

בית מדרש אור החיים
BAIS MEDRASH OHR CHAIN



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER



RABBI Y. JACOBSON
WEEKLY CLASS
SHABBOS
9:00^{AM} - CHASSIDUS
AND SERMON BEFORE
MUSAF
OPEN FOR MEN AND FOR WOMEN
TUESDAY
9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

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

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



DEAR KEHILLA,

PARASHAT NASO

Naso is the longest Parasha in the Torah with the most pesukim, 176 in total. It is also unique in that the Mitzvot are stated in a very elaborate way, unlike the usual way of the Torah. The jobs of the Levim are greatly expounded on as is the Mitzvah of Sotah and Nazir. The Berkat Kohanim and the gifts of the Nisseim are also explained in length.

In the heart of the Parasha is the Blessing of the Kohanim that require the Kohen to bestow them with love. The blessing itself states "...to bless the nation of Israel with love" and that is the proper way for them to impart this blessing. Rav Moshe Dovid Volie from Italy explains the verse "Emor Lahem- say to them", as "Amor" which in Italian means "my love".

There are 60 letters in the 3 verses of the Birchas Kohanim. This correlates to the letter Samech which is a circle because a beracha has a revolving effect; as you give it, it comes

full circle back to you. It's the gift that keeps on giving.

The process in which the Kohen recites the Beracha is via the Chazzan. The Chazzan says a word and the Kohen repeats it. The Kli Yakar explains that the Chazzan loads up the Kohen with the power of the blessing and the Kohen delivers it. It enters his head and travels through his body through his fingers and gets projected to the nation. The Chazzan, a regular Jew from any tribe, fills the Kohen who can then overflow to the rest of the nation. He empowers the Kohen to be able to bless the Jewish people. I find it amazing that the Kohen needs "help" from the Yisrael to administer the blessing. The Kli Yakar expounds further stating that if the Chazzan did not bless the Kohen then the Kohen would bless from an empty vessel. It gets me thinking how powerful the blessing from even an ordinary person can be.

In verse 27 Hashem declares, "I will put my name on the sons' of Israel and I will bless

them." If Hashem is blessing us, why is it necessary to go through the whole process of the Chazzan blessing the Kohen, the Kohen to the nation and then Hashem puts his name onto the nation? Why does Hashem not do so from the onset and bless us directly? A father who sees his children complimenting one another and ingratiating each other has a great will to grant them many more gifts in his nachas and pleasure of their mutual care and love. So too Hashem, though He can bless us directly, when he sees us bless one another it will trigger even greater blessing.

We understand the power of blessing is outstanding in each and every one of us, no matter who we are. The more we use that privilege the more we are able to receive much blessing ourselves. If you need a blessing, give one!

GOOD SHABBOS

SHABBOS ZMANIM

EARLY MINYAN FRIDAY **1:30 & 3:30**

CANDLE LIGHTING	7:59PM
MINCHA ^{TENT}	7:00PM
MINCHA/KABALAS SHABBOS ^{18 DOWNSTAIRS}	7:30PM
SHKIYA	8:17PM
MINCHA ^{20 FORSHAY}	8:27PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	5:00AM
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 ¹	7:25PM
MINCHA ^{SHALOSH SEUDOS}	7:55PM
SHKIYA	8:18PM
MARRIV	8:58PM & 9:03PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ
S 5:08 M 5:08 T 5:07 W 5:07 T 5:06 F 5:06
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 6:34 M 6:34 T 6:35 W 6:36 T 6:36
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 8:06 M 8:07 T 8:08 W 8:09 T 8:09
MAY 27 - JUNE 1
NEITZ IS 5:28 AM - 5:26 AM
PELAG IS 6:46 PM - 6:48 PM
SHKIA IS 8:18 PM - 8:21 PM
MAGEN AVRAHAM
8:35 AM - 8:34 AM
GRA- BAAL HATANYA
9:11 AM - 9:10 AM

SHABBOS WEATHER

FRIDAY	84°	
SHABBOS DAY	86°	

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	6:25	PLAG	6:44
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NASO SHABBAS SHEVA BRACHOS



RABBI DANIEL COREN



UFARATZTA

BY SHALOM BER MUNITZ

FREE CHOICE

If you are wondering about the title and questioning whose sheva brachos I am referring to let me explain: This past Shavuot we were all part of the re-occurring wedding that takes place between us and Hashem every year. We, the Jewish people, are the kalla and Hashem is the chosson.

