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OUR BELOVED RABBI
SOKAVA REBBE

שבת מברכים ראש חודש סיון

Shabbos Mevorchim Sivan

Rosh Chodesh

Tuesday June 4

Molad : Monday June 3

54 Minutes and 1 chelek after 2 AM

Women's Gathering

With Rebbetzin Mindy Lankry

Monday June 3 at 8:30 PM

see back page



MONSEY
URGENT CARE

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

This Tefilla is a Segula for parents to say on behalf of themselves and their children. The Shela writes "the most appropriate time to recite this prayer is on **Erev Rosh Chodesh Sivan**, for that is the month when Hashem gave us His Torah, and when we began to be called his children".

תפילת השל"ה הקדוש

תפילה לכל עת, ובפרט לערב ראש חודש סיון, להתפלל על עצמנו ועל צאצאיו ליהך בדרכי ישראל



RABBI YY JACOBSON

SHABBOS

**NO
CLASSES**

TUESDAY

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

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



RABBI LANKRY DEAR KEHILLA,

PARSHAT BEHUKOTHAI

The Parasha opens with the lesson of toiling in Torah, as the essence of success in learning. Our job is to put in the effort and Hashem puts in the success and clarity of understanding in a miraculous way. Here is a story that illustrates this success from a famous gadol of Israel.

The country of Morocco was the home of many gedolim from the time of the Rishonim until the latter day Achronim. One of the famous gedolim was the Ohr Hachaim Hakadosh who at a very young age reached great heights in Torah. He worked as a master goldsmith to support himself and studied Torah the rest of the time. One of his minhagim as a wealthy man was to slaughter a cow every Thursday and give out the meat to talmidi chachmim for Shabbat. One week it happened that from all the animals that were slaughtered for Kavod Shabbat only the one belonging to the Ohr Hachaim came out to be glatt kosher. A wealthy man came to him and offered to pay an expensive price for a piece of meat lekavod Shabbat. The Ohr Hachaim told him it's all called

for, there is no more meat. The wealthy man insisted and asked, "this piece here, to whom does it belong to?" The O.H. responded, "To Chacham so and so". The wealthy man shouted, "He is not a talmid chacham, he doesn't deserve the meat instead of me!" He stamped out angrily. The Ohr Hachaim did not respond and that night he dreamed that he did a big sin by not defending the honor of that talmid chacham. A proper kaparah would be for him to go into self-imposed exile, so he immediately hit the road and began to roam.

Friday afternoon he reached a farm community and he sees a man chopping wood and with each swing he said "Iekavod Shabbat kodesh". He understood this is a holy man and approached him and asked to join him for Shabbat. He gladly invited him and they both prepared for Shabbat. After a beautiful meal the host invited his guest to join him as he goes to a class from the local Rav. The Rav spoke beautiful words of Torah said that it was revealed to him from heaven 14 insights from the Ohr Hachaim Hakadosh on this week's Parasha. The Rav proceeded to explain the insights to which the guest replied "its true, Chaim did say that insight". The community was enraged by this

lack of respect, but the Rabbi calmed them down. The next day the Rav quoted another of the 14 insights, and again the guest said "its true, Chaim said that." This time the crowd was furious at the guest and there was not much the Rav could say to calm them.

During Seudat shlishit the Rav repeated another of the 14 insights that heaven revealed to him and once again the guest said "its true, Chaim said that". They grabbed him and put him in jail until Bait Din would judge him. While he was in jail a terrible storm broke out because the Ohr Hachaim did not say Havdalah on time. The entire town was in danger. The Rav understood something is wrong and had the guest released. The Ohr Hachaim recited Havdalah and the storm subsided. That's when they all understood that this was a holy man and his name is Chaim.

All this took place on this week's Parasha and we see the greatness of the Ohr Hachaim that even while he was in self-imposed exile he still toiled in torah and came up with 42 interpretations of what is an Amel in Torah.

Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	8:04PM
MINCHA TENT	7:00PM
SHKIYA	8:22PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	8:05PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	4:46AM
SHACHRIS	8:00AM
SHACHRIS BUCHRIM MINYAN	8:30AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
PIRKEI AVOS 5	7:30PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:22PM
MARRIV	9:02PM, 9:07PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:05 M 5:05 T 5:04 W 5:04 T 5:04 F 5:04

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:37 M 6:38 T 6:38 W 6:39 T 6:40

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:11 M 8:11 T 8:12 W 8:13 T 8:13

JUNE 02 - JUNE 07

NEITZ IS 5:25 - 5:24
PELAG IS 6:49 PM - 6:52 PM
SHKIA IS 8:23 PM - 8:25 PM
MAGEN AVRAHAM
8:34 AM
GRA- BAAL HATANYA
9:10 AM

WEEKDAY MINYANIM

Summer 2019

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

ק"צ
תשע"ט

שחרית

כותיקין	20 Forshay ↑	12 MIN. אורח	18 Tent
6:15AM	18 Forshay ↓	12 MIN. אורח	18 Tent
6:30	Coming soon	AT סקייט	20 Tent
6:45	Coming soon	10 MIN. אורח	20 Small Tent
7:00	20 Tent	20 MIN. אורח	20 Tent
7:15	18 ↓	30 MIN. אורח	20 Tent
7:30	18 Tent	40 MIN. אורח	20 Small Tent
7:45	20 ↓	50 MIN. אורח	20 Small Tent
8:00	20 Tent	60 MIN. אורח	18 Tent
8:15	18 ↓	AT פלג זר	18 Tent
8:30	20 ↓	* סקייט זר	18 Tent
8:45	20 ↓	10 MIN. אורח	20 Tent
9:00	20 Tent	20 MIN. אורח	20 Small Tent
9:15	18 ↓	30 MIN. אורח	18 Tent
9:30	18 Tent	40 MIN. אורח	20 Tent
9:45	20 ↓	50 MIN. אורח	20 Small Tent
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		12:30	18 ↓
		12:45	18 ↓

מנחה ומערב

12 MIN. אורח 18 Tent
12 MIN. אורח 18 Tent
AT סקייט 20 Tent
10 MIN. אורח 20 Small Tent
20 MIN. אורח 20 Tent
30 MIN. אורח 20 Tent
40 MIN. אורח 20 Small Tent
50 MIN. אורח 20 Small Tent
60 MIN. אורח 18 Tent

מערב

AT פלג זר 18 Tent
* סקייט זר 18 Tent
10 MIN. אורח 20 Tent
20 MIN. אורח 20 Small Tent
30 MIN. אורח 18 Tent
40 MIN. אורח 20 Tent
50 MIN. אורח 20 Small Tent
60 MIN. אורח 18 Tent
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12:30 18 ↓
12:45 18 ↓

