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BAIS MEDRASH OHR CHAIM



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PIRCHEI

2:00 PM



RABBI YY JACOBSON

SHABBOS
NO CLASSES

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

JUST WALK IN



77 Route 59
Monsey, NY 10952

SUNDAY

FUN DAY FOR OHR CHAIM YOUTH SEE
BACK PAGE

Help us Make July 4th Yarchei Kallah Even Better See Page 3

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

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

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RABBI LANKRY

DEAR KEHILLA,

BET PARSHAT CHUKAT HAFTARA

The period of the Shoftim began in the year 2516 from creation till the year 2870. There was a total of fifteen Shoftim and number ten was Yiftach Hagiladi. His leadership lasted for six years from the year 2781 until the year 2787.

Yiftach's father's name was Gilad and his mother was a waitress in a hotel. Yiftach himself was a very strong person, he was a warrior. Yiftach's father Gilad had another wife from which he had many children. This second wife was from the same tribe as Gilad unlike Yiftach's mother who was from another tribe. She convinced Gilad that being that her children were from the same tribe and Yiftach's mother was from another, Yiftach should not inherit from his father. This claim is not true according to Halacha but it caused a dispute in the family. Due to the hatred of his half-brothers, Yiftach ran away from home and he established a gang of homeless and poor people. They went to battle with him and were always victorious, because he was a very powerful general.

Time passed and the nation of Amon began a war with the Jewish nation. The Jewish people desperately needed a strong warrior to help save them from this battle. The elders of Gilad (the name of the place-which was same name as his father) approached Yiftach to lead

them in battle. Yiftach responded, "all of you helped my father throw me out of my home and now you need my help?" The elders proposed that if he wins the war he will become the leader. Yiftach retorted that he will consider only if they make him the leader now. The elders agreed and proclaimed him the leader. Yiftach davened to Hashem for success in battle.

Yiftach sent a delegation to the King of Amon asking him, "What do you want? What is the meaning of this act of aggression?"

The King of Amon responded that when the Jewish people left Egypt they conquered the land from us and now we want it back. Yiftach answered, the land was conquered from Sichon the King of Emori, who refused to allow the Jews to pass through their land and instead sent out his army to attack us. We had no choice but to destroy them. If you have any claim, it's from Sichon who perhaps conquered your land beforehand. Do you think that that we should give the land we inherited over 300 years ago from Hashem to you, King of Amon? Yiftach asks mockingly, "what land have you inherited from your idols?" Furthermore, if your claim is true, the other nations would come to your aid in attempt to recover your land. No nation has come to join you as they understand that you have no claim; it is rightfully ours. Yiftach appeals to the king to not fight with the Jewish nation. The king of Amon did not listen to the words of Yiftach.

Yiftach makes a promise that if Hashem will give him success in battle then the first thing exits his home on his return from the battlefield, will be sanctified as a Korban to Hashem. Yiftach was very successful in battle while the king of Amon lost 20 cities.

There is an amazing lesson of how Hashem helps the underdog and heals the broken-hearted. The world is a circle and the underdog of today can be the leaders of tomorrow. The name of Hashem used in the pasuk in Koheles (קהלת רבה ג, טו) נאמר: "והאלוקים יבקש את נרדף" is "Elokim" the attribute of judgement, to illustrate that if one is rodef someone, Hashem's judgement will prevail.

The medrash brings a few examples to this lesson; Kayin to his brother Hevel, Noach versus his whole generation, Avraham versus everyone, Yitzhak against the Pilishtim, Yaakove versus Esav, Yosef from his brothers, Moshe versus Paroah, David from Shul, Shaul from the Pilishtim. Especially the Jewish people who the whole world wants to destroy throughout the generations. Hashem always sides with and protects the underdog.

Here too we can learn from the story Yiftach, if you want Hashem's help in your life, find and help the downtrodden and you will see much success.

Shabbat Shalom



Zmanim by our incredible Gabbi
EFRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

| | |
|---|-----------------|
| CANDLE LIGHTING | 8:14PM |
| MINCHA ^{TENT} | 7:00PM |
| MINCHA/KABALAS SHABBOS ^{18 DOWNSTAIRS} | 7:30PM |
| SHKIYA | 8:32PM |
| MINCHA ^{20 FORSHAY} | 8:15PM |
| SHACHRIS ^{VASIKIN- DAF YOMI SHIUR} | 4:54AM |
| SHACHRIS | 8:00AM |
| SHACHRIS ^{YOUTH MINYAN 18+} | 9:15AM |
| SHACHRIS | 9:15AM |
| SHACHRIS ^{20 FORSHAY BAIS CHABAD} | 10:00AM |
| MINCHA | 1:45PM & 6:00PM |
| PIRCHEI | 2:00PM |
| DAF YOMI | 6:20PM |
| PIRKEI AVOS ⁵ | 7:30PM |
| MINCHA SHALOSH SEUDOS | 8:00PM |
| SHKIYA | 8:33PM |
| MARRIV | 9:13PM & 9:18PM |

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ

S 5:04 M 5:04 T 5:05 W 5:05 T 5:06 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 8:21 T 8:21 W 8:21 T 8:21

JUNE 24 - JUNE 29

NEITZ IS 5:24-5:26

PELAG IS 6:58 PM

SHKIA IS 8:32 PM - 8:33 PM

MAGEN AVRAHAM

8:36 AM - 8:37 AM

GRA- BAAL HATANYA

9:12 AM - 9:13 AM

SHABBOS WEATHER

| | |
|-------------|-----|
| FRIDAY | 75° |
| SHABBOS DAY | 72° |

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 | 6:40 | PLAG | 6:58 |
|--------|------|------|------|



**PARSHAS CHUKAS:
CLARITY OF VISION**

Parshas Chukas is usually read in the months of Tamuz or Av. I would like to connect the two months and then link them to Parshiyot Shlach, Korach and Balak all of which are also read during this time.

The Bnai Yissaschar writes that the months of Tamuz and Av represent our two eyes-- Tamuz being the right eye and Av the left on-- and they fall at a time when we should be able to fix our vision. What does this mean? The Bnai Yissaschar develops this idea in conjunction with the two tribes, Reuven and Shimon, who represent the senses of seeing and hearing. In fact, this idea is hinted at in their names--Reuven being "see a son" and Shimon from the word shmia, to listen and hear.

How does this connect to the above mentioned parshiyos and how can we put this lesson into practical use?

If we go back to Parshas Shlach we see clearly the distortion of vision described by the spies to the Jewish people regarding Eretz Yisrael. Their loshon hara has terrible results for Am Yisrael immediately and long after. The negative report doesn't stand alone; it is immediately accepted by the people. This is considered a misuse of the sense of hearing.

