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בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER



OUR BELOVED RABBI  
**SOKAVA REBBE**

# ב ה ע ל ו ת ר

לא בחיל ולא  
בכח כי אם  
ברוחי

**UNDERSTANDING  
THE HAFTORAH  
PAGE 6**

**RABBI YOSSE FRIED  
SUNDAY EXTRAVAGANZA**

For all **BOYS** attending  
The Youth Minyan or Avos  
Ubanim... Come Join us this  
Sunday

See Page 10 for details



**MONSEY  
URGENT CARE**

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



**RABBI YY JACOBSON**

**SHABBOS**

8:30<sup>AM</sup> - 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<sup>AM</sup> 18 FORSHAY RD. **MAIN SHUL ASHKNAZ**



# RABBI LANKRY DEAR KEHILLA,

## BET PARASHOT BEHALOTECHA HAFTAROT PART 1;

Hashem speaks via the Navi Zacharia giving him a prophetic vision of the end of time, the era of Mashiach. The daughters of Jerusalem (Am Yisrael) should sing and rejoice because the Shechina is returning and will dwell among you. At that time there will be so many converts and they will all want a piece of the action and to connect with Hashem, but Hashem says I will only rest with my children in Jerusalem. You will all be able to tell from where Hashems does and does not rest, who is really his people. Zacharia explains to the nations that when this time arrives they will never again have an opportunity or the ability to hurt the Jewish people.

## PART 2;

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. Zacharia sees Yehoshua dressed very unclean, meaning full of 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 by Yishmael the son of Hagar, when he was a child 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 learn an incredible insight to Hashems 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 Haftorah 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.



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 3:30

CANDLE LIGHTING	8:14PM
MINCHA TENT	7:00PM
SHKIYA	8:32PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	8:15PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	4:44AM
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 2	7:40PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	8:10PM
SHKIYA	8:32PM
MARRIV	9:12PM, 9:17PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:04 M 5:04 T 5:04 W 5:05 T 5:05 F 5:06

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:46 M 6:46 T 6:46 W 6:46 T 6:46

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:20 M 8:20 T 8:20 W 8:21 T 8:21

### JUNE 23 - JUNE 28

NEITZ IS 5:24-5:26  
 PELAG IS 6:58  
 SHKIA IS 8:32 PM - 8:32 PM  
 MAGEN AVRAHAM  
 8:35 AM - 8:37 AM  
 GRA- BAAL HATANYA  
 9:11 AM - 9:13 AM

Summer 2019

**בית מדרש אור חיים**  
 BAIS MDRASH OHR CHAIM  
 COMMUNITY LEARNING CENTER  
 18 FORSHAY ROAD | MONSEY, NEW YORK 10952  
 UNDER THE PATRONAGE OF ADELS ASSOCIATION

**WEEKDAY MINYANIM**

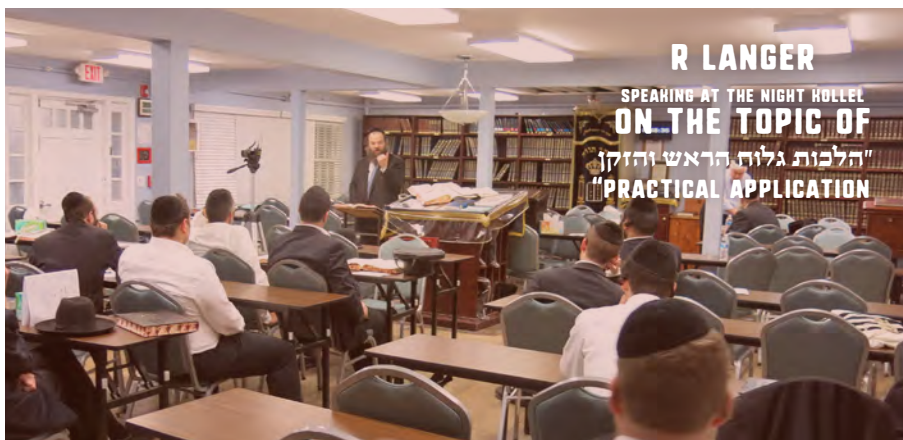
<b>שחרית</b>	20 Forshay ↑	<b>מונחה ומערב</b>	12 MIN. אורח	18 Tent
כותלין	6:15AM	18 Forshay ↓	12 MIN. אורח	18 Tent
AT: שחרית	6:30	Coming soon	10 MIN. אורח	20 Small Tent
6:45	Coming soon		20 MIN. אורח	18 Tent
7:00	20 Tent		30 MIN. אורח	20 Tent
7:15	18 ↓		40 MIN. אורח	20 Small Tent
7:30	18 Tent		50 MIN. אורח	18 Tent
7:45	20 ↓			
8:00	20 Tent			
8:15	18 ↓			
8:30	18 Tent			
8:45	20 ↓			
9:00	20 Tent			
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11:00	20 Tent			
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11:30	18 Tent			
11:45	20 ↓			
12:00	20 Tent			
<b>מונחה</b>	18 ↓			
מונחה גדולה	30 min after chatzos			
1:30	3:30	5:00	6:00	7:00
2:00	4:00	5:15	6:15	7:15
2:30	4:30	5:30	6:30	7:30
3:00	4:45	5:45	6:45	7:45

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com)

## BLUEBERRY HILL ZMANIM

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

MINCHA 6:35 PLAG 6:57



## MY TRIP TO CAESAREA AND LIFETIME LESSONS FROM RAV ABBAHU



RABBI COREN

In Judaism we say that there are no coincidences. We see the powerful words of the Rambam in Hilchos Taanis about the transgression of living life with only mIkreh - happenstance. Most times it is difficult to see the hand of Hashem but sometimes Hashem makes it more obvious and if you're looking for it, you can see the miracles.

