

BET

BRINGING EVERYONE TOGETHER

בית מדרש אור החיים
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI
SOKAVA REBBE

PIRCHEI
2:00 PM

SPONSORSHIP'S
OF THE
BET
ARE
AVAILABLE
PARTNER
WITH US
IN THIS
WONDERFUL
PROJECT

JUST WALK IN



77 Route 59
Monsey, NY 10952



RABBI YY JACOBSON
SHABBOS

9:00 AM - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD

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.



RABBI LANKRY

DEAR KEHILLA,

PARASHOT KORACH

The Navi Shmuel was a great grandson of Korach and he was equal in greatness (in his generation) to Moshe Rabainu and Aaron Ha'kohain. This was part of the reason that Korach was so insistent in his revolt. With a descendant such as Shmuel he was certain that the truth was with him. (Korach did have a level of Ruach Hakodesh)

In this week's haftorah of we read about the transition from the era of Navi'im to the period of kings. The Jewish people asked to be led by a king and Shmuel complied. He asked everyone to go to a place called Gilgal and there they appointed and anointed King Shul over the nation. Shmuel, in front of Hashem, requests from the nation to make a personal accounting and clarify that he had never taken anything from anyone. He was totally clean from any wrong doing. Then Shmuel states that he is too old to lead the nation and gives them one final lesson. Shmuel reminded the nation of the disastrous results when they leave Hashem's ways and how only through teshuva they were saved.

There is an incredible lesson to be learnt from Shmuel

who behaved completely opposite from Korach. How does one deal with rejection? Korach wanted to be the leader and not just a bystander in the nation. But he was not chosen to be a leader. So he created conflict with Moshe and Aaron. Shmuel also was rejected when the nation was not satisfied with Navim anymore and wanted a king like the nations around them. Though he may have felt bad to be rejected he does not lose his composure. Hashem tells him do not be saddened, it is not you that they are rejecting but me Hashem as they ask for a King and not the King of Kings. Shmuel accepts the will of the people and put himself second.

Menachot 109b Rav Yehoshua ben Perachyah is quoted saying "in the beginning (my youth) whomever will ask me to become a person of power, I will tie him up and feed him to the lions. But now that I am in a power position, whoever will try to remove me from power I will tie him up and pour boiling water on him". We learn this lesson from King Shaul how at first he did not want royalty but when he started to lose it he was willing to kill David. He did not learn the first lesson that Shmuel taught him when it's time to step down don't fight it, instead do the will of the people and Hashem.

Why the change in punishment from lion feed to boiling

water, feed them all to the lions? Or burn them all with boiling water, what is the difference in the message? It could be Rav Yehoshua is suggesting to us what the effect of politics and power are. At first it rips a person apart like a lion does to his prey because a person enters the political world with lofty ambitions only to discover that his hands are tied. This frustration of being unable to do what he hoped to accomplish rips him apart like the prey of a lion. In time he gets better at the game but it is like when someone pours hot water over someone it deforms their image but they are not dead. The advanced politician because of his tied hands predicament, his accomplishments are not like his original lofty agenda. Now he appears to be deformed like the person who was scalded with hot water.

Korach wanted to be in charge of Moshe and believed that Moshe should be his subject; anything less than that would not fulfill his emotional need. What made Shmuel so special was that he was willing to step down and give up his needs for the needs of the people. He was selfless and just wanted to help the nation without taking anything in return.

SHABBAT SHALOM

Zmanim by our incredible Gabbi
EFRAYIM YUROWITZ



SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:12PM
MINCHA ^{TENT}	7:00PM
MINCHA/KABALAS SHABBOS ^{18 DOWNSTAIRS}	7:30PM
SHKIYA	8:30PM
MINCHA ^{20 FORSHAY}	8:40PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	4:47AM
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 - BNOS	2:00PM
DAF YOMI	6:20PM
PIRKEI AVOS ³	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:31PM
MARRIV	9:11PM & 9:16PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ

S 5:03 M 5:03 T 5:03 W 5:03 T 5:03 F 5:04

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:44 M 6:45 T 6:45 W 6:45 T 6:45

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:19 M 8:19 T 8:20 W 8:20 T 8:20

JUNE 17 - JUNE 22

NEITZ IS 5:23-5:24

PELAG IS 6:56 PM - 6:57 PM

SHKIA IS 8:31 PM - 8:32 PM

MAGEN AVRAHAM

8:34 AM - 8:35 AM

GRA- BAAL HATANYA

9:10 AM - 9:11 AM

SHABBOS WEATHER

FRIDAY 77°

SHABBOS DAY 84°

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	6:35	PLAG	6:56
--------	------	------	------

NEW

UPGRADED FACE

EXTENDED HOURS



**Need available
funds today?**

Cash Checks payable to you or your business,
Get your cash available in your bank account immediately,
Have your wire transactions, payroll & etc. done right away!!

Business checks require Doc.

MUMMOIN

CHECK CASHING 

New Extended Hours: Sunday 12-4 | Monday to Wednesday 9-6 | Thursday 9-7 | Friday 9-2:30

SHOPPERS HAVEN MALL | 27 ORCHARD ST #107 | 845.426.1414

Licensed by the Superintendent of Financial Services, pursuant to article 9-A of the Banking Law



SEEK ME FROM WHERE YOU ARE:

PARSHA KORACH

Chazal say Korach was a very wise man but his eye misled him and he lost everything. It's noteworthy that the month of Tamuz, as the Bnai Yissaschar explains, is a time to fix the eyes that were damaged by the sin of the meraglim. Let's take a closer look as to what exactly was Korach's mistake and hopefully be inspired to make sure we don't make the same one again.

There is a powerful question that needs to be addressed-- Korach seemed to have a legitimate complaint. The fact that Moshe had been the chosen leader was clear but why should Aron his brother get the job as well? But wait. Korach knew that Moshe wasn't lying and if he claimed that the positions he assumed were divinely ordained then what is Korach complaining about? As we mentioned, there must have been a very deep claim that Korach was making. What was it?

I heard a beautiful explanation from R Noach z"l and found that the premise of his answer is really in Tosfos Maseches Shabbos. 87a

Korach understood that Moshe received his command from Hashem. However his claim was based on a teaching that Chazal bring down in Maseches Makos 10: 'In the way that a person wants to go, he will be lead'--Korach told Moshe: If you were looking for the truth you would not have wanted and requested that Aron your brother should be the Kohen Gadol. Because your heart desired it Hashem gave you exactly what you wanted.

This is an incredible insight for several reasons. First of all it shows us that we can sometimes want something that might not be good for us and Hashem will give it to us. Examples of this can be found in Yerushalmi Baitza and Moed Kattan which informs us that we can daven for the

wrong shidduch and actually get it for a temporary amount of time. In order to be careful that this does not happen we need to ask Hashem to "please help me want what you want; please help me ask for and desire what you desire and want from me." This is actually taught in Pirkai Avos-- make Hashem will your will. The second reason is that Korach was actually doing what we do psychologically when we claim something about someone else and this is exactly the mistake we ourselves are making. Instead of wanting what Hashem wanted Korach was busy thinking how great and wonderful it would be if he were a Kohen Gadol and that was why he was complaining about Moshe making the same mistake.

How beautifully this fits in with the end of the whole conversation between Moshe and Korach where Moshe adds seemingly the strange words, "Ki lo milibi" - this was not from my heart. According to the above, that was exactly the claim of Korach-- that all this was stemming from Moshe's heart and desire and this is what led to Korach's downfall.