Korach also falls into the trap of manipulating his vision. He sees something about his future and takes action based on this visualization ending up losing his perpetuity. The story continues with Parshiyot Chukas and Balak. In Chukas we find the Jews complaining about the manna. God sends the snakes and instructs Moshe to take a staff with a snake. The Jews are expected to watch this unnatural act and if they did all would be rectified. But Balak and Bilaam are busy with their warped vision (Bilaam is referred to as shesum haayin--the blocked eye) trying to entice the Jewish men with the Midianite women. In the end, the men as well as the

great prince of Israel fall prey to the seduction but it all ends well when Pinchas-- with his clear eyes--sees what is happening and the sins being committed and he takes action.

What we see here is something with which each and every one of us is challenged all year round and these two months offer us the opportunity to fix whatever has been wronged. Our test is to construe correctly all that we see and hear and to ensure that our interpretations lead us to spiritual growth and to a connection with Hashem.

How do we do this?

The answer lies at the beginning of this week's parsha. The Torah says a man died in a tent. Chazal understands this to mean that the Torah will continue to exist and be properly fulfilled by someone who kills himself for it. This obviously must mean something beyond its literal translation as it would be impossible to keep the Torah if we are dead. There are several explanations: one in the name of the Bais Halevi who said that if we were in the midst of Teshuvah Hametim the first place we would run to would be the Bais Hamidrash because when we die we will know how precious Torah is.

The other explanation is from the Chafetz Chaim who said that when we learn Torah we should pretend we are dead and then when we finish learning we come back to life (this is a great lesson especially today in the age of cell phones etc).

I wish to add my own explanation and that is that the Torah has to be treated like life and death. Without it we are like dead people that sleep walk from place to place and although we may believe we are alive we must have the Torah in order to think clearly and interpret what we see and hear based on positive rather than negative perceptions.

Only when we learn Torah for the sake of heaven do we get clear vision and hearing. Even learning a page of Shas that is seemingly unrelated to what we are doing at the moment cleanses our mind so we can see and hear correctly. One of the great leaders of the previous generation who was asked to give his opinion on an important issue would say, "I need to first open up a Gemara and learn first; then I will have a clear head.

I wish everyone success in developing true Torah sight and hearing especially in the next two months.

SHABBAT SHALOM

WEEKDAY MINYANIM

שחרית

| | | |
|---------|--------------|---|
| כותיקין | 20 Forshay ↑ | Brochos 30 min/Modu 20 min before Neitz |
| 6:15AM | 18 Forshay ↓ | Mon-Fri |
| 7:00 | 18 ↓ | |
| 7:30 | 18 Tent | |
| 8:00 | 18 ↓ | |
| 8:30 | 18 Tent | |
| 9:00 | 18 ↓ | |
| 9:30 | 18 Tent | |
| 10:00 | 18 ↓ | |
| 10:30 | 18 Tent | |
| 11:00 | 18 ↓ | |

מנחה 18↓

| |
|--------------|
| 1:30PM |
| 2:00 |
| 2:30 |
| 3:00 |
| 3:30 |
| 4:00 |
| 4:30 |
| 5:00 |
| 5:30 |
| 6:00 |
| 6:30 18 Tent |
| 7:00 18 Tent |
| 7:30 |
| 8:00 |



מנחה ומעריב

| | |
|----------------------|---------|
| 12 MIN. BEFORE פלג | 18↓ |
| 12 MIN. BEFORE שקיעה | 18Tent |
| AT שקיעה | 20 Tent |
| 20 MIN. AFTER שקיעה | 18Tent |
| 50 MIN. AFTER שקיעה | 18Tent |

מעריב

| | | |
|---------------------|---------|-----------------------------------|
| AT פלג | 18 ↓ | Repeat Krias Shma after nightfall |
| AT שקיעה | 18 Tent | |
| 10 MIN. AFTER שקיעה | 18↑ | |
| 30 MIN. AFTER שקיעה | 18Tent | |
| 60 MIN. AFTER שקיעה | 18Tent | |
| 8:30 | 18 Tent | |
| 9:00 | 18 Tent | |
| 9:15 | 18 Tent | |
| 9:30 | 18 Tent | |
| 9:45 | 18 ↓ | |
| 10:00 | | |
| 10:15 | | |
| 10:30 | | |
| 10:45 | | |
| 11:00 | | |
| 11:15 | | |
| 11:30 | | |
| 11:45 | | |
| 12:00 | | |
| 12:45 | | |

July 4th

YARCHEI KALLAH

כלה ירחי קלה

We would like your input. Suggestions for shiurim topics for our upcoming Yarchei Kallah on July 4th can be submitted to Ohrchaimshul18@gmail.com

For more information: ohrchaim18@gmail.com



Rabbi Zamir Cohen

WHERE IS MIRIAM'S WELL TODAY?

Rabbinic writings make it clear that Miriam's Well accompanied the Israelites when they entered their land and was hidden away in the Sea of Galilee:

Where is Miriam's well? ...everyone who goes up on Mount Jesimon sees something like a small sieve in the Sea of Tiberias (the Sea of Galilee); this is the well of Miriam. (Midrash Rabbah Kohelet 5:10)^[1]

And where is its place in the Sea of Galilee?

The Sages said, "It is located opposite the middle gate of the ancient synagogue of Sarongin [Sarangaia, a town near the Sea of Galilee]... which is located opposite the middle gate of the ancient synagogue of Tiberias."

Five hundred years ago, the great Kabbalist, Rabbi Isaac Luria, lived in Israel. He located the burial place of many of our Sages. His leading disciple, Rabbi Chaim Vital, testifies that his mentor revealed to him that Miriam's Well is located on the southern coast of Tiberias:

When you walk along the Sea of Tiberias to the Tiberias springs, exactly halfway along the way, in a place where there are many palm trees on the beach that face a tower at the top of the mountain—there is the Well of Miriam.

Rabbi Chaim Vital tells how his teacher took him to the place of the well and gave him a drink of its water:

My teacher of blessed memory went to Tiberias and took me with him... when we were going on a boat in the water opposite the pillars of the old synagogue, my teacher of blessed memory then took one cup and filled it with water from between the columns, and gave me to drink from the water. He told me... the water you drank came from the Well of Miriam.

Closer to our time, in 1844, Rabbi Chaim Halevi Horowitz gave very similar testimony about the place of the spring, based on a tradition known to people living in the Galilee:

When you go about halfway from Tiberias to the hot springs, there are ruins of thirteen synagogues. You will find there stones that enter into the Sea of Galilee, and after you go in a few yards, they say there is a distinct sign that [Miriam's] Well is there.

What is common to all the sources we have cited is that they identify the Well of Miriam as being not far from the Tiberias beach, near the ancient stone pillars which belonged to one or more of the city's old synagogues.

