Rosenthal | |

JOIN US TODAY!

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:
Rabbi Nachum Scheiner, Rosh Kollel | 845.372.6618 | ohrchaim18@gmail.com



Kollel Boker



Night Kollel



R Sayagh



R Kreitman



Daf Yomi
Shur



Night Kollel learning
Bi'chaverusa



Shavuos Schedule
 תשע"ח

Youth Program Shavuos Night

Youth Schedule

11:40PM- 12:00AM Avos U'bonim
12:00AM- 12:20AM Pirkei Avos
 with *Rabbi Malin*
12:25AM-12:45 Story
 with *Rabbi Lankry*
12:45AM-1:00AM Tehillim
 with *Yossi Fried*
1:00AM-1:45AM Mishnayis Program
 with *Rabbi Coren*

FOLLOWED BY ICES AND REFRESHMENTS

Learning Program Second Night

All ages

SECOND NIGHT
 with *R' Wincelberg*
 (in 20 Forshay, upstairs)
 Refreshments will be served
 Learning **MASECHES TOMID**
 Starting **12:30PM**
 FOLLOWED BY VASIKIN & SIYUM



**Most Valuable
 Daveners**



MOSHE EBEL



AVRUMI GENUTH



SHMULI WIESSFISH



Come and join
נעילת החג
together with the entire community.

Monday, 2nd day Yom Tov
Following Mincha 7:45pm
18 Main Bais Medrash

*Make sure the inspiration
 of this holy Yom Tov stays with you.
 Wishing the Kehilla a*

גוט יום טוב



Rabbi Daniel A. Coren
 Maggid Shiur



Rabbi Aaron Lankry
 מרא דאתרא



Rabbi Nachum Scheiner
 Rabbinic Coordinator
 ראש הכולל

**MINCHA ON SHAVUOS 18
 FORSHAY DOWNSTAIRS**

**SUNDAY 8:00 PM
 MONDAY 7:45 PM**

IS SHAVUOS A MAN'S HOLIDAY? NOT IF YOU HEAR THE MESSAGE OF RUS

By Shifi Haritan

The countdown is almost up, Shavuos is coming! When Shavuos comes there seems to be a neat division of activities in many households. The children who have charts to fill out will either be fighting or making up to get more points on their charts. Mothers will be trading dairy recipes in honor of Shavuos and fathers longingly count down the days till they can learn Torah on an 'all-nighter'.

In tRus it's not fair or true to say the women are busy solely with holiday recipes. Each mother encourages her children to do good deeds, helping and giving support when necessary. They are all active partners listening to the story of Rus and they encourage their husbands to try as learn as best as they can, maybe even an 'all-nighter'.

It seems one of women's strong attributes is support; giving support encouragement and empowerment to their families and those around them. Shavuos is a holiday, but it has no special requirements. You don't need

to scrub down the house, you don't need specific foods and you don't need to go to a river to throw away your sins... Of course there are customs to eat dairy foods or that men stay up all night learning Torah but they are customs and not laws. Without the encouragement of the woman of the house these customs may not get carried out, they all need encouragement or someone to do them.



Besides reading about receiving the Torah what else do we read on Shavuos? The Megillah of Rus; the Megillah about women and their great strength and dedication unmatched by anyone! About Rus, a Moabite princess who became a widow who lost her Jewish husband who still gave her full trust to Naomi her Jewish mother in law and told Naomi of her most steadfast commitment to Judaism and to her; "Where you go I will go and your G-d is my G-d." Though Rus was a convert, her

sacrifice was so great that she merited becoming the mother of Royalty in Israel, the mother of Oved the father of Yishai the father of Dovid Hamelech and ultimately Moshiach will come from the descendants of Rus!

Quietly, behind the scenes in the privacy of our own homes we women have the power and possibility to give life and nurture our families to the greatest heights. Of course every woman who nurtures those around her needs to recharge and strengthen herself. That is why we have the honor and the merit to read the entire psalms on Shavuos and ask G-d in each and every Psalm for the goodness and strength we need.



One of the reasons this coming Yom Tov is called by the name שבועות (literally translated as, "weeks".) is due to the fact that the whole concept of a "week" stems from our Torah. Six days of creation plus the Shabbos. There is no change in nature that would cause a 7 day span of time to be consistently repeated as such. Therefore on the day we received the Torah

it's appropriate to declare our Torah as the blueprint of the world where everything in the Tora defines this world as it is. The פסוק פקודי יי ישראלים משמחי לב says meaning, the words of the Tora make our hearts happy.