Let me tell you about some of the most interesting Hashgacha that happened to me over last week when I spent time in the Town of Caesarea. I figured any area in Israel is rich with history but I couldn't believe how many connections I saw to what was going on in my life. The best example was the fact that the day before I arrived in this town I was studying Maseches Sota Yerushalmi and the Gemara mentions the Rabbis of 'Kesari' which is the Hebrew name for Caesarea. I don't know how many pages mention these Rabbis of Caesarea but

things only got better and more interesting.

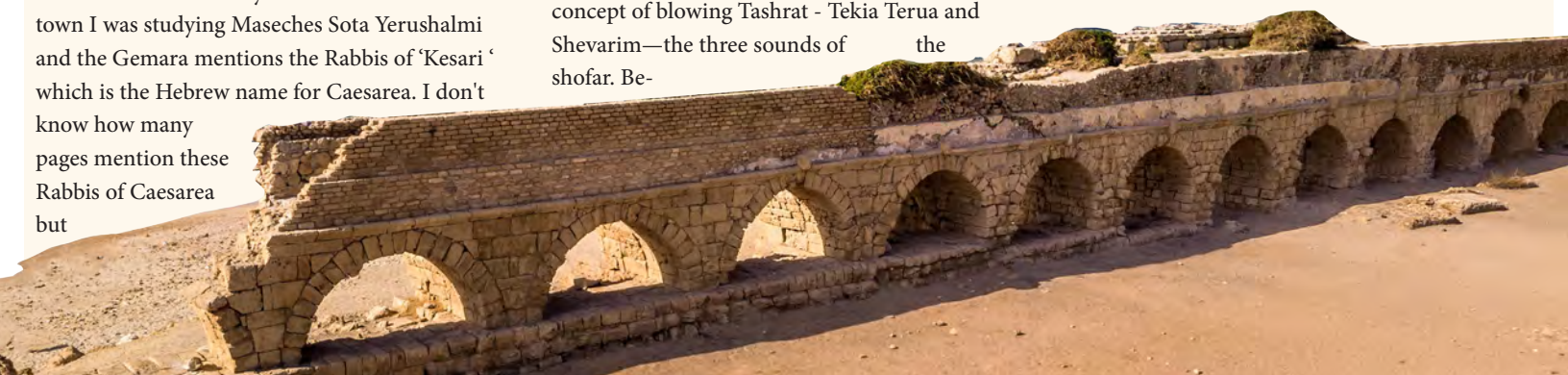
For years I was carrying with me a statement in Maseches Kesuvos 17 that describes how Rav Abbahu (a Jewish Talmudist and Amora, who lived in Israel during the 3rd Amoraic generation) would leave the Bais Midrash and go to the Caesar palace where he was greeted by a seemingly noble women who would sing his praises. This account always seemed strange but I didn't give it much thought until I came to Caesarea. I learnt that in this town Rav Abbahu was the Rosh Yeshiva and leader of the Jewish residents. He would go into Caesar's home to plead for and make requests on behalf of the Jewish people. Times were not easy then and although Rav Abbahu would have much preferred to stay in the Bais Midrash learning and teaching Torah, nevertheless due to the life circumstances in which he found himself he realized that this was his duty and that Hashem had given him the right appearance and much more in order to be able to accomplish this mission.

Rav Abbahu was the one that instituted the concept of blowing Tashrat - Tekia Terua and Shevarim—the three sounds of the shofar. Be-

cause of the uncertainty as to which one should be sounded, Rav Abbahu declared that all three should be blown. He established this one custom for everyone as a safe guard for the continuity of Torah. So Rav Abbahu was a unifier, a leader who was ahead of his times so to speak or at the right place at the right time.

The story gets even better. As I continued on my quest, I met with much Hashgacha. A major talmid chacham who was also a tour guide confirmed a rumor that I had heard that Rav Abbahu was buried in an area right off the beach. My friend, the Rav of Or Akiva, claimed he could locate the kever. So together we walked on various paths and were just about to give up when there in front of us was the ziyun which had been set up by what must have been a devoted follower or two.

My adventures continued.....more to come.



# DINOSAURS

The museum of Natural History in NY portrays a world of dinosaurs which predate human history.. But we all know that dinosaurs have been extinct for millions of years, while the Bible places Creation some 5700 years ago. Isn't this an impossible contradiction?

First, one should realize that Judaism has always been compatible with science. The Rambam wrote that seeming conflicts between science and the Bible arise from either a lack of scientific knowledge or a defective understanding of the Bible. Our Sages always viewed Torah knowledge in light of prevailing scientific theory.

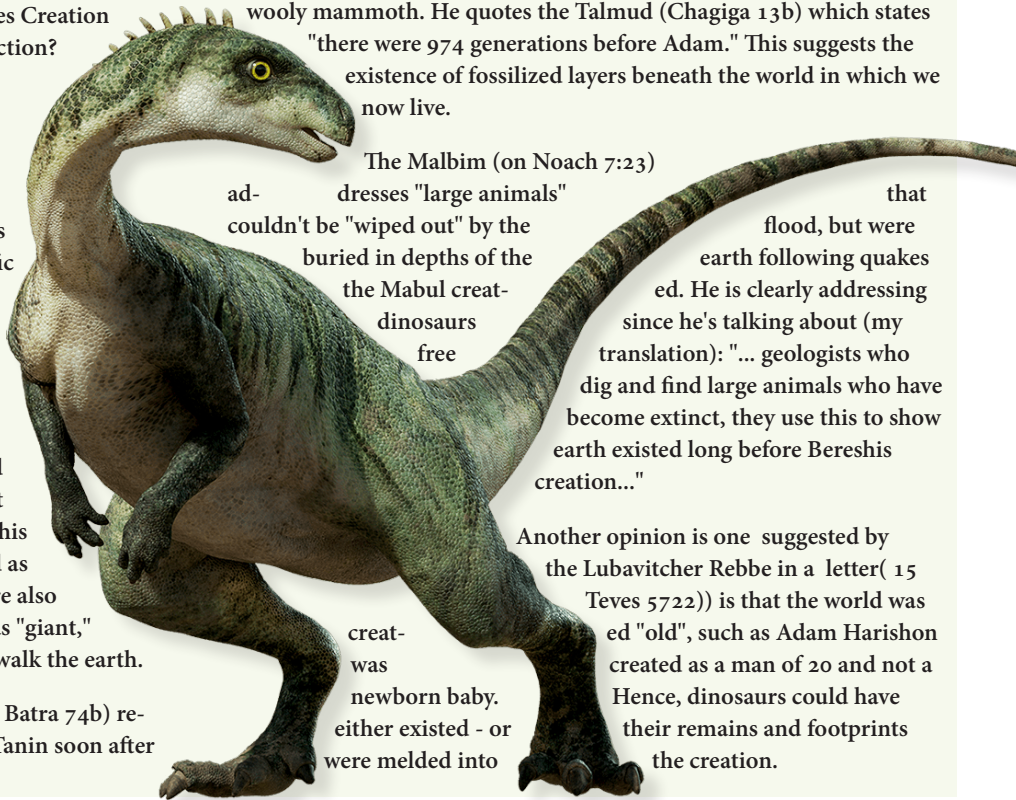
Rambam wrote that science is one of the primary paths to knowing Hashem, and for that reason the Bible begins with a description of the Creation.

