

REI

BRINGING EVERYONE TOGETHER

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER



OUR BELOVED RABBI
SOKAVA REBBE

ALL YOM TOV ZMANIM
PAGE 8



חג שבועות שמח!



MONSEY
URGENT CARE

77 ROUTE 59, MONSEY, NY 10952
845-356-CARE



RABBI YY JACOBSON

SHABBOS
8:30AM - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY
9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

Shabbos Morning MINYAN STARTING AT 8:00AM 18 FORSHAY RD. MAIN SHUL ASHKNAZ



RABBI LANKRY DEAR KEHILLA,

Rav Moshe Chaim Luzzatto known as the Ramchal, was a brilliant Talmid Chacham from Italy. The Goan of Vilna proclaimed that if he lived in the same generation he would walk all the way from Vilna to Italy to study by the Ramchal. The Vilna Goan also said that in his life of Torah study he only has recognition to his Rebbe that taught him the Alef Bet because after that, he gained all of his knowledge on his own. Never the less he felt it would be worthwhile to spend months traveling by foot to study by the Ramchal. The Ramchal had moved to Amsterdam and printed his works and then moved to the holy land. He passed away at an early age of 39 and he is buried in Teveria next to Rabi Akivah. The great kabbalist conclude that the Ramchal was a reincarnation of Rabi Akivah and his 39 years of teaching the secrets of Torah was what Rabbi Akiva missed out on the beginning years of his life, before he was learned.

Recently the Russian government allowed access to the library of the famous Baron Rothchild which contained the handwritten manuscripts of The Ramchal. They found part 1 of the famed work of Mesilat Yesharim - "The Path of the Just".

The writing style of the Ramchal is a dialog or a debate between a wise man and a chasid. The wise man is on a quest to understand the life of a chosid; how he can be satisfied with saying a few chapters of tehillim, long Tefilot, and immersing in ice cold Mikvah. How are they intellectually stimulated? The day comes and the wise man meets his childhood friend that became a Chasid and they engage in conversation resulting in an animated debate. The wise man starts to understand the concept of "shlaimut hama'ase" - perfection in ones actions. It doesn't really matter how much one accomplishes but rather the quality of his accomplishment.

Finally the Chasid asks the wise man, the man that invested much of his time in the study of all types Torah wisdom, a simple question. What does Hashem want from us? I am sure many of us ask ourselves the same question. In this parshay Eikev the same question is asked. The Torah tells us of only five things Hashem requests from us: #1 to fear/ awe Hashem #2 to love Hashem #3 to go in His ways #4 prayer #5 to observe all the Mitzvot. The Chasid asks the wise man; the verse seems to be redundant because #1 to fear/ awe and

#2 to love Hashem is included in #5 to observe all the mitzvot. Why does the Torah put them as separate concepts? The Chasid explains that there is a difference between the actual Mitzvah and the emotional component of how to go about the Mitzvah. The first four requirements are the emotional aspects of our service; the last part is the physical action. The Chasid challenges the wise man saying, by studying all day you accomplish just 20% of Hashem's will. How do you explain yourself?

I find this to be a tremendous chidush, a novel insight, to our way of life when defining our priorities. As the Mishna teaches us that any study that does not come to action is a waste of time. The Ramchal explains that the action of the person doing the mitzvot and the study of the mitzvot is only 20% but the duties of our heart and the way we go about doing things comprises 80% of our service to Hashem. It's something to think about.

Good Shabbos ^{THE} Good Yom Tov



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

FRIDAY JUNE 7

MINCHA	Early 1:35pm & 3:30
Mincha	7:00 18 Tent
Mincha	7:30 18 Main
Chabad	8:13 20 ↑
Candle Lighting	8:08
Shkiya	8:26

SHABBOS, פרשת במדבר

SHACHARIS Vasikin	4:45am Neitz 5:24 Followed by Daf
Ashkenaz	8:00 18 Main
Bochurim	8:30 20 Small Tent
	9:15 18 Tent
Youth Minyan	9:15 18 ↑
Chabad	9:45 20 ↑
MINCHA	Early 1:45pm
Pirchei & Bnos	2:00
Mincha	6:00 Followed by Daf Yomi
Mincha	8:05 18 Tent
Shkiya	8:27
MAARIV Not before	9:00
Candle Lighting Not before	9:17

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

T 5:03 W 5:03 T 5:03 F 5:03

MINCHA & MARIV

12 MINUTES BEFORE PLAG

T 6:42 W 6:42 T 6:43

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

T 8:16 W 8:17 T 8:17

JUNE 11 - JUNE 14

NEITZ IS 5:23

PELAG IS 6:54 PM - 6:55 PM

SHKIA IS 8:28 PM - 8:29 PM

MAGEN AVRAHAM

8:34 AM

GRA- BAAL HATANYA

9:10 AM

Summer

2019



ק"צ

תשע"ט

WEEKDAY MINYANIM

שחרית

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

מנחה ומערב

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

מעריב

Repeat Krias Shema after nightfall

AT פלג זר

* שוקיות זר

15 MIN. תפילות

20 MIN. תפילות

30 MIN. תפילות

40 MIN. תפילות

50 MIN. תפילות

60 MIN. תפילות

9:00

9:15

9:30

9:45

10:00

10:15

10:30

10:45

11:00

11:15

11:30

11:45

12:00

12:15

12:30

12:45

18 ↓

מנחה גדולה

30 min after chatzos

1:30 3:30 5:00 6:00 7:00

2:00 4:00 5:15 6:15 7:15

2:30 4:30 5:30 6:30 7:30

3:00 4:45 5:45 6:45 7:45

FOR MORE INFO: www.18forshay.com /ohrchain18@gmail.com

↑ Upstairs

↓ Main Floor

BLUEBERRY HILL ZMANIM

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

MINCHA 6:30

PLAG 6:52



RABBI COREN

Shabbas Kallah:

PREPARATIONS FOR SHAVUOS

The Shabbas before Shavuos is called Shabbas Kallah.

Just like the Shabbos before a chosson and kallah get

married they celebrate and organize the preparations for their wedding, so to the Jewish people are getting ready, so to speak, to marry Hashem [once again]. (See Maseches Kesubos 62b and the Maharsha for more depth on the idea of Hashem being the chosson and we the Jewish people the bride). The Torah is the kiddushin between Hashem and our people and the Mishkan is the chupa. In fact the Gemarrah in Masheches Kesubos relates the story of Rebbe's son who couldn't wait to marry his kallah and although the agreement was for him to learn first for a few years he insisted that he wanted to marry her first. This was quite embarrassing however his father, Rebbe, saved the day by comparing the situation to Hashem who assured the nation that when we enter into the land of Israel He will build a Bais Hamikdash. However later on He changed his mind and told the Jews to build the Mishkan "now" because He couldn't wait to marry the Jewish people. This shows us the abundant love that Hashem had and continues to have for us.

This connects beautifully with the reason why there is a custom to read t'naim and an actual Nusach of a Kesuba on Shavuos written by one of the students of the Arizal. It's absolutely fascinating to read the covenant that is made between us and Hashem and the accompanying commitments and promises. You can find the Nusach in some of the parts of Tikun Lail Shavuos.

One year on Shavuos, I succeeded in coming up with a whole new explanation (see Rama and Achronim in Siman 494 OC) as to why many shuls do not say Tachanun for 6 or 7 days after Shavuos. [There is also a dispute if it starts on the first day or yom tov or the second outside of Israel]. The classical explanation is because of Tashlumim - the ability to make up the sacrifices that one was supposed to offer on the Yom Tov of Shavuos. Based on the above I thought it can be much simpler if we just got married to Hashem. Then the necessity of having Sheva Brachos for our marriage is mandated and that means that we have 7 days of celebration just like any chosson and kallah who just got married.

The Idea was so simple I figured it must be written in the Chasidic books. But surprisingly even after I asked and searched I didn't find anyone who wrote this so I consider it a gift from Hashem and I hope it's the truth.