This eternal lesson connects beautifully to a personal story that happened to my great uncle, R Yom Tov Lipa Dreisinger, who was a talmid muvhak of the Gelanter Rav, Rav Bucksboim. It was before the war and my great uncle had left Europe with the instructions of his rebbe to become a Rav in the Bronx, New York. As you can imagine, the spiritual differences between the two locations were staggering for my great uncle and he longed to return to Europe. So he wrote a letter to his rebbe and the rebbe sent back a message based on this week's parsha. He told him, "The Baal Haturim mentions three places the word bikush is mentioned. One is here when Korach says bikashtem and then there are two other places-- one in Yirmiyahu and one is Devarim. The first place says "bikashtem osi" and the other "bikashtem osi misham." The rebbe explained beautifully the connection:--Korach was making a very good claim--i.e. I want to seek Hashem as a Kohen Gadol not just a Levi. Hashem sends him a message: You want to seek me? Then seek me from there-- misham means from exactly where I positioned you. This was the timely message the Galanter Rav sent to my great uncle--it seems to me you need to seek me from where you are now, from the Bronx. This is your new position.

Many times we tell ourselves that if we were only rich or married or not married etc we would be a better Jew. This is the wrong way to think. Don't wait for the change of position. Call out from where you are right now this is your job.

Good Shabbos

THE HANHALA OF BEIS MEDRASH OHR CHAIM

Wish a whole-hearted Mazal Tov

To Rabbi & Mrs. YY Jacobson on the Bar Mitzvah of their son

GERSHON BER שיחי'

MAY YOU SEE FROM HIM TRUE YIDDISHER NACHAS AND MAY HE BECOME A SOURCE OF LIGHT IN KLALL YISROEL

RABBI AARON LANKRY

RABBI DONIEL COREN

RABBI NACHUM SCHEINER





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

PARSHAS KORACH

Straight from the Heart

(‘ושמרו את משמרת אוהל מועד’) (במדבר י"ח, ד)
Keep watch over the Ohel Moed

Late one night there was a knock on Rav Eliyahu Faivelsons door An elderly man, a retired professor, who had taught for nearly 50 years in a secular university was standing at the door. "Would you please help influence my dear wife to keep the Sabbath and come closer to Hashem. These words pierced the heart of the Rosh Yeshiva in addition to peaking his interest. Rav Faivelson agreed to help, of course, but could not hold himself back from asking him, "Do you mind me asking, what brought you to observance at this stage of your life", The elderly professor smiled and said.. "I will tell you my story. My parents were holocaust, and like many of the survivors who left religion, they swore never to subject their son to religious discrimination- Eventually they settled in Israel. Wanting to be near their relatives, they clung to family for connection, hoping to revive their spirits. My Uncle Sruлик was a Jew who kept Shabbos. It was 1948 when my parents finally arrived at the small port city of Ashdod, moving onto the same block as my uncle. My uncle recommended the newly opened Batei Avot in Bnei Brak under the

tutelage of Rav Yosef Kahaneman, from Ponovezh. as a school I could attend. One day my mother went to see a doctor near Bnei Brak and was able to stop in and see me. Immediately upon entering the huge building she realized that it was a religious school, she asked me to quietly pack my bags and return home with her. We quickly took the bus back to Ashdod where I remained. A short while after leaving Bnei Brak, we received a visitor at our home in Ashdod. It was none other than Rav Kahaneman himself. He told us that he had received word that I had left his school and wondered why. My mother, nearly blind at the time but stubbornly clinging to her beliefs, told the Rabbi that as a result of all the atrocities that she had seen during the holocaust she would never permit her son to grow up religious. Rabbi Kahaneman tried in earnest to win her over, but my mother was firm. No son of hers would become observant. Seeing that he would not be able to convince her- R Kahaneman asked for a chair.. and sat down. And it is this vision that has remained imprinted in my soul forever. He sat in that chair and cried for nearly ten minutes. When he finished crying, he blessed my mother, wished her well and went back to Bnei Brak. But the tears he shed, gave me no rest for over 60 years. After my retirement, I followed the tracks of those tears back to Yiddishkeit and started putting tefillin on, every day. Eventually I began observing

the Shabbos. Rabbi, I beg of you, please do what you can to help my wife see the beauty of our Torah. We have had over 70 years to survey the horrors of the holocaust and its consequent fallout. The scope and dimension of the terror they experienced has caused many Jews to leave religious observance. But many from that generation have returned. And even if they haven't outwardly come back into the fold, their children, grandchildren and great grandchildren are certainly well represented, in the religious Jewish communities across the world today. Warmth, with its capacity to reach even the most injured heart, coupled with a healthy dose of introspection, remains the leading reason of why Jews return. As we learned from the story above, genuinely caring for our children and others will provide them with the protection they need to combat the ill winds of today's world. But we must be sure that they feel this care and concern coming from us with sincerity, from our hearts, for as we are promised- words that come straight from ones heart.. will never fail to impact the heart of another. We can and must make our world a more caring place.

GOOD SHABBOS!

משום שהיה לו נגיעות אישיות, וזה גופא על אף דרגתו ברוח הקודש אבל ד' דברים צריכים חיזוק תמיד בכל כוחו, וזהו הענין שחייבים להיות תמימים ללא שום נגיעות והכל במאה אחוז.

אולם האסון של חטא ועבירה שמשפיעה על כל הרמ"ח שס"ה של אדם, ממשיך האלה וכל הקליפות מתפזרים על הסביבה על הדומם צומח וחי ומדבר, שזה נעשה דבוק בו, עד כדי שכל רכושם ירד שואלה יחד עם קרח ועדתו וגם הילדים נתפסו בוה, רח"ל.

מעשי האדם מייצרים מציאות בין לכח הטוב ובין למוטב, אמר אחד מראשי ישיבות של דור שעבר, שהכותל המערבי זה קדוש! אבל סטנדר שלומדים עליו זה קודש קדושים!!! יש מעלה של מקום לימוד התורה בבחינת הקדושה ומקום השראת השכינה, שלהלכה יש לתלמיד חכם להתפלל במקום שלומד ממש, והיינו שיש קדושה ממש כלשכת הגזית ממש כמו שכתב רבינו יונה בברכות, ויש לעבוד להתרחק מהמרחקים השכינה, ולרדוף אחר קירבת ה'.

שבת שלום ומבורך
דוד יהודה פיירסטון
ישיבת יורה דעה ליברטי

הדת ואת החינוך ואת כלל ישראל ממש, ומכניסים דעותיהם למתרחש בין כותלי החדרים ובית יעקב וישיבות רח"ל, ויאמר האומר וכי רצונם לעקור את הדת?? אין הם אלא שלוחים של הס"א בין מדעתם בין שלא מדעתם, רוח הטומאה שוכנת בהם ומגלגלים חוב על ידי חייב, אין פוצה פה למתרחש היום בעולם היהדות, כל אחד משתיק וצוחק שאין ציוני, אין צבא, אין גיוס בני ישיבות, רבנים אדמורים עסקנים חסידיות, מסיתים ומדיחים ונופלים לרוח הטומאה שבלכל את כל העולם, ומה שהרב שך זצוק"ל לקח ממוסדות היה אלו אחוזים קטנים, והיה מותנה בתנאים כפולים, שאם יכנסו להשקפת המוסדות ח"ו יפסקו לקחת מהם אפילו פרוטה אחת, וכשידברו בע" נין גיוס בנים, התבטא לבני ביתו שיוצרכו כולם ללכת לארצות הברית, אין זה אלא כסילות וטיפשות לחשוב שהיצר הרע מת, הוא מלך זקן וכסיל, וכמו שאמר המגיד לבית יוסף שילמד בספר חובות הלבבות כדי להכניע את היצר, זה פלא בעת דברו עם המלאך מזהירו שלא יפול אצל היצר, ככה ראה רבינו יואל זיע"א את המצב עוד שנים לפני שהיה את השואה של היום ברוחניות, והכל שנטלו כספם.

