

PIRCHEI

Every Shabbos @ 2 PM

With Ices, Refreshments & Rabbi Malin

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WHAT IS כ' סיון SEE PAGE 8



RABBI YY JACOBSON

SHABBOS
9:00^{AM} - 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 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ

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DEAR KEHILLA,

PARASHOT BEHALOTECHA

The Haftarah that we read this week is in Zachariah 2:14 till 4:7. Zachariah is second to the last of the 12 prophets known as Trei Assor. He lived from the period of the second temple the second year of the rule of Darius the son of Ester.

The Haftarah relates the following: Hashem shows Zacharia a vision of Yehoshua Kohain Gadol, standing in the heavenly court and an angel of Hashem begins to speak negatively about Yehoshua's children. His children have left the ways of Hashem and married non Jewish girls. Hashem comes to the Kohen Gadol's defense with his great mercy saying; soon his children will divorce those women. Additionally, Yehoshua has many merits as his forefathers were also Kohanim Gedolim. In the vision, Zacharia sees Yehoshua wearing soiled clothing suggesting sin. The angel instructs other angels to separate those non Jewish ladies from Yehoshua Kohen Gadol's children and then they will turn pure, and clean. Upon seeing this Zacharia prays that Yehoshua should continue to be the Kohain Gadol and also his children should

follow in his ways to be Kohanim Gedolim. Zacharia is told if they will maintain the proper level of Kedusha and will follow in Hashem's ways they will merit to continue the chain of Kohanim Gedolim. The children repented and returned to the Torah's ways and they too became Kohanim Gadolim.

It is fascinating to see the way Hashem judges us. Does our action in the future count for today? We see this when Yishmael the son of Hagar was a child and he was sick and dying. The heavenly court requested for him to die now because in the future he will cause so much sorrow to the Jewish people. Hashem responded, "Basher hu sham" we only judge a person at that time of his action. Now Yishmael is innocent, and therefore he can live on.

Here the children of Yehoshua are currently living in sin but Hashem judges them as innocent because He knows that later they will repent. Why would this be so? If the premise is "Ba'asher hu sham" we judge a person by how they are today, why did Hashem judge them innocently by looking in their future?

We see an incredible insight to Hashem's ways. The concept of "Ba'asher hu sham" only works in a person's favor. If a person is currently in sin but in the future will be righteous, then Hashem will judge Him favorably. If however a person is currently innocent of sin though the future might bring them to be evil, Hashem will then only judge them favorably as they are now.

The Haftarah instructs, "Rejoice and sing the daughter of Zion because I have already come". That statement does not seem accurate as we are still in exile. Hashem is teaching us to "judge" Him as He "judges" us. Although right now we are living in the bitter reality of exile, the seeds of redemption have been planted. Hashem wants us to view our current situation with joy, internalizing the certainty of the imminent Geulah.

May we merit the final redemption soon. Amen.

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 3:30

CANDLE LIGHTING	8:04 ^{PM}
MINCHA ^{TENT}	7:00 ^{PM}
MINCHA/KABALAS SHABBOS ^{18 DOWNSTAIRS}	7:30 ^{PM}
SHKIYA	8:22 ^{PM}
MINCHA ^{20 FORSHAY}	8:32 ^{PM}
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	4:55 ^{AM}
SHACHRIS	8:00 ^{AM}
SHACHRIS ^{YOUTH MINYAN 18}	9:15 ^{AM}
SHACHRIS	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
MINCHA	1:45 ^{PM} & 6:00 ^{PM}
PIRCHEI - BNOS	2:00 ^{PM}
DAF YOMI	6:20 ^{PM}
PIRKEI AVOS ²	7:25 ^{PM}
MINCHA ^{SHALOSH SEUDOS}	8:00 ^{PM}
SHKIYA	8:23 ^{PM}
MARRIV	9:03 ^{PM} & 9:08 ^{PM}

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ
S 5:05 M 5:04 T 5:04 W 5:04 T 5:04 F 5:03
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 6:38 M 6:39 T 6:39 W 6:40 T 6:40
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 8:12 M 8:12 T 8:13 W 8:14 T 8:14
JUNE 03 - JUNE 08
NEITZ IS 5:25 AM - 5:23 AM
PELAG IS 6:50 PM - 6:52 PM
SHKIA IS 8:24 PM - 8:26 PM
MAGEN AVRAHAM
8:34 AM
GRA- BAAL HATANYA
9:10 AM

SHABBOS WEATHER

FRIDAY	84°	
SHABBOS DAY	76°	

RABBI CORENS OFFICE

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

BLUEBERRY HILL ZMANIM

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

MINCHA	6:30	PLAG	6:49
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RABBI DANIEL COREN

“AIN OD MILVADO” AND R CHAIM VOLOZHIN

This past week we commemorated the *yahrzeit* of R Chaim Volozhin z”l. One of the most incredibly insightful teachings of R Chaim in his book *Nefesh Hachayim* is the concept of *ain od milvado*. It’s somewhat unusual but R Chaim writes that this concept is *segula niflaah*-- a wonderous *segula*-- for abolishing any enemies or evil that is threatening a person. All one needs to do is focus on *ain od milvado*-- that there exists nothing beyond Hashem. All determinations and desires are just an extension of Hashem’s will. When we tap into this consciousness we are able to rise beyond the normal orders of this world and therefore the general laws of nature don’t apply.

This is a fascinating belief that of course isn’t easy to actualize but if it was written for us to do than it must be in our means of to do it and we can easily imagine how rewarding it can be.

The idea made me realize a few interesting observations about and how they connect to our *parsha*. It might also provide us with a possible explanation into the mysterious *piggul* that the *olam* has been struggling with for the past few weeks in the *daf yomi*.

Let’s begin with the *parsha* which commences with the lighting of the *menorah*. Rashi quotes the words of Chazal where Aaron displays disappointment for not being part of the inauguration of the *mishkan*. Instead, Hashem tells him that lighting the *menorah* is a much greater event than the sacrificial act of the *mishkan*’s inauguration. Ramban and others discuss why this act of lighting the *menorah* comforts Aaron. After all, the lighting can be done even by a non-Kohen. So why is this so special?

Right after the Torah describes the wave offering of the *Leviim*--an almost

impossible act for Aaron and Moshe to do as it involved waving 22 thousand *Leviim* in one day--the *midrash* points to the difficulty in this act with R Aaron Kotler z”l calculating the physical possibility of doing this in one day.

Both the answer and the message the Torah wants to convey to us is that there are two paths in this world as we mentioned above. One is limited within the laws of nature and the other is the *ain on milvado* which defies the rules of time and space and takes us beyond this world.