The idea also refers to the manner we assume when we enter Shavuos and how we walk away from Shavuos. When we were newly married and were in our shana rishona we felt a new enthusiasm. With Hashem we get to re-experience this excitement each year. Moreover if we are true to our words than we need to live with this reality and the first step is to celebrate our acceptance of the two tablets i.e. the Torah which is the Kiddushin or the connector, the transformer and the inspiration between us and Hashem. To truly celebrate our marriage we must commit to accepting the special gift of our Torah and delving into its profound implications and life instructions which we refer to in davening as Toras Chaim. This is the litmus test for measuring how real Shavuos was for us. Was it about the cheese cake or the blessing surrounding the cheese cake? Was it about the brisket or the joy of being the chosen nation?

May we merit realizing a special connection this year with Hashem and his Torah together with all the Jewish people. One heart, one person.

Shabbat Shalom and Chag Sameach.

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

THE HANHALA & MISPALELIM OF
BAIS MEDRASH OHR CHAIM
EXTEND A HERTFELT MAZAL TOV
TO OUR VERY OWN
EDITOR IN CHIEF

Avi & Renee Rubinfeld

REB BEIRISH & ESTHER FISHMAN

ON THE BIRTH OF TWIN BOYS
TO THEIR CHILDREN

Osher & Aviva Fishman

מזל טוב

שתזכו להכניסם בבריתו של
אברהם אבינו בעיתו ובזמנו

REI

BRINGING EVERYONE TOGETHER

ANONYMOUS JEWS CAN PRODUCE REDEEMERS

Rabbi Yissocher Frand

Megillas Rus begins with the narration that a man from Bethlehem in Yehudah went to live in the fields of Moav, because of the famine in Eretz Yisrael. Chazal, our Sages, criticize this person for abandoning his people in their time of need and fleeing with his family to Moav.

When the Megillah first tells us of this person's departure, he is mentioned anonymously ('a man'). However, we do not remain guessing about his identity for very long. In the very next verse we are told that "The name of the man is Elimelech".

The question can be asked, why not write this story more 'economically' and tell us the name of the man and what he did in one pasuk? Why the mystery in the first pasuk, followed immediately by the revelation of his identity in the second pasuk?

It is interesting that the very same type of sentence construction occurs in a different place in the Torah: "And a man went from the House of Levi and he married the daughter of Levi" [Shmos 2:1]. The Torah later identifies these mysterious

individuals as Amram and Yocheved, the parents of Moshe. So, again, why the initial anonymity? Why not say straight out "And Amram went and married Yocheved"?

The Baal HaTurim in Shmos points out that these two places are the only times in Tanach where the Torah uses the expression "And a man went" (vayelech ish). The Baal HaTurim comments that the pasuk "A man went from the Tribe of Levi" brought about the first redeemer (Moshe) and the pasuk "A man went from Bethlehem Yehudah" led to the final redeemer (Moshiach – who will descend from King David, a descendent of Rus).

The Shemen HaTov elaborates on this Baal HaTurim. The person who produces the Redeemer can be an anonymous person. One does not need to be the great leader of his generation — an Amram or an Elimelech — to produce the Redeemer. Any Jew is capable of producing a child who will be the greatest personage in his generation and in fact a Redeemer.

One does not necessarily need to be great himself or have superior lineage or wealth or power. Any anonymous Jew can potentially produce the future leader of the Jewish people.



**SAME
COUNT**

The Torah tells us that the Yidden were counted in Parshas Ki Sisa, Posuk tes zayin. Rashi says the number of Yidden that were counted in Ki Sisa, which took place after Cheit HaEigel, and the number of Yidden that were counted on Rosh Chodesh Iyar mentioned in beginning of Parshas Bamidbar, which was after the building of the mishkan, was one and the same. The people being counted were the exact same people and therefore the amount ended up identical. How could it be that there weren't any

people who turned twenty during the tekufah from the day after Yom Kippur until Rosh Chodesh Iyar? We could explain that people were considered twenty only after the Rosh Hashana following their birthday. If so, it would be very understandable why the first count which took place after Yom Kippur and the second count which took place a half a year later on Rosh Chodesh Iyar resulted in the exact same amount of people. This fits in very well with the Rashi at the beginning of Parshas Bamidbar that explains the reason for the Yidden being counted a second time was because Hashem was showing his love to them. Despite the fact that the number did not change, Hashem commanded them to be counted again.

The Ramban in Parshas Ki Sisa argues and says why should Rosh Hashana decide when a person gets to be considered the next age? A person should rather be counted based on his birthday. The question therefore arises, why was the second count the same amount as the first count? The Ramban answers that the first count in Parshas Ki Sisa included Shevet Levi, whereas the second count did not include Shevet Levi; therefore the amount of people who turned twenty equaled the amount of Leviim. The Ohr Hachaim Hakadosh answers the question the same way in Parshas Bamidbar.

The above pshat is very meduyak in the posuk because in the count of Parshas Bamidbar the posuk mentions that those that were counted were "Yotzei Tzava" and the Rambam at the end of Hilchos Shmita and Yovel says that the Leviim were not part of war like the rest of the Yidden. Since the Leviim were not part of the army, they were not counted in the second count. In the first count, the Leviim were not yet chosen so they were eligible to be in the army, hence they were counted. Reb Yaakov Kamenetzky, in his sefer Emes L'Yaakov on Parshas Ki Sisa, says that the reason they were counted based on Rosh Hashana and not based on their biological birthday is because when it comes to recruit people to the army, the army needs a hard cut-off date. They therefore established that one is counted only after the Rosh Hashana that comes following his birthday.

This also fits in well with why the Leviim were not eligible to be in the army, since the Leviim worked in the Bais Hamikdash. We find that Hashem told Dovid Hamelech that he couldn't build the Bais Hamikdash since he led the Yidden in war and the rule is that the Bais Hamikdash can't even have anything that was cut with a knife since a knife is mekatzer the life of human beings. Shlomo Hamelech was the one to build the Bais Hamikdash since during his times there was peace throughout the land so his hands were not involved in war. The Leviim, who served in the Bais Hamikdash, were therefore not eligible to serve in the army.

May we be zocheh to have the Bais Hamikdash re-built and we should not be involved in any more wars.



RABBI NACHUM SCHEINER

ROSH KOLLEL

SFIRA - MIN HATORAH OR MIDRABANAN?

The pasuk in the torah tells about the mitzvah of sfiras ha'omer: "וּסְפַרְתֶּם לָכֶם מִמִּקְרַת הַשָּׁבֹת מִיּוֹם הַבֵּיאָכֶם אֶת - עֹמֶר הַתְּנוּפָה שִׁבְעַת שָׁבוּת תְּמִימֹת תִּהְיֶינָה - from the day after Shabbos [i.e. the first day of Pesach], from the day that you bring the omer, seven full weeks they shall be." There is a mitzvah in the torah to count sfiras ha'omer, from the day that they brought the korban omer. Does this mitzvah still apply - min hatorah - even today when there is no korban omer brought?

The answer can be found in the Gemara in Menachos (66a). The Gemara tells us that although the mitzvah in the Torah of sfiras ha'omer is to count both days and weeks, Ameimar said that today it is enough to just count the days, and not the weeks. He explains that since it is just to remember what they did in the times of the beis hamikdash it is enough to just count the days. Other Amoraim argue and say that even today we must count both the days and the weeks.

It is clear that Ameimar is saying that today the mitzvah is midrabanan and the mitzvah therefore has certain leniencies. But what do the others hold?

Some Rishonim explain that the others also agree that it is midrabanan, but they hold that we must still perform the mitzvah in its entirety. This is the opinion of many rishonim - including Tosfos, the Rosh, the Ran, and the Baal Hamaor. They therefore rule that sfira today is dirabanan.

The Rambam, however, writes that even today the mitzvah is Min Hatorah. The Kesef Mishna explains that the Rambam understood that the reason why the others require one to count both the days and the weeks is because they argue on Ameimar's premise, and they hold that even today the mitzvah to count is min hatorah. Since the Rambam followed the majority opinion, he indeed rules that today the mitzvah of sfira is still min hatorah.

THE UNDERSTANDING OF THE DIFFERENT OPINIONS

What is the underlying point behind this machlokes? The Torah says to count: "מִיּוֹם הַבֵּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה" - from the day that you bring the omer. Is the main focus of the pasuk: "מִיּוֹם הַבֵּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה" - from the day that the korban is brought, which would mean that it depends on the actual bringing of the omer, or is the main focus: "מִיּוֹם הַבֵּיאָכֶם" - from the day of the korban, and it is just a way of describing the date on the calendar? If it means from the actual bringing of

the omer, then today we cannot fulfill this mitzvah min hatorah. But if it is the date on the calendar - and it does not depend on the actual korban - then the mitzvah of counting can still continue to be a mitzvah min hatorah.