הקנאה והכבוד והתאוה מוצאים את האדם מהעולם, היינו עולם הבחירה שמסלקו מכל יוקה של דעת, עד כדי שקם קמ"ג והרהר בהנהגה, וזהו

פרשת קרח

כל מחלוקת שהיא לשם שמים וכו' שמאי והלל, שלא לשם שמים וכו' קרח ועדתו. לכאורה קרח ועדתו נחלקו על משה רבינו, ומהו זה קרח ועדתו? ועוד צריך עיון הרי טענתו של קרח היה שראה ברוח הקדש שיימנע ממנו הגדלות, אז יהיה מה שיהיה וכי בעל רוח הקודש שמוכרח שיהיה בו כל המעלות של זריות זהירות נקיות וכו' והיינו שכל מעשיו זכים ונקיים בתכלית, ואיך שייך עדיין ליפול כל כך? וכן ירדו כולם חיים שואלה רכושם ילדים הכל מכל בכל איזה מין עונש זה שהכל הולך לאדמה, וכי מה עשו התינוקים וגם רכושם, וכי דין עיר הנדחת היה להם?

וכן יש לעיין איך יתכן שמאיתם חמישים חכמים נפלו אצל קרח, מה היה כח משיכתו שנפלו אצלו ונפלנו על ידיו לכליון עד כדי כך? אחד לאחד

רבינו יואל זיע"א למד מקרח ועדתו כמה כח יש בלק- חת כסף ותמיכה ממשוהו, ומוזה למד שאין לקחת כסף ממשלת ישראל שהסוף יהיה ממש מר שיוצרטרכו לעשות את זממתם, וכיום רואים שהם עוקרים את



**PARSHA
SNAPSHOT**

LAZER SCHEINER

KORACH

Korach, along with Dassan, Aviram, and 250 men from Shevet Reuven, challenged Moshe and Aharon's leadership. Moshe set the next day for a showdown, hoping that the rebels would reconsider their rebellion.

After attempting to convince Korach to reconsider, Moshe attempted to sway Dassan and Aviram. Moshe's efforts were rebuffed.

The next day Hashem instructed Moshe and the nation to separate themselves from the tents of Korach, Dassan, and Aviram. Moshe proclaimed that his and Aharon's leadership would be divinely confirmed through the way in which Korach and his followers would die. Korach, Dassan, and Aviram, along with their entire families were swallowed up by the earth, while the 250 men from Reuven were consumed by a heavenly fire.

A rebellion broke out among the people, and Aharon had to intervene in order to stop the plague sent as a punishment against the people. 14,700 people perished in the plague.

Aharon's appointment as Kohain Gadol is reconfirmed through the test of the staffs. Aharon's staff was the only staff that miraculously sprouted almonds.

Aharon's staff is placed in the Holy of Holies. The duties of the Kohanim and Leviyim are stated along with a list of the Kohain's share in the nations produce and livestock.

The Levite's share of the nation's produce and the gifts given by the Laviyim to the Kohanim are stated.

SHMUEL (SHMUEL) 11:14-12:22

The dichotomy between Shmuel Hanavi & Korach is illustrated: Shmuel Hanavi was an example of what the leader of Israel should be. He pulled everyone together to serve Hashem. On the other hand, Korach was a Levite who led the rebellion in the wilderness against Moshe.

Shaul, who is just about to become Israel's first King, commands the nation of Israel to go up to the City of Gilgal where he is to be anointed.

Afterwards the Nation of Israel celebrates Saul's coronation by giving peace offerings to Hashem. Shmuel, Israel's last Judge then declares that he has fulfilled all the requests that the people of Israel have made of him, with emphasis on the recent appointment of Israel's first King.

Now it has come time for Shmuel to pass away. Shmuel, who was only 52 at the time, claims that he has aged and feels very old, possibly as a result of his son's misdeeds. To pass away with a clear conscience, Shmuel asks in front of Hashem and the King of Israel if there was anybody who could testify against him regarding any misdeeds he may have done. For example, had he taken any animals as payment for the work he has done for the community? Shmuel continues to ask "Was there anyone whom he had cheated or was oppressed by him?" "Did anyone ever bribe him? Come forward!" The people of Israel responded, "You have been honest in all your dealings with us."



**RABBI BERACH
STEINFELD**

KEEPING THE LIGHT ON FOR YOU!

I recently saw a great story that Rabbi Yechiel Michel Stern recounted. We can learn some mussar and a halacha from it so it is worthwhile sharing it here.

A newly married young couple was sleeping in their apartment for the very first time. They planned to sleep at home and eat at the wife's parents for the seudos. The young couple had accepted upon themselves to be mekabel Shabbos ten minutes early. The young wife was delayed in her preparations for Shabbos and came down five minutes after the time they had agreed upon. To her dismay, she saw that her candles were already lit when she went to light them. She thought that her husband must have lit them already and left to go to Shul. As she looked at the flickering candles she realized that she had come down later than the time she had agreed upon with her husband, but it was still before the zman. She could not understand why her new husband lit the candles for her. She did not feel comfortable asking him why he did so. She kept her disappointment bottled up inside her. Although they were sleeping at home, the young couple ate the Shabbos seuda at her parents' house. The newlywed wife sat the entire meal in silence. Her mother, noticing this, cornered her and asked her why she was so upset. She couldn't hold it in anymore and she shared the story with her mother. The mother in-turn went and told the story to her husband. The husband got upset as well. No one said anything, but the anger was palpable in the air for the rest of the Shabbos Seudos.

On Motzei Shabbos, the father went to a Rov in his town and discussed the situation with him. The Rov, being a wise person, told the father, "Let me discuss it with your son-in-law." The Rov broached the subject to the young chosson. The chosson, upon hearing the whole situation from the Rov, grabbed his head and said, "Oh boy! Listen to this! I was preparing the candles for my wife and lit them so the wicks will be easier for her to light later. Before I had a chance to blow them out, our in-laws rang the bell. I ushered them in and helped them get comfortable. I thereby totally forgot that I left the candles lit!"

The first lesson to be learned here is how important it is to judge others favorably.

As soon as I heard this story I thought about the halacha aspect involved. Does the young woman in this story have to light an extra candle each week for the rest of her life since she neglected to light the candles that week? Did the fact that her husband lit the candles cover the mitzvah of candle lighting for their household? When thinking about this question, you must remember that no bracha was recited over the lighting of the candles.

I found this question brought down in the Chashukei Chemed in Meseches Shabbos, daf lamed alef amud bais. Reb Yitzchok Zilbershtein says that it stands to reason that she should not have to light an extra candle for the rest of her life. The candles were lit, albeit not with the intention of doing the mitzvah of hadlokas neiros. The reasons for lighting candles were accomplished. There was Oneg Shabbos because the candles were le'maaseh lit. There is also Kovod Shabbos since the husband prepared the candles for his wife Le'kovod Shabbos. Therefore, there is no need to give the woman a knas. In addition, it is important to note that not making a bracha is never me'akev the mitzvah.

May we be zocheh to judge each other favorably and our Shabbos candles should bring Sholom Bayis.

**“RULES AND REGULATIONS FOR THE EARLY SHABBOS”
 DOES THE HUSBAND ACCEPTING SHABBOS OBLIGATE HIS WIFE?**

by RABBI NACHUM SCHEINER

ROSH KOLLEL

We discussed previously that when the majority of a kehila accepts Shabbos, even if it is before the required time that one must start Shabbos, that obligates the rest of the kehila to stop doing melacha, as well. Does this apply to a husband and wife, as well? Does the husband davening early require the wife to stop doing melacha, or can she continue along with her Shabbos preparations, while her husband has already recited kabalas Shabbos?

If she is required to stop, that would mean that a wife must finish all melacha before the husband accepts Shabbos, even if it is a while until he comes home from shul? In addition, she would be required to light the candles before the husband recites kabalas Shabbos. Keeping in mind that she cannot light the candles before plag, that would leave just a small window of time to light – in between plag and the time that the shul reaches bo’ee vishalom.