The Torah itself may hint to dinosaurs, as it says: "And Hashem created the giant Tanin" (Genesis 1:21). What is a Tanin? In Exodus 7:10, when Moses throws down his staff before Pharaoh, it turns into a "Tanin," translated as a "snake." Thus a Tanin is in the reptile family. They are also the only creatures in the creation account referred to as "giant," and indeed, reptiles were the largest creatures ever to walk the earth.

What happened to these creatures? The Talmud (Baba Batra 74b) reports that Hashem caused the extinction of the giant Tanin soon after

their creation, because had the Tanin been fruitful and multiplied, the world would not have been able to endure before them.

More explanation is put forth by Rabbi Yisrael Lifshitz (19th century author of the Tifferet Yisrael commentary on the Mishnah) who addresses the topic of dinosaurs in light of the discovery of a fossil of a woolly mammoth. He quotes the Talmud (Chagiga 13b) which states "there were 974 generations before Adam." This suggests the existence of fossilized layers beneath the world in which we now live.



The Malbim (on Noach 7:23) addresses "large animals" that couldn't be "wiped out" by the flood, but were buried in depths of the earth following quakes. He is clearly addressing the the Mabul creation since he's talking about (my free translation): "... geologists who dig and find large animals who have become extinct, they use this to show earth existed long before Bereshis creation..."

Another opinion is one suggested by the Lubavitcher Rebbe in a letter( 15 Teves 5722)) is that the world was ed "old", such as Adam Harishon created as a man of 20 and not a newborn baby. Hence, dinosaurs could have either existed - or their remains and footprints were melded into the creation.

## MEALTIME



In Meseches Shabbos, daf kuf yud zayin, amud bais it says that a person may save food for three meals on Shabbos from an active fire. One is permitted to save food for humans as well as for his animals. The gemara clarifies this by saying if the fire takes place at night one may save for three meals. If the fire takes place in the morning, one may save for two meals. If the fire takes place during the time of mincha on

Shabbos afternoon, one is permitted to save food for only one meal. The gemara explains that a person needs to eat three meals on Shabbos. Rav Chidka says a person needs to eat four meals on Shabbos. They both learn it from the posuk where Moshe commanded Bnei Yisroel to eat the meals on Shabbos and Moshe mentions the word "Hayom" three times. The Tana Kama says we need to eat three meals. Rav Chidka says the words are separate from the night meal, so there are a total of four meals.

The Rambam in Hilchos Shabbos, Perek Lamed, halacha tes says that one is required to eat three seudos on Shabbos; one in the evening, one in the morning, and one at mincha time. The Magid Mishna explains the Rambam as saying that one must eat the seudos in their proper time and these are the zmanim for doing so. This is a machlokes of the Geonim as the Halachos Gedolos in Perek Tes Zayin paskens that one may split his morning meal, bentch and wash again. He would then be yotze the third meal in the morning. Based on the Halachos Gedolos, the Ramban and Rashba say that the zmanim are not hard zmanim and one may eat three meals, even if they are not in the respective times that the Rambam mentioned.

The gemara in Shabbos, daf kuf yud ches, amud alef says that one may rinse

out the plates used on Friday night for use on Shabbos morning. In the same vein, the dishes used for the day meal may be washed in order to be able to be used for the third meal. It is prohibited to wash the dishes after the third meal. A cup may be washed the entire day since there is no set time when it comes to drinking. The Ramban and Rashba say that the gemara is only saying the norm, not that one has to eat during these times.

The Aruch Hashulchan in siman resh peh ches, seif bais writes that the second seuda should be eaten before chatzos the same way the third meal needs to be eaten after the zman of mincha. He wonders why none of the poskim bring this down lehalacha. The Aruch Hashulchan finishes off saying that despite that it is not brought down in the poskim; nevertheless, the second seuda must begin before chatzos. He adds that this is his minhag.

The Bach in siman shin lamed daled says that Rashi in the gemara in Shabbos explains that if a fire took place in the evening before eating the seuda of Shabbos, since the entire night is the appropriate time for eating the night meal, even if the fire took place late at night it would be permissible to save enough for the seuda. When it comes to the morning, Rashi says the lashon of "before the seuda" not the "eating of the seuda," because the morning meal must be eaten before chatzos. The Maamar Mordechai argues with this position and says that really there is no problem with eating the meal after chatzos, it is just an issue that one is not allowed to fast on Shabbos. A person therefore has to eat before chatzos. In a case of a fire, if one did not eat before chatzos it is permissible to save for both meals. The Pri Megadim and Mishan Berurah seem to agree with this psak, that so long as one ate something before chatzos and the person is not fasting, then the person may eat the morning meal even after chatzos.