The same should be in regards to a scenario that the korban omer was not brought during the time of the beis hamikdash. If it depends on the actual bringing of the omer, then if the omer was not brought, there would be no mitzvah to count. But if it is just the date on the calendar - and it does not depend on the actual korban - then the mitzvah of counting would still be applicable.

However, this understanding - that it is just the date on the calendar and it does not depend on the actual korban - needs further clarification. We see from the text of the brocha, as well as from the wording of the mitzvah to count: "בַּעֲוֹמֶר" או "לַעֲוֹמֶר" - to the omer or in the omer - that the counting is connected to the actual omer.

DIFFERENCE IF IT IS MIN HATORAH OR MIDRABANAN

Can one count during bein hashmashos (twilight)?

Tosfos, as we mentioned, holds that it is only dirabanan. Since it is dirabanan, Tosfos allows for one to count during bein hashmashos. Although it is still a safeik if nightfall has arrived, when it coems to a mitzvah dirabanan one can be lenient. According to the Rambam, on the other hand, that it is min hatorah, one would need to wait till nightfall to say sfira.

The Shulchan Aruch writes that those who are extra careful wait till nightfall. The Mishna Berura explains that since we pasken that the mitzvah of sfira is dirabanan one is allowed to say it earlier, but it is better to wait until nightfall. The Biur Halcha adds that we must realize that besides the Rambam, there are many other rishonim who hold that it is min hatorah, and that is why the minhag is to wait until nightfall.

In conclusion, there is a machlokes if the mitzvah of sfira today is min hatorah or dirabanan. There are many other differences, as well.

This shiur is available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

ב"ט"ד

בית מדרש אור חיים

18 FORSHAY ROAD | MONSEY, NY 10952

~Kollet Boker~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

Currently Learning
מסכת מכות

Summary Shiurim from Rosh Hakollel
בעניני דיומא ובעניני הפרשה Erev Shabbos Halacha Shiurim

7:00-8:00am
18 Upstairs Bais Medrash

Shacharis
6:15 & 8:00am

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

~Kollet Boker~ Shachris Halacha Chavrusa ~Night Kollet~ YARCHEI YOM KALLAH מנחת יצחק BEIN HAZMANIM מנחת יצחק שובבים

RABBI NACHUM SCHEINER
MONSEY, NY

מוהל מומחה
CERTIFIED MOHEL

845-499-6354 CELL
845-352-3137 HOME
Mohel@18forshay.com

JARED KUSHNER'S DREAM COMES TRUE

Prayers at a Holy Grave in Casablanca



"For many years I held this dream in my heart, today I actualized it". The exciting visit of Jared Kushner to Rabbi Chaim Pinto Zt "l.

Hidabroot

A special prayer service was held for the success of Jared Kushner, the son-in-law and senior advisor to the President of the United States, President Donald Trump, during his visit to the Jewish cemetery in Casablanca. The ceremony was held in the memory of Rabbi Chaim Pinto zt"l, by his grandson, the Admor Rabbi David Chananya Pinto.

Kushner said "I yearned and longed to pray at the grave of the grandfather of my Rabbi and

teacher, Rabbi David Chananya Pinto, today with the help of G-d it came true".

The Rabbi blessed him saying, "he should be a good emissary by promoting peace." Then he delivered a prayer in honor of the president of the United States, President Donald Trump: "His kingdom is a kingdom of grace, which works to bring peace to the world."

At the end of the ceremony, Kushner thanked the Rabbi and added a prayer that "the merit of the righteous shall assist him in the mission imposed upon him."

The video of this event can be seen at <https://video.htv.co.il/2017/rav453.mp4>

TEN YEARS BAD LUCK

A funeral service is being held in a synagogue for a woman who has just passed away. At the end of the service the pallbearers are carrying the casket out, when they accidentally bump into a wall, jarring the casket.

They hear a faint moan. They open the casket and find that the woman is actually alive.

She lives for ten more years and then dies. A ceremony is again held at the same synagogue and at the end of the ceremony the pallbearers are again carrying the casket.

As they are walking out, the husband cries, "Watch out for the wall!"

A PASSENGER FROM CHELM

A Chelmer gets on a plane and goes up to first-class. The flight attendant

tells him that he will have to move back; his ticket is not for first class. The Chelmer says, "I just left Chelm, and I'm going to California." The main flight attendant is brought in and explains that he will have to move. The Chelmer says, "I just left Chelm, and I'm going to California and I'm not moving anywhere"

The attendants tell the pilot. He comes in and looks the situation over. He leans over and whispers something to the Chelmer and he gets up immediately and moves out of first class. The attendants are flabbergasted, "What did you say to him?" "I just told him that this section of

the plane doesn't go to California."

CLINIC'S NAME

Two elderly couples were enjoying friendly conversation when one of the men asked the other, "Fred, how was the memory clinic you went to last month?"

"Outstanding," Fred replied. "They taught us all the latest psychological techniques - visualization, association - it made a huge difference for me."

"That's great! What was the name of the clinic?"

Fred went blank. He thought and thought, but couldn't remember. Then a smile broke across his face and he asked, "What do you call that red flower with the long stem and thorns?"

"You mean a rose?"

"Yes, that's it!" He turned to his wife. . ."Rose, what was

the name of that clinic?"

STUDENT TALKING TO THE WISE MAN

"Sir, What is the secret of your unparalleled success?"

"Two words"

"And, Sir, what are they?"

"Right decisions."

"And how do you make right decisions?"

"One word."

"And, What is that?"

"Experience."

"And how do you get Experience?"

"Two words"

"And, Sir, what are they?"

"Wrong decisions."

THE WITNESSES

A criminal act was committed at the foot of Mt. Rushmore

There were four witnesses but they were all stone-faced



WHAT'S WRONG WITH A TORAH STATE, MK LIBERMAN?

Tzvi Fishman

Because of the humongous and psychologically imbalanced ego of Avigdor Liberman, the State of Israel will now have to waste 500 million shekels on a totally unnecessary election.

It is no secret that many poor people in Israel are hard-pressed to pay monthly bills, and that Holocaust survivors struggle to live with dignity for a shortage of funds, that many young couples don't have the money to buy an apartment, and that many sick people can't afford the medical treatment they need.

The 500 million shekels could have been divided among them instead of being burnt on the altar of Liberman's self-righteousness and petty dislike for Benjamin Netanyahu. Yes, the Haredim should serve in the army

and they are on the way to improving their participation rate, but coercion has the opposite effect.

Anyway, if sharing the burden equally is the issue, then secular youth should be compelled to study the Torah for 2 to 3 years, as part of their national service. It's their heritage. Fair is fair.

What can we learn from this pathetic situation whereby the political parties elected by the Israeli public cannot unite to form a government? For one thing, we can see that the current political system in Israel doesn't work.

Perhaps this is what Hashem is telling us. With a look of fire in his eyes, Avigor Liberman vows that he won't let the Haredim control the government and turn Israel into a Halakhic State. Who was it who said, in Hamlet, "The lady doth protest too much, methinks,"?

Indeed, it could very well be that a Halakhic State is exactly what Israel needs. To Liberman, and to the champions of secularism like him, along with all of champions of liberalism, gay rights, abortion, and intermarriage, a State guided by the laws and moral teachings of the Torah is the worst thing in the world that could happen. Their fight isn't against the Haredim – it is a war against the Torah and G-d.

What does a Torah State mean? Internationally, it means that Israel will still export life-enhancing innovations to the world, in hi-tech, medicine, agriculture, computer technology..., just as it does now, with the added dimension that the Ministry of Foreign Affairs will export the life-enhancing teachings of the Torah to the nations of the world, to aid them in rectifying their moral and spiritual abysses, and bring them to the true knowledge of G-d.

Once the Gentiles get excited and the To-

rah goes viral, Jews alienated from Judaism and from any remnants of Jewish Identity other than bagels and lox, will take notice and want to jump on the bandwagon. After all, if the Torah is "cool" to the goyim, Jews will want to try it as well.