I think this is what the light of the *menorah* represents since the closest physical *mashal* we have to Hashem’s infinity is light. And we actually refer to this the infinite light of Hashem as the gift that He gave Aaron to give over to the Jewish people, not just to *Kohanim* but to anyone wishing to attach to this level of connection.

This explains how Aaron was able to lift the *Leviim*-- he tapped into a place beyond time and space.

Now what about *piggul*? *Piggul* is something very unusual. It’s a *korban* that someone performed perfectly but he had thoughts of eating it either at the wrong time or wrong place. Should anyone now eat from this *korban* that person will get *karet*, a very severe punishment for the simple act of thinking about the wrong time and place.

The answer lies partially in the question itself. The purpose of a *korban* is to elevate the physical reality that we live in and connect to it beyond and above. The *mizbeach* was a place where heaven and earth met, where physical items--even those that were defiled and disqualified-- were placed and somehow they were transported to a higher sphere. But cannot take place before we learn to live within the boundaries that Hashem gave us and use those boundaries to rise to the next sphere. This is why time and place make sure a difference at the initial attempt at entering the world above.

So much of life is about having a higher perspective. When a person says something negative to us our normal reaction is anger and annoyance. Yet the *Chovos Halevavos* based on Chazal tell us this is a mistake; that anything negative actually comes from the higher reality and if we could enter that sphere we would realize it’s Hashem speaking to us.

ain od milvado Shabbat shalom

ONE MINUTE LATE

Rabbi Yoel Gold

I will never forget my first day on the job as a rabbi. Shacharis was called for 6:15 in the morning and I walked in one minute late. The digital atomic clock on the wall read 6:16. When I walked into shul, I was in for the shock of my life. I noticed that most of the elderly members of the congregation were already sitting wrapped up in their Tallis and Tefillin, waiting to start davening. I remember thinking to myself, “What is going on? My name is Yoel, and I grew up Chassidish where one minute late is half an hour early.” I quickly put on my Tallis and Tefillin and prayed.

After davening, a ninety-year-old man walked over to me from the back of the shul. He introduced himself as Amram Deutsch and welcomed me to the shul, congratulating me on my new position. He then turned to me and said, “I noticed that you were late this morning Rabbi, it really hurts me to watch people come late to davening. Please, try to be on time tomorrow.”

I was so ashamed and embarrassed. I resolved right then and there to come a half-hour early the next day. I was determined not to be outdone by a ninety-year-old congregant. But little did I know what Reb Amram was the one who opened the shul every morning at 5 o’clock, and so, by the time I walked in at 5:45, he was already sitting and learning *Mishnayos*, saying *Tehillim* and sipping his coffee. I had no chance. It wasn’t until a year later that I finally understood what davening meant to Reb Amram.

It was a Shabbos afternoon and we were discussing his experiences during the Holocaust. “I was fortunate enough to leave Auschwitz,” he said, “and wound up working in a camp called Buna. I will never forget the letters ‘Arbeit Macht Frei.’ I was forced to share a wooden plank with three other inmates to survive the freezing and frigid cold winter nights. We took turns sleeping so we could warm each other with whatever body heat we had left.

One day, my friend said to me, ‘Amram, I am going to share a secret with you but nobody else. No one else will know about it. I am going to hide under the barracks where there is a pair of tefillin. I will go for two minutes, put on the tefillin and say Shema, making believe I was going to the restroom, and then you go for the next two minutes and do the same.’

Reb Amram now tuned to me. “Rabbi, for six months, until we were transferred to Bergen Belsen where we couldn’t take the tefillin along, my friend and I woke up every morning fifteen minutes before roll call, snuck out of the barrack, and crawled underneath to put the tefillin on. We said the Shema and then finished davening on the way to work.

We risked our life every morning with the least amount we could do to thank Hashem for life. It was the greatest gift I had for six months. A few minutes gave me life.”

Today, Reb Amram is ninety-four years old and he still opens the shul at 5 am every morning and still reminds me from time to time that I came a minute or two later. But as I watch him wrap his tefillin around the numbers on his arm, I cannot help but wonder who will teach our children what sacrifice means? Who will teach them how to stay proud of who they are, where they come from and what they stand for? Can a child of today appreciate what it means to be a Jew at all times?

For Reb Amram, he learned and lived that if there is a *Ribono Shel Olam*, then even if you experience tragedy and lose everything, if you are alive, you must continue with your mission as a Jew. We cannot rest so long as the job of keeping aflame the Jewish spirit for the next generation is in process. Every day, every hour and even every minute counts. With seconds, we can earn eternity and impart eternity unto our community, family and children.



BEHALOSCHA

PARSHA
SNAPSHOT

LAZER SCHEINER

Aharon is instructed to light the Menorah, and the Menorah's construction is reviewed. Moshe is commanded to inaugurate the Leviyim into the service of the Mishkan. Their term of service was from age 25 to age 50.

The Bnai Yisroel keep their second Pesach since leaving Mitzrayim. The laws of Pesach Shainie – the makeup Pesach (one month after Pesach) are taught for those who were unable to bring the Korban Pesach at the appropriate time.

The movement of the Pillar of Clouds as the indicators of when to set or break the camp is identified. In addition to the Pillar of Clouds, Moshe is commanded to make two silver trumpets that would be used to herald the traveling of the encampment or the movement of troops during war.

The description of the nation's travels from the desert of Sinai is recorded. Moshe approaches Yisro, who refuses his offer to join them in Eretz Yisroel.

The two verses of "When the Ark went forth" are stated, and then things begin to unravel. The Torah describes the nation's complaints against the physical conditions of their living in the desert. Moshe expresses his frustrations as leader, and Hashem promises to send quail to satisfy the people's desire for meat. Moshe is instructed to appoint a Sanhedrin to help him govern and teach the nation. The 70 Elders are divinely confirmed, and Eldad and Maydad prophesize about the transition of leadership from Moshe to Yehoshua.

The quail descend upon the camp in such quantity that each person collected 1000 lb. of meat. Aharon and Miriam speak Lashon Harah about Moshe, resulting in Hashem confirming Moshe as His preeminent servant and prophet. Miriam is afflicted with Tzaraas.

HAFTORAH ZECHARYA 2:14

This week's Haftorah records the prophesies of Zechariya to Yehoshua the Kohain Gadol.

Zerubavel along with Yehoshua had led 40,000 Jews back to Eretz Yisrael. They began building the 2nd Bais Hamikdash only to be stopped when King Cyrus withdrew his permission. In this prophesy, Zechariya showed Yehoshua that he could be worthy of effecting forgiveness for the Bnai Yisroel, in spite of his own short-comings. He was shown a vision of the Menorah representing the eventual purity of the Jews, and their acceptance by the other nations.