A few years ago I accidentally came across the writing of Rav Yisrael Najara, one of the students of the Ari Z"l. He put together a fascinating nusach of documents that describe the engagement and marriage that took place between us and Hashem on the day of Shavuot. It then became a minhag in our shul that during the first morning of Shavuot after the netz minyan we read through the shtar eirusin and during the second day we read the kesuba. It's hard to describe the elevated feeling we experience as we move through the deep and subtle secrets that Rav Najara alludes to. I think the most important element in his writing is that he makes the event feel very real. Indeed, we are 'marrying' the creator of the universe and totally dedicating ourselves to Him like a wife does when she is being betrothed under the chupa. The words of Chazal in the Midrash already hint to the idea that Hashem went to greet the Jewish people like a chosson steps forward to greet his kallah. (Hence the custom of the chosson taking several steps out of the chupa when his kallah is walking down the aisle. In fact, there are many connections and associations between a Jewish wedding and the Sinai revelation.)

I unassumingly wish to add an idea that I didn't see anywhere and perhaps Hashem left some room for my chiddush. If Shavuot is the marriage, than the Shabbos before is the ufruff and the 6 days that follow are the sheva brachos. With this idea I can explain the custom of not saying Tachanun for 6 or 7 days after Shavuot. (See the Rama in 493 and the Mishna Berura 131 for other explanations.) Rav SZ Auerbach counts the 6 days from the second day of Shavuot outside of Israel where we should be treating the second day like the first.

The concept of a wedding day on Shavuot also fits beautifully with an incredible Yerushalmi at the end of Rosh Hashana that points out something very peculiar in Parshas Pinchas with regard to the seir - the goat that is brought as a standard chatas for the holiday (whose atonement is discussed in the first mishna of Maseches Shavuot.) Strangely enough the word chatas is missing; it says only "seir izim echad." According to the Yerushalmi since a person is accepting upon themselves the yoke of Torah he/she is guaranteed forgiveness. When I was

giving over this idea in shul a talmid chacham came over to me and said that for years it bothered him that when it comes to Parshas Emor it does mention the word chatas. After thinking about his question-- why does the Torah omit it in one place and not in another-- I initially told him that Chazal are saying that indeed we are bringing the goat and not canceling. Rather the Torah is hinting that there is some level of atonement since it's the day of the giving of the Torah.

However, the next day when we were learning the daf yomi it hit me that perhaps we can say more creatively that the two events are referring to two people-- a person that accepts the yoke of Torah and one that doesn't. Additionally, we know the Yerushalmi in Bikurim says that when one gets married his/her sins are forgiven. So now we can put it all together. If we accept the yoke of Torah (and I would add that this means we wish to do Teshuva) and since we are marrying Hashem we therefore merit to have a total forgiveness. (It is interesting to note that Halichos Shlomo teaches that even when one is getting married, forgiveness for sins is not a freebee and requires sense of remorse and a sense of dedication for Torah.

I would like to connect the two parshiyos that sandwich this momentous holiday. Each year Parshas Bamidbar and Parshas Nasso essentially enumerate in detail the numbers of families and their names. Oddly enough Sefer Bamidbar is called Pekudim or Numbers which is how Sefer Bamidbar is referred to in English. One might ask, however, if this is the appropriate title as only the first two parshas of the sefer discuss numbers. Would it not be more appropriate to refer to this book as the "Book of the Desert" since it describes the 40 years the Jewish people journeyed in the desert?

The answer is alluded to by the Chidushai Harim and others who point out that the parshas with the numbers are essentially introductory parshas to Sefer Bamidbar and are given so as to ensure that every Jew accepts how precious he is. And not only does he/she count but without him/her and their Pekuda - mission in this world-- the Jewish people would be lacking. This points to an additional meaning of the word pakad which teaches us that before receiving the Torah we must accept that not even one person can be left out. The holy books tell us that the word 'Yisrael' stands for Yesh Shishim Ribo Osiyos Latorah--there are 600,000 letters in the Torah which means that each letter or a part of a letter represents another Jewish soul. Hence, just as one missing letter in a Torah invalidates the Torah so too we

The physical universe is a mixture. It is a meeting-place where G-d meets together with man, the select of all creatures; yet it is also ginat egoz "a garden of nuts" (Shir Hashirim 6, 11), the word egoz having the numerical equivalent of cheit. Hashem gives man the capacity to choose freely, that man may choose for himself a path in life.

===*Hayom Yom sivan 8*

cannot receive the Torah properly if even one soul isn't present. Once we have accepted this premise, we can then move on to the second term used for counting which is the word Naso--the name of the parsha which follows Mattan Torah. We can then become lifted and elevated and are able to live up to our mission statement of being a light onto the nations.

The Toshe Rebbe adds another aspect which is also written in other sources: The names of the three families of Levites is Gershon, Kehas and Merari. We can homiletically say that Gershon refers to people who think they are distanced from the Torah; Merari are the people that feel bitterness in their lives; and the name Kehas means dull (as we say in the Hagadah shel Pesach: Hakhe es shinav). These different states of being are all part of the Jewish people. If they feel estranged, bitter or dull it is only a temporary state of being and by embracing the Torah the Jewish people will begin to feel the sweetness that the unity of the Torah, Klal Yisrael and Hashem has to offer which is a true pleasure.