Rav Moshe Feinstein, in his classic Igros Moshe, opines that a husband’s acceptance of Shabbos does not affect the wife, and she is allowed to continue to do melacha. He asserts that it is not stricter than a husband who makes a neder, which will not obligate the wife.

He points out an additional reason to allow the wife to continue to do melacha. As mentioned previously, it is possible that the only time that the acceptance of early Shabbos would have implications is if a person is mekabel because he wants to add to the kedusha of Shabbos or in order to stay away from desecrating Shabbos. But, more often than not, one is only accepting the early Shabbos for convenience; the proof is that hardly anyone makes an early Shabbos in the winter. That may not have the severity of a full-fledged minhag and would not obligate the wife to refrain from melacha.

He does add that, although one who did not make an early Shabbos is allowed to do melacha for someone who did, a wife should not do melacha for her husband, once he accepted Shabbos. He explains that there is a fundamental difference between others doing melacha and one’s own wife. Other people doing melacha for you is only a rabbinical prohibition. Consequently, in the case where someone did not make Shabbos yet, it can be allowed. But, says the Igros, for a wife to do melacha involves a Scriptural mandate. This, he maintains, is similar to the prohibition of asking one’s slave to do work,

as stated in the Torah. Since a husband has certain authority over his wife – she is obligated to do certain work for him – the same restriction should apply.

Rav Yonasan Shteif, in his teshuvos, also concurs with this ruling. He says out that we only find in Shulchan Aruch a precedent for a kehila obligating the others; we do not find in Shulchan Aruch any mention that a wife is obligated to follow her husband. He also does not differentiate, as the Igros Moshe does, if she is doing it for her husband.

The Shevet Halevi, however takes issue with the psak of the Igros Moshe, arguing on all his points.

He posits that a wife should be just as obligated to her husband as the minority is to the majority. He adds that a wife is more obligated, because ishto k’gugo, a wife is considered to be one entity with her husband and, additionally, he says that a husband is the boss of the house and he sets the rules and regulations for the household.

As far as comparing a wife to a servant, he says that although a wife has certain responsibilities to her husband, it is still not to be compared to a servant, and should not be a reason for her not to be allowed to do melacha for her husband.

As far as differentiating between why a person is making an early Shabbos – whether it is for convenience or for adding on to the sanctity of Shabbos– he feels that there should be no difference. As long as they made early Shabbos, for whatever reason, that should obligate both the wife and the minority to follow suit.

In summary, whether a husband who is mekabel Shabbos, obligates his wife to join, is subject to a machlokes haposkim.

This shiur, as well as the other shiurim on the topic of early Shabbos, the mp3 is available at the shul, as well as on the website, 18Forshay.com, Torahanytime.com. Comments and questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.



A LIFELESS STAFF

The Rebbe's Advice about Expelling a Child From School



RABBI YY JACOBSON

A BLOSSOMING STAFF

It is a baffling story. The portion of Korach tells of the "Test of the Staffs" conducted when there were those who contested Aaron's appointment to the High Priesthood. G-d instructed Moses to take a staff from each tribe, each inscribed with the name of the tribe's leader; Aaron's name was written on the Levite Tribe's staff. The staffs were placed overnight in the Holy of Holies in the Sanctuary. When they were removed the following morning, the entire nation beheld that Aaron's staff had blossomed overnight and borne fruit, demonstrating that Aaron was G-d's choice for High Priest.

What was the meaning of this strange miracle? G-d could have chosen many ways to demonstrate the authenticity of Aaron's position. (In fact, three previous incidents have already proven this very truth: the swallowing of Korach and his fellow rebels who staged a revolt against Moses and Aaron; the burning of the 250 leaders who led the mutiny; and the epidemic that spread among those who accused Moses and Aaron of killing the nation.) What was the point and message of the blossoming stick?

One answer I heard from my teacher was this: The blossoming of the staff was meant not so much to prove who the high priest is (that was already established by three previous earth-shattering events), but rather to demonstrate what it takes to be chosen as a high priest of G-d, and to explain why it was Aaron was chosen to this position. What are the qualifications required by a spiritual leader of the Jewish people?

FROM DEATH TO LIFE

Before being severed from its roots, this staff grew, produced leaves, and was full of sap and vitality. But now, severed from its roots, it has become dry and lifeless.

The primary quality of a Kohen Gadol, of a high Priest, of a man of G-d, is his or her ability to transform lifeless sticks into gardens. The real leader is the person who sees the possibility for growth and life where others see only stagnation and lifelessness. The Jewish high priest perceives even in a dead stick the potential for rejuvenation.

LET THERE BE LIFE

How relevant this story is to our generation. Following the greatest tragedy ever to have struck our people, the Holocaust, the Jewish world appeared like a lifeless staff. Mounds and mounds of ashes, the only remains of the six million, left a nation devastated to its core. An entire world went up in smoke.

What happened next will one day be told as one of the great acts of reconstruction in the history of mankind. Holocaust survivors and refugees set about rebuilding on new soil the world they had seen go up in the smoke of Auschwitz and Treblinka. One of the remarkable individuals who spearheaded this revival was the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson (1902-1994), whose yartzeit is this Shabbos, the third of Tamuz. The Rebbe, together with other great Jewish sages and leaders, refused to yield to despair. While others responded to the Holocaust by building memorials, endowing lectureships, convening conferences and writing books – all vital and noble tributes to create memories of a tree which once lived but was now dead -- the Rebbe urged every person he could touch to bring the stick back to life: to marry and have lots of children, and to rebuild Jewish life in every possible way. He built schools, communities and yeshivas and encouraged and inspired countless Jews to do the same. He opened his hearts to an orphaned generation, imbuing it with hope, vision and determination. He became the most well-known address for scores of activists, rabbis, philanthropists, leaders, influential people, and lay men and women from all walks of life – giving them the courage and confidence to reconstruct a shattered universe. He sent out emissaries to virtually every Jewish community in the world to help rekindle the Jewish smile a titanic river of tears threatened to obliterate it.

The Lubavitcher Rebbe urged his beloved people to use the horrors of destruction as an impetus to generate the greatest Jewish renaissance and to create "re-Jew-venation."

He gazed at as dead staff and saw in it the potential for new life.

His new home, the United States, was a country that until then had dissolved Jewish identity. It was, as they used to say in those days, a "treifener medinah," a non-kosher land. Yet the Rebbe saw the possibility of using American culture as a medium for new forms of Jewish activity, using modern means to convey Yidishkeit. The Rebbe realized that the secularity of the modern world concealed a deep yearning for spirituality, and he knew how to address it. Where others saw the crisis of a dead staff, he saw opportunity for a new wave of renewal and redemption.

THE PHOENIX

Rabbi Yehudah Krinsky, one of the Rebbe's secretaries, related the following episode.

"It was around 1973, when the widow of Jacques Lifschitz, the renowned sculptor, had come for a private audience with the Lubavitcher Rebbe, shortly after her husband's sudden passing.

"In the course of her meeting with the Rebbe, she mentioned that when her husband died, he was nearing completion of a massive sculpture of a phoenix in abstract, a work commissioned by Hadassah Women's Organization for the Hadassah Hospital on Mt. Scopus, in Jerusalem.

"As an artist and sculptor in her own right, she said that she would have liked to complete her husband's work, but, she told the Rebbe, she had been advised by Jewish leaders that the phoenix is a non-Jewish symbol. It could never be placed in Jerusalem!

"I was standing near the door to the Rebbe's office that night, when he called for me and asked that I bring him the book of Job, from his bookshelf, which I did.

"The Rebbe turned to Chapter 29, verse 18, "I shall multiply my days like the Chol."