A Short Message From
RABBI FISCHEL SCHACHTER

As it was heavily raining one day and I only had an umbrella that was half-collapsing I came across my friend on the street. He was carrying a wide and sturdy umbrella that put mine to shame. Then the wind began to blow and made my situation even worse by turning my umbrella inside out. Struggling to hold my umbrella down, I was losing the battle. But then I realized that if turn around and face the wind, it will actually push the umbrella back into shape. And indeed that was what happened. It then hit me that the same is true in life. Instead of trying to change the winds blowing in our lives, we would be wiser to position ourselves in such a



RABBI BERACH
STEINFELD

DISTANCE EQUALS TIME X RATE?

The Gemara in Pesachim, daf tazddik gimmel, amud bais discusses what is considered a "derech rechoka," (far away path) regarding a person being exempt from bringing a korban Pesach due to the distance from Yerushalayim. Reb Akiva says the distance from Modiim and outward in all directions would be considered "rechoka." Ula

says the distance from Modiim and outwards fifteen "mil" would be considered "rechoka." Rashi explains that the distance mentioned above is the amount of land that could be traversed were one to travel from chatzos until shkiya. Chatzos until shkiya is the timeframe given for the bringing of the korban Pesach; therefore the person who is farther than that distance from the Bais Hamikdash is exempt from bringing the Korban until Pesach Sheini.

The Tiferes Yisroel in Perek Tes, mishna bais writes that in our times where we have the means and ways of travelling in a much quicker fashion, when the time comes and we will be zocheh to bring the Korban Pesach, we will not be exempt even though we may be far way. This is so because we will be able to cover the long distance in less time and be able to arrive on time to bring the Korban. The Tiferes Yisroel changes his mind later on and says that it is the distance that the average person would travel in that amount of time, and it does not matter that we have quicker ways of travel today.

A similar question arises regarding the bracha of Hagomel. The Shulchan Aruch, Orach Chaim, siman resh yud tes, seif zayin discusses that in Sforad the minhag is to bentch Gomel even when just traveling from city to city. We say that all roads are bechezkas sakana. In the event that the road travelled between two cities is less than a parsah 4 millin, (72 minute walk) one does not make a birchas Hagomel. The Sdei Chemed wants to say based on the Tiferes Yisroel's final thought process that even if one travels that distance in much less time, he would still need to make the birchas Hagomel. The Shailos U'tshuvos Zichron Yehuda, Orach Chaim, siman mem bais paskensdifferently than the Sdei Chemed and says that one would need to spend that amount of time travelling, (not just measure it by the distance) otherwise he would not be mechuyav to make the bracha of Hagomel.

We could differentiate between Pesach and Birchas Hagomel. When someone makes a Birchas Hagomel, the person had been traveling in a "makom sakana." He still needs to thank Hashem for protecting him, whether he travels quickly or slowly. However, there is an issue with timing regarding the Korban Pesach. The Torah says that if a person is not on the road within the normal time frame it would take an average person to travel to Yerushalayim, even if he could travel quickly, he would be exempt from bringing the Korban Pesach.

This is a lesson for all procrastinators; even if you are sure to finish on time, the start time has to be "on time" too.

DOES A YOCHID HAVE TO ACCEPT SHABBOS TOGETHER WITH THE TZIBUR?

As the summer approaches and early shabbos season is back in full swing, I would like to discuss another dimension of the "Rules and Regulations for the Early Shabbos."

MAJORITY ACCEPTING SHABBOS OBLIGATES THE REST

The Shulchan Aruch tells us that when the majority of a city accepts Shabbos, even if it is before the required time that one must start Shabbos, that obligates the rest of the city to stop doing melacha, as well.

However, this only applies if all of the members of the town are part of one kehilla, one congregation. That means that as long as there is another accessible minyan in the city, the shul with more congregants will not obligate the nearby residents to stop doing melacha.

But, this only holds true if the second minyan is a self-sustaining kehilla. However, if someone just has a minyan in his house, even if they meet every Friday night to daven at a later time, they are still subservient to the main shul and must stop doing melacha, once the shul is mekabel Shabbos.

The same halacha would apply if there is a hotel or a bungalow colony with only one minyan: as soon as they accept Shabbos, no one may continue to do melacha after that. Furthermore, the Shulchan Aruch states, if one arrives in such a town or bungalow colony, he must immediately stop doing melacha and, according to some opinions, must even drop any muktza items that he is carrying.

The Igros Moshe has an interesting chidush on this topic. He writes that is possible that the only time that the acceptance of early Shabbos would have implications is if the town is mekabel because they want to add to the kedusha of Shabbos or in order to stay away from desecrating Shabbos. But, more often than not, they are only accepting the early Shabbos for convenience. The proof is that hardly anyone makes an early Shabbos in the winter. (That is besides the exclusive minyan that meets winter and summer at 30 Dr. Frank, which at 3:20 on a winter Friday is obviously not done for convenience.) That may not have the severity of a full-fledged minhag and would not obligate the others to refrain from melacha. In a later teshuva, the Igros Moshe seems to accept this as a final ruling. He discusses there a scenario of a shul that has two minyanim, an early minyan

and a regular minyan and rules that since the early minyan is held for convenience, even if they are the majority, they will not obligate the others to refrain from melacha.

The Shevet Halevi, however takes issue with the psak of the Igros Moshe to differentiate whether a person is making an early Shabbos for convenience or if he is doing it to add on to the sanctity of Shabbos. The Shevet Halevi opines that there should be no difference. As long as they made early Shabbos, for whatever reason, that should obligate both the wife and the minority to follow suit.

Does this apply only to an official, established shul, or does it apply even to a Shabaton, where they are just gathered for one specific Shabbos? The Shevet Halevi was asked this question and answers that there is no difference. He explains that the reason the minority must follow the majority is because it would be a great source of confusion – with some people keeping Shabbos and some not – which would cause a disgrace to Shabbos. If that is the rationale, the same should apply even for a one-time minyan.

He adds that this should apply even if the Tzibur is making an early Shabbos, at a time that someone holds is not halachically acceptable. For example, if the shul follows the earlier plag and this person always follows the later plag, although, according to his opinion, they are taking in Shabbos before the proper time, he would still be obligated to refrain from melacha, in order not to cause a disgrace to their Shabbos.

In summary, when a town, hotel, or bungalow colony are mekabel Shabbos, that is binding on everyone. The Igros Moshe rules that this does not apply if it is done for convenience and the Shevet Halevi holds that there is no difference and it applies even to a one-time minyan.