I will end with a blessing of mazal tov and a tefila that our relationship with Hashem should grow and intensify each day and each year.



PARSHA SNAPSHOT

LAZER SCHEINER

THE HAFTORAH FOR PARSHAS NASSO IS THE FAMOUS STORY OF THE BIRTH OF THE MIGHTY SHIMSHON.

There is a difficulty in this story that troubles all the commentaries. The Angel announced to the barren wife of Manoach that she would have a child and instructed her to abstain from wine and strong drink and from coming into contact with tumah.

The Angel further instructed her that the child to be born would be a Nazir from birth. No razor would ever be allowed to pass over his head. This child, the Angel informed Manoach's wife, would become the savior of Israel. After delivering this information and these instructions, the Angel departed from the woman.

Manoach's wife related the incident to her husband and Manoach prayed to G-d that he may be able to hear the Angel directly

G-d responded to Manoach's plea and sent the Angel back. Manoach asked him "What should be the conduct of the lad and his behavior?"

The Angel responded: "Of everything that I spoke to the woman, she should beware. Of anything that comes from the grapevine, she shall not eat. Wine or strong beverage, she shall not drink. Anything contaminated she shall not eat. Everything that I commanded her, she shall observe." [Shoftim 13:13]

This is virtually a literal restatement of what the Angel already told Manoach's wife. The commentaries ask two questions. First – the Angel did not answer Manoach's question. Manoach asked about the "conduct of the lad and his behavior". The Angel spoke about the conduct and behavior of Manoach's wife! Second – what new piece of information did the Angel convey to Manoach that the Angel had not already told to his wife? It appears to be a totally redundant statement of something Manoach already knew!

Harav Yissacher Frand explains as follows with an insight from Rav Elya Meir Bloch

There is only one slight difference between what the Angel said the first time and what he said the second time. The first time the Angel said she should not drink wine and strong drink. The second time the Angel said "anything that comes from the grapevine she shall not eat." This would include grapes, grape soda — anything that is remotely related to grapes. In addition he adds, do not drink wine and strong beverage.

This, Rav Elya Meir says, was the answer to Manoach's question. Manoach's question was how to raise a child who would grow up to be the savior of Israel. It is hard enough to raise any child. However, the challenges of raising a child who is called upon to be a 'nazir from the womb' are infinitely harder. Manoach wanted to know "How should I raise such a child? What techniques in child rearing should I utilize to insure his spiritual purity and to guarantee the success of his Divine mission?"

The Angel responded that the way to successfully raise a 'nazir from the womb' is through the meticulousness and the zealotry of accepting "fences" (har-chokos), above and beyond the letter of the law (lifnim m'shuras hadin). The secret to raising the future leader of the Jewish Nation involved taking the extra step and going the extra mile. Your wife should not only refrain from drinking wine — which is the basic requirement for a nazir — but she should not even go near grapes! Such meticulous observance on her part will make an impression on the child.

This was the lesson that the Angel taught Manoach. If the child sees the extra 'Fear of Heaven' in the parent that leads him or her to abstain even from that which is permitted — such an upbringing will have impact on the spiritual growth of the child and allow him to potentially grow up to become a savior of Israel.



RABBI BERACH STEINFELD

FORGET ABOUT EATING

The mishna in Avos, Perek Gimmel, mishna ches says that if one forgets his learning it is as if he is chayev misa (capital punishment.) The gemara in Menachos says when one forgets his learning he is over on three lavin.

Meseches Horiyus lists types of food that causes a person to forget his learning if he partakes of them. If one eats from these foods does he fall under the category of the mishna in Avos and the gemara in Menachos?

The Sefer Chassidim brings a story of someone who asked his Rebbe the following question. In a normal circumstance he would not eat from foods that were eaten by a mouse, but he was so desperately poor and had no other food and was literally starving. Would it be permissible for him to eat food that had been nibbled on by a mouse? The Rebbe told him it would be permissible for him to eat it since he is not oiver on the lav of forgetting his learning since he is not doing a ma'aseh that will make him forget his learning. It is at best a grama.

We could explain the above question based on a machlokes Rishonim. The Rabbeinu Yona says the reason why one should be careful to remember his learning is so that he should not come to pasken incorrectly. According to this opinion, it would stand to reason that one should not be allowed to eat anything that will cause him to forget; he should therefore be able to pasken correctly.

The Rashgatz argues with Rabbeinu Yona concerning this and says the reason is not because he might pasken incorrectly; because we find in the gemara if a Rov forgot his learning and paskens incorrectly he is not liable. We see that the reason one should not forget his learning is not because of paskening, but rather that there is a mitzvah to remember what one learns and an issur to physically cause oneself to forget his learning. In this case, there would be no issur of eating these foods because it is not a guarantee that it will cause him to forget and he is not physically doing something to directly cause him to forget his learning.