Repeat Krias Shema after nightfall

↑ Stairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com /ohrchaim18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA 6:30 PLAG 6:48



Bechukosai - What Mattan Torah Means to the World and Part Two of Chabad Trip

RABBI COREN

Rashi throws us a real twist at the very opening of this week's parsha. The concept here seems to be plain and simple: "If you follow the laws and listen to my commandments than I will give you rain and everything else that you can possibly need." Yet Rashi, based on Chazal, says if you are Ameilim Batorah-- if you toil in Torah than you will have the promised blessings. Why is simple learning and following instructions not enough to bring these affirmations and approvals? And how is ameilus a definition for the word chok in the pasuk? "If you listen to my chukim..." usually a chok refers to something that we are commanded to do or avoid doing despite not understand the reason. On the other hand we are told in the same pasuk, "Tishmeu" which means to listen. I would like to suggest an idea and connect it to the trip that we took to Russia and also to a speech that I heard from Rav Noach Wienberg Z"l many years ago.

Rav Noach was speaking about the uniqueness and significance of Mattan Torah which took place 3341 years ago. He asked his listeners with tremendous passion, "Do you know what the giving of Torah represented? It represented a day which was the only hope for humanity." Were it not for the day that the Jewish nation accepted the Torah and the mission to be a light onto the nations, the world would not have survived, civilization would have caved in and humanity would have gone bankrupt socially, spiritually and physically. As John Adams described the Jewish nation and other historians followed suit, it is the Jews who created the framework and spiritual foundation for the successful functioning of society. From our nation, the rest of the world learned the key principles of society--we don't kill; we don't steal; we love your neighbors. And it was the Jewish people who instructed the world about setting up judiciary systems. What would the world look like without the momentous day when the creator Himself appeared and provided us with an instruction manual on how to live in the correct manner? Human beings are complicated creations, made up of soul and body but we can elevate ourselves and the world around us despite the presence of the evil inclination which can take control and manipulate our every thought and action.

When we were following the dynasty of the third to last Rebbe in the chain of the Chabad movement, we learned that Rav Shalom Ber had fled from Lubavitch during the war to a town called Rostov and until today his influence is felt in the town and way beyond. In fact after years of desolation and communism there is a resurgence of Jewish return in the town of Rostov. The Rebbe's Kever is in a special area in the Jewish cemetery and it is quite an experience to daven there. The Rashab, as the name the Rebbe became known by, was respected by not only the Chasidic world. His writing and halachic chidushim reached all types of Jewish rabbis and many of the Litvishe figures maintained correspondence with him. It is my understanding that the idea of sending out and spreading Torah (which his son the Rayatz and then the last Lubavache Rebbe took to a new level when he and his followers settled in America) was due almost entirely because of his ideology and inspiration. One of the fascinating stops that we made on our trip was in the now redone mikveh that he had in his building which was hidden for years and was only recently discovered. His unique chidush of 'Bor al gabai Bor' [which means that the main bottom source of the mikveh had to be below the area of the mikveh where one immerses] is based on the idea that the rain water that is added to the existing water and makes the upper part of the mikveh kosher should not effect the original mikveh water. This was introduced by the Rashab who wrote at length to explain how to satisfy the chumra of the Ravaad and the reason behind it.

I think the Rashab represents an eternal message of what the Torah represents and how it will bring us back to the questions we asked about why the Torah is referred to as a chok.

...to be continue next week

THE VAV FROM ELIYAHU'S NAME

Rabbi Yissocher Frand

Towards the end of the Tochacha [Chastisement], the Torah says, "and I will remember my covenant with Yaakov, and even my covenant with Yitzchak, and even my covenant with Avraham will I remember; and the Land I will remember." [Vayikra 26:42]. This pasuk contains the rather unusual spelling of the name Yaakov with five letters (Yud-Ayin-Kuf-VAV-Ves), rather than the usual four letters (Yud-Ayin-Kuf-Ves). Rashi quotes the Medrash, which says that the "full" spelling of the name Yaakov (with a 'vav') occurs in five places in Tanach and the "missing" spelling of the name Eliyahu (without the normal vav at the end) also occurs five times. The Medrash explains that in those five places, Yaakov our Patriarch figuratively took a letter from the name of Eliyahu as a security pledge to guarantee that the prophet Eliyahu would appear and announce the imminent redemption to his children (Eliyahu will be the precursor of the Messiah).

Rav Dovid Feinstein explains why it was specifically a "vav" that Yaakov took. The last Mishnah of Tractate Eduyoth [8:7] relates a tradition in the name of Rabbi Yehoshua, that Eliyahu will not expose families that have been mixed up with invalidating lineage. He will only intervene in the cases of individuals who forcibly used their power to gain positions that they were unworthy of attaining. Several other opinions are brought in the Mishnah regarding Eliyahu's future role. The Mishnah concludes with the view of the Sages: "Eliyahu will neither push away nor bring near - he will only come to make peace in the world as it is written 'Behold I send to you Eliya the prophet... ..and he will restore the hearts of the fathers to the hearts of the sons and the hearts of the sons to the hearts of the fathers' [Malachi 3:23-24]".

We have heard this idea hundreds of times, but apparently we do not hear it enough: If the Beis HaMikdash was destroyed because of baseless hatred, then the only way it will be rebuilt is if there is peace in the world. As a community and as a nation, we must find a way to come together and make peace between ourselves.

Yaakov Avinu chose the letter vav as collateral that Eliyahu would finally come and make peace amongst us. The letter vav always joins two words, two phrases, or two thoughts together. The meaning of the word vav itself is "hook". Vavim are hooks that join together dispartate objects. Clearly, if there is any letter in the Hebrew alphabet that symbolizes connection and togetherness, it is the letter vav.

Perhaps this is the meaning of the Medrash. Yaakov knew prophetically that there would be disputes before the coming of Moshiach. The only way for Moshiach to eventually come will be when peace is restored to the world. Symbolically, the letter of collateral that Yaakov took from Eliyahu was the "vav ha-Chibur (of joining). We need the vav ha-Chibur that connects and hooks people together to spread peace amongst us.



ASK THE RABBI

THE DOMINION OF WOMEN

When Sarah recognized that Yishmael (Ishmael) needed to be excommunicated and Avraham disagreed, G-d testifies to Sarah's superior prophetic abilities over those of Avraham.