What about a shul with two minyanim? Or a husband accepting Shabbos: is that binding on his wife and children? This will be discussed b'ezras Hashem in a future article.

This shiur, as well as the other shiurim on the topic of early Shabbos, are available on the shul's website 18Forshay.com, Torahanytime.com. Comments and questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.



HOW TO DEAL WITH ECONOMIC CHALLENGE

THE "DAYS" AND "NIGHTS" OF LIFE



RABBI YY JACOBSON

THE DUAL CANOPY

"On the day the Tabernacle was erected, the cloud covered the Tabernacle," the Bible records in the Torah portion of Behaalosecha. "Then, in the evening, there would be upon the Tabernacle like a fiery glow till morning." "From then on it remained that way," the Torah continues. "The cloud would cover it [by day] and a glow of fire by night." Two points require clarification. First: What was the significance and purpose of this dual miraculous canopy that hovered over the Tabernacle in the desert -- a cloud during the day and a glowing flame during the night? Second: Like every episode recorded in the Bible, this one, too, contains a spiritual interpretation that continuously plays itself out in journeys of the human spirit. How can we apply the story of this Tabernacle canopy to our lives today?

SMUGNESS VS. DESPAIR

The Tabernacle was the edifice erected by the people of Israel in the Sinai desert to serve as a home for the Divine presence. In Jewish writings, the Tabernacle represents the place in the human heart where the light of G-d resides. The Tabernacle, then, exists timelessly within the human soul. This sacred and noble place within us, declares the Bible, must include both a cloud by day and a fire by night. Let us apply this practically: Each person experiences in his or her life "days" and "nights" -- moments of light and moments of darkness, times of happiness and contentment as well as times of agony and turmoil. For some, the

days are longer than the nights; for others the nights sadly exceed the days. Yet most humans possess a share of both realities. Now, when things are going well for us -- when we're paying the bills nicely, the kids are healthy, our spouses are there for us and we're satisfied with our lot -- we often forget how vulnerable we really are in this world. We tend to become smug, complacent and desensitized. We often become apathetic to other people's pain. We don't feel the need for genuine friendships, and certainly not for a relationship with G-d. We don't feel the urgent need to be real. At moments of bliss people often feel that they are on top of the world and they do not need anybody. They forget their humanness and simplicity. On the other hand, when things become (heaven forbid) difficult and painful -- your company "is in der erd" (Yiddish for "is in the ground"), a loss in the family, illness of a loved one, a marriage goes sour, the bank is after us, our children are not doing well or we are overcome by inner mental or physical challenges -- we often fall prey to feelings of despair and loneliness. We sink into the morass of life's hardships, as we say to ourselves, "it's dark and it's getting darker."

MAINTAIN PERSPECTIVE

Thus, the Torah this week teaches us a movingly profound lesson. If you are to become a human Tabernacle, if you wish to discover the grace of G-d within your heart, you must recall the darker cloud hovering above you even during times of brightness and splendor. A person must always remember that ultimately he cannot claim ownership over anything in his life: Life is a gift, love is gift, parents are gifts and children are gifts. Financial success, too, is not a natural symptom of your brilliant investments; it is a gift. One ought never to become blind to the truth that everything can change in a single instance and that there is so much pain in the world. When you remember the clouds, you will never become arrogant, detached and false. On the other hand, when night falls upon us, when life exposes its painful and darker side to us, we need to recall the glowing light hovering above us. We must remember that every experience we endure is part of our life's mission to serve G-d under these circumstances and to transform the world into a home for goodness and G-dliness. Every challenge contains an opportunity for deeper growth and for a deeper relationship with our soul and our G-d. Each cloud contains a flame within

JUDAISM'S MISSION STATEMENT

This is the powerful significance behind the mitzvah, the Jewish tradition, to recite twice each day the Shema Yisroel, the most reverent Jewish prayer, once in the morning and once in the

evening. When dawn breaks and the sun emerges to embrace us with its warmth, we state: "Hear O Israel, the Lord is our G-d, the Lord is One." Each of us is essentially a reflection of G-d, a recipient of His grace. When night falls and darkness makes its way into our lives, we once again declare: "Hear O Israel, the Lord is our G-d, the Lord is One." G-d is one means that the same G-d Who was present during the "day," is also present during the "night." Darkness is painful and bitter, but it, too, must become part of a dynamic relationship with life and with G-d.

THE BREAKING OF THE GLASS

This is also the mystical reason for the enigmatic Jewish custom to break a glass under the wedding canopy (the Chupah) at the moment when the groom and the bride are about to enter into a private room and celebrate their union, and the guests are about to begin feasting and dancing. Granted, we break a glass during a marriage ceremony to remember the destruction of Jerusalem and all of the broken hearts in the world. But couldn't we do the breaking a little earlier, during the more solemn moments of the ceremony? Must we, at the happiest moment of a bride and a groom, introduce sadness and melancholy? The answer: Those who at the peak of their personal joy remember the pain that is still present in the outside world, will, at the moment of their pain, remember the joy out there in the world. On the other hand, those who at a moment of a personal high, become totally submerged in their own mood and are indifferent to the broken hearts around them, then, when struck by pain and hardship, they will remain stuck in their own quagmire, unable to reach out and glean hope and inspiration from the laughter and joy still present in the world. Thus, the Torah states: "From then on it remained that way, the cloud would cover it [by day] and a glow of fire by night." This is an eternal directive. During your days, look up to the clouds; during your nights, gaze up to the fire. And if during your days, you will remember the clouds, then during your nights you will remember the flame.





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

PARSHAS BHAALOSCHA

ACHIEVING GREATNESS, ATTAINING SIMPLICITY

Greatness and modesty are two terms that we rarely find mentioned together today. Bigger, better, faster, stronger- these words stand as directives to us in a world run amok with the pursuit of more and more.

Overeating, overworking, overspending and overindulging; plague our society with no end in sight.

But we as Jews, must take a step away from the madness that has captured our culture.

Let us think in a quiet moment- what does modesty really mean to us? Although admirable, is it something that we truly desire?

In this age of excess, of promoting and following each others lives on social media, have we lost our essence? Despite vehement denials, those of us who use the latest forms of communication, seem to have a relentless addiction to instagram, whatsapp or whatever path we may have taken to help us fulfill our need to be a part of things. In the process, we might have lost, not only our humility but our power of concentration as well. These days, things are so out of hand, it seems like narcissism is part of our national anthem.

But the Torah is calling, trying to gently remind us of our heritage. We can vaguely hear it's message. As we read in the Parshiyos, our leaders, while wandering through a spiritual and physical desert, were Moshe Rabbeinu and Aharon Hakohen, the most humble men in our midst.