In 2009, an Israeli archaeologist claimed to have discovered an ancient site on the coast of Tiberias, similar to the place of the spring described by Rabbi Chaim Vital and Rabbi Horowitz as the place of Miriam's Well:

A historical and archaeological study, conducted by archaeologist and former Israel Antiquities Authority employee Yossi Stefanski, apparently discovered on the Sea of Galilee's shore the place identified by [Isaac Luria] as Miriam's Well. The discovery is part of a new study of the tombs of holy men and other holy places conducted in partnership with the Jerusalemite researcher of holy tombs, Israel Herzberg.

Equipped with descriptions from the holy Scriptures, Stefanski surveyed Tiberias and found that the pillars described in the sources about Miriam's Well are still on the Tiberias shore.

The place is south of the municipal beach, between it and the Holiday Inn Hotel (the former Hamei Tiberias) beach. He also found an old photograph of the place in the Israel Antiquities Authority archives in Jerusalem showing the columns. This indicates that at this place stood an ancient structure which was previously identified as the "Old Synagogue" of Tiberias, in the Talmudic and Mishnaic period.

During the period of the holy Ari (Isaac Luria, sixteenth century C.E.), this section of the beach was covered with sea-water. The sea level was two meters higher than its level today and the columns were covered with water. It is possible that the holy Ari gave his disciple, Rabbi Chaim Vital, water to drink from this water. Today following the drop in the water level, the columns have become exposed for all to see.

We are also promised that the wondrous well that helped the Jewish people so much in their journey in the desert will return to us:

"And on that day, living waters will come out of Jerusalem"—this is referring to the Well of Miriam, which will flow in Jerusalem and will irrigate the surrounding areas...

Notes & Sources

^[1] Midrash Rabbah Kohelet 5:10. Some rabbis claim that the well is in the Mediterranean Sea: "One who wants to see the Well of Miriam should go to the top of Mount Carmel and watch for a kind of sieve [a round rock with holes like a sieve] in the sea; this is the Well of Miriam." (Talmud Shabbat 35a). (The Radal's commentary [16] to Midrash Vayikra Rabbah 22:4 states that the correct text of Shabbat 35a might be "should go to the top of Mount Jesimon." The apparent contradiction may be resolved by attributing a spiritual quality to Miriam's Well which doesn't limit it to one place. Jewish law states that "every Saturday night, the Well of Miriam encircles all the wells." Rema 299:10).



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

PARSHAS CHUKAS

THE POWER OF THE UNKNOWN

This week's Parsha and it's central Mitzvah of the Parah Adumah, deal's with the esoteric. Let's take a short introductory course in Chassidic philosophy to better understand the themes here.

Chassidic tradition teaches that the Torah is more than a document. It is a living entity by which G-d channels good to the world. That being said, there are two parts to the Torah. One part meant to be understood in this world (Torah D'Isgaliah)..what we see read and learn from. This part of Torah remains our domain, given over for us to understand to the best of our abilities.

The Meor Einayim, a talmid of the Baal Shem Tov, identifies another part of Torah, separate from the words, the letters and the stories. Beyond our reach and above our understanding, this Torah has the power to heal. It is called pnimius Hatorah- The secret power that lies behinds the simple words. The Mitzvah of the Parah Adumah, keeps our nation pure and rests squarely in this section that we cannot understand, but that heals us. "Zos Chukas Hatorah", don't try and explain the unexplainable, our Parsha begins.. let us not seek to understand why the ashes of the Red Heifer purify us, for this is G-ds Holy grail. We can only hope to catch a glimpse of its eternal truth by strengthening our belief in the Creator by inner exploration and developing our Emunah- This emunah can make us great, if we only let it soar.

But why is this Mitzvah written about here? It would seem more in place in the book of Vayikrah, together with the other laws of Purity and sacrifices.

The answer lies in last weeks Parsha. When Korach challenged the authority of Moshe Rabbeinu- the world was shaken to its core. Hashem decreed that Heavenly medicine was needed to restore the balance and refresh the divine connection, as it were, between Moses and G-d. Hence the Mitzvah of Parah Adumah. Korach believed that Moses had injected his own reasoning into the Commandments and therefore they were not infallible. He tried to trip Moses up by asking him several conundrums. For example, he asked, "If one blue string of Techeles, is enough to make a Tallis of white wool kosher- what would happen if the entire Tallis was made of this blue wool? In fact he was asking these questions to prove that Moses was an imposter and not a true messenger of G-d. But of course, the opposite was true and the fact that Moses could not answer these questions was proof positive of his divine connection to G-d, for their relationship was so strong and personal that Hashem would later intercede and deal with the rebels and their challenges in an unearthly way. This untenable faith in G-d and his Torah is best exemplified by the Mitzvah of the Parah Adumah. Totally beyond our understanding, it tugs at the strings of uncertainty that can sometimes be found in the cloth of our faith. But in reality, this Mitzvah can serve to strengthen our observance by giving us a glimpse into the Heavenly ways of our Creator. We cannot possibly fathom all the reasons for

the commandments, but if we acknowledge that there is a difference between our minds and the Heavenly program we will have succeeded in entering the world of the Divine where all is possible.

Consider the story of the Tractor Trailer driver who transported large amounts of gas with his truck to far locations that had very little fuel. This Jewish driver asked his Rabbi- "I say many chapters of Tehillim every day before I go to work- do I still have to pray the Pesukei De Zimrah- the first part of the regular Shacharis service (composed of tehillim)? The Rabbi asked him, " If your truck carries fuel- does you still have to fill up its gas tank before you drive?"

"Of course," the driver answered,- "the 2 fuels are distinct and different from each other". So too the Techeiles (the blue wool) in Korach's question and so too our perception of the divine. Let us not make the mistake of relying only on what our eyes can see. There is a higher and more powerful world that we can only experience through the strength of our Emunah. We can develop this faith by making our relationships more real. Family is important- a strong connection between husband and wife, between parent and child- makes our life more cogent. We must also keep our relationship with Hashem honest. One cannot hope to achieve spiritual growth with half an effort or with an attitude of "I am better than my neighbor." Strengthening the bonds we have with each other and with our Creator will help us achieve greatness.

GOOD SHABBOS!

פרשת חוקת

בענין קנין התורה

שבת (פג ע"ב) אמר ר' יונתן לעולם אל ימנע אדם את עצמו מבית המדרש ומדברי תורה ואפילו בשעת מיתה שנהא "זאת התורה אדם כי ימות באוהל" אפילו בשעת מיתה תהא עוסק בתורה.

והיינו שחז"ל דורשים מקרא של זאת התורה, 'זאת' נוטריקון ' זאת אלא תורה ' והיינו אצל האדם מתי חשיב שהתורה בשלימותה אצלו, היינו כי ימות באוהל, והיינו אפילו בשעת מיתה הוא עוסק בתורה היינו עד הרגע האחרון, והיינו שהצורת אדם השלם היינו בכה"ג אז יש לו את השם אדם, שאז הוא בבחי' מה בחי' חכמה.