Wishing you all a happy & enjoyable Yom Tov.

Avi Weinberg

Contact us at happinessbyaviw@gmail.com

The Haircut Joke

A young boy had just gotten his driving permit. He asked his father, who was a rabbi, if they could discuss the use of the car. His father took him to his study and said to him, "I'll make a deal with you. You bring your grades up, study the Torah more, get your hair cut and we'll talk about it."

After about a month, the boy came back and again asked his father if they could discuss the use of the car. They again went to the father's study where his father said, "Son, I've been very proud of you. You have brought your grades up, you've studied the Torah diligently, but you didn't get your hair cut!"

The young man waited a moment and replied, "You know, Dad, I've been thinking about that. You know, Samson had long hair," To which the Rabbi replied, "Yes, and he WALKED everywhere he went!"

The Humorous Tale Of Shlomo And His Father NOach

Dear Dad,
School i\$ really great. I am making lot\$ of friend\$ and \$tudying very hard. With all my \$tuff, I \$imply can't think of anything I need, \$o if you would like, you can ju\$t \$end me a card, a\$ I would love to hear from you.

Love,
Your \$on
\$hlomo

The Reply:

Dear Shlomo,
I kNOW that astroNOMy, ecoNOMics, and oceaNOgraphy are eNOugh to keep even an hoNOr student busy. Do NOT forget that the pursuit of kNOWledge is a NOble task, and you can never study eNOugh.

Love your father,
NOach

The Humorous Tale Of The Matchmaker & The Student

A shadchan corners a bochur and says, "Do I have a girl for you!"

"Not interested", replies the bochur.

"But she's beautiful!", says the shaddchan

"Looks aren't everything" says the bochur.

"Yes. And she's very rich too."

"Really?"

"And she has great yichus, From a very fine and well known family."

"Sounds great." says the bochur. "But why would a girl like that want to marry me? She'd have to be crazy."

Replies the shaddchan "Well, you can't have everything!"

IRS

Rabbi Goldstein answers the phone. "Hello, is this Rabbi Goldstein?"

"It is"

"This is the IRS. Can you help us?"

"I can"

"Do you know a Heshy Hatzenfefer?"

"I do"

"Is he a member of your congregation?"

"He is"

"Did he donate \$10,000 to the synagogue?"

"He will".

Tourists

Some nice Chinese couple gave me a very good camera down by the Empire State Building. I didn't really understand what they were saying, but it was very nice of them.



A very special thank you to those who contributed to decorating the shul in honor of Yom Tov. The effort was massive and the result is beautiful.

May they and their families be Zocheh to unlimited Bracha and endless Nachas

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NIGHT KOLLEL WITH

RABBI NACHUM SCHEINER



Bitul in connection to Shaatnez

We previously discussed a basic question on the entire issur of shaatnez: why do we need to make such a fuss and check all of our clothing for shaatnez, in case there are some linen threads in our woolen suit? Why do we not apply the same concept of bitul and even if there are some unknown threads of linen, they should be considered bateil, rendering the suit “kosher”?

The first explanation is that, when it comes to wool and linen, they are both “kosher” and there is nothing inherently wrong with either of them to nullify and the concept of bitul does not apply. Since this mixture of the two is in itself the issur, and this very mixture is in essence what the Torah is forbidding, regardless of how much of each is in the mixture.

A davar chashuv is not bateil

The second explanation given by the Rishonim (Kesef Mishna 10:6, in the name of the Smag, see also the Tashbetz) is that min hatorah it should be bateil. However, rabbinically speaking, we find that there are certain cases where the rules of bitul are suspended. For example something that is a davar chasuv – something significant, such as a berya – a whole creature, or davar she’biminyan – something that is counted carefully, due to its worth. These things are not bateil. Similarly, a thread is considered a davar chashuv and will not become bateil. However, this is only midrabanan; min hatorah it is bateil.

Based on this explanation, if there is a thread of shaatnez that gets mixed in, it will not become bateil, because it is also chashuv.

Thus, we have a fundamental machlokes whether a thread does not become bateil is min hatorah or midrabanan.

In the Rambam there is an apparent contradiction, if it is min hatorah or midrabanan. In Hilchos Eidus (10:3) he writes that in a case of a thread of linen “lost” in the

garment, it is only forbidden midrabanan. This would seem to imply that the Rambam followed the second explanation above, that it is bateil min hatorah and only forbidden midrabanan, because it is a davar chashuv. However, in Hilchos Shaatnez (10:27), he writes that it is min hatorah.