When the Jews were slaves in Egypt, and the decree was enacted to kill all Jewish males, the Jewish male leadership decided to refrain from having children in order to avoid the bloodshed. It was Miriam who corrected them, pointing out that their decree was even worse than the Egyptians because now there would be no Jewish children at all – neither males nor females.

The Exodus from Egypt, which ultimately allowed us to become a nation, receive the Torah and acquire a homeland, only took place due to the higher moral level of the Jewish women in Egypt.

When G-d gave the Torah to the Jewish people, He addressed the women before the men, because they are more meticulous in the performance of the commandments.

When Moshe ascended Mount Sinai for 40 days to accept the Torah on behalf of the Jewish people, they miscalculated the time and thought that 40 days had already elapsed and something must have

happened to Moshe. In an effort to install a new intermediary to replace Moshe, they built a golden calf. The Torah recounts that the women refused to participate in this idolatrous worship and that the men had to forcibly remove their wives Jewelry in order to assemble the golden calf.

In the case of intermarriage, the woman's role is considered so critical to the next generation that the religion of the baby is determined exclusively by the religion of the mother and not by that of the father!

Devorah Hanivia was leader of the Jewish people for 40 years, during which time the country was at peace, free of disturbance by surrounding nations. It was an atypical achievement in Jewish history, and it was accomplished with her unique feminine powers.

The ascendance of Devorah is a life lesson to all, men and women alike. What is so special about Devorah that she was chosen as Judge for Israel and prophet at that time? Especially since Pinchas Ben Elazar was around in those days?... It is because whether Jew or non-Jew, man or woman, slave or maidservant, the Divine Spirit rests upon people – all according to their actions. (Eliyahu Rabba 89)



RABBI BERACH STEINFELD

NEVIIM AND MITZVOS

The Torah tells us in Vayikra, Perek Chof Zayin, posuk lamed daled that these are the mitzvos that Moshe commanded Bnei Yisroel on Har Sinai. The Gemara in Shabbos, daf kuf daled, amud alef and Megillah, daf bais, amud bais tells us that Chazal learn out from the above posuk that a Navi is not able to command any new mitzvos. All the mitzvos were given to Moshe Rabbeinu and anything thereafter is not one of the mitzvos. A Navi is unable to be mechadesh any new mitzvos.

The Rambam in Perek Gimel in Hilchos Melachim, halacha ches paskens that if a Jew rebels against a Jewish king, the king has a right to kill him. We learn this from the posuk in Yehoshua, Perek Alef, posuk yud ches that says that any person who will rebel against Yehoshua shall be put to death. If you analyze the posuk it sounds like this is something that Klal Yisroel were mekabel upon themselves. In the Sefer Hamitzvos of the Rambam, mitzvah kuf ayin gimmel the Rambam says that if one is oveir on the command of the king, it is proper and permissible for the king to kill him. This sounds like it is not a command, but rather something the Yidden accepted upon themselves.

In the Shailos U'tshuvos Chasam Sofer, siman resh ches the Chasam Sofer says that we do not find it stated anywhere in all five sefarim of the Torah that a king is allowed to kill someone. Yet Yehoshua uses the words, "Al pi Hashem" when he writes that someone rebelling can be put to death. How could a navi make a new mitzvah? The Chasam Sofer ends off that this question requires a lot of deep thought, but he does provide an answer.

One could try to answer the question by saying that we find many times in Shas that the Gemara asks the question how could a navi be mechadesh something? The Gemara answers in many places that there were many halachos and different things that the Yidden forgot during the time they mourned for Moshe Rabbeinu and the navi re-established

it. We find this concerning a lot of hilchos kehuna that we learn from the Sefer Yechezkel. We say that it was forgotten and then re-established by the Navi Yechezkel. Here too, we might say that it was forgotten and re-established by Yehoshua.

We could argue and differentiate that anything told by the navi in a commanding way is probably a mitzvah in the Torah that was forgotten and the navi re-established it. In the event that the navi says it in story form and not in a commanding form, then we won't say that it was forgotten and re-established. This is the reason why the Chasam Sofer asked the question since what Yehoshua said was not a command, but rather something said in story form that the Jews accepted upon themselves about a king being able to kill someone who rebels. This is why the question applies; how could the Navi be mechadesh something like that?

We could answer that the fact that the king could kill someone is not a new mitzvah or an addition to a mitzvah since in that case it would be forbidden for a navito make a new mitzvah. In the case where the Torah says something but does not explain it, then the navi is able to explain what the Torah meant. An example of this would be that we find that the Torah uses the word "veshinantam" (it should be clear) regarding the mitzvah of learning Torah. The Navi Yehoshua explains this as meaning "vehagisa," you shall be busy with it day and night. This is despite the fact that Min Hatorah if one just says Shema in the morning and night one is yotzei the mitzvah of Talmud Torah. We see that the navi was able to explain what the Torah meant. The same concept applies regarding a king. The laws of the melech are brought in Sefer Shmuel; we don't say that the Navi is mechadesh, it is just explaining what the Torah did not say fully in Parshas Shoftim. Here too, we say Yehoshua is not saying something new, but rather elaborating what the Torah meant with the appointment of a king.

May we be zocheh to see the "Melech Moshiach" speedily in our days.



RABBI NACHUM SCHEINER

ROSH KOLLEL

SHEHECHEYANU ON THE BROCHA OF SFIRAS HA'OMER PART II

We previously discussed why we do not recite the brocha of שהיינו וקיימנו והגיענו לזמן הזה before the mitzvah of sefiras ha'omer. Last week we mentioned some of the answers given, and I would like to share a few more.

A MITZVAH THAT CAUSES ANGUISH

The Tzror Hamor explains that the very fact that this mitzvah causes us heartache is a reason not to recite she'hechyanu. The brocha of she'hechyanu is recited when we reach a time of the year that we can once again perform this mitzvah. However, we cannot rejoice at a time that serves to remind us of the churban.

The sefer Akeidas Yitzchok quotes this suggestion and asks: We have other mitzvos that also remind of the churban and we still recite she'hechyanu. For example, we recite she'hechyanu on Pesach, although we are reminded of the fact that we are missing out the korban pesach.

However, it is possible that he only meant in a case like sfira where the mitzvah itself reminds us of the churban. But the mitzvos that we do on Pesach – such as eating matza and drinking the four cups – are not lacking. These mitzvos are sufficient to require us to recite the she'hechyanu on Pesach. Although we are missing out the korban pesach, that is just a sorrow that we feel on the sidelines, and there is nothing in the mitzvah itself that reminds us of the churban, and we can say the brocha.

According to this explanation, as well, it would come out that, during the time

of the Beis Hamikdash, they would recite she'hechyanu.