הרמב"ם (פרק א' מהלכות תלמוד תורה הלכה י') וז"ל: "עד אימתו חייב לתלמוד תורה עד יום מותו שנהא" וז"ל "עוד אימתו" וכל זמן שלא יעסוק בלימוד הוא שוכח (י"ג שבת) "עכ"ל. והיינו שיש חוב ללמוד עד יום מותו אשר לכאורה מבואר לא עד שעת הפטירה ממש אלא עד יום המיתה (אולי י"ל עד בכלל) ולא כסוגיין דשבת (שם) ? ועוד הרמב"ם מביא מקור אחר "מופן יסורו" ולא מקרא "דזאת התורה אדם" ומהו ששינה הרמב"ם מקורות להך דין של לימוד עד יום מותו?

והנראה בזה דאדין הכא בשני הדינים שיש במצות לימוד התורה.

והרחיבו בזה בספרים וסופרים אולם רבינו רשכבה"ג הגר' ישראל סלנטר זיע"א בספרו אור ישראל (סי' כז) וכן הגר"ד בספרו ברכת שמואל (הלך א' קידושין סי' כז) מרחיבים לבאר את מצות תלמוד תורה שיש בה שני ענינים א. מצות לימוד התורה וידיעת התורה ועמלות התורה וזה ילפינן מקרא "דוהגית בו יזמם ולילה" ב. מצות ידיעת התורה והיינו שיש חוב על כל איש מישראל לדעת כל התורה כולה, ונפק"מ רבות יש באלו שני המצוות, כגון אהא דנדרים ח. שיש לפטור חוב לימודו בק"ש שחרית וערבית, אבל יש עוד חוב של ידיעת כל התורה כולה שעדיין יהיה חייב בה, ויש לפלפל בזה הענין לאורכה ולרחבה מסוגיית מנחות צט: אצל ר' ישמעאל שאמר לבן אחותו צא ובודק שעה שלא מהיום ולא מהלילה ולמד בה חכמה יונית, ורש"י פירש שאין כזה זמן, אולם אם היה לו היה לומד חכמה יונית, שעל אף שהיה לו ידיעה לא נפטר מעצם לימוד התורה. [בענין זה יש כמה ידיעות עיין אור שמח ריש הלכות תלמוד תורה עיין משך חכמה פרשת ואתחנן על הא דשבת י. עיין אבן האול הלכות מלכים פרק ג' חידוש נורא ביסוד גדר איסור ביטול תורה, ומחלק בין סתם ישראל למלך ויש עוד הרחבה בגדר חוב תלמוד תורה ואיסור ביטול תורה].

ואכן חשבתי להלק שהגמרא בשבת איירי במצות לימוד התורה וזה חייב ללמוד עד עת

פטירתו ממש, אבל הרמב"ם איירי במצות ידיעת התורה ולכן הביא קרא אחרניא שאיירי בדין שיכחת התורה.

אולם דברי הרמב"ם עצמם צריכים ביאור שהוא הולך למות ומה לו ללמוד, ואם ישכח תורתו מה יחסר לו עוד הרי הוא הולך למות בעוד רגעים אחדים אתמהא? ושמעתי ממש"י דראש ישיבת מיר הגר' שמואל בירנבוים וצוק"ל שאין זה כלל לימוד לעולם דכאן אלא הלימוד היינו לעולם האמת היכן שצדיקים יושבים ועטרותיהם בראשיהם ונתנהים מזיו השכינה, לכך כל זמן שלא יעסוק בלימוד הוא שוכח.

אבל נראה לי בדברי הרמב"ם שכתוב כאן גדר במצות ידיעת התורה לא רק שיש לו ללמוד ובה שלומד ויודע אז פוטר חיובו אלא יש כאן דין שיהיה לתורתו קיום לעולם, והיינו היכא שלא לומד ושוכח חסר במהות לימודו למפרע, והיינו שצריך שלימודו יביאו שמה שלומד ידע ללא שכחה, וז"ש הרמב"ם "כל זמן שלא יעסוק בלימוד הוא שוכח" היינו למפרע שנעקר למפרע עצם חלות לימודו, וכן מבואר הדברים בדברי הגר"ד (שם) שכתב שיש ביטול תורה בקום ועשה והיינו שמדבר דברים בטלים וזהו משכח תלמודו, והיינו ששייך לעי שות ביטול תורה למפרע והיינו שעוסק בדברים בטלים וזהו משכח תלמודו, וכן ידוע שהגר"ר ברוך בער זיע"א מעוד הקפיד לא לעשות דברים שיגרמו לו לשכחת התורה כגון לכתוב חידושי תורה בערב שבת אחר חצות, וזהו הכל כלול במצות ידיעת התורה, ואכמ"ל.

גוט שבת

דוד יהודה פירסטון

ישיבת יורה דעה ליברטי



PARSHA
SNAPSHOT

LAZER SCHEINER

A RECKONING FOR THE RAMBAM- THE FAST OF EREV SHABBOS CHUKAS

While there is no mention in the Gemara of the week of Parshas Chukas being one of tragedy, nor is it mentioned by the Rambam, nor Tur, nor Shulchan Aruch, the Magen Avraham, citing the Sefer HaTanya (referring to Sefer Tanya Rabbasi; an earlier source than that of the famous Kabbalistic work of the Shulchan Aruch HaRav) tells of a terrible, although fascinating, historical tragedy.

FRIDAY OF FIRE

The Magen Avraham prefaces his awful tale by quoting certain writings explaining that it is “worthwhile for every Jew to cry for the burning of the Torah”. He then

proceeds to tell of a customary annual fast specifically for this purpose, on Erev Shabbos Parshas Chukas. On that day, in the year 1242, 20 (or 24) wagonloads filled with handwritten manuscripts of Gemaras and Talmudic literature (including many works of the Baalei Tosafos) were burned in Paris by agents of the Church and King Louis IX. The pretext was a public debate between an apostate monk and several of the most eminent rabbinical authorities in France; the official verdict against them a foregone conclusion. This in fact, this was considered such an enormous loss for Klal Yisrael that the famed Maharam M’Rottenburg, an eyewitness, composed an elegy for our loss, ‘Sha’ali Serufa Ba’Aish’, deemed so essential that it is incorporated into the Kinot recited every Tisha B’Av (Kinah 41).