What has happened to us as a nation? We once treasured less not more. Let's hearken back to a time where greatness was not measured by views, likes and "friends".

One of the most famous if not cryptic Rashi's in the Torah, which brings home this message, is in this week's Parsha. After lighting the menorah, Aharon Hakohen is praised for not changing. "Lahagid shevacho shel Aharon- she'lo shina". Aharon did not change.. R' Meyer Premishlaner gives a unique explanation, affording us a glimpse into the essence of this great leader. He explains, that despite the power that was given to him as the Kohein Gadol - Aharon Hakohen continued to act as an ordinary member of Klal Yisroel would. He never became high and mighty or "out of touch" as can often happen when one assumes a position of leadership.

Rav Binyomin Zev Cheshin Tzt'l followed in the hallowed footsteps of Aharon Hakohen. One of the pure souls of old Jerusalem, he built the Breslov community of the last century through his novel teachings of Torah and Chassidus. Although a prolific Talmud Chacham and one who made thousands of Baalei Teshuva, R' Cheshin was known not to possess an ego. The stories abound.. unstable people wandering into his lectures..heckling and even slapping the Rov on occasion, but eliciting nothing more than an outpouring of compassion from R' Cheshin for their wayward actions.

Rav Cheshin was fond of quoting the Talmud..which promises those who carry the mantle of Torah in every generation; greatness, if and only if, they are free of Gaavah and remain humble as rolling water which flows to its lowest point, naturally.

The Baal Shem Tov asks, if this is so, why do we not find a commandment for modesty in the 613 mitzvos of the Torah?

The answer is simple if not obvious. If modesty were a mitzvah, the founder of Chassidus tells us, we might be tempted to perform it with great fanfare, incor-

פרשת בהעלותך

בדין גר שנתגייר כקטן שנולד דמי היכא שזה גירות בעל כרחא נחלקו בזה גדולי אחרונים דעת המהר"ל בנור ארי' (פרשת ויגש מובא בשב שמעתתא בהקדמה) סובר שלא נעשה קטן שנולד בגירות בעל כרחא, ומוכיח מהפרשה שלנו דכתיב "בכה למשפחותם" ורש"י כתב על עסקי עריות, והיינו שנאסרו בעריות ועל זה בכו, והא היו גרים והיו קטן שנולד ולמה א"כ היו עצובים, אלא שכיון שהגירות היה במתן תורה בכפייה ע"ז ב: ממילא בכה"ג לא אמרינן קטן שנולד דמי, אולם רבינו מאיר שמחה מדוינסק בספרו משך חכמה חולק על זה וסובר שגם בעל כרחא אמרינן קטן שנולד דמי.

נביא עוד שני ישובים לקושית מהר"ל בס"ד.

בספר דרשות בית ישי סימן ט' (להגר' שלמה פישר ר"י איתרי) שמביא מהגרונ"ט ז"ל וזהו תוכן דבריו, בענין יהדות כולל ב' דברים, גזע ודת, גזע (דהיינו שם משפחת ישראל) תלוי באם, ואילו דת (דהיינו חיוב תורה ומצוות) תלוי באב, והנה קבלת גרות ענינה, קבלת תורה ומצוות, דהיינו קבלת דת ישראל. ואילו גזע, דהיינו משפחה, לא שייך לקבל כלל, אלא שגזירת הכתוב הוא, דגר שנתגייר וקבל עליו דת ישראל, נעשה בידי שמים קטן שנולד.

ומעתה מוכן דישראל מימי אברהם עד מתן תורה דין משפחת ישראל היה להם, אבל הוצרכו להתגייר במתן תורה ולקבל עליהם את המצוות, לפי"ז מיושב קושית הגב"א דמה שייך לומר עליהם גר שנתגייר קטן שנולד דמי, והלא כבר היו משפחת ישראל מקודם מתן תורה.

ובאופן אחר כתב ליישב מו"ר הגר' שמואל אוירבעך זצוק"ל זיע"א שהקו"ש יא מעיקרה ליתא, שהרי כל עיקר דינא דגר שנתגייר קטן שנולד דמי הוא שהגר בא לעקור עצמו מדת אבותיו ולהידבק בדת האמת של בני אברהם יצחק ויעקב, בשל כך הוא נחשב בגירותו קטן שנולד כיון שלא יתכן שישראל יהיה לו שייכות וקורבה עם עכו"ם ומזלות, ובמה שנחשב כמי שנולד זה עתה הרי הוא מנתק ממילא כל קשר שהיה לו עם העבר. לעומת זאת מהותה ותוכנה של הגירות שהתקיימה במתן תורה הוא ההפך הגמור, בני ישראל נתגיירו ובאו כולם בבית מחודשת יחד להיכנס תחת כנפי השכינה ולקבל את התורה, דווקא מכח התייחסותם אחר אבותיהם והיותם בני אברהם יצחק ויעקב, נמצא אפוא שכוודאי לא שייך לומר שאחרי הגירות לא תהיה להם שייכות למוצאם ולכור מחצבותם, שהרי כל מעלתם היא דווקא מחמת כך, ואדרבה במעשה הגירות נתקשרו יותר לעברם, ונעשות ראויים יותר להיקרא בני אברהם יצחק ויעקב. ומעתה פשוט וברור שבכונן דא לא שייך דין גר שנתגייר קטן שנולד דמי.

שבת שלום ומבורך
דוד יהודה פירסטון
ישיבת יורה דעה ליברטי

porating both lofty intentions and much preparation to make sure it was being done correctly. But this of course is not real modesty.

The Baal Shem Tov reveals an eternal truth to us - modesty comes from the heart.. not the head- it springs forth from deep inside.. It is not an external exhibition of spirituality, but a quiet murmur of nobility. Not an achievement that we must work to achieve but an emotional outcry of our souls.

Such a quality cannot be prompted.

In this age of unbridled and unabashed devotion to the ego, being modest is a rare virtue, but to connect to true Anivus, to bring modesty back into our lives, we must first learn to appreciate its value.

Following the example of our leaders whose distinction was achieved as a result of their modesty is a path less taken - but one that will surely lead us to real greatness.

GOOD SHABBOS!

The 20th of Sivan: Remembering Our History

This week, on Sunday June 3, we at Bais Medrash Ohr Chaim, will be adjusting our regular nusach hatefila. As our mispallelim know, based on the minhagim of our shul, we do not say Tachanun on Sundays. This week as Sunday falls out on the 20th of Sivan, we will be saying Tachanun.