A TIME OF JUDGMENT

There is another answer given, based on the Mishna in Edios, that the time of the judgment of the wicked people is during this season and it is not proper to recite she'hechyanu. This is similar to the concept that we don't say she'hechyanu during the three weeks since these are days that great tragedies befell the Jewish nation, and we cannot rejoice.

According to this understanding, even when there was a beis hamikdash, there was no she'hechyanu recited for the mitzvah of sfira.

WE WOULD RATHER SKIP THIS SEASON AND GO STRAIGHT TO KABALAS HATORAH

There is another answer given by the acharonim that we only recite she'hechyanu when we have reached a special time, and we are happy to celebrate this great yom tov. Sfira, on the other hand, is just a time to prepare ourselves for receiving the torah. We need to remove any impurities from our souls. Better would have been if we could skip this waiting period and get straight to the yom tov of Shavuot. Thus, it is not a time that we are happy to be in. Therefore no she'hechyanu is recited for the mitzvah of sfira.

According to this understanding, as well, even when there was a beis hamikdash, there was no she'hechyanu recited for the mitzvah of sfira.

NOTHING NEW

On the night the Jews were to leave, they received great levels of kedusha. This was a temporary gift for them – a

flash of greatness for that night only. The days of sfira are given to slowly reach this greatness once again, one day at a time. This was their job – and our job, every year – to try to regain those great levels. Since the levels reached during sfira are not new, the excitement is not as great, and we do not recite she'hechyanu. It is like returning a lost object to the rightful owner; we are just retrieving the levels that we already reached.

SUMMARY OF THE REASONS THAT WE DO NOT RECITE SHE'HECHEYANU

1. Only serving as a commemoration
2. Mitzvah that has no physical enjoyment
3. A mitzvah that causes anguish
4. Included in the she'hechyanu of the yom tov
5. A time of judgment
6. We would rather go straight to kabalas hatorah
7. Nothing new

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MONSEY, NY

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RABBI YY JACOBSON

MEN AND WOMEN

We are all familiar with the myriad of men and women jokes, highlighting their unique differences and idiosyncrasies. While many of them make us laugh, we do so because they point to an underlying, though often exaggerated, truth. But at the core, we are well aware that Hashem has created man and woman with specific modes of thinking, feeling and acting, and an interplay between these two forces often elicits tears of joy or tears of hurt. Examining some basic realities then, some funny, some phony, provides the opportunity to dig deeper into appreciating who we are as man and woman, husband and wife and learn to practice patience instead of persistent pestering.

One day, I was asked what the difference between men and women are on a Kabbalistic level. Humorously, I replied the following.

Men are waffles and women are spaghetti. Have you ever eaten a waffle? Every waffle is full of self-contained square compartments with four walls around it. When you pour maple syrup onto the waffle, you make sure it stays within the square. That typifies men.

Women, on the other hand, are spaghetti. There is no such thing as eating one string of spaghetti. Every stand of pasta is intertwined and interconnected with tons of other pieces.

For men, their brain is compartmentalized, with dozens of filing cabinets. There is a filing cabinet called the wife, the kids, the car, the house, the mother-in-law, the job. Everything has a separate place and space. When it comes time for paying the bills, men open the filing cabinet called Bills, carefully making sure not to touch any of the other filing cabinets, and take out a piece of paper. Oftentimes, nothing gets done with it, and it is quietly put back in and the drawer is closed, all the while ensuring that nothing else gets damaged.

In the middle of his brain, there is a huge filing cabinet, and it filled with empty space. It is where men can relax and feel free of all responsibility and obligation. Nothing goes on. They put up their feet and... and ...

Exactly that ... When a wife therefore asks her husband, what are you doing and he says, "Nothing," he genuinely means it and she can hardly believe it. "You must have a fever... what happened..." The wife begins to worry something is wrong.

What drives a woman crazier than anything else is hearing the answer, "Nothing," because in her mind, it doesn't exist. A woman's mind is like the World Wide Web. It is like Microsoft Windows where every possible window is open, and the tabs are switching back and forth and back and forth. Neurons are constantly interacting every single moment like spaghetti.

This is why you will encounter the following scene...

A husband returns home after a day's work and decides that tonight he is going to be a good husband. After dinner, he sits down with this wife on the sofa, and asks how her day went. "Wow!" the wife thinks to herself. "This is wonderful!" She starts sharing her day with him...

The cleaners ruined my \$150 dress...

Meanwhile, the husband is opening up the filing cabinet called "Cleaners." You can see the wrinkles on his forehead as he concentrates on her every word.

From that crisis, the wife moves to the fact that she doesn't like her job.

Now the husband begins opening another cabinet called "Job." Before the Job cabinet is fully opened, the wife moves onto discussing the fact that your sister insulted her at a recent bar mitzvah.

Now the husband opens the filing cabinet called bar mitzvah. But his wife is already discussing how you need more cleaning help...

Open file cabinet called cleaning help.

"Yaakov is not happy in third-grade," she says.

Close cabinet of cleaning help. Open cabinet called Yaakov in third-grade.

The husband's mind is flying from topic to topic... By now, his wife has been talking for two minutes and ten seconds, and has already explored 22 topics. And this is just the beginning.

Opening, closing, opening, closing, file cabinet after file cabinet... And nothing can touch anything else. Now after four minutes, close to 100 topics have been discussed. And the husband is shaking his head to help him stay awake and alert.

The only logical thing he can think of right

now is fall asleep. Within seconds, he is "snoring." The wife, looking at her husband with a stone-walled face, cannot believe that such a romantic experience suddenly turned into a sleeping opportunity. She is hurt. Little does she know that your snoring is an expression of your deepest love. The only other option he had, in the back of his mind, was walking away, but he loves you so much, so he decided that snoring was better. All he wishes is for his wife to look at him and think to herself, "The love of my life, my dearest and devoted husband..."

... If you've laughed or let out a smile once or twice, there is a reason for that. Remember, Hashem created man and woman and they get married. There are many, many differences. Chazal state that marriage is like Splitting the Sea, no less than a phenomenal miracle. Perhaps now, you can appreciate in one way how that statement is true.

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PIRKEI AVOS

בעשרה מאמרות נברא העולם

REFLECTIONS ON THE CREATION OF OUR UNIVERSE

As the French saying goes- "plus ça change, plus c'est la même chose" -the more things change, the more they remain the same.

Agnostics and atheists have been around since time immemorial. They exist because our Creator has given us the free choice to believe in whatever we deem to be true. In addition He has instilled within us a strong drive to create and rule. We need to feel both omnipotent and self-important and this drive leads us down many different roads.