A Torah State in Israel means that all government departments and projects, like building bridges and railway tracks, will be suspended on Shabbat. It means that Torah education will be a main part of the curriculum in public schools. A National Tzedaka Institute will provide charity to all needy souls. Aliyah allotments and benefits will be substantially increased to promote the ingathering of the exiles. Women will not serve in the army in any combat roles or as instructors for men. Lecturers with anti-Torah agendas and opinions will not be allowed into army bases or schools. Foreign journalists with an anti-Israel bias will be turned away at the airport. The Haaretz newspaper will stop being antisemitic.

Enemies who threaten the State of Israel will be offered a chance to desist or be totally destroyed. The Palestinian Authority and the Hamas will cease to exist. Jewish sovereignty will return to all the Biblical borders of Eretz Yisrael. Any non-Jew resident who refuses to accept Israeli sovereignty will be ousted from the Land. Same-gender marriages, and the like, will be out. The traditional family will flourish.

The Beit HaMikdash will be restored on the Temple Mount in all of its former glory. The Sanhedrin will be re-instituted and the legal system will be guided by Halakha. Bibi Netanyahu will become a baal tshuva and be appointed to govern, or a ruler shall be chosen by a national election.

Did I miss anything? What the matter with all that?

UFARATZTA



ol.

The talmidim of Rabbi Akiva were truthful people, and their avoda penetrated them so fully that it seemed to each of them that only his path was the right way and anyone else was missing out, with the result that they were not able to respect each other as they ought to have done.

This teaches us that a person is obligated to regard every shomer Torah u'mitzva positively and to respect him greatly even if his path is not the same as his own – because that person too is serving HaShem. The differences are merely how he serves HaShem.

==== Lekuti Sichos VII P'342

Editor's note: With this attitude we ready ourselves for:

**KABOLAS HATORAH
BESIMCHAH**

PREPARATION FOR KABALAS HATORAH

With regard to the actual performance of the Torah and its mitzvos everyone is equal, but when it comes to the feelings behind them, there are differences:

One acts out of love for HaShem, another out of awe, and a third out of kabbalas

IF SOMEONE WOULD LIKE TO SHOW HAKARAS HATOV AND SPONSOR A PART OF YOM TOV IN OUR WONDERFUL SHUL

Please contact our Gabbai

Reb Efrayim Yurowitz

Or our Shamash

Reb Osher Benedict



FRIDAY JUNE 7

MINCHA Early 1:35pm & 3:30
Mincha 7:00 18 Tent
Mincha 7:30 18 Main
Chabad 8:13 20 ↑
Candle Lighting 8:08
Shkiya 8:26

SHABBOS, פרשת במדבר

SHACHARIS Vasikin 4:45am Neitz 5:24 Followed by Daf
Ashkenaz 8:00 18 Main
Bochurim 8:30 20 Small Tent
9:15 18 Tent
Youth Minyan 9:15 18 ↑
Chabad 9:45 20 ↑
MINCHA Early 1:45pm
Pirchei & Bnos 2:00
Mincha 6:00 Followed by Daf Yomi
Mincha 8:05 18 Tent
Shkiya 8:27
MAARIV Not before 9:00
Candle Lighting Not before 9:17

Shavuos Night

For learning programs,
shiurim and lectures
please see separate flyer.

SUNDAY DAY 1

SHACHARIS (Tallis- 4:15) 4:20am 18 Tent
(Neitz 5:23) 4:45 20 ↑
9:15 18 Tent
Chabad 10:00 20 ↑

MINCHA Early 1:45pm
Mincha 6:45 Followed by Daf Yomi
Mincha 8:10
Shkiya 8:27
MAARIV Not before 9:00
Candle Lighting Not before 9:17

MONDAY DAY 2 Megillas Rus, Yizkor

SHACHARIS (Neitz 5:23) 4:45am 20 ↑
Ashkenaz 8:00 18 ↓
9:15 18 Tent
Chabad 10:00 20 ↑

MINCHA Early 1:45pm
Mincha 5:15 Followed by Daf Yomi
Mincha 6:15
Lecture for Men and Women by Rabbi YY Jacobson
Mincha following the lecture
Mincha 8:00
Ne'ilas Hachag following Mincha
Shkiya 8:28
MAARIV 9:08 & 9:13

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

Shavuos Night Learning
סדר ליל שבועות תשע"ט
All Night Learning B'Chavrusa
R' Nachum Scheiner will gladly help set up chavrusas

There will be a Chabura learning a Shavuos-related sugya with a short shiur 2:00-2:30am 18 Backroom.
(Mareh mekomos will be distributed)

All Night Learning 2nd Night of Shavuos too!

20 Upstairs - שחרית כותיקין
4:45am

Refreshments all night!

R Scheiner can be contacted at
845-372-6618
or RabbiScheiner@18forshay.com

*Wishing the Kehilla a
גוט יום טוב!*

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY
COMMUNITY LEARNING CENTER

Shavuos Schedule
תשע"ט

Youth Program Shavuos Night

Youth Schedule – 20 ↑

11:24PM-13:00AM Avos U'fhanim
12:00AM-12:20AM Pirkei Avos with Rabbi Malin
12:25AM-12:45 Inspirational words from our Rav Rabbi Lankry
12:45AM-1:00AM Tehillim with Yossi Fried
1:00AM-1:45AM Mishnayis Program

Learning Program Second Night

All ages

SECOND NIGHT
with R' Wincelberg
(in 20 Forshay, upstairs)
Refreshments will be served

Learning **MASECHES TOMID**
Starting 12:30AM
FOLLOWED BY VASIKIN & SIYUM

Refreshments ALL NIGHT!

*Wishing the Kehilla a
גוט יום טוב!*

Rabbi Aaron Lankry
Rabbi Daniel A. Coren
Rabbi Nachum Scheiner

THE PARSHA & YOM TOV

Rabbi Yisroel Reisman

A VORT ON THE PARSHA YOU CAN ALWAYS USE

Every Rav needs a Vort for emergencies. The Vort that I am going to share with you is a good Vort to have up your sleeve. It is good for weddings, it is good for Bar Mitzvahs, and it is good for Parshas Bamidbar.

In this week's Haftorah we have the Posuk as is found in Hoshea 2:21 (וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם לְעוֹלָם). It talks about marriage so it is good for marriage, it is a Posuk that we say when we put on our Tefillin so it is good for Bar Mitzvahs. It is a beautiful Sfas Emes.

(וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם) Freigt the Sfas Emes, Eirusin is the equivalent of being engaged. It is the first step in marriage. After Eirusin a Kallah still lives in her father's house. Nisuin is when she moves into her husband's house. So what is (וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם)? The engagement should be forever? No plans for marriage? It is a very strange Shidduch. The Chosson says let's just be engaged forever. (וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם), what is Pshat?

Zagt the Sfas Emes, Geshmak. When a person gets engaged there is a newness, there is a certain excitement. There is a certain care in the way you talk to each other. Thinking into how you deal with each other. There is something special and the newness of an engagement. (וְאֶרְשָׁתִּיךָ לִי, לְעוֹלָם) Zagt the Sfas Emes, it doesn't mean that forever will be an Eirusin, we will get to Nisuin. But the Hergish of Eirusin, the feeling of Eirusin, that should stay forever. The same thing is true for every Bar Mitzvah boy that starts putting on Tefillin that is excited or a married couple, always so.

A Story that explains Shalom Bayis

Let me share with you a story with a little Mussar that I heard regarding the Chag Hashavuos in Eretz Yisrael. Rav Pinchas Chaim Sheinberg Zt"l had the custom of staying up in his Yeshiva, Torah Ohr on Shavuos night and then

accompanying the boys of his Yeshiva and walking to the Kosel to Daven Vasikin. As many of you know, it is quite a long walk.

As Rav Scheinberg got older he started to question whether he should make the walk. One Shavuos or Erev Shavuos his wife told him you know that it is a long walk and afterwards you have been up all night, to walk back, I don't think you have the strength for it. Rav Scheinberg disagreed and said I can do it and his Rebbetzin said no I don't want you to do it.

Rav Scheinberg decided to do the Gorel HaGra. To do that very special Gorel that great people can do with a Sefer and opening it up and finding a Posuk. Rav Scheinberg used a Tanach for the Gorel HaGra because he came to the Posuk that is found in Tehillim 29:11 (יְרֹר -- עֹז, לְעַמּוֹ יִתֵּן) (יְרֹר). He understood that the Gorel HaGra was telling him (יְרֹר) that Hashem gives strength and you can do it, you can walk to the Kosel.