The Lechem Mishna suggests that the Rambam is only discussing a case where it is uncertain if any shaatnez is there at all. In that case, the Rambam holds that it only forbidden midrabanan.

Nafka Mina between the reasons

The nafka mina [the halachic difference] between these two explanations would be in a case of safeik. If it is a safeik d’oraisa, one would have to stay away. However, if it is only a safeik dirabanan, it would be allowed.

The Minchas Yitzchok (2:26) writes that the consensus of the poskim is to assume that it is midrabanan, and when in doubt it will be permitted, based on the rule of safeik dirabanan.

Another Nafka mina can be found in the Aruch Hashulchan (299:8). The Aruch Hashulchan writes that if it was not a thread that got lost in the garment, rather just some fiber, that does not have the same level of importance, and according to the second reason it will, indeed, be bateil. The Gra (Biyur HaGra 299:5), however, writes that this case is also forbidden. The Chazon Ish (189:3) explains that he is following the first opinion, that the reason that bitul does not apply is not because of its level of importance, but rather because there is no bitul on permitted items, and therefore even fibers – that are not chashuv – are not bateil.

In conclusion, the issur of shaatnez does not have the regular rules and regulations of bitul, either because they are both kosher items or because a thread is chashuv.

COMMUNITY KOLLEL NEWS:

Shavuos Night Learning: All Night Learning

B’Chavrusa, with refreshments all night! I will be glad to help you with an appropriate chavrusa. There will also be a Chabura learning the mitzva of kesivas sefer torah, with a short shiur from 2:00-2:30am. (Mareh mekomos will be distributed)

New for this year! All Night Learning 2nd Night of Shavuos, with a shiur from Rabbi Wincelberg, on Meseches Tamid, followed by Vasikin and a siyum!

The Night Kollel learning the topic of hilchos shaatnez, hosted a guided tour on Wednesday night of the Shaatnez laboratory, which included a shiur and a special hands on demo of Shaatnez testing, led by Rabbi Yakov Kreitman, Founder and Director, Monsey Shatnez Center. Rabbi Kreitman demonstrated how to check for the shaatnez in the various strands of the garment. He also discussed the history of the different methods that were employed in checking for shaatnez. I gave a shiur this past Friday morning, on Hilchos Shavuos, with a focus on the why we don’t smell besamim this Motzaei Shabbos leading into the yom tov of Shavuos. See Halacha Corner for more details.

In preparation for the upcoming yom tov of Shavuos, the Night Kollel had the great honor and privilege to hear words of inspiration from our esteemed Rabbi Lankry Shlit”a, on the topic: “How to Prepare for Shavuos.” He discussed the different reasons for hanging flowers and/or trees in shul on Shavuos. He also delved into the deeper understanding of the mountain being placed on top of klal yisroel, which was as a chupa, bringing them eternally close and bonded to Hashem.

I will b’ezeras hashem be giving a shiur this Friday morning, on the mitzva of kesivas sefer torah.

As always, these shiurim are available on the shul’s website, 18Forshay.com and on MP3 in the shul.

Wishing you a Wonderful Shabbos and a Chag Sameiach,

Rabbi Nachum Scheiner

At the house of R KREITMAN, having a hands on demo of Hilchos Shatnez



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12:45am-2:15am

THE STORY OF RUTH IN OUR TIMES

2:30am-4:00am

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Sunday

1ST DAY OF YOM TOV

6:30PM - 8:00PM

TRUMP AND IRAN

Followed by Mincha

Monday

2ND DAY OF YOM TOV

6:00PM - 7:30PM

AN INTERVIEW WITH THE BAAL SHEM TOV ON THE
FUTURE OF OUR YOUTH

Followed by Mincha

Neilas Hachag, Fabrengen & Maamar
after Mincha @ Bais Chabad
20 Forshay Rd



בית מדרש אור חיים



Shavuos Night Learning

סדר ליל שבועות תשע"ח

All Night Learning B'Chavrusa

R' Nachum Scheiner will gladly help set up chavrusas.

There will also be a Chabura learning a
Shavuos-related sugya with a short shiur 2:00-2:30am.
(Mareh mekomos will be distributed)

New for this year!

All Night Learning 2nd Night of Shavuos!

שחרית כותיקין - 20 Upstairs

5:00am

Refreshments all night!

R Scheiner can be contacted at

845-372-6618

or Ohrchaimmonsey@gmail.com

Wishing the Kehilla a
גוט יום טוב!

Just so you should know...



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