"And then the Rebbe proceeded to explain to Mrs. Lifschitz the Midrashic commentary on this verse which describes the Chol as a bird that lives for a thousand years, then dies, and is later resurrected from its ashes. Clearly then, a Jewish symbol.

"Mrs. Lifschitz was absolutely delighted. The project was completed soon thereafter.

In his own way, the Rebbe had brought new hope to this broken widow. And in the recurring theme of his life, he did the same for the spirit of the Jewish people, which he raised from the ashes of the Holocaust to new, invigorated life. He attempted to reenact the "miracle of the blossoming staff" every day of his life with every person he came in contact with.

TO EXPEL OR NOT TO EXPEL?

I want to share with you a story about the Rebbe.

Rabbi Berel Baumgarten (d. in 1978) was a Jewish educator in an orthodox religious yeshiva in Brooklyn, NY, prior to relocating to Buenos Aires. He once wrote a letter to the Rebbe asking for advice. Each Shabbos afternoon, when he would meet up with his students for a study-session, one student would walk in to the room smelling from cigarette smoke. Clearly, he was smoking on the Shabbos. "His influence may cause his religious class-mates to also cease keeping the Shabbos," Rabbi Baumgarten was concerned. "Must I expel him from the school, even with the lack of clear evidence that he is violating the Shabbos?"

The Rebbe's answer was no more than a scholarly reference: "See Avos Derabi Noson chapter 12." That's it.

Let me explain. Avos Derabi Noson is a Talmudic tractate, an addendum to the Ethics of the Fathers, composed in the 4th century CE by a Talmudic sage known as Rabi Nasan Habavli (hence the name Avos Derabi Noson.) I was curious to understand the Rebbe's response. Rabbi Baumgarten was looking for practical advice, and the Rebbe is sending him to an ancient text...

I opened an Avos Derabi Noson to that particular chapter. I found a story told there about Aaron, our very own High Priest of Israel.

Aaron, the sages relate, brought back many Jews from a life of sin to a life of purity. He was the first one in Jewish history to make "baalei teshuvah," to inspire Jews to re-embrace their heritage, faith and inner spiritual mission. But, unlike today, during Aaron's times to be a sinner you had to be a real no-goodnik. Because the Jews of his generation have seen G-d in His full glory; and to rebel against the Torah way of life was a sign of true betrayal and carelessness.

How then did Aaron do it? He would greet each person warmly. Even a grand sinner would be greeted by Aaron with tremendous grace and love. Aaron would embrace these so-called "Jewish sinners" with endless warmth and respect. The following day when this person would crave to sin, he would say to himself: How will I be able to look Aaron in the eyes after I commit such a serious sin? I am too ashamed. He holds me in such high moral esteem, how can I deceive him and let him down? And this person would abstain from immoral behavior.

We come here full circle: Aaron was a leader, a High Priest, because even his staff blossomed. He never gave up on the dried-out sticks. He never looked at someone and said, "This person is a lost cause, he is complete-

ly cut off from his tree, of any possibility of growth. He is dry, brittle, and lifeless." For Aaron, even dry sticks would blossom and produce fruit.

This is the story related in Avos Derabi Noson. This was the story the Lubavitcher Rebbe wanted Rabbi Berel Baumgarten to study and internalize. Should I expel the child from school was his question; he is, Jewishly speaking, a dried out, one tough stick!

The response of an Aaron is this: Love him to pieces. Embrace him with every fiber of your being, open your heart to him, cherish him and shower him with warmth and affection. Appreciate him, respect him and let him feel that you really care for him. See in him or her that which he or she may not be able to see in themselves at the moment. View him as a great human being, and you know what? He will become just that.

This, again, is the sign of the true leader: Where others might have seen a spiritually arid staff, a Rebbe saw the potential or the creation of the most beautiful and inspiring garden.

If only every educator, parent, rabbi, teacher and leader could emulate his example, until the day when our entire world's true potential will blossom and emerge in its full glory.

B"H

WITH HEARTFELT GRATITUDE TO HASHEM WE INVITE YOU TO JOIN US
IN CELEBRATING THE BAR MITZVAH OF OUR DEAR SON

GERSHON BER גרשון דובער שיחי

THURSDAY, 1 TAMMUZ 5778
JUNE 14, 2018

PLEASE NOTE CHANGE OF TIME & LOCATION:
DINNER BUFFET & DANCING
BEGINNING AT 7:00 PM

SHAAREY ISRAEL BALL ROOM
18 MONTEBELLO ROAD, SUFFERN, NEW YORK 10901

WE LOOK FORWARD TO GREETING YOU AT OUR SIMCHA



YOSEF YITZCHOK & ESTI JACOBSON
HONORED GRANDPARENTS
TZIVIA JACOBSON YITZCHOK & ROCHEL SHLOMO

THE BAR MITZVAH BOY WILL READ THE TORAH AND GIVE THE
SERMON, THIS SHABBOS PARSHAS KORACH, AT BEIS
MEDRASH OHR CHAIM 20 FORSHAY ROAD, MONSEY, NY

בעוה"ש

הנה ימים באים נאם ה' אלוקים, והשלחתי רעב בארץ,
לא ירעב ללחם ולא צמא למים כי אסלשמע את דברי ה'

שמחים אנו להודיע לכל שוחרי תורה וחסידות

שעלה בדינו לסדר שיעור נפלא

על ידי פה מפיך מרגליות, מרביץ תורה לעדרים, רבים השיב מעון

הרב הגאון המקובל הנודע

רבי דובער פינסון שליט"א

מגדולי מרביצי תורת החסידות בדורינו באופן השווה לכל נפש

בנושא: כוונת התפילה

על פי עומק תורת הבעל שם טוב הקדוש זי"ע

השיעור יתקיים בעז"ה:

ביום רביעי בערב, בשעה 9:15

בבית מדרש מעליץ

45 Yale Drive, Monsey

לפרטים נוספים: 845.709.3443

THE RABBEINU TAM

ד תמוז

Sunday, June 17, 2018



Rabbi Yaakov ben Meir (1100-1171), also known as Rabbeinu Tam, was niftar on the 4th of Tammuz. He is depicted in most paintings as wearing tefillin. This highlights his attribute of strong self-confidence, alluding to the fact that he contradicted his own grandfather on the proper order in which to place prayer scripts into tefillin boxes. And his grandfather was none other than Rashi (Rabbi Shlomo ben Yitzchak 1040-1105) who was considered the premier commentator on the Torah and the Talmud.

The name Tam is based on a verse in Beraishis: "Yaacov was a complete man (ish tam), dwelling in tents," interpreted in the Rabbinic tradition to mean

that Yaacov was a "perfect" man, dwelling in the tents of the Torah; hence this famous teacher is known universally as Rabbeinu Tam, "Our Teacher the Perfect One.

Rabbeinu Tam was widely considered to be the greatest Torah scholar and leader of his time, and he was called upon to decide most of the halachic problems of the day. Scholars from all over the world flocked to his yeshivah in Ramerupt (France) to hear his incisive Talmudic discourses in which he brilliantly dissected and compared the topics, resolving difficult passages and revealing basic principles which would apply throughout Jewish law. Those lectures served as the basis for the Tosafot commentary, compiled by his students and printed in the margin of every page of the Talmud. His name

and his writings are familiar to every student of Talmud. He often disagrees with Rashi's interpretations and opens new vistas with his original, brilliant insights. With sharp witted genius he analyzes variant versions of Talmudic texts, discovering subtle differences that form the basis for a new understanding of the problem at hand.

He said, "I could have written RASHI's commentary on the Talmud, but not his commentary on the Bible". He had two famous Torah disagreements with RASHI: one involving the placement of the Mezuzah," the other involving the Parshiyot contained within the Tefilin.