It would behoove us all to eat the morning meal in the proper time but if not, then one has on whom to rely as long as the person is not fasting.



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### IMPORTANCE OF MEZUZAH:

As was already mentioned, the mezuzah serves as a shmira – a protection for one’s home. When one is careful to fulfill this mitzvah properly, it serves as a merit that no evil should befall him or his family. And conversely, if one is not vigilant in this mitzvah, then he is endangering his life and the life of his children and is also prone to dangers invading his house. For this reason, in a case of a wide doorpost (as is prevalent in many front entrances), the mezuzah should be placed within the first tefach, from the outside, in order for one to get his “money’s worth,” maximizing the protection to the entire house.

The Gemara, as well as the Shulchan Aruch, adds another important reason to place the mezuzah closer to the outside. When the mezuzah is closer to the outside, a person will “bump into” the mezuzah immediately upon entering his house. This fits beautifully with the Rambam that we mentioned last week. The Rambam writes that each time one enters or exits his house, one “bumps into” the mezuzah, as if he is “meeting up” with Hashem’s Omnipresence. The mezuzah, which contains the first two parshios of kriyas shema, serves as a reminder of our connection to Hashem and it is therefore appropriate to get this “wake up call” immediately upon entry.

This is the reason why the Rama writes that one should place his right hand on the mezuzah and ask Hashem to watch over him. Similarly, the Arizal writes that one should kiss his hand after touching the mezuzah. This is a time to remember that Hashem is guiding us and that we must act accordingly.

The mitzvah of mezuzah is incumbent on every person. The Minchas Chinuch points out that every second that one does not affix the mitzvah is a transgression. In addition it is a mitzvah for every door in the house, assuming that it is halachically required to have a mezuzah. One must therefore ensure that his mezuzos are intact at all times.

The Pri Megadim adds that if one does not have a mezuzah on his house (e.g. the mezuzah became pasul and he has no mezuzah to replace it), and has another place to move to, he would be required to do so. However, if one has no place to go he would be allowed to stay. The reason for this is because the

Torah requires one to put a mezuzah on the doorpost, but there is no issur to live in a house without a mezuzah.

However, midrabanan, there is an issur to live in the house, without a mezuzah. Since it is only rabbinically ordained, they did not require one to be stranded in the streets. Similarly, on Shabbos, when it is not possible to affix a mezuzah (since it is included in the melachah of building), if the mezuzah became pasul, one may stay in the house if he has no other place to live. According to some opinions, in all situations there is no issur to remain in the house.

There is an interesting discussion in the poskim, which is hopefully not applicable to any of us. What is the halachah if someone only has enough money to buy mezuzos or tefillin, which mitzvah takes precedence? The Rama quotes the Yerushalmi that tefillin takes precedence because it is a mitzvah that one does with his body. However, today, that the prevalent custom is to wear tefillin only during davening, the poskim point out that the halachah will be different. Since one can borrow tefillin for the time period of davening, he should do so and use his limited funds for buying mezuzos.

It is also important to point out that there is a concept of hidur mitzvah, beautifying a mitzvah. Just as one should buy a beautiful esrog, and build a magnificent shul, one should beautify every mitzvah. This concept is true for mezuzah as well, and one should make sure to acquire mezuzos that are mehudar, written in a nice ksav.

### In summary

- The mezuzah should be placed within the first tefach, in order to maximize the protection to the entire house, and to “bump into” the mezuzah immediately upon entering his house.
- A mezuzah is required on every door, and every second that one does not affix the mitzvah is a transgression.
- According to some opinions, there is an issur to remain in the house, without a mezuza.
- Since one can borrow tefillin for the time period of davening, one should do so and use

his limited funds for buying mezuzos.

- One should make sure to acquire mezuzos that are mehudar.



**July 4th**

**YARCHEI KALLAH**  
בית מדרש אור חיים

**Yarchei Kallah - July 4<sup>th</sup>**  
**Shuir Topic**

**?**

**Please Email your suggestion:**  
**RabbiScheiner@18forshay.com**

בית מדרש אור חיים  
18 FORSHAY ROAD | MONSEY, NY 10952  
For more information: ohrchaim18@gmail.com

# A TRUE LEADER A TRUE TEACHER

שאהו בחיקך כאשר  
ישא האמן את הינק

Carry them as a nursemaid  
carries an infant... (Bamidbar11:12)

Rabbi Zecharia Wallerstein



I have always felt that Moshe Rabbeinu is someone I draw much inspiration and guidance for life from.

In fact, the Zohar teaches that every single Jew has a DNA flag, a spark from Moshe Rabbeinu. Otherwise, he or she could not learn Torah and draw close to Hashem.

Yet why do we need DNA from Moshe Rabbeinu? We already have DNA from our Avos and are an innately compassionate people (Yevamos 79a). What does Moshe Rabbeinu especially give us?

The Midrash tells the story of Moshe Rabbeinu who once counted his flock and realized that one of the sheep was missing. He understood that the little sheep had run back to the water hole they had just come from. Returning to the hole, sure enough, Moshe found the little sheep all by himself. He proceeded to put the sheep on his shoulders and carry it back to the rest of the flock.

The Midrash remarks that when Hashem saw Moshe Rabbeinu do this, He said to the angels, "That is going to be the leader of Klal Yisrael. The person who puts a sheep on his shoulders and doesn't make it walk by itself is fit to lead the Jewish nation. Even though the sheep was wrong and ran away from the flock, Moshe still cared for it. He didn't get angry and take a stick and say, 'What did you do? Why are you running away from everyone else?' He simply picked the sheep up on his shoulders and returned it back home."

The story in this Midrash is much deeper than appears. Was Moshe Rabbeinu the first shepherd

ever to put a sheep on his shoulders? Weren't there were many other shepherds who tended to sheep and carried them? What did Moshe Rabbeinu do that made Hashem say, "He is going to be the leader of Jewish people"?