A Talmid later asked him I don't understand, the end of the Posuk is (יְרֹר, יְבָרַךְ אֶת-עַמּוֹ בְּשִׁלּוֹם) (יְרֹר). You came to that Posuk, maybe the Posuk was telling you to watch out for your Sholom Bayis and listen to your wife. How do you know that the lesson is in the (יְרֹר -- עֹז, לְעַמּוֹ) (יְרֹר) more than in the (יְרֹר, יְבָרַךְ אֶת-עַמּוֹ) (בְּשִׁלּוֹם)?

To which the answer that was given, Sholom Bayis! It is not Sholom Bayis when my wife and I disagree. People can disagree, it is not personal. We had a disagreement and we did a Gorel HaGra, whatever it is we are B'sholom. Whether the Gorel goes my way or her way is totally irrelevant.

What a basic and important thought in Sholom Bayis. When there are disagreements, normal intelligent people can disagree over things. It doesn't become personal. It is not a question of Sholom. A Geshmake thought.



KOLLEL BOKER MEMBERS MAKING A SIYUM DOVID KAUFMAN AND YEHOShUA HEBER

RUS: 10 FACTS ABOUT OUR AMAZING MOTHER OF ROYALTY

Daniel Goldstien

1. Rus the Moabite lived in the time of the Judges before there was a king in Israel. Her story is what Megillat Rus is all about.
2. Rus was the daughter of Eglon the King of Moab. When Judge Elimelech's family moved to the fields of Moab because of famine in Israel, Rus married Machlon the son of Elimelech and Naomi.
3. In Moab both sons of Elimelech and Naomi died and Elimelech also died leaving Naomi a childless widow. Naomi urges Rus and her sister Orpah to go back home but Rus steadfastly refuses and begs Naomi to stay with her and to convert to Judaism. They both return to Bethlehem and meet Boaz who is a family relation.
4. Boaz ends up marrying Rus and they are the parents of Oved.
5. Oved was the grandfather of King David so Rus was King David's great grandmother.
6. Our sages teach us that Rus numerically hints to her becoming a convert. Rus equals 606. Every person is obligated in the 7 Noahide commandments and Rus upon becoming Jewish accepted upon herself 606 additional commandments.
7. Rus also means quenched in Hebrew and our sages tell us David quenched G-d's desire for songs and praises. (Bava Batra 14a)
8. There are a few reasons why we read Rus on Shavuos: King David was born and died on Shavuos. The story of Rus also takes place during the wheat harvest which is also the time of Shavuos.
9. More reasons include: the story of Rus is the story of kindness and our Torah is a Torah of kindness. Rus was a convert that accepted the Torah and on Shavuos we all accept the Torah.
10. The verses don't mention where Rus is buried but there are traditions that she and Yishai her grandson are buried on the Tel Romeida hill in Hebron.



RABBI YY JACOBSON

ENTERING INTO THE WILDERNESS

The Feel-Good Judaism of the Modern Jew

A CAN OF BEANS

Three guys are alone on a desert island: an engineer, a biologist and an economist. They are starving and don't have a thing to eat, but somehow they find a can of beans on the shore.

The engineer says: "Let's hit the can with a rock until it opens."

The biologist has another idea: "No. We should wait for a while. Erosion will do the job."

Finally, the economist says: "Let's assume that we have a can opener".

THE DESERT

What was the significance of the fact that Torah was given in a wilderness, in a barren and infertile desert, not in a civilized terrain, nor on soil conducive to human living and nature's blessing. Why did G-d communicate His blueprint for life and enter into an eternal covenant with the Jewish people in the aridity and desolation of a desert?

In a past essay, we discussed three explanations. 1. The Torah was given on soil not owned by any particular people or community, to signify that the Torah belongs to every single Jewish soul. 2. The giving of the Torah in the wilderness represents the idea that Torah is not a product of a particular culture and genre. It enriches all cultures, but transcends them. 3. The function of Torah is to confront and refine the "barren wilderness" within the human psyche and the world.

Today we will explore a fourth and deeper dimension, articulated by the Lubavitcher Rebbe in a pre-Shavous address, 37 years ago. It is a message that may be particularly relevant to the modern Jew.

FEEL-GOOD RELIGION

One of the errors that a Jew living in the modern era is likely to make is that Judaism makes no existentially profound demands on its believers. Judaism is a feel-good religion, and its objective is to make one feel comfortable about oneself. For many religious leaders and teachers today, the primary objective is to present a version of Judaism that will fit nicely in to the mind-set and living patterns of their constituents and will reassure them that they are wonderful people. Many rabbis are committed

above all to teach a Judaism that will not shake up our comfort-zones.

In many ways this has become the hallmark of the American version of Judaism – designed to conform to the paradigms of modernity. "In the image of the modern, American Jew, have we created Judaism."

"My goal is to study and practice a Judaism that does not interfere with my conveniences," a man once told me. "I have my lifestyle, philosophy, schedule, habits, and social patterns; as long as Judaism can fit into this, I will make room for it and enjoy it too."

But if we communicate a Judaism just to make people feel good, why do we really need it? Why not just figure out what works best for our lives and pursue that? Therapy, yoga, exercise, suburban living, meditation, nutrition, sports, the arts, music, etc. If Judaism is merely here to nurture my pre-defined identity and satisfy my ingrained appetites, why bother with it all together?

And can the feel-good Judaism inspire a future? Can such a type of Judaism take root in the hearts of the youth? Can it appeal to the idealistic dimension of the human soul, searching to touch the Divine?

A TALE OF TWO IMAGES

But suppose that Judaism was real -- it was the authentic blueprint for life from the living G-d -- then the question should not be, "How do I find a Judaism that does not disturb me too much," but rather -- what does Judaism really say about my calling? What does Judaism believe about life, death and everything in between? What does Torah have to say about the most important question and dilemmas facing the human mind and heart? The question must be not how I can mold Judaism in my image, but how I can mold myself in the image of Torah? How can I revisit my image and recreate myself based on the visage of man articulated in Judaism?

If Torah is true, I must have the courage to take a hard, deep look at my preconceived notions, thoughts and behavior patterns, ready to discover truth that may challenge me.

This is why Torah was given in the barren desert, in uncivilized wilderness, where it had no predefined culture to contend with and to be compared with. Only in the physical and artistic silence of the desert can we open ourselves to a radical search for truth. Only in a desert, can we walk into something with our whole being, ready to find anything.

If Torah would have been given in a city or amidst a beautifully natural terrain, it would have, by definition, conformed to the culture prevailing in those particular areas. In the great river lowlands where civilization began (the Tigris-Euphrates rivers and the Nile), the eye is captivated by the shifting scenes of nature; in cities, the eye is overtaken by the works of man -- art and architecture. In such environments, the Israelites would only be able to absorb a religion that would fit into their psyches, patterns, and sensibilities, like all the Pagan religions of the time. The Jews could never attune themselves to the word of a G-d who transcends nature.

Sinai challenged the Jewish people to revisit all of existence from its deepest genesis; to reexamine life and history from its very nucleus; to see the world not from the human perspective, but from the

perspective of G-d who cannot be confined in human modalities. A revolution of this magnitude cannot take place in a populated environment, not even in an environment where life blossoms and nature flourishes. Only in the emptiness and desolation of the wilderness is the ego subordinate to the search for truth. Only in the silence of the desert, can a person bid farewell to all of his or her paradigms and allow his soul to absorb radical transcendence.

A RASH PEOPLE

This explains a deeply enigmatic episode which occurred at Sinai.

The Bible relates that when Moses presented the covenant before the Israelites, they responded, "We will do and we will listen" (Exodus 24:7). This expression has always been a source of wonderment and surprise to rabbis and a refutation of the anti-Semitic portrayal of Jews as calculating and self-protective. "We will do and we will listen" implies a commitment to observe the covenant even before the Jews heard its details and understood its ramifications.

