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BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER



OUR BELOVED RABBI
SOKAVA REBBE

BEI

BRINGING EVERYONE TOGETHER

תמות נפשי
עם פלשתים

WIFE OF
MANOACH;
SAMSON'S
MOTHER:
PAGES 6,7



RABBI YY JACOBSON

SHABBOS

8:30^{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



MONSEY
URGENT CARE

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



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, short and to the point. 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



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 3:30

CANDLE LIGHTING	8:12PM
MINCHA TENT	7:00PM
SHKIYA	8:30PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	8:15PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	4:43AM
SHACHRIS	8:00AM
SHACHRIS BUCHRIM MINYAN	8:30AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
PIRKEI AVOS 1	7:40PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	8:10PM
SHKIYA	8:30PM
MARRIV	9:10PM, 9:15PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

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

MINCHA & MARIV

12 MINUTES BEFORE PLAG

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

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

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

JUNE 16 - JUNE 21

NEITZ IS 5:23

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

Summer
2019



ק"צ
תשע"ט

WEEKDAY MINYANIM

שחרית

כותיקין	20 Forshay ↑
6:15AM	18 Forshay ↓
6:30	Coming soon
6:45	Coming soon
7:00	20 Tent
7:15	18 ↓
7:30	20 ↓
7:45	20 ↓
8:00	20 Tent
8:15	18 ↓
8:30	20 ↓
8:45	20 ↓
9:00	20 Tent
9:15	18 ↓
9:30	18 Tent
9:45	20 ↓
10:00	20 Tent
10:15	18 ↓
10:30	18 Tent
10:45	20 ↓
11:00	20 Tent
11:15	18 ↓
11:30	18 Tent
11:45	20 ↓
12:00	20 Tent

מנחה ומערב

30 min after chatzos

1:30 2:30 5:00 6:00 7:00

2:00 4:00 5:15 6:15 7:15

2:30 4:30 5:30 6:30 7:30

3:00 4:45 5:45 6:45 7:45

FOR MORE INFO: www.18forshay.com /ohrchaim18@gmail.com

↑ Upstairs

↓ Main Floor

BLUEBERRY HILL ZMANIM

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

MINCHA 6:35 PLAG 6:55



RABBI COREN

IN THE IMAGE OF G-D

We have often spoken often about the mission statement of the Jewish people—i.e. to be a light onto the nations, an inspiration to the world, a beacon of light that gives others insight into human greatness.

I have pointed out what it means to be a tzelem Elokim, living with and amidst the image of G-d.

We sometimes underestimate the power of a human being. In order to get a glimpse of what it really means to be created in the image of G-d it is imperative for us to study the first few chapters of the Sefer Nefesh Hachayim. R Chaim Volozhin explains that being created in the image of Hashem obviously cannot mean in a physical level. Rather it means that we are like G-D in some way. It implies that we have the ability to affect changes in a myriad of spiritual worlds. This, of course, works in both a positive and negative manner. When we speak negatively about anything or anyone we are destroying all the existing domains and when we speak positively we are building super spiritual worlds while at the same time maintaining the continuance of our physical reality.

Let's take the effectiveness of prayer. An amazing story is told of a lady who was driving her car when suddenly she was found herself caught in the middle of a traffic jam. It turns out that a woman had been hit by a car and was lying almost lifeless in the middle of the road. The lady driver realized that she wasn't going anywhere very soon and that there were plenty of people attending the scene and making the necessary phone calls. She came to the conclusion that they the only thing she could do for the injured victim was to daven and so she did she took out her Tehilim and davened with all her heart.

A few months later the lady received a phone call. The voice on the other end of the line introduced herself and explained that although she was not sure to whom she was speaking, her instinct was pushing her to call. She needed to know if the lady at the other end of the line had been present at a car accident on a certain date. The lady from the car confirmed that she was and asked why. And then the caller went on to explain that when she was lying on the road, she felt her soul leave her body and she was able to view it from up above as it slowly faded away. There was, however, a strange force that seemed to be pulling her back. The powerful words of prayer were emanating from a car in the distance. The words were bright sparks. They were making an authoritative impression on her body and she could see the car in the distance. Amazingly, she was able to exactly repeat the license plate numbers. The lady driver couldn't believe what she was being told. Anyone hearing this story would be as stunned as the woman was. Can we ever even vaguely imagine to what heights a genuine prayer can reach?

When a magician waves his wand and recites the incantation “abracadabra” we wait in anticipation for the appearance of some unnatural event. A rabbit out a hat, a box full of blown up balloons, the disappearance of a dollar bill. Well, the term “abracadabra” actually appears in the Jewish texts in Aramaic as אברא כדברא and loosely translated into Hebrew it means “I create with my words.” Just like God used words when he created the world in six days, so can we can use our words to either construct or destroy. The choice is ours.