The great rabbis at the time, at a loss to fathom the extent of the tragedy, inquired of Heaven by means of a dream (known as a she’elas chalom) to discover whether this terrible event had been so decreed by Hashem. The Heavenly reply was a succinct three words ‘Da Gezeiras Oraysa’. This is the Aramaic translation (see Targum Onkelos) of the opening verses to Parshas Chukas, ‘Zos Chukas HaTorah’, ‘These are the decrees of the Torah’. The Rabbanim understood from this cryptic reply that the burning of the Talmud was indeed Heavenly decreed. Moreover, they understood that it was due to the proximity of the Parsha that the tragedy transpired, and not the day of the month.

Therefore, and as opposed to every other fast on the Jewish calendar, instead of a specific day established as a fast day, this one, designated a Taanis for Yechidim (fast for individuals), was set annually on the Erev Shabbos preceding Parshas Chukas.

Retribution for the Rambam?

Rav Hillel of Verona, a talmid of Rabbeinu Yonah, and another eyewitness to these events, wrote a famous letter in which he considered the burning of the Talmud as a clear sign of Divine anger and retribution for the burning of the works of the Rambam, in the exact same place in Paris not even **forty days** prior!

After the Rambam’s passing (in 1204), many great scholars who did not agree with his philosophical observations in his ‘Moreh Nevuchim’ and ‘Sefer HaMada’ banned his sefarim, with a tremendous controversy erupting throughout the Torah world. Eventually, a number of his detractors submitted copies of his work to the monks of the Dominican Order to determine whether the Rambam’s works contained heretical ideas. The Dominican Friars, naturally, concluded that the Rambam’s writings were not only false, but blasphemous. In 1234, in Montpellier, France, they publicly collected and burned all copies they found of ‘Moreh Nevuchim’ and ‘Sefer HaMada’. Similarly, in 1242, a fanatical mob burned many of the Rambam’s writings in Paris. Less than 40 days later, at the exact same site, the 24 wagonloads of the Talmud were burned, on Erev Shabbos Parshas Chukas.

According to Rav Hillel’s letter, the famed Rabbeinu Yonah, one of the Rambam’s primary opponents, took the Talmud burning as a Divine sign, and publicly and vociferously denounced his former position and opposition against the Rambam’s writings and instead emphatically concluded “Moshe Emes V’Toraso Emes, V’Kulanu Bada’in!” “Moshe and his Torah are true (here referring to the Rambam), while we all are liars”. He planned on traveling to the Rambam’s grave (in Teverya) and begging forgiveness. Some say this tragic incident was the catalyst of Rabbeinu Yonah’s writing what came to be known as his Magnum Opus, ‘Shaarei Teshuva’



RABBI BERACH
STEINFELD

MINYAN OR SHKIYA?

The mishna in Brachos, daf chof vov, amud alef says that the zman for mincha is until the evening and according to Reb Yehuda until plag hamincha. Rabbeinu Yona says that one may not daven mincha until tzeis hakochavim because that is already night, but rather the term “erev” means shkiya. We find in Zvachim, daf nun zayin, amud alef that blood becomes disqualified from being sprinkled on the mizbeach from shkiya and on. Since Mincha is k’neged the tamid of the evening and the ikar part of the korban is the sprinkling of the blood whose deadline is shkiya, the deadline for mincha is therefore shkiya.

The Orchos Chaim argues with this and says that according to the Chachamim, the zman would be until tzeis hakochavim. The Shagas Aryeh concurs with the Orchos Chaim and says that it appears from Rashi and Tosfos that one may daven Mincha until “erev” (dark.) The Shulchan Aruch in siman resh lamed gimel says that the zman of Mincha is until the night like the shitta of the Chachamim. The Rema says it is until tzeis hakochavim.

What should Reuven do if it is right before shkiyah and he did not yet daven mincha? If he waits until after shkiyah he will be able to daven with a minyan. Should he wait to daven mincha, or should he daven b’yechidus before shkiya?

According to the Rishonim that say that one must daven before shkiya it is self understood that he should daven and not wait for a minyan. However, according to the rishonim who say one may daven until tzeis we can still see two sides to this question. We know there is a concept of bein hashmashos, a time when it is safek yom and safek layla. There is a machlokes concerning what amount of time is considered safek yom and safek layla. If we hold that the time between shkiya and tzeis is seventy two minutes, then three quarters of that time is bein hashmashos. That would mean that fifty four minutes before tzeis is bein hashmashos and one should not daven mincha anymore. We, on the other hand, are machmir like the shitta of the Geonim who say that right after shkiya is bein hashmashos. Therefore, one should rather daven mincha biyechidus before shkiya even if he finds a minyan after shkiya. The Mishna Berura writes that despite the fact that the mechaber and Rema write that one may daven until tzeis, since there are rishonim who say the zman is until shkiya, one should daven before shkiya even if it is at the expense of davening with a minyan.

There are many who disagree with the Mishna Berura; however one thing is definite. If you daven before shkiya you are yotzei all shittos. It is imperative on all of us to daven before shkiya and with a minyan so we don’t have this question. Imagine if the korban tamid in the bais hamikdash was brought late! Kohanim were zrizim and their time and avoda was calculated to the minute.

Let us be zochah to see the korban tamid of the morning and night in the zchus of davening which is “Uneshalma parim sefaseinu.”

READING THE MAFTIR OF SHABBOS

Tosfos in Megillah raises a fundamental question in regards to the krias hatorah of every Shabbos. As we know, on every yom tov we take out a second sefer torah and we read about the korbanos of musaf that were brought in the Beis Hamikdash at that day. Why should we not do the same for every Shabbos, and take out a second sefer torah to read about the korban musaf of Shabbos.

Tosfos offers three different explanations for this omission and I would like to discuss briefly each one of them and the nafka mina (halachic difference) between the different reasons given.

ANSWER 1 - MAFTIR OF SHABBOS ONLY CONTAINS TWO PESUKIM

The first answer given by Tosfos is that since there is a minimum requirement to read at least three pesukim at each reading and since the Musaf of Shabbos only contains two pesukim it is not an option to take out the sefer torah and read only these two pesukim. Starting from an earlier section or continuing on to a later section is also not an option because it is not appropriate to read from the torah a topic which is not connected to the day.

To clarify this a little more, we need to take a look at the pesukim that are written before the korban musaf of Shabbos. The pesukim that appear before are the pesukim of parshas hatamid, the korban brought daily in the Beis Hamikdash. Although the tamid was brought on Shabbos – which seemingly makes it appropriate to be read on Shabbos as well – Tosfos seems to hold that it is still not considered enough of a connection to Shabbos and is not an appropriate addition.

However, the Taz (283:1) quotes the Mordechai who questions this premise: why should the reading of the parshas hatamid not be a viable addition? Why is Shabbos any different than Rosh Chodesh, when we do start the leining from the parshas hatamid, in order to have enough pesukim to read? If it works for every rosh Chodesh – either because it is considering topical, or because we are allowed to read some pesukim that are off topic – then why can't it work for Shabbos, as well?