The Talmud (Shabbas 88b) tells a story about a Sadducee who once saw one of the great Talmudic sages, Rava, so engrossed in learning that he did not attend a wound in his own hand. The Sadducee exclaimed, "You rash people! You put your mouths ahead of your ears [by saying "we will do and we will listen"], and you still persist in your recklessness. First, you should have heard out [the covenant details]. If it is within your capacity, then accept it. If not, you should have rejected it!"

His argument was logical. Imagine somebody offers you to invest a large sum of money in a developing company. To respond, "Sure, here is the money, and then afterward I will listen to the details," is ridiculous. If you do not know what the company is all about, why subject your money to possible loss? And yet, in this case, the Jews declared that they were ready embrace a life-altering covenant, even before they heard all the details and knew what Judaism was all about! Why? How?

Rava answered the Sadducee with these words: "We walked [into it] with our whole being."

What Rava meant was this: By definition, a relationship with G-d cannot be created on our terms; it must be on His terms. If there is something called Truth, if there is something called Reality, we cannot define it; it must define us. We cannot accept it on condition that it suits our senses and expectations. On the contrary, we must realign our condition to it. Once the Jewish people knew that G-d was communicating with them, they did not want to fit religion into their imagination; they had no pre conditions for a relationship with truth. It was in the desert that the Jews can declare, "We will do and we will listen."

This process must occur each year anew. To receive Torah, we must have the courage to walk into a desert; we must strip ourselves from any pre-defined self-identity. We need to be ready to hear the sound beneath the sounds we are accustomed to. Torah is not merely a cute and endearing document filled with rituals, to satisfy nostalgia or tradition. Torah demands that we open ourselves up with our whole being and declare, "We shall do and we shall listen!"



FOR BOCHURIM ONLY- LIVING THE HIGH LIFE- DOES IT BRING HAPPINESS?

=This is the path of a Torah Scholar. Live moderately, sacrifice certain pleasures, but nonetheless dedicate yourself to learning. If you follow this advice, you will be happy.. Both in this world and the next. (Avos ch.6)

In this age of discontent, society assumes that the pursuit of pleasure will fill the gap of our unhappiness.

Take a look around, One need not journey too far, virtually or otherwise to peak at the decadent culture that exists around us.

The answer, the antidote, of course, is to listen to the heartbeat of our world, the Torah.

Shevuos arrives not a moment too soon, this beautiful Yomtov refreshes our yearning to learn and love our learning.

As the mishna states, Torah brings us life and happiness..in this world and the next.

But sometimes, just sometimes... we wish deep in our hearts for what may seem like freedom. When we look at those who do not give their heart and soul to learning, it looks as if they are having a great time.. but looks can deceive.

Rabbi Akiva risked his life everyday by teaching Torah when the Romans banned it's study by penalty of death.

Pappas ben Yehuda, a scholar who had stopped learning Torah confronted R' Akiva.

"How can you put your life and the lives of your students at risk?

You must stop learning Torah if you want to survive. Are you not afraid of what the Romans might do?

R' Akiva answered with a famous parable.

The schools of fish were gathering in small groups on the shore. Passing by these small groups, the fox asked them..

" Why do you run from the sea? Are you running from the nets of the fishermen?

Why not come live with us on dry land, he said, eying the fish with hunger in his eyes.

The fish responded, "my dear fox, you are much too wise to suggest such a foolish thing.

We must live in an environment that gives us life. The land is not such a place.

If we are afraid in our safe environment (the sea) how much more we need to fear in a place that gives us no life (dry land)."

Summing up Rabbi Akiva, continued .. "if we leave that which gives us life (the Torah) how can we expect to survive. "

Rav Mordechai Gifter Ztz'l, Rosh Yeshiva of Telshe in Cleveland and a guiding light to talmidim everywhere asks, "Why did Rabbi Akiva have to embellish

the story by including the fish and a fox? He should have simply told Pappas, we cannot live without our source of life, the Torah!"

There is a very important lesson here for our Yeshiva Bochurim, says R' Gifter.

Have you ever looked at a fish when it is pulled from the water.

It is far from docile as it jumps and dances around. A minute ago it was slow moving and calm.

One who knows nothing of fish, might make the mistake and think- finally some life is coming into this quiet and lifeless creature! When he hits the shore he dances with joy and life!

But alas these movements are not a celebration of life but rather a swan song of sorts- a last hurrah shall we say.. It is not a life being lived to its fullest, but a dance devoid of meaning.. A march to nowhere.

Those of us in Yeshiva may look at others who appear to be "having a good time", doing it all. Dancing to music that we cannot dance to.

But Rav Gifter assures us- this is surely not the case. For what looks like a dance of delight is in reality a waltz of woe.

Every single Jew longs to learn Torah and swim in its waters but the time may not be right for them.

Torah speaks to our souls, everyone's soul. Are we listening?

GOOD YOMTOV!

הבטלה של התורה



בבטלה של התורה עומד כבוד מצד עצמה בכוחה להיות בשיא מעלתה של תורה עצמה, כמו"ש בתוס' ע"ז (א. ד) נוגעין בעדותו, שעצם קיום העולם היא מצד קבלת ישראל התורה ע"ש (וצ"ע מדברי נפש החיים שער ד' פרק יא) וכן רואים מרש"י ב"ב מציעא (פד) ד"ה ולא מצי וכו' שכתב על ריש לקיש ז"ל: לקפוץ כבראשונה דמשקבל עליו עול תורה תשש כוחו עייש, וזהו מעלה בעצם הקבלה של תורה, וכן יש לשון של הנפש החיים (שער ד' פרק יח) שכתב

ז"ל ולזאת האדם המקבל ע"ע על התורה הק' לשמה לאמתה וכו', הוא נעלה מכל עניני העוה"ז ומשכח מאיתו ית' השגחה פרשית וגו' ע"כ.

והנה עוד כתוב במשנה (אבות פ"ג מ"ו) כל המקבל עליו על תורה מעבירין ממנו על מלכות ועל דרך ארץ ע"כ, ועוד הביא הנפש החיים (ש"ד פרק ט"ז) ממדרש רבה במדבר, ותנחומא פרשת חקת (אות כ"א) שמוה הטעם נתנה התורה במדבר כשם שמדבר אינו נזרע ואינו נעבד כך המקבל עליו על תורה פורקין ממנו על גלות ועל ד"א וכשם שמדבר אינו מעלה ארנון כך בני תורה בני חורין עכ"ל.

ויש לעיין טובא דהרי ידוע מה שנחלקו בברכות (לה ע"ב) ר' ישמעאל ורשב"י בבואור הפסוק של "ואספת דגנך" ר"י לומד שזה מלמד שאדם צריך לנהוג עם הדברי תורה בדרך ארץ ורשב"י לומד שזה רק כשאין ישראל עושין רצונו של מקום, אבל בעושי רצונו של מקום אז יש הבטחה של "ויעמדו זרים וירעו צאנם", ואב"י אמר הרבה עשו כר"י ועלתה בידם כרשב"י ולא עלה בידם ע"כ.

(בפשטות דעת רשב"י מאריכות לשונו מדוייק דבר נפלאה 'אפשר אדם חורש בשעת חרישה וזרע בשעת זריעה וכו' תורה מה תהא עליה' לכאן אם טענת הרשב"י היה על עצם העובד שאין מקום לעסוק בדרך ארץ הו"ל לינקוט כן בטענתו, אלא הפשט שהחסרון היא אם יהיה עסוק בד"א אזי יצטרך להפסיק ואין זה תורה אם אין בזה התמדה ח"ש תורה מה תהא עליה התביעה היא מצד התורה שאין נלמדת כראוי).

והנה הנפש החיים (שער א פרק ח) כתב בדעת רשב"י שאי"ז לכלל ההמוון כי דואי שלכלל ההמוון כמעט בלתי אפשר שיתמידו כל ימיהם רק בעסק התורה, וצ"ב למה לא תועיל ההבטחה גם לרבים, דהא תנן כל המקבל עליו על תורה מעבירין ממנו על ד"א וא"כ למה לא עלתה בידם וצ"ע כן הקשה הבחור היקר ברוך גשטטנר נ"י וזרח לעה.