Rabbeinu Tam corresponded with Rabbi Avraham Ibn Ezra, whom he greatly admired and respected.



In 1146, when Crusaders pillaged his home, he was miraculously saved from death, surviving five knife wounds to the head. A French nobleman who knew and respected him turned back the bloodthirsty mob by promising them that he would convert the rabbi to Christianity.

May the merit of the tzaddik Rabbi Yaacov ben Meir - Rabbeinu Tam protect us all.

RABBEINU TAM SHKIA

The commonly held custom follows the opinion that sunset occurs when the sun totally sinks beneath the horizon, and nightfall is when three medium sized stars appear in the sky. This is shortly after sunset, but the exact timing depends on the location and time of year.

Rabbeinu Tam is of the opinion, that sunset is actually at a later time. He based his opinion on what appears to be contradictory statements in the Talmud regarding the length of the period between sunset and nightfall. In one place² Rabbi Judah says that the length of this period is the same as the time it would take an average person to walk four mil³ (approximately 72 minutes), whereas Rabbi Judah is elsewhere quoted⁴ saying that the time between sunset and nightfall is the same amount of time as takes to walk $\frac{3}{4}$ of a mil (13.5 minutes). Rabbeinu Tam reconciles these two statements as follows: Nightfall is 72 minutes after the sun

disappears beneath the horizon; however, the halachic sunset (which marks the end of the day) is only 13.5 minutes before nightfall. Although the sun sets beneath the horizon earlier, in Rabeinu Tam's opinion there is still some light visible for another 58.5 minutes, therefore rendering it day and not night.

THE OPINION OF THE GR" A

Since we know that many highly observant Jews do not wait this long for Shabbos to end, there must be another way of interpreting the two passages of Gemara that reaches a different halachic conclusion. Indeed, one such approach is presented by the Gr" a, who who has a completely different way of explaining why the Gemara in Pesachim states that tzeis hakochovim does not occur until 72 minutes after sunset, whereas the Gemara in Shabbos has tzeis hakochovim occurring much earlier. The Gr" a contends that both passages

use shekiyah to mean sunset, and this is the same sunset to which we customarily refer — however, they are not referring to the same tzeis hakochovim. The Gemara passage in Pesachim that refers to tzeis hakochovim being 72 minutes after sunset means that all visible stars of the firmament can now be seen, a time that the Gr" a calls tzeis kol hakochovim, literally, when all the stars have appeared, whereas the Gemara in Shabbos refers to the time at which three "middle-sized" stars are visible. The Gr" a concludes that sunset begins the time of bein hashemashos, the time when we are uncertain whether it is day or night, with tzeis hakochovim occurring when three "middle-sized" stars are visible. The Gemara in Pesachim that requires 72 minutes until the stars appear is not discussing when the day ends — the day ended much earlier — but is concerned about when all remnants of sunlight vanish.

Sponsorships & Dedications

Leulei Nishmas or in honor of any occasion.

פרנס היום - זכות לימוד תורה ותפילה

נר למאור - Electricity - נרות

Coffee

Hot Soups

שבת קידוש

סעודה שלישית

Please contact our Shamashim

Asher Benedict 845-659-3982

Shuly Freidlander 845-499-5905

Blinded!

by Rabbi Eli Scheller

Korach son of Izhar son of Kehas son of Levi took... (Num. 13:27)

Korach possessed many outstanding qualities. He hailed from a distinguished family, and was a wise man. How could he fall so low as to accuse Moshe of selfishly taking power and prestige for himself? The Torah testifies about Moshe, "Now the man Moshe was exceedingly humble, more than any person on the face of the earth." How could Korach possibly accuse him of seeking honor!?

There are two types of people. There are givers - people who are constantly looking for opportunities to assist others, and there are takers - people who are continuously looking to further add to their possessions, to satisfy their own needs and obtain more honor. The takers are never satisfied; they always desire more. At the very beginning of Korach's story the Torah reveals the root of his downfall: "*Korach took.*" -- Korach was a taker; he wanted more honor for himself. Even though he was already privileged to be in the tribe of Levi, that wasn't enough for him. He needed more. He wanted a prominent communal position and was jealous of the honor that Moshe and Aharon were getting. His jealousy knew no bounds and Korach did whatever he could to obtain that honor, even though it meant starting a rebellion. When someone is self-centered and has a particular desire, his intellect may get corrupted, preventing him from thinking rationally. Blinded by this desire, he will do *anything*. In order to avoid such a downfall he should work on assisting others and become a giver.

The Ohr Chaim staff would like to extend a big **Yosher Koach** to:
Tzivia Rosenblum and Ayelet Esther Coren.

They have been the most amazing, organized, responsible and hardworking Bnos leader for the past 6 years.

We wish them much hatzlacha in their future endeavors in seminary.

BNOS IS OVER FOR THIS YEAR AND WILL RESUME PARSHAS NOACH

If anyone is interested in being a Bnos leader next year please contact deenachai@gmail.com

Pirchei Is Still Going Strong

Join Rabbi Mallin and the Pirchei group every Shabbos between 2-3 pm for amazing stories and Pirkei Avos. Of course there will be Ices and Nosh

July 4th

YARCHEI KALLAH בלה

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

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

OF THE MANY STORIES INVOLVING THE LUBAVITCHER REBBE, THIS PARTICULAR STORY TOUCHES OUR HEARTS AND MINDS. THE CARING FOR EVERY SINGLE JEWISH SOUL, EVEN ONE HE HAD NEVER MET OR SEEN IS A CHARACTERISTIC THAT SHINES THROUGH IN EVERY NARRATIVE OF THE REBBE

A JEW IN BROOKLYN

By Aaron Dov Halprin

C

Chaim Tzvi Schwartz was not a Lubavitcher chassid—before the war, his family had been followers of the rebbe of Munkatch—but a certain day in 1946 found him seeking the counsel of the then Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson. Rabbi Schwartz was a young refugee who had lost his entire family, and the only world he knew, in the Holocaust, and was at a loss as to what to do with his life.

“Speak to my son-in-law, Rabbi Menachem Mendel Schneerson,” said the Rebbe, and gave Chaim his blessing.

The Rebbe’s son-in-law suggested that the young rabbi take up residence in a certain city in Brazil.

“Brazil?”

“There are a great number of Jewish refugees settling in Brazil. Due to the tribulations that our people have undergone in the last few years, most of them lack even the most basic rudiments of a Jewish education. Already, many have fallen prey to assimilation and intermarriage. It is the responsibility of every Torah-educated Jew to prevent the spiritual dissolution of our people. Go to Brazil, and help build a community of knowledgeable and observant Jews.”

Chaim accepted the mission, moved to Brazil, and founded a Jewish day school there. Much effort and toil were necessary to find the funding, train the teachers, and convince the parents of the importance of granting their children a Jewish education. Over the years, Rabbi Schwartz saw his school flourish and grow, and its graduates form the nucleus of a

community of proud, committed Jews.

Rabbi Schwartz maintained an infrequent but warm contact with the man who had sent him to Brazil, who had meanwhile assumed the leadership of the Chabad-Lubavitch movement following the passing of his father-in-law in 1950. From time to time, Rabbi Schwartz would seek the Rebbe’s advice on various challenges and decisions he faced in the course of his work.

It was on one such occasion, several years after his arrival in Brazil, that Rabbi Schwartz truly realized the scope of the Rebbe’s concern for his people. Rabbi Schwartz related this incident to a Lubavitcher chassid



he met on a flight from Brazil to New York: One day—he began his tale—I received a call from the parents of one of the children in my school, requesting a meeting. While this was a fairly common request, the anxiety in the voices on the phone told me that this was no simple matter. I invited them to meet with me in my home that evening.