The Taz answers that there is a difference between Rosh Chodesh, when these pesukim are needed for the four required alios, and Shabbos when it would be an additional aliyah. For the additional aliyah, we do not allow reading the pesukim that are not connected to the day.



This needs further elucidation. What is the difference if it is one aliyah or four aliyos? The Pri Megadim explains that this can be based on the words of Tosfos (Megillah 30b), who maintains that the reading of the Maftir from the Karbanos is not found in the Gemara, but is rather a later institution of the Geonim. Therefore, the reading of every Rosh Chodesh, which is a mandate of the Gemara, must be read one way or another and – in order to facilitate the reading – we will start from the parshas hatamid, even if it is not really connected to the day. However, in regards to the reading of the Maftir – which was a later institution – if it does not have the minimum three pesukim requirement, they did not require the entire reading. Thus, in regards to the reading of the Musaf of Shabbos – which is only two pesukim – there was no takana of reading it, at all.

ANSWER 2 - MAFTIR OF SHABBOS WOULD AFFECT THE HAFTORAH

The second explanation of Tosfos is that if we would end off the reading every week with the Maftir of Shabbos, then it would be necessary to read a Haftorah every week which discusses the topic of Shabbos, rather than reading the Haftorah about the Parsha of the week.

This needs to be explained: what is wrong if we read a haftora about Shabbos, every single week? This can be understood based on the words of the Tosfos Yom Tov. He writes that the reading of the Haftorah was instituted at the time of decrees against the Jews and they were not allowed to read from the sefer torah. To have a substitute of sorts, the Chachamim instituted reading from the Navi, a topic that is associated with the topic of the Parsha. Hence, it is appropriate that the Haftorah should be, generally speaking, from a topic that is connected to the Parsha and not something that is a Shabbos-related topic.

IN CONCLUSION

We mentioned two reasons as to why we do not lein the korban musaf every Shabbos as we do on yom tov:

1. Because it is only two pesukim
2. Because it would affect the haftorah

In a future article, we will be'ezras hashem discuss the third reason of Tosfos and the nafka mina between the reasons.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

WERE YOU BACK-STABBED?

Looking Up: The Meaning behind the Snake on the Pole



RABBI YY JACOBSON

THE SERPENTS

There is a strange biblical episode in this week's portion of Chukas.

When poisonous snakes attack the Jews in the desert, G-d instructs Moshe to fashion a special healing instrument: a pole topped with the form of a snake. Moshe sculpts a snake of copper, and duly places it on top of a pole. Those who had been afflicted by the snake-bite would gaze on the serpentine image on the pole and be cured.

It is interesting to note that according to some historians, this was the forerunner of the caduceus, the snake-entwined rod which is today the emblem of the medical profession. The question is obvious: What was the point of placing a snake on top of the pole to cure the Jews who were bitten? If it was G-d who was healing them miraculously, why the need to look up at a copper-snake atop a pole? The question is raised in the Talmud:

"But is the snake capable of determining life and death?!" the Talmud asks. And the answer is this: "Rather, when Israel would gaze upward and bind their hearts to their Father in Heaven, they would be healed; and if not, they would perish." Fixing their eyes on the snake alone would not yield any cure; it was looking upward toward G-d, it was the relationship with G-d, which brought the cure. But if so, why bother to carve out a copper snake in the first place, which can only make people feel that it is the copper-snake which is performing the miracle of healing?

In fact, this is exactly what occurred. The copper snake that Moshe made was preserved for centuries as a testament to that extraordinary event. In the passage of time, however, its meaning became distorted, and people began to say that the snake possessed powers of its own. When it reached the point of becoming an image of idolatry, the Jewish

King Hezekiah (in the 6th century BCE) destroyed the copper snake fashioned by Moshe, and that was the end of that special copper snake.

Which only reinforces the question: Why ask people to look up at a man-made snake which can lead down the path to theological error of deifying the snake rather than its Creator? Another important question must be asked. The snake was the animal that caused all the harm in the first place. Healing, it would seem, would come from staying far away from serpents. Why in this case was the remedy born from gazing at the very venomous creature which caused the damage to begin with?

A TALE OF TWO SNAKES

The "snake" in the biblical story -- as all biblical stories capturing the timeless journeys of the human psyche -- is also a metaphor for all of the "snakes" in our lives. Have you ever been "bitten" by a "venomous snake"? Poisoned by harmful forces? Burned by life or by abusive situations? Crushed by a manipulative boss, a deceiving partner, a horrible relationship? Back-stabbed by people you trusted? Are you weary and demoralized by your life experience? Can we expect more than survival in this hostile world? What is the deeper meaning of suffering? And how do some people know how to accept affliction with love?

These are good questions which cannot be answered easily, if at all. But one perspective is presented in the portion of Chukas in the story of the serpents. G-d tells Moshe: "Make a serpent and place it on a pole. Whoever gets bitten should look at it and he will live." The key to healing, the Torah suggests, is not by fleeing the cause of the suffering, but by gazing at it. Don't run from the snake; look at it.

But there is one qualification: you must look up to the snake; you must peer into the reality of the snake above, on top of the elevated pole, not on the serpent crawling here below.

The Austrian-British philosopher Ludwig Wittgenstein (1889-1951), considered by many to be one of the greatest philosophers of the 20th century, once said that his aim as a philosopher was, "To show the fly the way out of the fly-bottle." The fly keeps banging its head against the glass in a vain attempt to get out. The more it tries, the more it fails, until it drops from exhaustion. The one thing it forgets to do is look to the sky.

Every experience in life can be seen from two dimensions -- from a concrete, earthly perspective, or from a higher, more sublime vantage point, appreciating its true nature and meaning from G-d's perspective. There is the "snake" down here, and there is the very same "snake" up there. I can experience my challenges, struggles and difficulties in the way they are manifested down here.

But I can also look at these very same struggles from a more elevated point-of-view. The circumstances may not change, but their meaning and

significance will surely change. From the "downer" perspective, these challenges, curve balls, painful confrontations and realizations can throw me into despair or drain me of my sap. From the "higher" perspective, the way G-d sees these very same realities, every challenge contains the seeds for rebirth. Within every crisis lies the possibility of a new and deeper discovery.

Many of us know this from our personal stories: Events that at the time were so painful to endure, in retrospect were those that inspired the most growth. Those painful events moved us from the surface to the depths, challenging us to become larger than we ever thought we can be, and stimulating conviction and clarity unknown to us before.

But to perceive clarity from the midst of agonizing turmoil we must train ourselves to constantly look upward. When faced with a "snake," with a challenge, many people look to their right or to their left. Either they fight, or they cave in. But there is another path: look upwards. See the "snake" from the perspective above.