Reading further into the Midrash, however, reveals that Moshe did more than simply retrieve the lone sheep. He gently said to it, "I am carrying you on my shoulders and asking for forgiveness. Had I let you drink long enough when all the other sheep drank, you would not have needed to run away. The reason you are thirsty and ran away from the flock is my fault. And since it is my fault, it is my job to let you drink your fill and carry you back." When Hashem saw that, He declared, "That is a true leader."

This Midrash teaches a profound lesson. Before throwing a child out of school or class, it is wise to consider, "Could it be my fault that this kid is out of hand? Did I not give this little sheep which is running away enough time, enough love and enough care?" That is a teacher, a principal, a leader and a parent. Parents often say when a child misbehaves, "Do you know what you are doing to your father and me? Do you know what you are doing to us?" What does the child oftentimes hear when he or she is told this? Blah, blah, blah. They don't hear a word because it is all about the parent, school or teacher. "I am not interested in what I am doing to everyone else!" the child says. "I am suffering and it is about me, and all you are talking about is you and dad and school and the name of the family. I don't care about the name of the family. I am suffering!"

Moshe Rabbeinu teaches us that we should instead say, "Do you know what your behavior is doing to yourself? It is not about me or your father or the name of family. It is about you yourself." Moshe Rabbeinu did not think about himself, but about the sheep. "It is not about me having to come find you drinking water; it is about you. If I would have known that you needed to drink more, I would have let you."

That is what Hashem saw in Moshe as a leader. A leader is someone who looks at a problem and accepts responsibility. If there is an issue, it is on his shoulders. In numerous instances, Moshe blamed himself for what was happening to Klal Yisrael. That was who he was.

This is how we must be as teachers and parents. If something is wrong with a child, maybe we didn't say hello this morning; maybe we said we will call back and didn't; maybe we promised the student a prize and never gave it to him. Maybe it has to do with me. That was Moshe Rabbeinu: a true leader. That is what we must learn from this Midrash.

UNDERSTANDING THE HAFTARAH

Yehoshua, the righteous Kohen Gadol who served in the initial years of the second Beis ha'Mikdash, was descended from the Kohanim Gedolim who had served in the first Beis ha'Mikdash. The Navi Zecharyah now saw how the Satan came to accuse the Kohen Gadol for not rebuking his sons sufficiently for having married Nochri women (as was, unfortunately, common at that time and) as is recorded in Sefer Ezra. HaSh-m, however, stopped the Satan in his tracks, since Yehoshua Kohen Gadol had been saved from the furnace into which he had been cast, together with the Resha'im, the false prophets Ach'av ben Kolayah and Tzidkiyahu ben Ma'aseyah.

When the Mal'ach before whom Yehoshua Kohen Gadol was standing saw that the latter was dressed in dirty clothing (in Zecharyah's vision, this represents his sin of not rebuking his sons as he should have), he instructed other Mal'achim to remove his dirty clothes (alluding to separating Yehoshua's sons from their foreign wives, which would be a merit for their righteous father).

Zecharyah then requested that HaSh-m reward Yehoshua further and place a pure turban on his head (representing the returning the crown of Kehunah to him and his descendants). Zecharyah's prayer was accepted. The Mal'ach instructed Yehoshua that if he would go in HaSh-m's ways and guard His charge, keep the Kohanim in check, and look after the Beis ha'Mikdash, then HaSh-m would give him and his children their full reward in the World to Come (that they should merit to walk among the Mal'achim who never sit down).

The friends to whom this verse refers are Chananyah, Misha'el, and Azaryah, who, like Yehoshua Kohen Gadol, experienced a great miracle when they too were saved from the fiery furnace. They are portrayed as "sitting before" Yehoshua; the Gemara derives from here as well that a Kohen Gadol ranks above a Navi.

"Tzemach" (which literally means "blossom") refers to Zerubavel (alias Nechemyah - Sanhedrin 38a), who was currently a minor dignitary in Bavel, but whose greatness was about to blossom when he would lead the people back to Eretz Yisrael. He would be the one to complete the rebuilding of the second Beis ha'Mikdash (which had begun during the reign of Koresh I, but had been stopped by Achashverosh), which HaSh-m would help them to build sevenfold.

Some commentaries explain "Tzemach" as referring to the Melech ha'Mashi'ach. Indeed, the MALBIM (Chagai 1:1) writes that Zerubavel had the potential to be the Mashi'ach had the people been worthy.

Rabbi Avi Kosman

For one large, yet poor family living in Israel, it was a struggle to make ends meet. Yet, despite the small one and a half room apartment and other limited amenities, the family remained happy. As time passed, though, and the family members continued growing up, the parents felt that there would be no choice other than to expand their apartment by adding on another room. And so, they proceeded with the project. But it wasn't too long before they were met with distressing news: they would have to demolish their new room as it was built without licensed permission.

Disheartened at the news and unsure what the future would hold, the parents approached their Rav, Rav Shmuel Feldman, head rabbi of the shul *Heichel Meir* in Tel Aviv. Rav Feldman told them that he would see what he could do to help. He was in fact related to the mayor of Tel Aviv, Yehoshua Rabinowitz, who would perhaps be able to prevent the demolition.

Returning back to the parents shortly thereafter, Rav Feldman looked disappointed. "I am sorry," he said, "but although the mayor could legally waive the violation and allow you to keep the room intact, he would rather keep to the city's regulations and not make any special considerations." With nothing left to say, the parents returned home sorely distressed.

A week later, Benzion Feldman, son of Rav Shmuel Feldman, was approached by the parents. "Benzion," they said, "maybe you can help us. We built an extra room in our house because we desperately needed the space. It however is set to be demolished very soon. Your father already tried asking your relative, the mayor, to help us, but it was to no avail. Do you think you could assist us in any way?" After thinking about it for a moment, Benzion replied, "Let me see what I can do."