“This does not concern our son,” began the father, after they had settled in my study, “who is doing wonderfully in your school, but our eldest daughter, who grew up here before you came. As you know, we are not very observant, but it is important to us that our children should retain their identity as Jews. This is why we send our son to you, despite the fact that your school is considerably more ‘religious’ than ourselves.

“To get to the point, our daughter has informed us that she has fallen in love with a non-Jew, and that they intend to marry. We have tried everything to dissuade her, but our arguments, appeals, threats and tears have all been to no avail. She now refuses to discuss the matter with us at all, and has moved out of our home. Rabbi! You are our only hope! Perhaps you can reach her; perhaps you can impress upon her the gravity of the betrayal against her people, her parents and her own identity in what she intends to do!”

“Would she agree to meet with me?” I asked. “If she knew that we had spoken to you, she’d refuse.”

“Then I’ll go speak to her on my own.”

I took her address from her parents, and rang her bell that very evening. She was visibly annoyed to learn of my mission, but too well-mannered not to invite me in. We ended up speaking for several hours. She listened politely, and promised to consider everything I said, but I came away with the feeling that I had had little effect on her decision.

For several days I pondered the matter, trying to think of what might possibly be done to prevent the loss of a Jewish soul. Then I thought of my last resort—the Rebbe. I called the Rebbe’s secretary, Rabbi Hodakov, related to him the entire affair, and asked for the Rebbe’s advice as to what might be done. A few minutes later the phone rang. “The Rebbe says to tell the young woman,” said Rabbi Hodakov, “that there is a Jew in Brooklyn who cannot sleep at night because she intends to marry a non-Jew.”

The unexpected reply confused me, and I failed to understand what Rabbi Hodakov was saying. “Who is this Jew?” I blurted out. Then I heard the Rebbe’s voice on the other extension: “His name is Mendel Schneerson.” I slowly returned the receiver to its cradle, more confused than ever. Could I possibly do what the Rebbe suggested? Why, she’ll slam the door in my face! After agonizing all night, I decided to carry out the Rebbe’s instructions to the letter. After all, the fate of a Jewish soul was at stake, and what did I have to lose, except for my pride?

Early the next morning, I was at her door. “Listen,” she said before I could utter a word, “whom I marry is my own affair, and no else’s. I respect rabbis and men of faith, so I heard you out when I should have shown you the door. Please go away and stop bothering me.”

“There is one more thing I need to say to you,” said I.

“Then say it, and go.”

“There is a Jew in Brooklyn who cannot sleep at night because you intend to marry a non-Jew.”

“That’s what you came to tell me?!” she said, incredulous, and proceeded to close the door. Midway, she stopped. “Who is this Jew?”

“A great Jewish leader, Rabbi Menachem Mendel Schneerson, known as the Lubavitcher Rebbe,” I replied. “The Rebbe is greatly concerned about the material and spiritual wellbeing of every Jew, and agonizes over every soul that is lost to its people.”

“What does he look like? Do you have a picture of him?”

“I should have a picture somewhere. I’ll go and get it for you.”

To my surprise, she didn’t object, and indicated assent with a mute nod. I rushed home and nearly turned the house upside down in search of a photograph of the Rebbe.

I finally found a photo in a desk drawer, and hurried back to the young woman's apartment. One look at the Rebbe's likeness, and her face turned pale. "Yes, it's him," she whispered. "All week long," she explained, "this man has been appearing in my dreams and imploring me not to abandon my people. I told myself that I was conjuring up an image of a Jewish sage, and putting those words in his mouth, as a reaction to what you and my parents have been saying to me. But no, it was no conjecture. I have never met this man in my life, seen a picture of him or even heard of him. But this is he—this is the man I have been seeing in my dreams . . ."

THE REBBE: A BRIEF BIOGRAPHY

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory (1902-1994), the seventh leader in the Chabad-Lubavitch dynasty, is considered to have been one of the most extraordinary Jewish personalities of modern times.

The Rebbe was born in 1902, on the 11th day of Nissan, in Nikolaev, Russia, to the renowned kabbalist, talmudic scholar and leader Rabbi Levi Yitzchak and Rebbetzin Chana Schneerson. The Rebbe was named after his ancestor, the third Rebbe, Rabbi Menachem Mendel of Lubavitch, with whom he later shared many characteristics.

From early childhood he displayed a prodigious mental acuity. By the time he reached his Bar Mitzvah, the Rebbe was considered an *illuy*, a Torah prodigy. He spent his teen years immersed in the study of Torah.

In 1929 Rabbi Menachem Mendel married the sixth Rebbe's daughter, Rebbetzin Chaya Mushka, in Warsaw. (The Rebbetzin, born in 1901, was chosen by her father, the sixth Rebbe, to accompany him in his forced exile to Kostroma in 1927. For sixty years she was the Rebbe's life partner; she passed away on 22 Sh'vat in 1988.) He later studied in the University of Berlin and then at the Sorbonne in Paris. It may have been in these years that his prodigious knowledge of mathematics and the sciences began to blossom.

On Monday, Sivan 28, 5701 (June 23, 1941) the Rebbe and the Rebbetzin arrived in the United States, having been miraculously rescued, by the grace of Almighty G-d, from the European holocaust. The Rebbe's arrival marked the launching of sweeping new efforts in bolstering and disseminating Torah and Judaism in general, and Chassidic teachings in particular, through the establishment of three central Lubavitch organizations under the Rebbe's leadership: Merkos L'Inyonei Chinuch ("Central Organization For Jewish Education"), Kehot Publication Society, and Machne Israel, a social services agency.

After the passing of his father-in-law, Rabbi Yosef Yitzchak Schneerson, in 1950, Rabbi Menachem M. Schneerson reluctantly ascended to the leadership of the Lubavitch movement, whose headquarters at 770 Eastern Parkway in Brooklyn, New York. Soon Lubavitch institutions and activities took on new dimensions. The outreaching philosophy of Chabad-Lubavitch was translated into ever greater action, as Lubavitch centers and Chabad Houses were opened in dozens of cities and university campuses around the world.

On Monday afternoon (March 2, 1992), while praying at the gravesite of his father-in-law and predecessor, the Rebbe suffered a stroke that paralyzed his right side and, most devastatingly, robbed him of the ability to speak.

Two years and three months later, the Rebbe passed away in the early morning hours of the 3rd of the Hebrew month of Tammuz, in the year 5754 from creation (June, 12 1994), orphaning a generation.

Catering & Event Coordination



Wedding. Sheva Brachas.
Bar Mitzvah. Kiddush. Vach Nacht.
Parties. Events. Etc.



For a memorable event call
Yochi Fleishman at Rockland Deli
845.425.2266 #119



The מחלוקת between קרה & משה רבנו ע"ה is referred to in this week's PARSHA as קרה & not as between קרה ועדתו ! משה רבנו & קרה ועדתו A גדולי הדור explained that in every single מחלוקת ר"ל , each person involved has a part in it. There is one exception; משה רבנו was completely right with קרה

completely wrong. ברכה is the result of שלום . With שמחת החיים we are protected from ever getting even close to מחלוקת ר"ל

Wishing all a happy shabbos
Avi Weinberg
Contact us at happinessbyaviw@gmail.com



UFARATZTA

THE JOY OF REUNION

At the beginning of the Alter Rebbe's nesius, he discontinued the practice of his chassidim to arouse atzvus (sadness) within themselves over their wrongdoings. The chassidim thought they were also to do away with merirus (bitterness over past misdeeds) and were therefore constantly in a state of simcha. Later, the Alter Rebbe wrote in Tanya that there is a benefit to be gained from feelings of bitterness over aveiros, for in fact it serves as a necessary prerequisite for joy. The chassidim then understood that it was only sadness that the Alter

Rebbe had negated.