And in that upward gaze you might find a new sense of healing: the questions might become the very answers, the problems may become the solutions, and the venom may become the cure. Remarkably, snakebites today are cured with anti-venom manufactured from small quantities of snake venom that stimulate the production of anti-bodies in the blood.

It's the same idea taught by Moshe: The source of the affliction itself becomes the remedy. This is true in all areas of life. As viewed by the Creator, from the perspective above, transgression is the potential for a new self-discovery; failure is the potential for real success, holes in a marriage are the seeds of "renovation" to recreate a far deeper relationship, the end of an era is always the beginning of a new one, pain is a springboard for deeper love and frustration is the mother of a new awareness.

BLESS ME

This is surely the meaning in that famous, enigmatic passage in Genesis 32 in which Yaakov, far from home, wrestles with an unknown, unnamed adversary from night until the break of day. The mysterious man maims Yaakov, causing him to limp. And yet at the end of a struggling night, "a night to remember," Yaakov says to the stranger/angel/God: "I will not let you go until you bless me." "Bless me?..." Is this how you bid farewell to a man who attempt to destroy you? Yaakov was teaching us the secret of Jewish resilience. To be a Jew is to possess that unique ability to say to every crisis: "I will not let you go until you bless me." I know that deep down your entire objective is to elevate me, to bring me to a higher place, to climb the mountain leading to the truth, allowing me to emerge stronger, wiser, more blessed.

Rabbi Yekusiel Yehudah Halberstam 9 Tammuz

THE KLAUSENBERGER REBBE

STREAMING TEARS OF EMPATHY

The Sanz/Klausenberg Rebbe, Rabbi Yekusiel Yehudah Halberstam, was a unique individual. His love for all Jews was legendary. Although he lost his wife and eleven of his children in the flames of the living hell called the Holocaust, throughout those years of terror and horror he continued to try to spiritually uplift and encourage his fellow prisoners.

The Klausenberger had an especially keen interest in children. Immediately following World War II and its accompanying atrocities against the Jewish People, the Rebbe opened a yeshivah and a Bais Yaakov school in a Displaced Persons camp. The conditions were dismal and lamentable, but Torah study, the lifeblood of our People, has to continue.

One day, the Rebbe was told about Meshulam, a young man who had succumbed to the heresy that followed Hitler's holocaust of our People. Until the age of sixteen, Meshulam had exhibited signs of becoming a superior Torah scholar. He was exceptionally diligent in his Torah study and meticulous in his mitzvah observance. Then came the Holocaust. Having lost most of his family and observed the tragedy that befell so many others, he rejected his Judaism, undermining any attempt to bring him back to observance.

The Rebbe was not a person to take "no" for an answer, especially when a Jewish soul hung in the balance. He asked that the bachur, young man, be brought to him. When Meshulam entered the Rebbe's room, the Rebbe motioned for him to sit down next to him. "I am told that you are the son of Reb Laibish, whom I knew very well," the Rebbe said. "Yes," Meshulam responded, glibly. He was not going to be lulled into any conversation about Judaism and faith in G-d. He knew it all, and he had rejected it after Auschwitz. For him, the world of religion was something of the past.

"They tell me you were once exceptionally diligent in your studies, back home. Is this true?" the Rebbe asked in a non-confrontational tone. Knowing fully well the significance of Torah study to the Rebbe, he decided not to give the Rebbe the pleasure of telling him that at one time he had conformed to the demands of religion and loved Torah study. He simply nodded to the



Rebbe's question.

"But, now you are angry," the Rebbe said in a soft, soothing tone.

"Of course, I am angry," he blurted out. "How could I tolerate the heinous, brutal destruction of so many people? The best were taken from us, the finest are lost forever, and you expect me not to be angry!"

The Rebbe lovingly extended his hand and touched Meshulam's face, telling him, "You are so right. I also suffered heavy losses. They took my beloved wife and eleven children and murdered them. I was left alone, with nothing. You are right. The best were taken from us and look at what is left." With these words the Rebbe suddenly burst out in tears and began to sob. As the pent-up emotion poured from him, Meshulam also began to cry. Together, the Rebbe and Meshulam mourned their losses on each other's shoulders.

It was no longer necessary for the Rebbe to say anything. Rebuke was not and had never been a factor. There was so much bitterness bottled up in Meshulam that only needed a release. The Rebbe was that catalyst. Words were not necessary. Tears, streams of tears, an outpouring of emotion is what Meshulam needed. The Rebbe understood this -- while others, regrettably, did not. Meshulam returned to the traditional ways of his people, because the Klausenberger Rebbe understood his need.

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HASHEM says to Moshe & Aron ען לא האמנתם בי להקדישני לעיני בני ישראל
Sounds like a strong rebuke! על פי דרוש
Maybe HASHEM is saying to go & teach the YIDDEN the Power of תפילה. When we daven & think "we're talking to a 'stone' wall & HASHEM isn't hearing us & certainly won't answer us", it's not true.

HASHEM is saying tell them I hear them & I will provide for

you, DONT HIT ME !!!!

There's a special SIMCHA in knowing that HASHEM is here (hear :)) for us all.

Enjoy the Shabbos

Avi Weinberg

Contact us at happinessbyaviw@gmail.com or visit us at happinessoflife.org

UFARATZTA



YUD BEIS - YUD GIMEL TAMMUZ

Birthday of the Rebbe, R. Yosef Yitzchak, in 5640 (1880), [6th Chabad Rebbe, father in law of the Rebbe.]
On this day, in 5687 (1927), he received the good tidings that he was freed from the exile imposed upon him after his arrest and imprisonment for his efforts in strengthening Torah and Judaism. From a letter of the Rebbe (R. Yosef Yitzchak): During the forthcoming two Days of Liberation 12 and 13 Tamuz, Chassidim

should farbreng, for material and spiritual good and blessing, as instituted by our first father, the Alter Rebbe... [Baal Hatanya; founder of Chabad.] During this farbrengen chassidim should talk to one another in a spirit of brotherhood about strengthening fixed times for Torah study. I send them my blessing that G-d favor them in body and spirit.
Tachanun is not said on the 12th and 13th of Tammuz.
====Hayom Yom 12th of Tammuz

POLITICS AS USUAL



Talking to a liberal is like trying to explain social media to 90 years old.
I asked my North Korean friend how it was there, he said he couldn't complain.
On a scale of North Korea to America, how free are you tonight?
A liberal is just a conservative that hasn't been mugged yet.
They should build the wall with Hillary's emails because nobody can get over them.
What's the difference between baseball and politics? In baseball you're out if you're caught stealing.
I don't approve of political jokes...I've seen too many of them get elected.
Stop repeat offenders. Don't re-elect them!
The consensus after the election is that 100% of Americans think 50% of Americans have lost

their minds.
The worst part about working for the department of unemployment is when you get fired you still have to show up the next day.