A few days passed until it was Shabbos. As was the case, the mayor, Yehoshua Rabinowitz, used to take his dog for a walk every Shabbos morning as droves of religious Jews would make their way to *shul*. Despite not being religious, Yehoshua Rabinowitz though was a knowledgeable man. He had years before attended the Telz Yeshiva in Lithuania, although he had later come to Israel and given up on Judaism. Notwithstanding, he respected the erudition of young yeshiva students who dedicated their time and efforts to learning Torah. And so, when he saw his young relative, Benzion Feldman, who he knew was taking great strides in his Judaic studies, he perked up.

"Oh, Benzion, how are you doing?" the mayor

asked. "I am doing fine," replied Benzion. "I haven't seen you in quite a while," continued the mayor, "is there anything I can help you with?" "As a matter of fact," began Benzion, "although I do not normally make requests of

you, now I have a favor to ask of you. There is a family who has been told that they must demolish a room they added to their apartment." Hearing the first few words of Benzion, the mayor immediately interjected. "You can stop right there. I already know the story; your father came to me with the same request. I am very sorry, but I cannot help you with regards to this." Listening to the unequivocal response, young Benzion stood there.

And then Benzion began to plead. "But you must help this family! They don't have enough room for their family to fit!" Listening to Benzion's sincere request, the mayor's heart went out for the family. After thinking for a minute, the mayor capitulated. "Okay, let me see what I can do to help the family." Benzion's face immediately brightened up. "But," continued the mayor, "if I choose to do so, I would like to add one condition. Please do a favor for me in return. I haven't learned Torah in many years and I have been out of touch with Judaism. But, if you could, please learn Torah for an extra fifteen minutes a day in my merit."

Benzion stood their quietly. "Okay, I agree to do so. But if you are going to make a condition with me, I would like to make a condition with you. I will learn for an extra fifteen minutes a day if you observe Shabbos every week for fifteen minutes."

Now it was the mayor's turn to respond. "I would like to keep Shabbos, but I don't think I will be able to do that! I smoke, and besides I am a very busy person." "A deal is a deal," said Benzion. "I will learn for you if you keep Shabbos for fifteen minutes." Figuring that such a condition would not easily be changed, the mayor came up with an idea. "I'll tell you what. I'll wake up at 6:45 am instead of 6:30 as I do every morning, and during that time I am sleeping, I will be keeping Shabbos for fifteen extra minutes." "I am sorry," said Benzion, "but you have to be awake while you keep your side of the deal."

With no other option in mind, the mayor finally relented. "Okay. I will remain awake and not violate Shabbos every week for fifteen minutes if you learn for me for fifteen minutes every day. But on one condition: I want you to learn a special *Mesechta* (Talmudic Tractate) in my merit. I want you to learn *Mesechta Shabbos* If I keep Shabbos, I want you to learn about Shabbos for me." "You have a deal," said Benzion. And with that they shook hands.

The extra room that the poor family had added on was never demolished. The mayor fulfilled his commitment and received in return the merit of *Mesechta Shabbos* being learnt every day for him. And indeed, the next time Mayor Yehoshua Rabinowitz met the Chief Rabbi

of Israel of the time, he proudly said, "I want you to know that I observe Shabbos for fifteen minutes every week just like you."

*Every Jew has a connection to Yiddishkeit. For some, it may be more apparent and for others less apparent. But we all deep down have a beautiful neshama which yearns to connect to our Father on some level. In this case, the mayor demonstrated that within the depths of his soul, he valued learning Torah and the observance of Shabbos. And indeed, every little stride taken in Yiddishkeit is greatly endeared by Hashem. Yes, even fifteen minutes.*





RABBI YY JACOBSON

## HOW TO DEAL WITH ECONOMIC CHALLENGE

### The "days" and "nights" of life

An architect, a surgeon, and economist are arguing who of them holds the most prominent position.

The surgeon said, 'Look, we're the most important. The very first thing G-d did was surgery: to extract Eve from Adam's rib.'

The architect said, 'No, wait a minute, G-d is an architect first and foremost. G-d made the world in six days out of chaos.'

The economist smiled, 'And who made the chaos?'

## 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 humaneness 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.





# RABBI BENTZION SNEH

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

Pirkei Avos

## RAISING KIDS TO CARE

[ABOUT THEMSELVES]

**"יפה תלמוד תורה עם דרך ארץ",  
כלומר: שצריך האדם שידע  
מלאכה בנוסף ללימוד התורה כדי  
שיהיה לו ממה להתפרנס**

In a Mishna that touches on an important chinuch lesson for us, the Tanna teaches us that while the study of Torah is primary, learning a trade and taking responsibility for our actions is necessary in order for us to be able to live comfortably in this world.

Simple, huh?

The Talmud (Kiddushin 29a) closes the circle by telling us that someone who does not teach their child a trade, is in fact teaching them to steal.

Strong words.

Fast forward to America 2019. Although by no means a problem confined to our generation - parents everywhere must carefully weigh the importance of having their children learn to assume personal financial responsibility.

We are all a product of the post holocaust generation. Even though we were not all from Europe, many of our parents and grandparents were virtually penniless after the war, starting over from nothing.

A tremendous drive to rebuild flowed into their essence

and Bli-e"n, we are witnessing to a great extent the fruits of their labors.

We live in a generation of plenty..at every level. From the super rich to the average Yossi, we have more today than any other generation could have dreamed about.

But how is this affecting our youth? Or better yet, how are we dealing the nisayon of plenty.

The following is a parable written many years ago by the Ben Ish Chai.

draw your own conclusions.

There was a very wealthy man who had one son.

He lovingly taught him Torah till the age of 18 and then, before suggesting a suitable match for him- he requested that his son take some time to learn a trade.

In those days a goldsmith was a distinguished profession, providing one the opportunity to earn a very comfortable living.