What is the 20th of Sivan and why is it commemorated in many Ashkenazi communities with Teshuvah, Selichos and even fasting.

On this day we remember the Jewish communities of eastern Europe (Poland, Lithuania and Ukraine) that suffered the horrible massacres that are referred to as the Gezeiros Tach veTat, which refer to the years of 5408 (Tach) and 5409 (Tat), corresponding to the secular years 1648 and 1649.

A Little history

Bogdan Chmielnitzky was a magnetic, proficient, and despicable anti-Semitic Cossack leader in the Ukraine, which at the time was part of the Kingdom of Poland. Chmielnitzky led a rebellion of the Ukrainian population against their Polish overlords. Aside from nationalistic and economic reasons for the Ukrainians revolting against Polish rule, there were also religious reasons, since the Ukrainians were Greek Orthodox whereas the Poles were Roman Catholic. The Cossacks' stated goal was to wipe out the Polish aristocracy and the Jews.

The Cossack hordes swarmed throughout Ukraine, Poland and Lithuania in the course of a series of wars, wreaking havoc in their path and putting entire Jewish communities to the sword. Hundreds of Jewish communities in Poland and Ukraine were destroyed by the massacres. The Cossacks murdered unknown thousands of Jews, including instances in which they buried people alive, cut them to pieces, and perpetrated far more horrible cruelties. In sheer cruelty, many of their monstrous deeds exceeded even those performed later by the Nazis yimach shemom. These events were chronicled in several Torah works, including the Shach's Megillas Eifa, and Rav Nossan Nota Hanover's Yevein Metzulah*.

Chmielnitzky, the National Hero

While Chmielnitzky was a bloodthirsty murderer and a nefarious anti-Semite, to this day he is a national hero in the Ukraine, held with respect similar to that accorded George Washington in the United States. The Ukrainians revere him as the Father of Ukrainian nationalist aspirations, notwithstanding the fact that he was a monster and mass murderer.

The devastating effect on Jewish life caused by the gezeiros tach vetat was completely unmatched in modern Jewish history. Before the Cossacks, Poland and its neighboring areas had become the citadel of Ashkenazic Jewish life. As a result of the devastation not only were the Jewish communities destroyed,

with the Jews fleeing en masse from place to place, but virtually all the gedolei Yisrael were on the run during this horrifying era of Jewish history. Such great Torah leaders as the Shach, the Taz, the Tosafos Yom Tov, the Kikayon Deyonah, the Magen Avraham, the Nachalas Shivah, and the Be'er Hagolah were all in almost constant flight to avoid the Cossack hordes.

Among the many gedolei Yisrael who were murdered during these excesses were two sons of the Taz, the father of the Magen Avraham, Rav Yechiel Michel of Nemirov and Rav Shimshon MeiOstropolia.

Rav Shimshon MeiOstropolia

Rav Shimshon MeiOstropolia was a great talmid chacham, mekubal and writer of many seforim, whose Torah ideas are quoted by such respected thinkers as the Ramchal and the Bnei Yisasschar. It was said that he was so holy that he was regularly visited by an angel, a magid, who would study the deep ideas of kabbalah with him.

Rav Nossan Nota Hanover writes in Yevein Metzulah that, during the bleak days of the Cossack uprising, the magid who studied with Rav Shimshon forewarned him of the impending disaster that was to befall klal Yisrael. When the Cossacks laid siege to the city, Rav Shimshon went with 300 chachamim, all of them dressed in tachrichim, burial shrouds, and their taleisim to the nearby shul to pray that Hashem save the Jewish people. While they were in the midst of their prayers, the Cossacks entered the city and slaughtered them all.

Rules of the Vaad Arba Ha'aratzos

After this tragic period passed and the Jewish communities began the tremendous work of rebuilding, the Vaad Arba Ha'aratzos, which at the time was the halachic and legislative body of all Polish and Lithuanian Jewry, banned certain types of entertainment. Strict limits were set on the types of entertainment allowed at weddings, similar to the takanos that the Gemara reports were established after the churban of the Beis Hamikdash. Selichos were composed by the Tosafos Yom Tov, the Shach, and other gedolim to commemorate the tragedies.

The Vaad Arba Ha'aratzos further declared that the 20th of Sivan should be established forever as a fast day (Shaarei Teshuvah, 580:9). The fast was declared binding on all males over the age of 18 and females over the age of 15.

Why the 20th of Sivan?

Why was this date chosen to commemorate the atrocities of the era? On the 20th of Sivan, the Jewish community of Nemirov, Ukraine, which was populated by many thousands of Jews, was destroyed by the Cossacks. The rav of the city, Rav Yechiel Michel, passionately implored the people to keep their faith and die Al Kiddush Hashem. The Shach reports that, for three days, the Cossacks rampaged through the town, murdering thousands of Jews, including Rav Yechiel

Michel. The shul was destroyed and all the Sifrei Torah were torn to pieces and trampled. Their parchment was used for shoes and clothing.

Merely five years before, the community of Nemirov had been proud to have as its rav the gadol hador of the time, the Tosafos Yom Tov, who had previously served as rav of Nikolsburg, Vienna and Prague. At the time of the Gezeiros Tach veTat, the Tosafos Yom Tov was the rav and rosh yeshivah of Cracow, having succeeded the Bach as rav and the Meginei Shlomoh as rosh yeshivah after they passed away.

An Additional Reason

The Shaarei Teshuvah 580:9 quotes the Shach as citing an additional reason why the Vaad Arba Ha'aratzos established the day of commemoration for the gezeiros Tach veTat on the 20th of Sivan: this date never falls on Shabbos and therefore would be observed every year.

THE CAUSES OF THE TRAGEDY

The tragedy of the Gezeiros Tach V'Tat was so immense and shocking that the rabbonim felt very strongly that only specific aveiros of the Jewish people could bring about such mass destruction.

In his work on Aggadic narratives, Rav Berachia Berach, a leading rov of that generation, lists breeding of pigs, Shabbos desecration, davening without the proper focus and intentions, false interpretations of the Torah by "darshanim", the sale of rabbinical positions even to those qualified, and luxurious (not immodest!) clothing, as some of the sins that were the "causes."

He calls for an immediate "tikun" of these "terrible sins".

THE MI SHEBEIRACH

The most popular institution as a consequence of the Gezeiros Tach V'Tat, and practiced in some kehillos to this very day, was the "Mi Shebeirach" ("May Hashem... bless he who guards his mouth and tongue from talking during prayer...") written by Rav Yom Tov Lipman Heller. It is even possible that the Mi Shebeirach was first introduced by his rebbi, the Maharal of Prague, but he certainly was the one who made it very popular. This tefillah should not be surprising, because the terrible problem of talking in shul, unfortunately, seems to have existed in Jewish society throughout the Middle Ages.