Whereas in biblical times it was the tower of Babel and its participants who sought to be totally autonomous- today a new religion called science seeks both control and autonomy.

We seek to control the creation of our plants and animals (GMO- or genetically modified organisms) while high profile billionaires form companies like SpaceX and Blue origin, that seek to conquer space.

Not only are the parallels uncanny, but the bottom

line philosophy might indeed be the same: if we humans can master the world, we can explain away any need to believe in an all- powerful Creator.

Rabbi Yehuda Halevi, a rabbinic scholar, poet and philosopher, who lived almost 900 years ago in Spain, had a gentile neighbor, a world famous poet, who did not believe in a Creator.

As he stated many times in conversation with Rabbi Yehuda Halevi, "the world came about by itself." His philosophy was a precursor to the black hole and primordial soup theories of Stephen Hawking.

Befriending his neighbor, Rabbi Yehuda tried unsuccessfully to convince him of the wonderment and eternal truth of creation and the existence of an all-powerful, all knowing G-d.

One day the famous Spanish poet took a walk- he was stuck on the last few lines of his lyrical poem.

During that walk, he formulated the final verse and headed back home.

At the very same time that the poet was out walking, Rabbi Yehuda Halevi passed by his neighbor's house and glancing through the parlor window- noticed that the last lines of the beautiful verse were not completed. Taking the quill into his hand, he brought the opus to a magnificent conclusion.

Upon seeing this, he hurried over to Rabbi Yehuda's home to tell him what had occurred.

"Why are you excited" the Rabbi exclaimed "The poem simply wrote itself..!"

"No, no, no.." said the Spanish poet. "A poem could not possibly have been written by itself. Someone must have created it!"

"Ah, you have surmised that a small poem could not have possibly been written by itself, but yet our majestic world, our incredible universe was created by chance, by accident, with no divine plan; devoid of a Creator?"

Rabbi Yehuda's neighbor was forced to acknowledge that which he had denied for so long.

Atheism is a fact of life in our world today, even invading religious homes, but we hope for the day when as our last prophet Chabakuk states-
"..The knowledge and recognition of G-d will fill the Earth as the waters fill the sea."

Even Albert Einstein, a scientist who is not often associated with G-d and religion penned the following words, which on the surface at least, could be mistaken for those coming from a Chasidic text.

"The most beautiful and most profound experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead.

To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their primitive forms - this knowledge, this feeling is at the center of true religiousness."

(Albert Einstein - The Merging of Spirit and Science)

Good Shabbos!

FOR THE DOG LOVER IN ALL (SOME) OF US

A shrink for a dog

A woman walks into a psychoanalyst's office and says, "Doctor, my husband thinks he's a dog! I don't know what to do! Please help!"

The doctor replies, "Okay, have him get on the couch."

The woman quickly snapped back, "Wait, no, he's not allowed on the couch!"

King of the Jungle: Dog vs. Lion

A lost Pomeranian dog strays into a jungle. A lion sees this from a distance and says with caution, "This guy looks edible, I've never seen his kind before."

So the lion starts rushing towards the dog with menace. The dog notices and starts to panic, but as he's about to run, he sees some bones next to him and gets an idea. He says very loudly, "Mmm... that was some good lion meat!"

The lion abruptly screeches to halt, "Woah! This guy seems tougher than he looks, I better leave while I can." Over by the tree top, a monkey witnessed everything. Evidently, the monkey realizes he can benefit from this situation by telling the lion and getting something in return. So the monkey proceeds to tell the lion what really happened. The lion says angrily, "Get on my back, we'll get him together." And they start rushing back to the dog.

The dog sees them and realizing what happened, starts to panic even more. He then gets another idea and shouts, "Where is that lazy monkey!!! I told

him to bring me another lion an hour ago..."

Three Dogs and a shidduch

Three male dogs who are in the shidduch parsha are walking down the street when they see a female Poodle. The males are all interested in her but they need her to notice them

Aware of the situation, the female says "The first one who can use the words "liver" and "cheese" together in an imaginative, intelligent sentence can go out with me."

The sturdy, muscular black Lab speaks up quickly and says "I love liver and cheese." She replies, "Oh, how childish, that shows no imagination or intelligence whatsoever."

She turned to the tall, shiny Golden Retriever and he blurts, "Uhhh...I HATE liver and cheese."

"I guess it's hopeless. That's just as foolish as the Lab's line," said the Poodle.

She then turns to the last of the three dogs and says, "How about you, little guy?" The last of the three was a tiny little Pomeranian. The Pomeranian gives her a smile and turns to the Golden Retriever and the Lab and says, "Liver alone, cheese mine."

No dogs allowed

Two Men are walking their Dogs (a doberman and a chihuahua)

They're getting hungry and decided to grab a bite at a nearby restaurant. At the entrance of the door, a large sign reads: "NO DOGS ALLOWED"

The man with the doberman says, "I know what to do, just follow my lead."

He throws on a pair of sunglasses and walks in. The waiter points to the sign and says "I'm sorry sir, dogs are allowed." The man replies, "Oh, i'm blind and this is my guide dog."

"A doberman for a guide dog?" The suspicious waiter asks.

"Yes, Dobermans are very loyal and protective. They're born for the job" replied the man. The waiter sighs and leads the man to a table.

The second man throws on his sunglasses and walks in. The waiter tells him "I'm sorry sir, we don't allow dogs here." The man says "Oh, you don't understand. I'm blind and this is my guide dog."

"A chihuahua for a guide dog?" The annoyed waiter asks.

"A chihuahua?" The man asks. "They gave me a chihuahua?!"

The Most Useful Dog

On a bright and early Sunday morning, my wife said to me, "Our dog is so smart! He'll bring in the daily newspapers every single morning."

I reply, "It's not that special. Many dogs do the same."

My wife responded, "But we aren't subscribed to any newspapers!"

The 'Genius' Dog

As a butcher is shooing away a dog from his shop, he sees a \$10 bill and a note in his mouth, reading: "3 lamb chops, please." Amazed, he takes the money, puts a bag of chops in the dog's mouth, and quickly closes the shop.

He follows the dog and watches him wait for a green light, look both ways,

and trot across the road to a bus-stop. The dog checks the timetable and sits on the bench. When a bus arrives, he walks around to the front and looks at the number, then boards the bus. The butcher follows, dumbstruck.

As the bus travels out into the suburbs, the dog takes in the scenery. After a while he stands on his back paws to push the "stop" bell, and then the butcher follows him off. The dog runs up to a house and drops his bag on the step. He goes back down the path, takes a big run, and throws himself -Whap!- against the door. He does this again and again. No answer. So he jumps on a wall, walks around the garden, beats his head against a window, jumps off, and waits at the front door. A big guy opens it and starts shouting at the dog.