There is a machlokes Achronim whether one who eats these foods is oiver on a lav or not. The Chazon Ish and the Sheilos U'Tshuvos Lehoros Nosson pasken that one is oiver on a lav if he eats from the foods that cause one to forget. Conversely, the Shailos U'Tshuvos Divrei Malkiel and Reb Chaim Kanievsky say there is no lav since there is no guarantee that he will forget his learning. However, they conclude that if one does eat these foods they are considered a mezalzel in Divrei Chazal.

I would say that we should forget about eating those foods.

NESHAMA YESEIRA—TOTAL TRANQUILITY

We previously discussed why there is no smelling of besamim, not on Motza'ei Shabbos going into Yom Tov, and not on Motza'ei Yom Tov, either.

We mentioned the Rashba who explains why there is only a neshama yeseira on Shabbos and not on Yom Tov. He explains that when Shabbos ends, to a certain degree, the world starts once again from its humble beginning, which is at its weakest point. This phenomenon happens every single week and that is why we smell the besamim to get an extra dose of stimulation for our weak souls. This, says the Rashba, does not apply on Yom Tov and, hence, besamim are not necessary.

The Rashba adds another explanation for why the neshama yeseira is limited to Shabbos. Only on Shabbos is there a full withdraw from work and a complete menucha. This is signified by the neshama yeseira. However, on Yom Tov, some work is allowed, such as cooking and other food-related work. Thus, Yom Tov is not a full-fledged menucha and does not possess the unique gift of neshama yeseira. Therefore, after Yom Tov there is no need for besamim. But after Shabbos going into Yom Tov, although the full menucha state is finished, and besamim should be needed, the oneg Yom Tov can take place of smelling the besamim.

The Ran takes this a step further and explains that since it is a slow process, the feelings of menucha and tranquility slowly fade away making it is easier to handle and besamim are no longer needed.

RASHBAM – YOM TOV DOES HAVE A NESHAMA YESEIRA

The Rashbam in Pesachim (102b) answers this question from a different angle. The Rashbam posits that there is in fact a neshama yeseira on yom tov. Hence, on Motzaei Shabbos into yom tov there is no need for besamim. That being the case, after the end of yom tov, there should be a need for besamim. The Ramban in Sefer Emuna U'bitachon answers that the neshama yeseira of yom tov stays around, so there is no need for besamim after yom tov either.

How do we understand this concept? What is different about the neshama yeseira of yom tov that it doesn't leave? The Kedushas Levi and Shem M'shmuel explain that there is a big difference between the two: The kedusha of Shabbos comes from Hashem; it is something from out of this world way above and beyond our level. Therefore, it comes in at the beginning of Shabbos and leaves at the end of Shabbos. On the other hand, the kedusha of yom tov

is something generated by us. Therefore, that kedusha can stay with us.

NEUTRALIZING THE BAD SMELLS OF THE FIRE OF GEHINOM

There is one more answer to this question, which is based on a different reason for the smelling of the besamim every Motzaei Shabbos:

The Mordechai offers a different reason for smelling besamim on Motzaei Shabbos. He explains that it is to neutralize the bad smells of the fire of Gehinom which begins to burn at the conclusion of Shabbos. This, he says, is only necessary after Shabbos, when Gehinom takes a rest. However, on yom tov the fire continues to burn and besamim are not necessary after yom tov.

That being the case, on Motzaei Shabbos going into yom tov it should still be necessary. On that he answers that it is not a kavod yom tov to make an announcement that the fires of Gehinom are once again starting to burn.

SUMMARY

In summary there are two reasons for smelling besamim on Motzaei Shabbos, either because the neshama yeseira left or because the fire of Gehinom once again starting to burn.

If the reason is because of the departure of the neshama yeseira, then there are two ways to explain why we do not smell besamim on Motzaei Shabbos going into yom tov: There is no neshama yeseira on yom tov, but the simchas yom tov takes the place of the besamim. The other way to explain is that there is a neshama yeseira on yom tov, and there is no reason to smell besamim on Motzaei Shabbos going into yom tov, but it doesn't leave, so there is no need for besamim after yom tov, either.

If the reason is because the fire of Gehinom starts to burn again, we don't want to announce that it is starting again on yom tov.

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, as well as on Torahanytime.

HARMONY, EXPULSION, FRUSTRATION

*DON'T GET FRUSTRATED BY YOUR
FRUSTRATION*



RABBI YY JACOBSON

THE LEVITE FAMILY TREE

Levi, one of the 12 sons of Jacob (the third of our forefathers, a grandson of the first Jew Avraham), had three sons - Gershon, Kehas and Merari - as well as a daughter, Yocheved. While Yocheved mothered Moshe and Aaron, the teacher and High Priest of Israel, her three brothers fathered the Levi tribe who dedicated their lives to the spiritual service of the Holy Tabernacle and at a later point the Holy Temple in Jerusalem, an abode the Jewish people erected for the manifest presence of G-d.