Why don't we observe this?

"It is customary in the entire Kingdom of Poland to fast on the 20th of Sivan." These are the words of the Magen Avraham (580:9). It is not clear when the custom to observe this fast ended, but the Mishnah Berurah quotes it as common practice in Poland in his day (580:16). Most contemporary siddurim do not include the selichos for the 20th of Sivan, which implies that it is already some time since it was observed by most communities.

* The title, Yevein Metzulah, is a play on words. These are words quoted from Tehillim 69:3, where the passage reads, tavati biyevein metzulah, "I am drowning in the mire of the depths," which certainly conveys the emotion of living in such a turbulent era. In addition, the author was using these words to refer to Yavan, Greece, referring to the Greek Orthodox religion of the Cossack murderers.

AN ALL-PURPOSE KADDISH

PART 2

The unknown benefactor had given the women a check that would alleviate all her problems and promptly disappeared.

All present were shocked still in disbelief. It was as if they were sharing a dream. Then one of the young rabbis jumped up. "A man like that could really help the yeshiva," he said excitedly, "let's go ask him." The two ran out and searched, but they couldn't find him or anyone who had seen him.

At nine the next morning the widow was at the bank. The guard at the door directed her to one of the tellers, to whom she showed the check. He looked up the records and told her there was sufficient funds in the account to cover the check, but for such a huge sum he has to first get permission from the manager. He asked her to wait and went to the administrative section. There, he presented the check to the head of the bank, who took one look at it and fainted!

Pandemonium broke loose. People were running this way and that. The police came, and after questioning a few employees, confined the astonished businesswoman in a security room and locked the door, pending further investigation.

The doctor that was summoned quickly revived the bank manager. As soon as he gained consciousness, the manager asked that the woman who had brought the check be shown in to him. When told she had been locked up by Security, he said that he must go to her; a great mistake had been made to lock up such a righteous woman. He went quickly and after apologizing, invited her to accompany her into his office.

"Tell me, please," he opened, after they were seated, "how did you get this check?"

She told him of her difficulties and the sudden appearance of her unknown benefactor. She explained about her deceased husband and his practice of daily maaser, and of the kaddishes she had arranged through the yeshiva for him and for those souls who had no one to say kaddish for them.

He asked her if she would see her benefactor again or his picture, would she recognize him? She said yes. She added that two rabbis from the yeshiva were

official witnesses to the whole episode and that their signatures are on the back of the check and that the man had also signed in their personal notebooks. The manager was excited to hear this, and after looking at their signatures, contacted the yeshiva to ask that Rabbi Sonnenfeld and Rabbi Shimon Sofer come to his office.

They came and confirmed all that the woman had said. The bank manager then told the three of them that he would personally honor the check, as it was drawn on his own family account, but that his wife had to endorse it too. He then sent for his wife with the message that she should come quickly because people were waiting for her, but first she should collect all the family photographs in the house and bring them with her.

Although the bank manager was a Jew, his wife was not. When she arrived, he asked the widow and the two rabbis to wait in a different room. He told his wife what was going on and said that they should see if the woman can identify the man who signed the check from among these photographs. She declared that if it all turned out to be true, she would convert to Judaism.

The manager then spread out all of the photos on his desk. He asked each of the three to enter separately and see if the man who gave the check appeared in any of them. Each one confidently picked out the same person.

The bank manager called everyone in. "Do you know who is this man who gave the check?" he asked. "It is my father, the manager of the bank before me. ...But he has been dead for ten years!

"I must confess," he told them, "that I never said Kaddish for him. Last night he appeared to me in a dream. He said that he had been saved from Gehinom ("purgatory") by the kaddishes that a woman had arranged for the yeshiva scholars to say for those souls for whom kaddish was not being said, and now that she was in difficulty we must help her. He said that he would give her a check for twenty thousand kroner, and that if I didn't pay it he would strangle me in my sleep.

"I woke up, frightened. In the morning I told my wife the dream, and she was disturbed too. When the check was shown to me at the bank, I fainted. I knew then that the dream was true.

"I will pay the twenty thousand my father promised, for it is certainly a deserving cause. Not only that," he added, turning to the woman, "I will add another twenty thousand of my own, because you fulfilled my obligation for me, and helped my deceased father's soul with the kaddish-saying you arranged."

He addressed the three of them again. "I fully regret my lapse from Judaism. I see now that our G-d is the one, true G-d, and He gives to all their just reward. I resolve that from now on I will fulfill His commandments as revealed in our Torah. My wife, too, has reaffirmed her promise to convert, and to live in accordance with Jewish law. Please guide us to understand what we have to do."

He instructed the teller to give the woman forty thousand kroner. The first thing she did was to give ten percent of it to the yeshiva. Soon thereafter, her business waxed prosperous again, and her five daughters made good marriages with G-d-fearing young Torah scholars.

A Short Message From REBBETZIN RUTHIE HALBERSTADT

Anyone who has ever observed and absorbed the radiating light of a candle will notice a most interesting dynamic. Candles are one of the very few commodities in the finite world that obey the laws of a spiritual world.

The candle flame always points up, disobeying the laws of gravity. Even if you hold the candle sideways, the flame still points upwards. And if you hold it directly upside down, it goes out. Under all circumstances, it refuses to face down. This reality is reflected within the Pasuk, "Ner Hashem nishmat adam – A candle of Hashem is the soul of man" (Mishlei 20:27). Most aptly fitting man's spiritual mission and search for meaning in life, just like the candle constantly strives to reach upwards, so are we to do.

Rashi explains that the juxtaposition of 2 parshas, Menorah & נשיאים was made to mitigate Aharon's feelings. Hashem told him, חייך, שכל גדולה משלהם שאתה מדליק ומטיב את הנרות, denoting "Aharon, your contribution is greater than the נשיאים as you light & clean out the Menorah. The word for smile is חיוך. When HASHEM said שכל חייך, HASHEM meant, YOUR SMILE IS GREATER THAN EVERYONE ELSE'S CONTRIBUTION Aharon

was the אוהב שלום & רודף שלום. Meaning you light up people's (נרות = נר ה' נשמת אדם) life with inspiration. *Wishing all an inspirational Shabbos. Avi Weinberg Contact us at happinessbyaviw@gmail.com*

JOKES

I was getting my hair cut at a neighborhood shop, and I asked the barber when would be the best time to bring in my two-year-old son. Without hesitation, the barber answered, "When he's four." What is the difference between an angry circus owner, and a Roman barber? One is a raving showman, and the other is a shaving Roman.