Naso -

The Importance of the Individual

Rabbi Yehonasan Gefen

Towards the end of Parshas Naso, the Torah describes at great length the offerings of the Nesi'im (Princes) on the day that the Mishkan was sanctified.

What is unusual about this section is that every Nasi offered exactly the same offerings, yet the Torah describes each one separately in virtually identical verses. We know that there are no extra words in the Torah, accordingly, the commentaries ask why it was necessary to enumerate the same information twelve times; why could the Torah not simply mention the offerings the first time and then simply say that all the other Nesi'im brought the exact same offerings?!

The Darchei Mussar, quoting the Alter of Kelm zt"l, answers this question: He writes that the Torah is coming to teach us how to relate to the individual's performance of Mitzvos within the Jewish nation. A person may think that when a large number of people perform the same Mitzva then they are all subsumed within the group and there is no focus on each individual's performance of the Mitzva.

However, this is not the case; rather HaShem is happy at every single Mitzva that every single Jew performs. This is because HaShem's capacity to love and care for each Jew is infinite and is not hindered by the fact that He also loves so many other Jews. Accordingly, to the same extent that HaShem was gladdened because of the offering of the first Nasi, Nachshon ben Aminadav, He was also joyful at the offerings of all the Nesi'im. Therefore, the Torah deemed it appropriate to specify each set of offerings in and of itself.

This teaches a fundamental lesson about Jewish thought in contrast with that of other belief systems. The atheist, for example, cannot believe that each individual has any intrinsic worth. He is merely one of several billion human beings who are made up of flesh and bone just like all other living beings who reside in a small, insignificant planet in a minor Solar System that is located in one of millions of galaxies. If an atheist would take this belief to its logical conclusion he would feel a great sense of lack of self-worth because he is indeed insignificant.

In contrast, according to the Torah view, each person is of Infinite worth because he is made in the image of G-d and is beloved by Him. This is expressed in a number of Rabbinic sources: The Mishna in Pirkei Avos says: “Man is beloved because he was created in the image [of G-d]...” This Mishna is teaching us that since every person has a soul he is dear to G-d.

The Mishna in Sanhedrin is even more explicit about the individual importance of every person. The Mishna discusses why, of all living beings, only man was created alone, whereas with regard to all other creatures were created in large numbers. The Mishna explains: “Man was created alone to teach that about whoever destroys one soul from Yisrael the Torah considers it as if he destroyed a whole world. And about whoever saves a soul from Yisrael, the Torah considers it as if he saved the whole

continues on page 4

continuation...
world.”

These sources emphasize the great value of each individual and teach us the logical consequences of this belief. Firstly, as we discussed above, one should realize his own self-worth. But moreover, this teaches us that no person is insignificant in the eyes of God, and therefore each person is obligated to view everyone else in this fashion and treat them accordingly.

The following story demonstrates the lengths to which this obligation applies.

Rav Isser Zalman Meltzer zt”l was in his home with some of his talmidim. One of them looked out of the window and saw a man approaching the house who appeared to be the great Brisker Rav, Rav Yitzchak Zev Soloveitchik zt”l. The talmid told Rav Meltzer who quickly put on this Shabbos clothes in honor of the esteemed visitor. He then rushed outside to greet the Rav. As they approached the man it became evident that this was not the Brisker Rav, rather a simple Jew who bore a resemblance to the Rav. However, Rav Meltzer continued acting towards the man in the way that he would have had it been the Brisker Rav. He treated him with great honor, placing him at the head of the table and offering him food. The man, surprised at this royal treatment, said that Rav Meltzer need not burden himself in such a way. He had come to request a recommendation from the Rav for a certain matter. The Rav gladly fulfilled his request, and then accompanied him all the way out of the house. When the Rav returned, the astonished students asked why he went to such extremes to honor the man even after they realized that it

was not the Brisker Rav.

He explained that in truth the Mitzva of honoring Jews is so great that in truth we should honor every simple Jew in the same way that we honor great Torah scholars. However, due to our low level, the Mitzvos are not so important to us, and we do not treat each Jew with the honor he deserves. However, in this instance Divine Providence decreed that he should prepare to welcome a great Rabbi and why should he lose out on this great Mitzva just because the visitor was simple Jew. Moreover, he continued, how do we know that this man is a simple Jew. This story teaches us the extent of the value of each Jew, no matter who he is.

We have seen how the Torah went to great lengths to enumerate the offerings of twelve Nesimim to teach that HaShem cares about every individual’s actions. This makes it incumbent upon us to respect ourselves and to treat others with the respect due to them. There is one final outcome of this tenet of Judaism; since God cares about every single action that every single person takes, each person must develop an acute sense of responsibility for his actions. In this vein the Rambam writes that each person should view the world as being constantly on a weighing scale of Mitzvos versus sins, and that every Mitzva that he does could tip the scales for the good, and every sin that he commits could have the opposite effect. This should imbue us with recognition of the importance of each and every action that we take.