In this week's sedra, Naso, the Torah relates how these three Levite families were charged with the mission of carrying the Tabernacle and its accessories when the Jewish people traveled in the Sinai desert for 40 years.

The Kehathites carried the holiest items of the Tabernacle: the ark, candelabra, table, altars and all their utensils. The Gershonites were given the job of carrying the coverings and curtains of the Tabernacle. The third of the Levite families, Merari, was responsible to carry the planks, bars, pillars and sockets of the Tabernacle structure.

THREE PERSONALITIES

One of the axioms that define traditional biblical scholarship is the idea that each event recorded in the Torah may be understood also from a psychological and spiritual point of view, granting all biblical events timeless

significance.

This obviously is valid for our subject as well. While on the surface, the intricate description of the three Levite families as the movers of the Tabernacle bears no relevance to our lives today, a deeper look at the spiritual meaning behind their respective roles allows us to glean wisdom and inspiration for our daily challenges and struggles.

Let's examine for a moment the names of the three brothers who fathered the Levite families -- since names of people do express something of their inner soul. The translation of the Hebrew name Kehas is harmony].

The meaning of the name Gershon is expulsion. The third name Merari is translated as frustration. Now, the spiritual Divine soul existing within each of us is defined in the Kabbalah as a "microcosmic Tabernacle," a sacred and vulnerable place in the depth of our hearts where G-d is manifestly present.

Gershon, Kehas and Merari personify three distinct psychological and spiritual states of man, each of which may become in its own unique way a carrier and porter of the spiritual Tabernacle existing in the human heart.

KEHAS -- HARMONY

Kehas -- the name of the Levite family that carried the sacred items and utensils of the Tabernacle -- represents the human being who succeeds in integrating all of the facets of his personality into a cohesive and harmonious whole. This remarkable individual manages to transform all of his traits and characteristics into sacred items and all of his limbs and organs into sacred utensils, housing the presence of the Divine reality.

GERSHON -- EXPULSION

Gershon - the name of the Levite family assigned to carry the coverings and curtains of the Holy Tabernacle -- personifies the human being who constantly needs to expel and drive away the immoral impulses and sensations that intrude on his psyche. This individual cannot define himself as harmonious and complete. His job in life is ensuring that the sacred Tabernacle existing within his heart remains protected and shielded from the many physical and emotional hazards that threaten to undermine it (expressed by the fact that Gershon carried the coverings and curtains).

MERARI - FRUSTRATION

Merari - the name of the family that carried the pillars and planks of the Tabernacle - personifies that individual who may not even be expelling the negative patterns of his daily life. Yet he is not apathetic to his lowly condition; he is frustrated and disturbed by it. He longs for wholesomeness and redemption. One may think that a human being in this state of mind is not one of the carriers of the Divine tabernacle. After all, he is so distant from the spiritual sacredness of his soul.

Yet, in truth, it is this disaffected and frustrated human being who carries the very foundations of the Divine Tabernacle. This is because the beginning of all healing and the foundation of all change is a feeling of frustration and yearning. The disappointment and lack of contentment with one's present condition is what propels man to discover new horizons in his life.

Simply put, if you are truly frustrated by your present situation, you are in a place far better than you can imagine. Now get on with the journey in stride.

A SHORT MESSAGE FROM

RABBI MOSHE TUVIA LIEFF

Rav Avigdor Miller's grandson once observed how Rabbi Miller filled up a basin with water and plunged his head under the water for a certain number of seconds. He then lifted his head and took a deep breath of fresh air. "Zaidy," the young boy asked, "what are you doing?" "On every breath I take I ought to thank Hashem. I just did this because I want to experience what it really means to appreciate the ability to breathe." The small blessings of life are so ever great. Appreciate them, think about them and use them to spur you to make the most of every breath given to you.



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

RABBI
BENTZION
SNEH

PARSHAS NASO

WHAT TRULY PROTECTS US AND WHAT IS OURS FOREVER

(וְאִישׁ אֶת קִדְשׁוֹ לֹא יִהְיוּ אִישׁ אִשֶּׁר יִתֵּן לְכֹהֵן לֹא יִהְיֶה" (במדבר ה', י'))

That which we pledge to G-d is truly ours to give.. And we can decide where it will go..to which Kohain.

As the seasons change.. our outlook on life starts to shift. We start to reflect- it was a long and hard winter, but we made it through, BH. Our minds eye urges us forward.

This special time of year, we have the strength of Sukkos, Pesach and Shavuos behind us. Hashem has our back, so to speak. It's time to get serious - the hot and hazy days of summer await, with a touch of mourning and a double heaping of enjoyment and relaxation (if a family vacation qualifies as relaxation). And then it's time to start another year.

But wait, what have we accomplished, what have we learned from this year? We have seen horrific destruction, if not in our locale, certainly directed at us by our Creator. Have we become less attached to our possessions or have we ignored the lessons and continued throwing havoc to the wind and marching forward to the land of good and plenty?