וראיתי ליישב בזה ממה שכתב תוס' שההגדרה של ההבטחה של רשב"י של 'ועמדו זרים' זה דווקא מי שבגדר של צדיקים גמורים, ואוסף בזה רבינו פרץ שהיינו שעושים רצונו לגמרי ולומדים יומם ולילה, והביאור בזה ממה שתיאיר באבות פרק ו' כל היא דרכה של תורה פת במלח תאכל וכו', והיינו שהאדם צריך לבטל את עצמו לגמרי שיהא לו צורך רק בהצטרפות המוכרחות לקיום הגוף, ורק אחר שיעבור דרך זו שלא יטה עצמו למותרות העולם יהא בגדר של עושה רצונו של מקום לגמרי ואז יחולו עליו כל ההבטחות (ודייקו בלשון 'דרכה' זה הדרך להגיע לזה הדרגה) וביאור הרבה עשו כרשב"י שניסו ללכת ולהגיע לדרגה ולא עמדו בנסיון.

יוצא שיש חילוק בין מקבל ע"ע על תורה לדרגת רשב"י של 'ועמדו זרים' והנה אדונינו הגר' ברוך בער זיע"א בברכת שמואל קידושין סי' כז כתב ז"ל והנה אם נבוא בענייני להבין דברי הרמב"ם ודעתו הק' אם פוסק כרשב"י או כר"י צריך לזה רב... ובשם מו"ר (הגאון האמיתי רבינו חיים סולובייציק זיע"א) שמעתי דהרמב"ם פסק כרשב"י שכתב בסוף הלכות שמיטה ויובל פרק יג' הל' יג' "ולא שבט לוי בלבד אלא כל איש ואיש מכל באי העולם אשר נדבה רוחו אותו וכו' ופרק מעל צאורו על החשבונות הרבים אדר בקשו בני האדם, הרי זה נתקדש קדש קדשים ויהיה ה' חלקו ונחלתו לעד ולעולמי עולמים ויזכה לו בעוה"ז דבר המספיק לו כמו שזכה לכהנים וללוים עכ"ל ומוכח מזה דהרמב"ם פוסק כרשב"י עכ"ד הגר"ב דבשם הגר"ח זיע"א.

ומרן הגר"ז עה"ת פרשת חיי שרה כתב על דברי הרמב"ם ז"ל וכמדומני שראיתי בשם הגר"א שמקור דברי הרמב"ם אלו היא מדתו של רשב"י. וכתב עוד שעל אף שאיפסיק הליכתא כר"י שהנהג בהן מנהג ד"א, מ"מ גם זו המדה של רשב"י מדה היא, ואם בא אדם להתנהג במדה זו אינו צריך לשום דבר בעוה"ז כי ה' יזכה לו בעוה"ז דבר המספיק לו בלי שום השתדלות מצד כלל עייש.

והנה זהו פתיחה קטנה של הנושא להבין קצת במה פליגי בזה, אבל יוצא מדברינו שיש מי שיקבל ע"ע על תורה ועצם קבלה זו מצד עצמה יש בה כח עד בלי די, אולם מהמבואר יוצא שדעת רשב"י וההבטחה של ויעמדו זרים זה במי שהשיג המעלה שהוא פרוש מכל סיג של עוה"ז לגמרי אזי זוכה לכן שהוא יהיה בזו ההשגה של ויעמדו זרים.

אפרלייכן קבלת התורה

דוד יהודה פ"ירסטון

Connecting to Torah Every Day

Rebbetzin Tziporah Heller

As a family made their way from Russia to the Arzei HaBirah neighborhood in Jerusalem after the fall of the Iron Curtain, they settled down into the warm community there. As it so happened, the very first Shabbat after their arrival was the bar mitzvah of one of their children. With the community quickly preparing a meal for the boy under the auspices of Rabbi Hauptman, things were nicely arranged.

At the small meal, the father of the bar mitzvah boy approached Rabbi Hauptman and asked if his son could say a few words. Being that the family had just arrived from Russia and the bulk of those present were already quite advanced in their Torah scholarship, Rabbi Hauptman was a bit hesitant to allow the boy to address the audience. He did not wish for the boy to feel overshadowed by the intelligence of those in attendance and embarrass himself. But the father was adamant



that his son be allowed to speak. Finally agreeing, the boy stood up. And then he made a *siyum* on *Shas Mishnayot*.

With everyone quite surprised by the tremendous feat of this young boy, a few men turned to the father. Knowing that he played a major role in teaching and shaping his young son, they inquired as to how it all came about. "Let me tell you," began the father.

I myself was raised in Moscow as a young boy. Although the KGB prohibited the open practice of Judaism, my parents made it a point of infusing our home with rich values of Yiddishkeit. It was beautiful. Shabbat was very alive in our home. While we were inhibited in our overt adherence to mitzvot, my father made sure to impart Torah ideals to our family.

As I continued to get older, I began won-

dering how everything I was doing was in fact authentic. How was I supposed to know that the Judaism I was so familiar with was real when I had never seen another Jew practicing Yiddishkeit as we were? One time, I confronted my father and honestly asked him this question. "How do I know that this is all true and that you didn't make it up?"

Kindly looking back at me, my father wisely said, "Honestly, I cannot prove it to you if you haven't seen others live as we do. But you know what? I am going to send you to St. Petersburg. I will set you up with another Jewish family there and you will see what it is like." Hearing the offer my father was making me, I agreed to make the three-day journey all by myself. I proceeded to excitedly gather my belongings together and set out for St. Petersburg.

As I arrived at the home of my host, I sensed that Shabbat was in the air. Inhaling many of the same smells and feeling much of the same excitement I had experienced in my own home, I sat down to the family's very vibrant Shabbat table. At that point, I believed my father's words that there were other Jews like ourselves who lived a life of Torah and mitzvot.

As I arose the next morning and began walking around the house, I noticed that the only person left was the father. "Where is everyone else?" I asked. "They have gone to work," he replied. Surprised by the response, I stood there flustered. "Nowadays," explained the father, "there is great concern of being sent to Siberia at any moment. If we fail to work on Shabbat, we run the risk of meeting such a sorrowful fate."

As I heard this, I was shaken to the core. I later returned home and relayed to my father what had transpired. And then I asked the question that was on my mind. "Do you think we are going to be taken to Siberia?" Looking at me, my father said, "Honestly, I do not know. I am unsure if we will ever make it out of here. But I do know one thing. We have today to live. And with today, I will teach you Torah. And if we are given tomorrow, I will teach you Torah tomorrow. Day by day, you will learn and grow up to be knowledgeable in Torah and appreciate its beauty."

"That," concluded the father standing in the Shul in Arzei HaBirah, "is how I was raised. I learned to appreciate that I have Torah right now. I may not know what tomorrow will bring, but I have today. When you grow up with the attitude that every day is an opportunity to learn Torah, it is not surprising that your son can finish *Shas Mishnayot* at age thirteen. I imbued him with the sentiment that every day is precious and ought to be maximized for



Torah learning. And he took it to heart. That is why he was able to get up today as he did and celebrate such an accomplishment."

With every day of life, we hold the precious opportunity to connect our neshama to the eternal words of Torah and Hashem Himself. While we may never know what tomorrow will bring, we do know one thing: we have this very minute to learn and grow. And within that minute lies the keys to eternity.

A Story of Kiddush Hashem

Rabbi Menachem Nissel

On my most recent trip to America, it was highly stressful ever since my plane landed in New Jersey on Friday morning. After deplaning, I began walking around in a haze, quickly trying to make phone calls to my family back in Israel before Shabbos began. Before long, a man came over to me with a request. "Excuse me, sir. My name is Mohammad and I am from Pakistan." I wondered if I should remain standing where I was, as I felt quite uncomfortable. But, I decided to do so. "If you are able to," continued Mohammad, "I am in need of exactly fourteen dollars to get to Manhattan." I paused, taking in the fact that I had just landed and this was my very first greeting and introduction to America.

"Sure," I said, as I grabbed hold of my wallet. I ended up giving him twenty dollars and told him to buy a cup of coffee with the extra cash. But then Mohammad told me something that opened my eyes.

"You probably think I am a conman trying to get money out of you," he said. Mohammad then began detailing his life story. "I am originally from Pakistan, after which I moved to England. But things have not really worked out there, and so now I am here." I was at first slightly doubtful about the story, though after asking him questions about cricket and life in England and hearing his intelligent answers, I was reassured of his story. "Ever since I have gotten

here to America," Mohammad went on to say, "life has been very difficult. Just for the last hour, I have been walking around asking for fourteen dollars. First I went to my Pakistan friends, and they didn't give me anything. Then I went to whoever I thought was Muslim, but I still didn't get anything. Frustrated, I started approaching just about anyone in the airport. But then I finally said to myself, 'You know what? Let me ask a Jew. I am sure they will help me.' I just want to thank you. This is the second time this has happened to me, and both times the only one who helped me was someone Jewish. That just says something about you people."