The son pleaded with his father- why do I have to work so hard learning a profession that takes years to truly master? Hashem has bH blessed us with tremendous wealth- I see you supporting many widows, orphans and families. Why should I be any different?

The father insisted, but the son politely refused. One day the father hit upon a plan. He would pay his son 5 gold coins for each lesson he took in goldsmithing and he hired the biggest expert in the field, who warmed his son to the trade by showing him how to make some beautiful jewelry that wasn't that hard to produce. The son was convinced and finished the course.

After finishing his last lesson, he promptly put all the tools in a storage room in their mansion and locked the door- forever.

After a few years the father passed away and left his entire wealth to this beloved son. Storage houses of gold

and expensive properties were now his.

As it sometimes happens, the wheel of fortune changed and it didn't take long till all that was left in the sons estate was a huge mansion filled with beautiful furniture. A ghostly remembrance of days gone by.

The son had no choice but to start selling the pieces of furniture, one by one, in order to feed his family.

One day he remembered the locked storage room where he kept the tools of a trade he learned years ago.

Opening up the door he remembered how much he had resisted learning this profession.

The very next day he started working and designing. Customers came from miles away and he was BH extremely successful, with his reputation spreading far and wide.

Not a day went by when he didn't think lovingly of his father who was able to gaze into the future and provide for him!

His wife heard him praising his father every single day and asked him "I didn't hear you praising your father at all when he left us all his tremendous wealth, why are you doing so with such a passion now?"

He answered her that the tremendous love my father had for me showed by shining through even in his death and even in my eventual downfall. I feel that this love was really respect for my abilities as a person. By teaching me financial responsibility he showed that he really cared for me with a love that would last through the generations.

Our children are crying out to us for guidance. Let us not fail Chas Veshalom in this job!

Good Shabbos!

### UFARATZTAH



## NO JEW WILL BE LEFT BEHIND

*This is the actual time of the "footsteps of Mashiach." It is therefore imperative for every Jew to seek his fellow's welfare - whether old or young - to inspire the other to teshuva, so that he will not left out - G-d forbid - of Klal Yisroel who will shortly be privileged, with G-d's help, to experience complete redemption.*

===Hayom Yom Sivan 18

*Note: This was written in 1943. Now we are 76 years closer to the Geulah. Every Yid important and every Mitzvah he does is Precious.*

### DR. SIMCHA

Hi. The simcha spotlight is turned back on.

In the first Posuk of this weeks Parsha it says *be'ha'alos'cha ess haneiros meaning When you kindle the lamps. However there's another meaning of the word Be'ha'alos'cha which is, lift up. The idea is to lift the light*

*up through the cho'shech that is covering it. THE MOST POWERFUL 4 word sentence is LET THERE BE LIGHT ! ( like HASHEM said in the third Posuk of our Tora ) enjoy this Shabbos by saying LET THERE BE LIGHT*

Avi Weinberg happiness coach 845 558 4027

## פרשת ההסלות

השטח זכאות בטורה



הקשו הבעלי מוסר וכי היה שייך לתאר שרבינו עקיבא איגר זיע"א או הרמב"ם או דוד המלך המלך ע"ה היו אפילו בעת צרה מתלוננים בשביל דגים או אבטיחים ודאי שלא ואיך יתכן שדור הדעה ובאו לדרגת מתאוננים, עד כדי שזכרו את מצרים והדבר פלא למתבונן ואיש המשכיל ?

וזכרני מילדותי שראיתי לבאר בזה, שידוע שתורה נקנית באיסורין, ואין אדם עומד על דברי תורה אלא א"כ נכשל בה, והפשט בכדי שישג הדרגה באמת שיהיה בו קנין בדרגה עצמה בזה צריך יגיע ממש לקנותה, וכן מבואר ברשי" תהילים פרק א' ותורתו יהגה שכ' משעמל וטרח בה נקראת תורתו, וע"ר רשי קידושין לב:, זהו הדרך לקנות ולהשיג דרגות, וכלשון תוס' כתובות סג. ד"ה אדעתה שכתב בא"ד "דרך הוא בהולך ללמוד שנעשה אדם גדול" וזהו הענין להשיג בקנין אמיתית חייבים יגיעה ועמלות ממש.

השבוע הלך לעולמו איש יקר ונחמד תלמיד חכם נוח על הבריאות הגר' נתן קמנצקי זצ"ל שהוציא חיבור לאור בשם ' The making of a Gadol " ושם פירט קשיים שהיו לרבותינו בילדותם ושכל אחד יכול לגדול ולצמוח ואין הענין קל כלל לגדול ולא נולדים גדולי ישראל, ( על אף שיצאו גדולי ישראל נגד החיבור והחרימו את הספר, זה לא היה ענין של הפרט ללמוד מזה אלא זה היה ענין של הכלל שלא יסלפו את הדברים) אבל יש להיות לע"נ של המחבר כן ללמוד דבר חשוב משה הענין כנ"ל.

וזהו שהדור המדבר שאין לנו כל השגה בגדלותם כמו שידוע מהגר"א אבל זהו היה גדלות שלא הגיע בטורח כזה השגה על אף גדלותו עדיין שייך לבא לדרגת מתאוננים.

גוט שבת

קוץ יהודה פירסטון

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**Freeze Pops**

**Raffles**

**Pool Party**

**& OF COURSE TEHILIM**

"HOW DO YOU GET A  
SQUIRREL TO LIKE YOU?  
ACT LIKE A NUT."

"WHY DON'T EGGS TELL  
JOKES? THEY'D CRACK  
EACH OTHER UP."

"I DON'T TRUST STAIRS.  
THEY'RE ALWAYS UP TO  
SOMETHING."

"WHAT DO YOU CALL  
SOMEONE WITH NO BODY  
AND NO NOSE? NOBODY  
KNOWS."

"DID YOU HEAR THE RU-  
MOR ABOUT BUTTER?  
WELL, I'M NOT GOING TO  
SPREAD IT!"