The Chofetz Chaim learns the words of the posuk **וְאִישׁ אֶת קִדְשׁוֹ לֹא יִהְיוּ**, almost literally- the only thing we truly get to keep for ourselves (after 120 years) are the Mitzvos and the Maasim Tovim we do. Nothing from this world comes with us when we go unless it is spiritual...but if we direct our material gains in the right direction, via tzedaka and other good deeds, they will accompany us to the next world.

No one was ever eulogized by praising the type of car he drove or how big his house was. One thing is for certain though, while we are living we can still change our outlook on what is a priority and what is not. Let us use this precious time of year, strengthening our commitment to what is important, focusing our energies on our families, our community and on letting our inner spirituality shine!

GOOD SHABBOS!

DR. SIMCHAS
Spotlight

THE SECOND TO THE LAST POSUK IN THIS WEEKS PARSHA STATES
זאת חנכת המזבח אחרי המשח אתו
MEANING, ALL OF THIS THAT WAS MENTIONED IN THIS PARSHA , WAS THE INAUGURATION OF THE מזבח AFTER THE KOHAIN ANOINTED IT.
THE WORD המשח HAS THE EXACT LETTERS OF THE WORD שמחה !!!
HERE'S THE MESSAGE , ' THE WAY TO INAUGURATE THE ENTIRE משכן , IS BY BEING HAPPY WITH IT ' , NICE HAVE AN UPLIFTED (נשא) HAPPY SHABBOS

AVI WEINBERG
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SPOTLIGHT ON SHAVUOS 5778/2018 AT OHR CHAIM, 18 FORSHAY

Bais Medrash Ohr Chaim is unique in that you can see the light of Torah shining brightly every day of the year. On Shavuos this brilliant light becomes positively blinding.

On the first night of Shavuos there were many hundreds of people who converged on Ohr Chaim to enjoy the inspiring atmosphere and choose from one of the many learning options that were offered.

The hundreds of participants in Rabbi Jacobsons's shiur enjoyed his fascinating shiur, which kept the multitude mesmerized for hours. In addition to the shiur, there was a full house of learning – upstairs, downstairs, as well as in the 18 tent. There were also many who joined the track of learning in the timely topic of the mitzvah of writing a sefer torah, which included a shiur from Rabbi Nachum Scheiner on this most interesting of topics. Refreshments aplenty were available, which were enjoyed by all.

After the beautiful learning, most joined the minyanim, which took place both before vasikin (al pi the Mishna Berura) and k'vasikin. Both minyanim were followed by a gala kiddush.

As Matan Torah represents the marriage of Klal Yisroel a Tenaim and Kesuva are necessary. At the Vasikin Minyan kiddush Rabbi Coren read the kesuva and the tena'im, which spells out the obligations of Hashem to Klal Yisroel, as well as the obligations of Klal Yisroel to Hashem.

What a beautiful sight it was to behold. A place where assorted segments of Yiddishkeit gathered together in unison displaying the true achdus of k'ish echad b'leiv echad.

The Youth Program also had their share in this wonderful night of Torah. This included: Pirkei Avos with Rabbi Malin; a amazing story from Rabbi Lankry; Tehillim with Yossi Fried; followed by ices and refreshments.

Additionally, there was a learning program the 2nd night of Yom Tov as well. Approximately 50 Bochrin and Yunger Leit stayed up once again and dedicated the night to learning. That is really going the extra mile. There was a shiur from Rabbi Wincelberg, on Meseches Tamid, which was followed by Vasikin and a siyum!

The Yom Tov culminated with a Ne'ilas Hachag. there were once again two venues. There was a communal Ne'ilas Hachag, led by Rabbi Lankry, Rabbi Coren and Rabbi Scheiner. Rabbi Jacobson led a Ne'ilas Hachag/Farbrenge in our Bais Chabad where he gave a rousing Maimer.

Our esteemed Rabbi Lankry discussed the message of Megilas Rus: Tzedaka and helping others is a zechus for a person to perform, being the emissary to bring Hashem's benevolence to this world. Rabbi Scheiner discussed how mitzvos should not be viewed as constraints or limitations, but rather be appreciated as our guiding light, shining the way for us. The singing was inspiring and uplifting, leaving all the participants feeling the beauty of Hashem's Torah and the distinction realized by the performance of His mitzvos.

This remarkable Yom Tov will stay with us for a very long time.

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AN ALL-PURPOSE KADDISH

PART 1

Pressburg was one of the most important cities in the Austro-Hungarian Empire, and its Yeshiva was among the largest and most respected in all of Europe. In the mid-1800's there lived a wealthy merchant who had a large store in the center of the city. He was well-respected and active in the Jewish community, and also known for his generosity. One charitable custom of his was remarkable. Each day he would count the proceeds of his business, calculate how much profit was, and from that separate 10% as a tithe, which he would deliver daily to the yeshiva.