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

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

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

One barbershop in town put up a sign attacking the fancy salon down the block. The sign said, "Why pay twenty dollars? We give haircuts for ten dollars." The salon got even by putting up a sign of its own stating, "We repair ten-dollar haircuts!" Almost bald man : Why do u always charge me double? You ought to charge me cheaper for I don't have much hair!

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

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

The man proceeds to explain he's taking a vacation to Rome. "ROME?!" Joe says, "Why would you want to go there? It's a crowded dirty city full of

mafiosos! You'd be crazy to go to Rome!... So how ya getting there?"

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

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

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

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

"No, quite the opposite" explained the man.

"Not only were we on time in one of their brand new planes, but it was full and they bumped us up to first class. The food, wine and service were wonderful,

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

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

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



UFARATZTA

ABONDANCE OF WHEAT IS REAPT BY HARNASSING THE POWER OF AN OX *Mishley 14, 4*

In 1975, upon receiving a book from Mr. Y Giladi about the history of the aviation industry, the Rebbe responded with a lesson from the principles of aeronautics: The very air which resists the movement of an aircraft creates LIFT which allows it to SOAR. Similarly, though the physical body tends to create drag and fights spirituality, the soul can harness the bodily energy and create LIFT and THRUST, changing the physical body from an obstacle into a catalyst.






~Night Kolloel~
RABBI NACHUM SCHEINER

TRYING ON A SUIT FOR SIZE – IS THERE A SHATNEZ CONCERN

Is one allowed to try on a suit for size? Is that a violation of wearing a garment of shaatnez? This question is both in regards to a garment that is clearly shaatnez, as well as a garment that is only questionable if it contains shaatnez, as is usually the case, when someone tries on a suit in the store.

TWO DIMENSIONS OF SHAATNEZ

In order to address this question let us start with the understanding of the pesukim in the Torah in regards to the prohibition of shaatnez. We find that the issur of wearing shaatnez is written twice in the Torah, once in Parshas Kedoshim and once in Parshas Ki Setzei. However the text used for each is different. In Parshas Kedoshim (19:19), the Torah states: “וְבָגְדֶיךָ לֹא יִעָלֶה – a garment of shaatnez shall not come on you.” However, in Parshas Ki Setzei, the Torah uses a different expression: “לֹא תִלְבָּשׁ – you shall not wear shaatnez.”

The Gemara in Yevamos (4b) explains that the two pesukim are bringing out the exact dimensions of the issur of shaatnez. If the Torah would just write לֹא יִעָלֶה, one would think that the issur includes even when one derives no benefit from wearing the garment. Therefore the Torah also uses the expression of לֹא תִלְבָּשׁ, to teach us that it is only forbidden if one derives enjoyment from wearing the garment.

The Gemara continues that if the Torah would just write לֹא תִלְבָּשׁ, one would think that the issur is only when actually wearing the garment, but just draping it over one’s body would be allowed. Therefore the Torah also uses the expression of לֹא יִעָלֶה, to teach us that draping it over one’s body is also forbidden.

So, the Gemara is teaching us – based on the two expressions used in the Torah – that it is only forbidden if one has a benefit from wearing the garment of

shaatnez and that even draping it over one’s body is forbidden.

DISCREPANCY IN THE TWO MISHNAYOS

The Mishna in Kilayim (9:5) tells us that a salesman can put on the clothing to help in his sales, as long as he is not trying to have enjoyment from the garment. This is based on the concept that was explained earlier: the Torah only forbids shaatnez when the person is having a benefit from the garment. Since his intention is merely to sell the garment, and he has no intention of deriving any benefit, it is allowed.

However, the Mishna earlier in the same perek (9:2) seems to say otherwise. The Mishna states that one cannot put on a garment of clothing in order to avoid the extra taxes, which are imposed by illegitimate tax collectors. Although the reason for donning the garment is not to enjoy the warmth of the garment, but rather simply to evade the tax collectors, it is still forbidden. Thus, we have a seeming contradiction in the two mishnayos as to whether one can don a garment of shaatnez when he has no intention to derive benefit from wearing it.

OPINION OF THE ROSH AND THE TUR

The Rosh explains that the two mishnayos are actually following two different opinions. There is a famous machlokes between Rabbi Yehuda and Rabbi Shimon in regards to an action which is eino mischavein, done unintentionally. The famous case in point is if one can drag a chair across the yard on Shabbos, where there is a possibility that it will cause a hole in the ground, albeit unintentionally. According to Rabbi Yehuda, although one has no intention to make a hole, it is still forbidden, and according to Rabbi Shimon, it is permitted.

The Rosh posits that the mishna which does not allow wearing the garment for tax evasion purposes is following the opinion of Rabbi Yehuda, and although one

has no intention to enjoy the wearing of the garment, it is still forbidden. The second mishna is following the opinion of Rabbi Shimon, who allows an action done, even if it includes an issur done unintentionally. Therefore, it is permitted for the salesman to wear the garment, since he has no intention to derive any benefit from the shaatnez.

Since we pasken like Rabbi Shimon, the Rosh concludes, both cases will be allowed – both wearing a garment for sales purpose, and wearing a garment for tax evasion purposes.

In conclusion, according to the Rosh, both wearing a garment of shaatnez for sales purpose, and wearing a garment for tax evasion purposes is permitted.

COMMUNITY KOLLEL NEWS:

The Night Kolloel would like wish a hearty mazal tov to our dear members, Leiby and Esther Kornfeld, on the occasion of their granddaughter becoming a kallah. We wish them continuous simchos and nachas!

The Night Kolloel learning Hilchos Shaatnez will be hosting a shiur by Rabbi Yehuda Polotchek, on Thursday night.

I gave a shiur last week on the topic of “Trying on a suit for size – is there a shatnez concern?” See the beginning of the article for some highlights.

I will also be giving a shiur on Friday morning at the Kolloel Boker, at 7:30am on the sugya: “making a replica of the keilim in the Beis Hamikdash,” which is in connection to the Daf in Rosh Hashana being learned in the kolloel.

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

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner



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A Short Message From Rabbi Doniel Kalish



Have you ever wondered what the name of your neshama is? What about your friend's neshama? In truth, they have the same name: kavod (honor). When Dovid Hamelech wishes to refer to the soul, he uses the expression "k'vodi," my honor (e.g. Ura k'vodi ura, "Awake, my soul, awake" – Tehilim 57:9). The implications of this are far-reaching. As the Maharal articulates, when we honor another, we are doing no less than giving them life and uplifting their very being. We are recognizing their uniqueness and making them feel valued, important and respected.

Just so you should know...



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