JUST TRYING TO GET A LAUGH OUT OF MY GOOD FRIEND LENNY

- *Why don't cannibals eat comedians? They taste funny.
- *Why was the cannibal expelled from school? Because he kept buttering up the teacher.
- *How can you help a starving cannibal? Give him a helping hand.
- *Why did the cannibal live on his own? He was fed up with other people.
- *Two cannibals were having their dinner. One said to the other "I don't like your friend." The other one said, "Well, put him to one side and just eat the vegetables."

רפואה שלמה



Our Minds are Limited... The Torah is Eternal
Submitted by Mister M

Nature dictates that children look somewhat like their parents, fruits look like other similar fruits, and animals act in predictable ways. But if that were always true, then how do the laws of the Red cow, brought in Parshat Chukat, make sense? How could the impure be purified, while the pure become impure? How do these things make sense, if there is to be order in nature and creation?

The Mofet Hador explains that we too were all given opposing forces. We were given the Torah, which tells us of these and other 'contradictions', and we were given

the brain that wonders about all of it. The Parsha starts by helping us deal with these, and other issues. "This is the law of the Torah" ...our laws make sense, even if we don't understand them. We're limited in our wisdom. In fact, Shlomo Hamelech (King Solomon), who was given all the knowledge, couldn't understand the laws of the Red Cow, and said, "It is far from me". The logic is there, but none can discern it, and that too is part of nature. So when we come to a fork in our lives, and we're deciding whether to do what we know we should or what we think we could, we should remember this lesson: Our minds might be limited in understanding, but the Torah's wisdom is eternal.

Shlomo Ressler



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~Night Kolloel~ RABBI NACHUM SCHEINER

TRYING ON A SUIT FOR SIZE - IS THERE A SHATNEZ CONCERN IV

HALACHICALLY SPEAKING

We have seen that there is a machlokes if one is allowed to wear a garment of shaatnez, when he has no intention to derive any benefit from wearing it. The Mechaber follows the Rambam, forbidding the wearing of a garment of shaatnez, even if one has no benefit from wearing it. And the Rama follows the Rosh and the Tur who allow it.

TRYING ON A SUIT

Now we can return to the original question of trying on a suit of shaatnez. The Derech Emutah (10:75) writes that this question should depend on the aforementioned machlokes. According to the Mechaber, who is following the Rambam, wearing a garment is forbidden, even if one has no benefit. Consequently, trying on a garment with shaatnez, should not be allowed. On the other hand, according to the Rama, who follows the Tur and the Rosh it should be permitted to try it on.

However, the Chochmas Adam (106:20) writes that in a case of trying on a garment for size, all would agree that it is forbidden. The Chochmas Adam adds that the reason for this is because this is not considered unintentional, since the person does have the intention to wear the garment. The Derech Emutah, however, quotes the Chochmas Adam, and points to the Riaz, quoted by the Shiltei Giborim, who states clearly that one is, in fact, permitted to try on the garment of shaatnez for size.

The words of the Chochmas Adam need to be understood: What does he mean that the person has the intention to wear the garment? The sales person also has the intention to wear the garment, yet it is permitted, since he has no intention to derive benefit from wearing it. That being the case, what is the difference between the salesman and the potential buyer? According to the Rambam we can understand why it is forbidden, since wearing a garment is not allowed, regardless of one's intentions. However,

according to the Rama, who follows the Rosh and the Tur it should also be allowed.

The Cheshev Ha'eifod explains that the Chochmas Adam is assuming that it is a psik reisha, it is certain that one will have a benefit. However the difference is that for the seller it is a case of "psik reisha d'lo neicha lei," an inevitable outcome, which one does not want, which according to some is allowed. However, for the buyer it is a case of "psik reisha d'neicha lei," an inevitable outcome, which one does want, and is forbidden. Therefore it is as if he has in mind to do it and it is forbidden even according to Rav Shimon.

The Shevet Halevi (2:169) suggests that when a person is trying on a garment, he is not just donning the garment – as someone does when selling clothing, who has no intention at all to feel the warmth of the garment. A person trying on a garment, however, also intends to feel if it is comfortable and to feel the warmth of the garment. He is, therefore, considered to be intentionally deriving a benefit. That can be why the Chochmas Adam writes that all agree that it is forbidden.

In conclusion, there is a machlokes if one can wear a garment containing shaatnez, if he has no intention to derive benefit from wearing it. Trying on a suit, according to the Chachmas Adam is a problem, whereas others allow it.

COMMUNITY KOLLEL NEWS:

The Night Kolloel learning Hilchos Shaatnez, once again was privileged to enjoy a presentation given by Rabbi Yosef Sayagh, Director of the International Organization of Professional Shatnez Laboratories. This shiur focused on household items, such as furniture, in regards to shaatnez, including a fascinating power point presentation and a hands-on demonstration. Among other things, he discussed when there can be a shaatnez concern with pillows and carpets. He also gave out a 2018 shatnez guide of how to keep a shaatnez-free home.

He told of the many gedolim who were wary of sitting down on seats in trains, because of their concern that

it may contain shaatnez. He also related a fascinating story told about Rav Chaim Kreiswirth, who once came to a shul and noticed that they had added cushions to the wooden chairs in the shul. He asked them if they had verified that is what shaatnez-free, and after checking into it they discovered that it indeed contained shaatnez. Rabbi Sayagh pointed out that, seemingly, Rav Kreiswirth, had a special sense of "smell" and was able to realize that there something was amiss.

This past week the Night Kolloel had a beautiful siyum, made by two of our members, Mordechai Fleishman and Hillel Goldscheider. R' Hillel reminisced at the siyum how a year and a half ago he requested a chavrusa and – as the saying goes – the rest is history. But, don't think this was something that just went on auto pilot. The siyum was an occasion to underscore the dedication and devotion – night after night – trekking through Meseches Makos, and finally the culmination of their hard work, celebrating this great milestone, finishing the entire Mesechta, with Rashi and Tosfos.

I gave a shiur on Friday morning at the Kolloel Boker, on the topic: "Using gold for Mitzvos & Avodah." This shiur was in connection to the Daf in Rosh Hashana being learned in the Kolloel Boker.

I will also be'ezras Hashem be giving a shiur next week on the topic of shaatnez in connection to devarim she'bkdusha, such as whether the mantel on the bima or the paroches can be made from shaatnez. Another famous question is in regards to wearing shaatnez on Purim.

The Night Kolloel would like wish a hearty mazal tov to our dear member, Yakov and Rivky Koff, on the birth of a baby girl. May they have lots of nachas!

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



RABBI SAYAGH giving a hand on shiur to the Night Kolloel on the topic of Shatnez

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