Tragically, this outstanding man suddenly took ill and passed away at a relatively early age, leaving behind a widow and five young daughters. His wife was a clever and energetic woman who had always helped her husband in the business and knew it well. After his death she took it over and maintained its prosperity. She was also careful to continue in her late husband's generous ways, and each day would deliver the tithe from the profits to the Rosh Yeshiva, the illustrious Ksav Sofer.

Immediately upon her husband's passing, as she had no sons, she asked the Rosh Yeshiva to arrange for Torah scholars to say the kaddish, the mourner's prayer for her husband's soul for the entire eleven months, and also each successive year on the *yahrzeit*. She also requested that a second kaddish be said each day, having in mind all those souls who have no one saying kaddish for them.

This went on for nearly ten years. Sometimes the 10% would be as much as hundreds of kroner a day. But however much it was, she would always inquire to make sure that the yeshiva was keeping its side of the bargain.

But then the wheel turned. Instead of daily profits there began to be losses. Even so, the widow maintained

her schedule of appearing daily at the yeshiva, except that she would inform the Rosh Yeshiva that today, unfortunately, she had nothing to give. Still, she would persist to ask if they were still saying the kaddishes even though she was no longer able to contribute financial support. They would assure her that of course they were, and she should not worry.

Day after day her situation got progressively worse, until finally she had to start selling some of her jewelry and other valuables in order to put food on the table for her daughters. No one was aware of her deteriorating situation except for the senior students and staff of the yeshiva, who knew that her business was virtually bankrupt.

One day, a matchmaker came to her house and, after some pleasantries, said, "My dear lady, your daughters have all matured nicely and are quite lovely. Perhaps because of your extensive involvement in the business you haven't noticed that it is time for them to get married. I am confident that I can find many outstanding yeshiva students that would be interested in them for you to choose from; just tell me how much dowry you are willing to provide for each one."

She wisely decided not to admit her true situation to him, and instead merely said that she would think it over and then get back to him about his offer. He left, and she burst into tears.

Afterwards, she dressed and hurried to the yeshiva. She poured out her misery to the Rosh Yeshiva. Sobbing, she said, "I just don't understand why my situation deteriorated so." Again, she asked if the kaddishes were still being said, and he comforted her that they were.

Suddenly the door opened. A distinguished-looking elder gentleman entered. He turned to the widow, and

asked her why she was crying. He told her that he knew of her desperate situation and that he was prepared to help and there was therefore no reason for tears. He then requested of the Rosh Yeshiva that they all go into his office, and that two scholars of the yeshiva join them. The Rosh Yeshiva acceded, and summoned two of his five great disciples present that year: his son, Rabbi Shimon Sofer, and Rabbi Yosef Chaim Sonnenfeld.

When they were all assembled, the mysterious guest said, "I know you have five daughters of marriageable age. Let's figure. Each one needs a thousand kroner for dowry money and another thousand kroner each for the expenses of the wedding and for buying furniture and setting up a household. So that is two thousand for each of the five, or ten thousand altogether. Plus, to put your business back on its feet, you need another ten thousand kroner, so that makes twenty thousand altogether.

"All right," he said, "I'll write you a check." Whereupon he took a checkbook out of his pocket, tore off a check, wrote the woman's name on it, inscribed it for twenty thousand kroner and signed it! Before handing it to her, however, he asked the two young scholars to sign on the back of the check as witnesses to the transaction. He also asked them to take out their personal notebooks so he could sign in each a sample of his signature, in case the signature on the check would be challenged. Turning back to the woman, he told her that she should present the check at the government bank when it opened at nine o'clock and they would honor it. Then he left, as suddenly as he had come.

To be continued



Stories from Chelm

A woman from Chelm was down on her luck. In order to raise some money, she decided to kidnap a kid and hold him for ransom.

She went to the playground, grabbed a kid, took him behind a tree, and told him, "I've kidnapped you."

She then wrote a note saying, "I've kidnapped your kid. Tomorrow morning, put \$10,000 in a paper bag and put it under the pecan tree next to the slide on the north side of the playground. Signed, Chelmer."

The Chelmer then taped the note to the kid's shirt and sent him home to show it to his parents.

The next morning the Chelmer checked, and sure enough, a paper bag was sitting beneath the pecan tree.

The Chelmer opened the bag and found the \$10,000 with a note that said, "How could you do this to a fellow Chelmer?"

What do you do if a man from Chelm throws a pin at you?

Run!!!, he's got a grenade in his mouth!

A Chelmer calls her friend and says, "Please come over here and help me. I have a killer jigsaw puzzle, and I can't figure out how to get it started."

Her friend asks, "What is it supposed to be when it's finished?"

The Chelmer says, "According to the picture on the box, it's a tiger."

Her friend decides to go over and help with the puzzle.

She shows her friend where she has the puzzle spread all over the table.