The Rebbe once said that in our times we no longer have the emotional strength to do teshuva with bitterness; rather, we must do teshuva with simcha. The Rebbe went further and explained that in fact, teshuva itself is a great reason for simcha – for there can be no greater joy than finding oneself and being reunited with our Father, like a wandering prince who finally comes home, after a long separation, to his father, the king.

====Sefer Hasichos
Yom Habohir, Gimel Tamuz

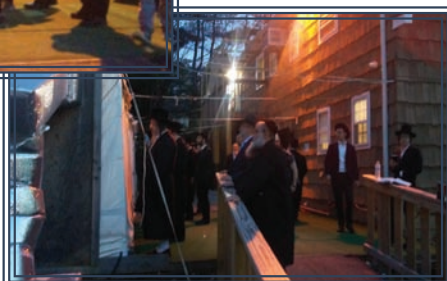
With students gazing with anxious eyes at the fast approaching summer vacation, we've put together a selection of teacher jokes to laugh our way through summer.

- * What is a math teacher's favorite sum?
Summer!
- *Teacher: 'Craig, you know you can't sleep in my class.'
Craig: 'I know. But maybe if you were just a little quieter, I could.'
- *Pupil: I don't think I deserved zero on this test!
Teacher: I agree, but that's the lowest mark I could give you!
- *What do you call a teacher without students?
Happy
- *Teachers deserve a lot of credit. Of course, if we paid them more, they wouldn't need it.
- *Teacher: I want you to tell me the longest sentence you can think of
Pupil: Life imprisonment!
- *Where do door-makers get their education?
The school of hard knocks

- *Teacher: Why have you got cotton wool in your ears, do you have an infection?
Pupil: Well you keep saying that things go in one ear and out the other so I am trying to keep them it all in!
- Kid comes home from 1st day at school. Mom asks, 'What did you learn today?' Kid replies, 'Not enough. I have to go back tomorrow.'
- *Teacher: You copied from Fred's exam paper didn't you ?
Pupil: How did you know ?
Teacher: Fred's paper says "I don't know" and you have put "Me, neither"!
- *The little boy wasn't getting good marks in school. One day he made the teacher quite surprised. He tapped him on the shoulder and said ..."I don't want to scare you, but my daddy says if I don't get better grades, somebody is going to get a spanking."
- *My friend used to teach Computer Science but then he lost his drive.



THE BIALE
RABBI VISITING
OUR SHUL



HATS

SUITS

SHIRTS

ACCESSORIES

MONSEY'S PREMIER MENS AND BOYS CLOTHING STORE

Headquarters
of
Borsalino
in Monsey

☎ 845.293.2473
 📧 info@cuffnco.com
 🌐 www.cuffnco.com
 📍 401 W. Route 59-Atrium Plaza
 Monsey NY 10952
 📄 Call or text your order



~Night Kollel~

RABBI NACHUM SCHEINER

WE WOULD LIKE TO WELCOME TO
OUR KOLLEL

Ari Weber
Dovid Foster
Pinchas Bondo
Yossi Hopstein
Nati Abromsky
Ztoly Kulefsky

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

Discrepancy in the two mishnayos

We previously discussed the Rosh's interpretation of how to reconcile the contradiction between the two mishnayos in Kilayim. One Mishna allows a salesman to put on the clothing to help in his sales, as long as he is not trying to have enjoyment from the garment. This seems to contradict the Mishna earlier in the same perek that forbids one to put on a garment of clothing simply in order to avoid the extra taxes and not to enjoy the warmth of the garment.

The Rosh explains that it depends on the machlokes between Rabbi Yehuda and Rabbi Shimon. The mishna that does not allow wearing the garment for tax evasion purposes is following Rabbi Yehuda, and although one has no intention to enjoy the wearing of the garment, it is still forbidden. The second mishna is following Rabbi Shimon, who allows an action done, even if it includes an issur done unintentionally. Therefore, it is permitted for the salesman to wear the garment, since he has no intention to derive any benefit from the shaatnez. Based on this understanding, the Rosh and the Tur rule that since we follow Rabbi Shimon, both cases will be allowed: both wearing a garment for sales purpose, and wearing a garment for tax evasion purposes.

Opinion of the Rambam and the Mechaber

However, this explanation is not agreed upon by all. The Rambam clearly did not see any contradiction in the two mishnayos, as he quotes both of them. The Kesef Mishna explains that the Rambam's approach to reconcile the two mishnayos is as follows:

There is a fundamental difference between wearing

a garment of shaatnez and just draping it over one's body. It is forbidden for one to wear a garment of shaatnez, regardless of whether or not one has a benefit from wearing it. However, when it comes to draping the garment of shaatnez over one's body, it is only forbidden when having a benefit. Consequently, the allowance of unintentional benefit according to Rabbi Shimon, will only be applicable in a case of draping the garment over one's body. But if one actually puts the garment on then it is forbidden, even if one has no enjoyment from wearing the garment. The donning of the garment itself is forbidden, and the fact that he does not want to have benefit does not make it allowed.

The mishna of the salesman, who can don shaatnez, is discussing a case of draping it over his body, as the Rambam spells out in his Peirush Hamishnayos. On the other hand, the mishna discussing the tax evasion is a case of wearing the garment, which is forbidden, even though he has no intention to derive any benefit from wearing the garment.

Thus, according to the Rambam there is no contradiction between the two mishnayos. One is discussing draping the garment, which is allowed when one does not intend to derive benefit. The other mishna is discussing a case of wearing the shaatnez garment, which is forbidden, regardless of one's intentions.

The problem with this explanation is from the aforementioned Gemara in Yevamos, which seems to set forth that even wearing a garment is only forbidden, when one has benefit from wearing the garment. The Mahari Kurkus answers this question and explains that it is only draping that has a prerequisite of having benefit from the garment. The Gemara was just comparing draping a garment to a standard case of wearing a garment, which usually comes along with the warmth of the garment. But, in regards to wearing the garment itself, it is forbidden even when no benefit is derived from wearing the

garment.

In conclusion

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. According to the Rosh and the Tur, it would be allowed, and according to the Rambam it would be forbidden. This very machlokes would seem to be also a machlokes in Shulchan Aruch, between the Mechaber and the Rama. As is often the case, the Mechaber quotes the opinion of the Rambam, word for word, forbidding the wearing of a garment of shaatnez, even if one has no benefit from wearing it. And the Rama takes issue with the ruling, quoting the Rosh and the Tur who state that it is allowed.

COMMUNITY KOLLEL NEWS:

After the Night Kollel learning Hilchos Shaatnez enjoyed Rabbi Yosef Sayagh's first invigorating and exciting shiur, the kollel requested and was granted another shiur from Rabbi Sayagh, which took place on Wednesday night, June 13, at 8:45pm. This shiur focused on household items, such as furniture, in regards to shaatnez, including a power point presentation. He also gave out a free booklet on how to have a shaatnez-free home, I will b'ezras Hashem be giving a shiur on Friday morning at the Kollel Boker, at 7:30am, on the topic: "Wearing Gold Clothing on Yom Kippur – Prosecutor Becoming the Advocate." This shiur was in connection to the Daf in Rosh Hashana being learned in the Kollel Boker.

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



LEARNING AT THE NIGHT KOLLEL

How To Inspire Yourself & Your Children



יארצייט
האדמו"ר
מליובאוויטש
זי"ע

שב"ק
פרשת קרח
ג' תמוז

With the Two Brothers

Rabbi Boruch Jacobson Rabbi YY Jacobson

Shabbos Parshas Korach · Gimmel Tamuz · June 16
24th Yartzeit of the Lubavitcher Rebbe
Mincha: **5:30 PM** Farbrengen: **6:00 PM**
20 Forshay Road, Monsey NY

quality

The entire community is invited; men, women, and children.

Just so you should know....
WE LOVE CHASSIDIM!
by The Rebbe

86 DAYS UNTIL UMAN

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

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

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