The butcher runs up and screams at the guy: "What in blazes are you doing? This dog's a genius!" The owner responds, "Genius, this you call a genius ... It's the second time this week he's forgotten his keys!"



The Kidney

Sam and Max had been close friends ever since they could remember. Having gone to nursery, elementary, middle and high school together, their friendship was as good as could be. As they soon became of marriageable age, Sam went on to get married, as did Max three months later. Within months, Sam had a baby boy, with Max following shortly thereafter with the same.

As Sam and Max's children grew up, they befriended each other as their parents had done and wound up attending the same school, which was a drive away from their respective homes. In order to ease the trip of taking the kids to school, Sam and Max decided to carpool their kids together. They would alternate days in which to take them. Everything was working great until Black Monday occurred, as Sam's wife referred to it as. As was the case, Sam always carefully ensured that the one of the back doors which faced oncoming traffic was locked, while the other remained open for the kids to get out onto the curb. It was a wise safety precaution, which successfully kept the boys in check. Max, however, was not as particular in locking one door and keeping the other unlocked.

One day, as Max parked the car and prompted the boys to get out of the car for school, the unexpected occurred. Sam's son stepped out onto the road as a car sped down in his direction. It was just seconds later that Sam's son was hit. Tragically, did not make it.



The shock and sadness which filled Sam's family was unparalleled and unbearable. Max as well felt absolutely terrible and terrified by what he had done. He could barely bring himself to pay a *shivacall* to Sam and his family, until a few days later.

Max eventually made his way over, though everyone knew that it was the last time he would ever see Sam. Their friendship which had been so close would be over. It could not weather the pain such a calamity brought in its wakening.

Max took it extremely hard as well. As could be understood, he struggled to live with the reality that he had taken a young boy's life. He begged Sam to forgive him and sooth the indescribable anguish this evoked for all involved, but Sam in no way responded to his pleas. Max persistently sought Sam, urging him to forgive his egregious mistake. But Sam would not hear of it nor forgive and forget Max's doing. He wanted nothing to do with Max at all ever again.

Within a month, Sam and his wife moved out to a new neighborhood, intending to start life anew as best as they could. A year later, they were blessed with twins and shortly thereafter, with another child. It in no way replaced the loss of their previous son, but was taken as a gift of Heaven which

in some small way eased their pain.

Life went on, as the kids grew up and attended school. One day, though, Sam's wife received a frantic phone call from the hospital. "If you could please come to the hospital immediately, your husband is here." She wasted no time, and showed up in the hospital in a panic. "Your husband fainted at work," she was told, "and when he was brought to the hospital, we realized that he had suffered kidney failure and needed to go on dialysis." She looked over at her husband, a courageous, tough man who had now been brought to a less than compromised state. It wasn't long before he was forced to quit his job and devote himself to doing everything in the interest of saving his life. A few months later, Sam and his wife received a message from the doctor overseeing Sam's recovery process. "I need to meet with you both as soon as possible," he urgently conveyed. "I was reviewing your charts and paperwork, Sam, and it is clearly evident that you are at the end stage of renal failure. It doesn't look good. You have about three more months to live until your condition becomes terminal and all your internal systems shut down. The only option at this point is to call for a kidney transplant. Yet, I must be honest, your blood type is very rare and you will need to find someone else who likewise has this very unusual blood type." "So what does this all mean?" Sam and his wife unnervingly asked. "We will put you on the waiting list and G-d willing, pray and do whatever you can. Hopefully, we will be able to match you with a donor."

As Sam and his wife took in this difficult news, they were beside themselves. Not too long before they had lost their beloved son and now Sam's own health was severely at risk. All that Sam's wife could think of doing was opening a Sefer Tehillim and begin reciting chapter after chapter. Tears flowed from her eyes and streamed down her cheeks day after day as her heart poured out in prayer.

Sooner than later, Sam's wife felt it necessary to seek the advice of the rabbi of the community. After relaying to him the details and sequence of events, the rabbi replied, "Just continue praying and I will do my best to help your family in their plight." The rabbi's words somewhat comforted Sam's wife and allayed her worries, and with that, she returned home.

That very day she spoke to the rabbi, she finished Tehillim three times. Her daily routine was to do no less than recite Tehillim for hours on end. After around three months, Sam and his wife received a call from the hospital. "Please come in immediately; we've found a donor."

Fortunately, the surgery was successful. Sam began his recovery process and was able to regain his strength. Six months following the surgery, he began working again and reverting to his old, previous routine he had been used to.

One day, he showed up at his wife's office and called her down. "Please, I need to speak to you," he urged. This unexpected visit came as a surprise to Sam's wife and, understandably so, got her nervous. "Is everything alright?" she anxiously asked. "Yes, I just have something I need to tell you." Sam's wife settled herself in a seat, feeling quite impatient. "When I was ill with kidney failure, I began thinking about my life and contemplating everything that had occurred to me. One thing that really bothered me was how I treated my friend Max. I don't feel it was right how I reacted. He didn't do it on purpose and meant no harm. It was an honest, albeit terrible, mistake. My mind kept on returning to that incident, but I continued to mentally push it off. But then, just the



other day, I decided that I would call a mutual friend of ours and see how Max is doing. "I started talking to our friend and caught up with him a bit. But then I changed the flow of topic and started discussing Max. 'How is Max doing?' I asked. 'Oh, Max is recuperating,' he replied. 'Recuperating? What happened?' 'He donated his kidney to somebody,' my friend replied. As soon as I heard this, I nearly dropped the phone. "I don't know what to say," Sam reiterated to his wife. "I don't know how this happened. I do have a strong feeling though that it was Max who in fact donated his kidney to me." Sam's wife was just as shocked to hear of this as her husband was, though she

Continued on next page

began putting two and two together. "I think I know who may be able to help us. Let's go to the rabbi." Rushing over to the rabbi's house, they enter inside looking haggard and overwhelmed like never before. It didn't take long for the rabbi to realize that something was amiss. "I think something happened here with my husband's kidney and you were involved," Sam's wife said. "Yes," the rabbi began, a serious yet soothing tone underlying his voice.

"When you both moved into this neighborhood, your friend Max came to see me and told me everything that had happened and how he felt immeasurably terrible. He truly wished to make it up, though he didn't know what he could do. At the time, I didn't feel he was ready or in position to make any major move at rectifying the past. But then, months later, you came in here and mentioned that your husband was in need of a kidney and was looking for a compatible donor or else he likely wouldn't make it past three months. I then realized that it was now or never.