She studies the pieces for a moment, then looks at the box, then turns to her and says, "First of all, no matter what we do, we're not going to be able to assemble these pieces into anything resembling a tiger. Second, I'd advise you to relax. Let's have a cup of coffee, then .." "Let's put all these Frosted Flakes back in the box."

I've been asked in the past if it is difficult to think of brand new question every single week. The answer is that – like most halachic shailos – it depends. When I'm living life by just going with the flow, it is a challenge to come up with a new question for my weekly journal insert.

However, when I am in a higher state of awareness, and I am cognizant of the reality that every single thing on planet Earth has a purpose, it is rather easy for me to come up with a thought-provoking question for my loyal readers!

In this week's column, I would like to continue to delve into the very appetizing subject that I've discussed in the past – steak. I was struck with a new question. And although I asked many people to help me solve my query, I did not get a satisfying answer in until I asked someone whom I believe is very smart.

Erev Shabbos is obviously a very busy time. Even when Shabbos begins late, I still manage to find myself rushing into shul. Right after I come home from my Friday activities – whether it be tennis or giving some guitar lessons – before I take a shower, I enjoy sampling all the Shabbos delicacies (of course I only eat l'shaim shamayim). After taking a little bit more than a sample from the rare steak that I found on the counter, a question every person has once thought of hit me: WHY does rare meat look so bloody!?!?! It can't actually be blood because we have seen in the parsha just a few weeks ago that that is not a flavor we are supposed to swallow. With no possible answers in my head, and no Google in my hand, I decided to ask the only person who knows more than Google itself – my wonderful mother! While some chefs may have understood my question as a veiled complaint, my dear mother gladly explained the answer to me:

Just like the humans, animals' bodies are also mostly water. When meat is rare (and as a smart man once said "just brought through a warm room"), the meat looks bloody because of all the liquids (myoglobin) from the body.

From now on, if anyone has any questions, please direct it to my mother!

THINK ABOUT IT
YEHUDA GRODKO





NIGHT KOLLEL WITH

RABBI NACHUM SCHEINER

CASE WHERE BITUL IN REGARDS TO SHAATNEZ WILL APPLY

We previously discussed that the issur of shaatnez does not have the regular rules and regulations of bitul, either because they are both kosher items or because a thread is chashuv.

However, there are some exceptions, where the rules of bitul do apply to shaatnez. The Shulchan Aruch (299) writes that if there is a little bit of sheep wool mixed in to camel wool, it does, in fact, become bateil, and since it is now considered to be camel wool, there is no issur to mix it with linen.

How does that fit with what the aforementioned regulation that there is no bitul on permitted items or that there is no bitul on threads? According to the second explanation that it is because threads are chasuv and are not bateil, we can explain this halachah to be discussing fibers – and not threads – which can become bateil. However, if we follow the first explanation, that two permitted items do not become bateil, then this seems to contradict that understanding. There are a number of answers given to this question:

1. Based on the explanation above, this concept of bitul not being relevant is only true for a mixture of wool and linen, which is the very essence and the cause of the issur; in that case bitul does not apply, since these two ingredients are the very makeup of the issur. However, in a case of sheep wool mixed in to camel wool, bitul can be applied.

2. The Chasam Sofer explains that sheep wool in this regard is not classified as a permitted item. Wool is something that has the potential of becoming forbidden, and is something that can cause shaatnez. Therefore the rules of bitul can be applied.

3. The Noda B'yehuda explains that when there is a mixture of two types of wool, the majority wool is what gives its name. Hence, we do not need to use the halachic notion of bitul; rather, whatever is the majority is what it is considered to be.

SUMMARY

In conclusion, there are 2 reasons given as to why we do not apply bitul in regards to shaatnez. One reason is because bitul is only on a forbidden item, not on two permitted items. Another reason is because the thread is chashuv, and, midrabanan, bitul cannot be used.

The nafka mina between the two reasons would be in a case of safeik: According to the first reason, bitul does not work at all and it is a safeik d'oraisa. According to the second reason, it is only midrabanan that bitul cannot be used, and in a case of safeik, it will be allowed.

Another nafka mina between the two reasons would be in a case of a fiber that was

mixed in: According to the first reason, bitul does not work at all, even on a fiber. According to the second reason, it is only on something chashuv that bitul cannot be used, such as a thread, but a fiber will be bateil.

In addition, sheep wool can become bateil in camel wool, allowing it to be subsequently mixed with linen.

COMMUNITY KOLLEL NEWS:

Shavuos Night Learning: The All Night Learning B'Chavrusa, Shavuos Night was a sight to behold. It was enjoyed by all, including the refreshments all night! I gave a shiur on the mitzva of kesivas sefer torah, from 2:00-2:30am. I also gave a shiur this past Friday morning, on this fundamental topic.

The Night Kollel learning Hilchos Shaatnez is pleased to present Rabbi Yehuda Polotchek, who will be giving a shiur on Hilchos Shatnez. Details to be announced.

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

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner



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Night Kollel

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