"WHY COULDN'T THE BICY-

CLE STAND UP BY ITSELF?  
IT WAS TWO TIRED."

"WHY CAN'T A NOSE BE 12  
INCHES LONG? BECAUSE  
THEN IT WOULD BE A  
FOOT."

"THIS GRAVEYARD LOOKS  
OVERCROWDED. PEOPLE  
MUST BE DYING TO GET  
IN."

"I MADE A PENCIL WITH  
TWO ERASERS. IT WAS  
POINTLESS."

"DID YOU HEAR ABOUT  
THE GUY WHO INVENTED  
THE KNOCK-KNOCK JOKE?  
HE WON THE 'NO-BELL'  
PRIZE."

"I'VE GOT A GREAT JOKE  
ABOUT CONSTRUCTION,  
BUT I'M STILL WORKING  
ON IT."

"I USED TO HATE FACIAL  
HAIR...BUT THEN IT GREW  
ON ME."

"I DECIDED TO SELL MY  
VACUUM CLEANER—IT WAS  
JUST GATHERING DUST!"

"I HAD A NECK BRACE  
FITTED YEARS AGO AND  
I'VE NEVER LOOKED BACK  
SINCE."

"WHAT DO YOU CALL AN  
ELEPHANT THAT DOESN'T  
MATTER? AN IRRELE-  
PHANT."

MY WIFE SAYS I'M THE  
CHEAPEST MAN IN THE  
WORLD. I'M NOT BUYING  
IT.

PEOPLE DON'T LIKE HAV-  
ING TO BEND OVER TO GET  
THEIR DRINKS. WE REALLY  
NEED TO RAISE THE BAR.

MY WIFE IS SO NEGATIVE.  
I REMEMBERED THE CAR  
SEAT, THE STROLLER, AND  
THE DIAPER BAG. YET ALL  
SHE CAN TALK ABOUT IS  
HOW I FORGOT THE BABY.

Q: DID YOU HEAR ONE  
ABOUT THE PSYCHIATRIC  
CHIROPRACTOR?

A: HE SPECIALIZES IN ATTIT-  
TUDE ADJUSTMENTS!



# ~Night Kolloel~

## RABBI NACHUM SCHEINER

### CHEESE – DOES IT NEED TO BE CHOLOV YISROEL?

As the taste of those cheese cakes still make our mouth water, I would like to continue the topic of dairy foods, with the halacha of cheese, made by a non-Jew.

There is an issur to consume cheese manufactured by a non-Jew. This is a separate prohibition mandated by the Rabbis and there are a number of reasons given for this prohibition. The main concern is due to the unique process used in making cheese. One of the primary methods employed in making cheese is that they put rennet in the milk, which can be found in the stomach of the cow and facilitates the process of the milk turning into cheese.

There is a concern that they might use a cow that did not have the proper slaughtering done (neveila), which for all practical purposes is like using a non-kosher animal. Additionally, there also exists a possibility that in the cheese making process, they could smear on to the cheese some fat from a non-kosher animal. Another concern is that since they sometimes use vinegar in making the cheese, they could possibly take wine vinegar which would be yayin nesech or wine from the 1st three years of the tree, which is arlah.

There is a dispute among the early poskim as to what needs to be done to eliminate the issue of gevinas akum. The Rama states that it would suffice to have a mashgiach, a Jewish supervisor, who oversees the production. However, the

Shach takes a much stricter position and asserts that – unlike the halacha of milk – when making cheese the Jew must be the one to actually pour in the rennet.

Most kashrus agencies are machmir and require the mashgiach to pour in the rennet. The rennet is divided into a few pails, making it easier for him to carry it and pour into the milk. However, in some factories the entire process is done by machines, not leaving any opportunity for a mashgiach to pour in the rennet. In this situation, the agencies rely on the mashgiach pressing the button, thereby starting the process, equivalent to the pouring actually being done by the mashgiach.

The question arises whether or not one can rely on the use of surveillance cameras to insure the kashrus of the rennet. The whole question is only applicable according to the Rama who holds that the mashgiach just needs to supervise the procedure, without actually pouring the rennet. According to the Shach, that would not help anyway, since we need the mashgiach to actually do the pouring.

Even in the case of milk, most poskim and kashrus agencies will not rely on the use of surveillance cameras. When it comes to cheese, everyone agrees that we cannot rely on surveillance cameras. The reason is that even if they can see the initial pouring of the rennet into the vat, they still need to track the entire process to insure that only kosher rennet was used, which is not feasible.

In summary, there is a question if it would suffice to have a mashgiach, a Jewish supervisor, who oversees the production of the chesse, or if the Jew

must be the one to actually pour in the rennet. And when it comes to cheese, everyone agrees that we cannot rely on surveillance cameras. So, smile, say cheese and enjoy!

### COMMUNITY KOLLEL NEWS:

On Wednesday, June 12, the Night Kolloel hosted a shiur, given by Rabbi Moshe Langer, Rav of Scotland Hill. His topic: “Shaving and Cutting Peyos – Practical Applications.” The shiur took place from 8:45-9:45pm, followed by Maariv at 9:45. He discussed the topic, starting from the Gemara and the Rishonim, taking it all the way to the contemporary poskim. In his analysis, the question boils down to understanding if a shaver is considered close enough to a razor, which would make it forbidden. This is the opinion of many poskim. Rav Moshe Feinstein, however, ruled that it is allowed, because it is just sharp scissors, and is not the halachic equivalent of a razor.

To receive updates of upcoming shiurim, or to access any of Ohr Chaim’s previous shiurim, please send a request to [Secretary@18forshay.com](mailto: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.

The Night Kolloel joins in wishing a hearty mazal tov to our members, Mordechai and Faigy Fleishman, on the birth of a baby boy, wishing them lots of nachas!

Wishing you a Wonderful Shabbos,

*Rabbi Nachum Scheiner*

# MOSQUITOES & TICKS?



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