Our standing reputation as

the nation of G-d who leads lives filled with kindness and the commitment to making a kiddush Hashem leaves an indelible impact wherever we go. It paints a positive image of a Jew in the eyes of those who observe us, and ensures that Hashem, His Torah and His nation are held in the highest regard.



11 FORSHAY ROAD
YOM TOV PREPARATIONS

MOST VALUABLE DAVENER



MVD



Laibish
Issenberg



Mendel
Litzman



SHMUEL
ZUCKER



Netanel
Wienberg



Yoni
Maimon



Our Superstar Collection



MOSQUITOES & TICKS?



845.393.1475 יואל בראך

The Spectacle Workshop

FINE DESIGNER EYEWEAR
Yossi Rosenberg

(845) 689-2100

456 Viola Road (side entrance)
Spring Valley, NY 10977

THE ROLLS ROYCE OF ISRAEL PHONE SERVICE AT HYUNDAI PRICES...

Unlimited Israel™

Unlimit yourself on Israel's largest and most reliable network

DIMITRIY MESTERIN



- UNLIMITED TALK, TEXT AND DATA
- OWN YOUR ISRAEL SIM / USE YOUR CURRENT U.S. NUMBER
- UNLIMITED SIM, PHONE AND WIRELESS HOTSPOTS

Now offering unlimited sim/mifi service in OVER 165 COUNTRIES INCLUDING CRUISES, IN THE AIR, AND ANY REMOTE DESTINATIONS.

UNLIMITEDISRAEL™
ISRAEL SIM & PHONE RENTALS
sales@unlimitedisrael.net or 845-371-9800
Door to door service since 2012



For more information or to REGISTER TODAY:
WWW.THE100RIDE.COM

5TH YEAR!

SUNDAY, JUNE 30, 2019

JOIN THE RIDE.

DONATIONS BENEFITING:



AND OTHER CHARITABLE ORGANIZATIONS.



GALA BBQ SPONSORED BY: REALTY TEAMS HOME SALES



JOIN OUR MANY SPONSORS • CORPORATE SPONSORSHIP AVAILABLE

FOR MORE INFORMATION CALL: 845.445.6175 OR EMAIL THE100RIDE@GMAIL.COM



~Night Kolloel~

RABBI NACHUM SCHEINER

MILCHIGS AND FLEISHIGS ON SHAVUOS - WHAT I NEED TO KNOW

On the yom tov of Shavuos there is a well-known custom to eat milchigs. Whether you fulfill this custom with a small milchig kiddush or a five-course dairy meal, it is universally accepted to partake in some dairy on this yom tov. What about waiting after the milchigs? Is there any reason to wait, before starting a fleishiga meal? Let us first clarify the halacha for all year around and then we can address the question if Shavuos is any different.

The Shulchan Aruch writes clearly that after milchigs it is not necessary to wait at all, as long as the other rules – cleaning one’s mouth and hands – were followed. The Kitzur Shulchan Aruch also writes that it is not necessary to wait.

On the other hand, there is a source for waiting. The Shelah Hakadosh, in discussing the minhag of eating milchigs on Shavuos, he writes that one should have meat as well to fulfill the mitzvah of simchas yom tov. He points out that one must be careful to fulfill the minhag, while keeping the halacha properly. He explains that this means doing kinuach and hadacha, as well as bentching and waiting an hour, and then putting out a new tablecloth.

This concept of waiting is based on the Zohar, which is quoted by the Gra, that one who eats meat and milk within the same hour will

have a picture of a goat on his face for forty days. Since the Zohar does not differentiate between if it was milk after meat or meat after milk, it seems clear that, according to the Zohar, one should wait after milk, as well. The Gra adds that this is not strictly required according to the halacha, but is rather a chumra of the Zohar. The Kaf Hachaim adds that one who has yiras shamayim should wait.

WAITING A HALF HOUR

There is a widespread minhag to wait a half hour. There are different reasons given for this minhag. The Shevet Halevi and Teshuvos V’hanhagos suggest that this comes from the fact that a half hour is halachically considered in close proximity. Waiting a half hour is a way of keeping the milchigs and fleishigs separate.

Rav Belsky explained this in a similar fashion. He says that the aforementioned Zohar writes that one should not eat milk and meat in one hour. He suggests that when the Zohar uses the expression of “an hour,” it does not necessarily mean an hour on the clock, but rather not to eat both within one “time period.” Since we find that, halachically speaking, more than a half hour is considered to be in a different time period, waiting a half hour would suffice.

BENTCHING OR BROCHA ACHRONA

If one has a milchiga kiddush is it necessary to recite a

brocha achrona, before eating fleishigs? The Issur V’heter writes clearly that there is no need, and one can eat both in the same meal. This is also the opinion of the Magen Avraham and the Mishna Berura.

However, the Beis Yosef refers to the stringency of the Zohar, mentioned above, that one who eats meat and milk within the same hour – or in one meal – will have a picture of a goat on his face for forty days. By reciting the brocha achrona, the meal has ended and the Zohar’s requirement has been fulfilled. The Darkei Moshe and the Gra also make mention of this. The Pri Megadim also writes that, after milchigs, one should bentch before eating meat, even on Shavuos.

SHAVUOS

There are those that say that on Shavuos one can rely on certain leniencies more than the rest of the year. The source for this is the Kol Bo. The Chuk Yaakov adds that there are those who allow having milchigs and fleishigs in one meal, without waiting at all in between. The Pri Megadim writes similarly that some are lenient to suffice with reciting the brocha achrona after the milchigs and then immediately start the fleishiga meal. The Noam Elimelech (P’ Mishpatim) also mentions that some don’t wait on Shavuos, although they wait the rest of the year.

The Chuk Yaakov, however, concludes that the poskim agree that one should not be any more lenient on Shavuos than they are the rest of the year. The Shelah

Hakadosh mentioned above – discussing the minhag of eating milchigs on Shavuos – also holds the same, spelling out the requirement to bentch and wait an hour. The Mishna Berura – quoting the Pri Megadim – also writes emphatically that one should keep all the rules and regulations of separations between milchigs and fleishigs, not allowing the minhag to cause a violation of halacha.

COMMUNITY KOLLEL NEWS:

Siyum: This past Sunday, Shua Heber and Dovid Kaufman, made a festive siyum on Meseches Rosh Hashana, learned at the Kollel Boker. This great milestone was only made possible by their consistent diligence and perseverance – day in and day out. The speakers made mention of the great benefits one has entering 18 Forshay each and every morning, and reaping the benefits of a daily kevius, before the tumult of the day begins – setting the tone for the entire day.

Shavuos Night Learning: All Night Learning B’Chavrusa, with refreshments all night! I will be glad to arrange a chavrusa. There will also be a Chabura learning a Shavuos-related topic, with a short shiur from 2:00-2:30am. And once again there will be the All Night Learning 2nd Night of Shavuos, followed by Vasikin and a siyum!

Wishing you a Wonderful Shabbos and a Chag Sameiach,
Rabbi Nachum Scheiner

Shavuos with RABBI YY JACOBSON

**All Shiurim are for
Men, Women & Youth**

Motzei Shabbos

12:30am-2:00am

**David, Achisofel,
Notre Dame & the Titanic**

2:30am-4:00am

**WORDS OR SONG?
THE ANCIENT DEBATE IN JUDAISM**

Sunday

1ST DAY OF YOM TOV

Mincha 8:00 Followed by shuir

THE BRISKER RAV ON RUS

Location:

20 Upstairs

Monday

2ND DAY OF YOM TOV

6:30PM - 7:45PM

THE SURGEON'S DILEMMA:

CAN I USE A NAZI MEDICAL TEXT TO SAVE MY PATIENT?

Followed by Mincha



**Location: New Tent
Behind 11 Forshay**

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

Just so you should know...



114 DAYS UNTIL UMAN

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL **RABBI NACHUM SCHEINER** ohrchaim18@gmail.com OR CALL 845 372-6618