Without delay, I picked up the phone and called Max. After relaying to him all the details of your situation, he paused for a moment and said, "I am a match." I found it hard to believe. "Really?" I said, "it is an extremely rare blood type." "Rabbi," he repeated, "I know I am a match. When Sam and I were younger, we took a CPR course together where both of us needed to give blood, and it was there that I discovered we have the same odd type of blood." The rabbi was surprised to learn of this information. "To be honest, if I tell him that you are the donor, I don't know if he will want to accept it. Instead then, let us go through a different organization and keep your name anonymous, thereby avoiding this." Max went on to contact a particular organization and donate his kidney to you anonymously. But now that you have come here and figured out on your own that he is the donor, I feel fine with filling you in with all the details of the story."

The husband and wife were completely beside themselves. "Do you think you can arrange a meeting between us?" Sam and his wife asked the rabbi. Sure enough, a meeting was arranged, and Max and Sam and their wives planned on meeting each other the next day at one of the local hotel lobbies.

As soon as the husbands made eye contact and their faces locked in with each other, they could no longer hold themselves back. Their embrace engendered streams of tears, as their wives followed suit in hugging one another and reconnecting.

Both Max and Sam continued apologizing to each other for the hurt and pain they had caused one another, and before long, a long-lost friendship was regained and rekindled.

A short while later, as the two of them spoke one day, Sam turned to Max and said, "You know, I would have donated my kidney to you anyway, regardless of anything that happened in the past. You are like a brother to me."

At times in life, we feel justified in bearing a grudge against another and maintaining frustration and dissatisfaction at how we were treated. The attitude of, "If I do not see the good between us now, and I never want anything to do with you," overtakes us. Days, months or perhaps years can go by in the persistence of this feeling. But we would be much wiser and happier to realize that in the process of doing so, we often are pushing away the people we love the most and perhaps need the most. Because, just maybe, they will come around one day to help us in ways that are nothing short of saving our life... **Rabbi Yehoshua Zitron**



Spinka Rebbe impromptu visit to Ohr Chaim



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~Night Kolloel~

RABBI NACHUM SCHEINER



BISHUL AKUM IN MILK

I would like to discuss the laws of cholov stam and cholov akum pertaining to milk and milk products. As we know, all milk commercially sold today is pasteurized (a process of heating the milk thereby destroying harmful bacteria, to make it safer to drink). Since pasteurization may be halachically equivalent to cooking, the question is raised whether or not this involves the issue of bishul akum (a food item that was cooked by a non-Jew). The Rambam clearly states that milk cooked by a non-Jew is not subject to the issur of bishul akum. The reason is based on the concept that any item that is edible when raw is not subject to the issur of bishul akum. Since milk can be consumed without being cooked, it is therefore not a problem if cooked by a non-Jew.

However, the contemporary poskim discuss if this idea still holds true today. In today's society, legally, milk must be pasteurized before being sold for consumption. Furthermore, due to health reasons, all - or at least most - people would not drink milk that is not pasteurized; some therefore suggest that today milk is not consumed in its raw state and may constitute a problem if cooked or pasteurized by a non-Jew.

The Minchas Yitzchok addresses this question and says that although ideally it would be better to have the pasteurization done by a Jew, there is room to be lenient for the following reasons. Since pasteurization is done through a steaming process, consequently, it may not be considered halachically equivalent to cooking. Additionally, the pasteurization is done in a commercial setting, where one does not even know the non-Jew doing the cooking and it will not cause any mingling or assimilation with non-Jews. It is therefore possible that it is not included in the issur of bishul akum.

of articles that were written on the topics learned in the night kolloel of Ohr Chaim, including: cholov yisrael; robotic milking; bishul akum in regards to milk; gevinas akum; and use of whey, butter, and dairy equipment. Above, I shared a sample on the topic of bishul akum in regards to milk. There is also an introduction listing some of the reasons for the custom of eating dairy on Shavuos. So, as you enjoy your dairy meals this yom tov, I hope you will enjoy the "dairy Torah-thoughts."

On Monday, May 20, the Night Kolloel had the honor to hear a shiur from Rabbi Yisroel Gottlieb, Rav of Bais Torah, on the topic of chukos hagoi. The shiur took place from 8:45-9:45pm, followed by Maariv at 9:45. He discussed the setup of this issur, when something is considered "copying the non-Jews." Among other things, he quoted the Chasam Sofer who proves that although shaving is something that may have been taken from the goyim, it must be allowed. He writes that were great Italian luminaries – such as the Maharam Mipano and the Ramchal – who did shave, so it must be that is not included in this issur.

He discussed the machlokes between the Gra and the Maharik if it is only something which comes from idol worship, or if it is anything "goyish." He also discussed the latest styles of clothing, if it is considered "goyish," or just a matter of taste. He also discussed the question of the organ and the placement of the bima, which was a big debate in the 1800s in regards to the battle with the Reform movement.

I gave an introductory shiur this past week on the topic: "Halochos of Peyos and Shaving – Reasons for the issur and what is actually forbidden."

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

Wishing you a Wonderful Shabbos,
RABBI NACHUM SCHEINER

UFARATZTA



to the arrangement of your wedding in a happy and auspicious hour.

Generally speaking, and as I have written to you before, and to others in similar circumstances, it is necessary to bear in mind that a marriage is not only the beginning of a partnership, but the beginning of a union, where both parties truly become one, and united for life, in order to set up an "everlasting edifice," as mentioned in the text of the sacred blessings. Therefore, it is clear that everything should be done in order to assure the

YOU ARE HASHEM'S DESIRED AND PRECIOUS LAND Preparation for an everlasting union

By the Grace of G-d 8th of Tishrei,1961] Brooklyn, N.Y. Blessing and Greeting:

I received your letter, in which you write about the various problems relating

maximum degree of compliance with the will of G-d the Creator and Master of the Universe and of man. Whose Providence extends to everyone individually. Even if it is a question of Hiddur, or even an extra measure of Hiddur, and even if there are some difficulties to overcome in this connection, no effort should be spared to do even that, because it is all for the added benefit of the "everlasting edifice."

Incidentally, even among non-Jews, tremendous importance is attached to the marriage ceremony, which is attended by all sorts of customs and practices designed to bring good luck and good fortune to the newlyweds, with all sorts of symbols, good omens, etc.

....It is also essential to remember that the ways of the Torah are ways of pleasantness and peace, and nothing is more hateful than dissension and strife, while nothing is more praiseworthy than peace, which is the "vessel" for all blessings. It is in this spirit that the various problems and differences should be settled.

....With blessing.

והיא ממוקמת מעל עולם האצילות.

ובכן אפילו להתחיל להסביר הענין זהו אפילו לא טיפה של טיפה שבים הגדול להבין לעומק ענין הדבר אולם ניתן לנו התורה כדי להשיג כפי יגיעתנו בה ובזה להבין עומק סודותיה, והנה בספר עיוני תורה מהגר' חיים לייב אפשטיין זצוק"ל מרחיב בשער הספר לחלק בין תורה לשאר חכמות, ומביא מרבינו ירוחם בדעת חכמה ומוסר שכותב שכדי להבין החילוק בין חכמת התורה לשאר חכמות זה כמו ההבדל בין חי לצומח וצומח לדומם.

והנה הרמח"ל בהקדמה לספרו קל"ח פתחי חכמה כותב וז"ל 'זהידיענו בזה כי אמת הדבר שהתורה היא ממש אור אחד נתן לישראל לאור בן כי לא כחכמת הנכריות וידיעות החול, שאינן אלא ידיעות דבר מה אשר ישיג השכל בטררה, אך התורה המה קדוש הוא, אשר לה מציאות גבוהה בגבהי מרומים, וכאשר יעסוק בב האדם למטה אור אשר תאיר שנשמתו להגיע אותו אל גני מרומים גני הבואר יתברך שמו, בדרך הארה ופעלה חזקה אשר היא פעלת בו וזהו וציוורה אור. לרדת לבאר להבין הדברים צריך הכנה גדולה כנ"ל, עכ"פ לעניינינו ה' יתברך נתן לנו התורה שעל ידי עיסוק בה יש בכוחותינו להנהיג העולם עין מדרש ריש פרשת ראה, וזהו האמת שמו של קוב"ה שכל כב האותיות שמו של קובה והעוסק בתורה מתדבק בו וברצונו והאמת שבוה עוקר ע' אנפין חדשוכין שנובע מבלעם הרשע עיין לקו"מ תורה קא, ועל ידי עיסוק בתורה משהיך לחיות וקיום של כל העולמות כמוש הנפש החיים ש"ד פרק יא' אי לכת רגע לא יהיה תורה בבריאה יחזור לתהו, והיינו שהתורה זהו בעצם רצונו יתברך ואכמ"ל והרחיב בהמשך.

שבת שלום

קוץ יהודה פ"ר סטון

פרשת בחוקתי

כתבו הספרים (שפת אמת) ויסעו מרפדים דרשו רז"ל שרפו ידיהם מדברי תורה, וקשה שהרי עדיין לא ניתנה תורה? וכתבו שאותו הזמן מציאות מצרים עמד מתן תורה היה הזמן להבין הלב להשיג



התורה, וזה נקרא ית, והיינו שרפו ידיהם בהכנה להשגה של התורה. והנה ידוע מהחנינון ז"ל שכתב שכל הספירת העומר זה להבין ליום מתן תורה, ובהו כתבו הספרים שיש לעבוד במח' קנינים שבתורה בזמן הספירה, כדי להשיג את הקנין האמיתי בתורה, והאור החיים הק' בריש בחוקתי באחד מהמב' פשטים שביאר הפסוק 'אם בחוקתי תלכו ומצותי תשמרו' שזה הולך על המח' קנינים שהתורה קנינת בהם, ועי"ז ועשיתם אותם, שע"י ההכנה שיכין לבו להשגת התורה כן יוכל להשיג התורה יותר ויותר.

ישאל השואל וראיתי הרבה בחורי חמד מתקשים בזה, ונעיר בכדי להשיב, וזה שמצאים שהתורה ולימודה והפוך ביטולה מהדברים החמורים, אין סוף למאמרי חז"ל במעלת לימוד התורה והזוהר מלא בכל המעלות של הלומד ועוסק בה מובא בנפש החיים שער ד' בהרחבה, וכן תורה מתשת כוחו כדאיאת סנהדרין כו: ב"מ פה סוכה מה: נדרים מט. עיין רא"ש רש"י כתובות נ. ויטב"א יומא כח: ועוד וכן חזינו בתורה לשמה שהיא נותנת כח נפש החיים ש"ד פרק יח' ודבר פלא מהו שלימוד שאר חכמות אין את זה כתובות עז: ועוד חז"ל וכן תורה מרפה עירובין נה. כתובות עז: ועוד חז"ל מלאים במעלת התורה והעוסקים בה ומהו כה משונה ביניהם ומהו זה התורה שה' יתברך נתן לנו מתנה ומתנה לא לעזוב את התורה וחייבים ליגה בה יומם ולילה, והרי מהו כל כך מיוחד בתורה ובלמודה עד שאין תחליף לחשיבותה

COMMUNITY KOLLEL NEWS:

In honor of the upcoming yom tov of Shavuos, we are once again making available a kuntres on the topic of chalav akum. This is a compilation

**Shavuos with
 RABBI YY
 JACOBSON**

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



Motzei Shabbos
 12:30am-2:00am
 TOPIC: TBA
 2:30am-4:00am
 TOPIC: TBA

Sunday
 1ST DAY OF YOM TOV
 Mincha 8:00 Followed by shiur
 TOPIC: TBA
Location:
 20 Upstairs

Monday
 2ND DAY OF YOM TOV
 6:30PM - 7:45PM
 TOPIC: TBA

Location:
 New Tent – Behind 11 Forshay

Followed by Mincha

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

**Shavuos Night Learning
 סדר ליל שבועות תשע"ב**

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!

שחרית כותיקין - 20 Upstairs
 4:50am

Refreshments all night!

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

*Wishing the Kehilla a
 גוט יום טוב!*

**Shavuos Schedule
 תשע"ב**

Youth Program Shavuos Night

Learning Program Second Night

Youth Schedule – 20 ↑

11:40PM- 12:00AM Avos U'bonim
 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

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

*Wishing the Kehilla a
 גוט יום טוב!*



Rabbi Aaron Lankry



Rabbi Daniel A. Coren



Rabbi Nachum Scheiner

Refreshments
 ALL NIGHT!

בית מדרש אור חיים
 BAIS MEDRASH OHR CHAIM
 Bringing out-of-town, in-town

**Rosh Chodesh Sivan
 Women's Gathering**

**REBBETZIN
 MINDY LANKRY**

**Monday June 3
 8:30 PM**

Refreshments Will Be Served

20 Forshay Rd. * Upstairs

**Sivan
 "Torah and our Everyday Lives"**

For more info. Contact Deena 917-913-7759

Just so you should know...



121 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