BIRCHAS KOHANIM IN BIRCHAS HATORAH



RABBI BERACH STEINFELD

Why do we say Birchas Kohanim in Birchas Hatorah? There is a distinct difference between the chochma of the Torah and other chochmos. All the other chochmos in the world are obtained based on the smartness of a person; the more genius the person is, the better chance the person has to understand

the material. Regarding chochmas haTorah, it does not work that way. Even if a person is extremely smart, he is still unable to properly learn the Torah without Hashem teaching it to him. That is why in Tehillim, kuf yud tes we find the words “lamdeini chukeicha,” we daven that Hashemm should teach us his Torah.

The above concept explains why the gemara in Megilah, daf vov, amud bais says “yogaati umatzasi taamin.” The gemara still calls it “umatzasi,” despite hard work. The torah is found like a person who finds a lost object. This teaches us that the hard work is just a tnaï for a person to have the siyata dishmaya to have Hashem teach him Torah. This is why the Mishna in Avos, perek gimmel, mishna vov says that the Shechina is with a person even if he learns Torah alone. Why is that so important? In order to learn torah we need The Melamed Torah to teach us, which is Hashem. That is why we say in the tefillah, “kein techoneinu uselamdeinu.” Reb Chaim Kanievsyexplains that is the reason a goy can’t properly understand Torah since he is missing The Melamed Torah, which is Hashem.

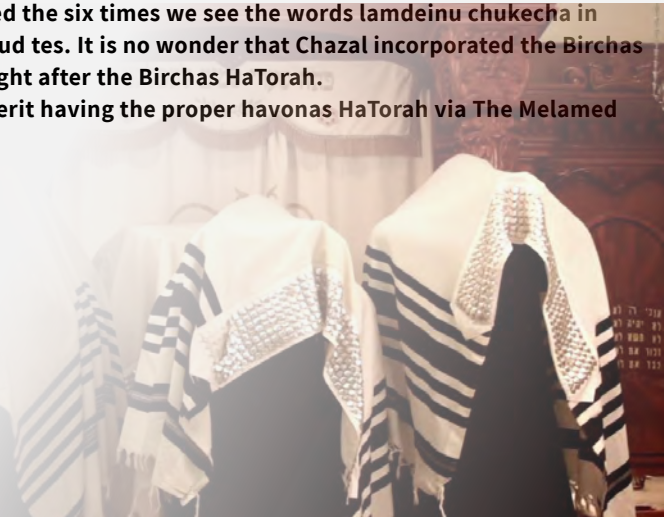
In Birchas HaTorah this concept is reiterated a few times. We say Boruch ata... nosen haTorah in the present tense. Hashem has to give

us the Torah at the present time in order for us to understand it. We also say Hamelamed Torah that Hashem is presently teaching us the Torah. The only way we can understand the Torah is with Hashem’s teaching us.

The gemara in Brachos learns out the halacha of Birchas HaTorah from the posuk “Ki shem ... Hashem ekra...havu godel...” The gemara reiterates when Hashem is called upon to teach us the Torah. We can only properly obtain the Torah when “havu godel l’elokeinu.”

With this concept in mind we can understand why we say Birchas Kohanim in Birchas Hatorah. The whole tefillah of Birchas Kohanim is asking Hashem to bentsh us and be with us, which proves that the only way one can have a proper kinyan HaTorah is with Hashem joining us and teaching us. There are six brachos in Birchas Kohanim. They are k’negged the six times we see the words lamdeinu chukecha in Perek kuf yud tes. It is no wonder that Chazal incorporated the Birchas Kohanim right after the Birchas HaTorah.

May we merit having the proper havonas HaTorah via The Melamed Torah.





~Kollet Boker~

RABBI NACHUM SCHEINER

ROSH KOLLEL

Spotlight on Shavuos 5779/2019 at Ohr Chaim, 18 Forshay

What a beautiful sight it was to behold, where all stripes of life gathered together in unison, at 18 Forshay, in a real display of achdus – K'ish echad b'leiv echad. There were literally many hundreds of people who converged on Ohr Chaim to enjoy the uplifting atmosphere and choose from one of the many options of learning that were offered. There were many learning Gemara, saying tikun leil shavuos, participating in Rabbi Jacobson's shiur, and many other options.

The new venue for Rabbi Jacobson was the new erected tent behind 11 Forshay, to be able to house the ever growing audience. The hundreds of participants enjoyed his fascinating shiur, as Rabbi Jacobson kept the crowd mesmerized for hours. Some even sat listening outside, enjoying the beautiful spring weather.

There were also many who joined the track of learning a Shavuos related topic – "Yom tov sheni of Shavuos: Is it the same as the other holidays?" Rabbi Scheiner gave a shiur on the topic, which took place at 2AM. Although the shiur finished at around 2:30AM, many continued for quite a while, discussing the fine points of the intriguing topic.

In addition there was a full house of learning – upstairs, downstairs, as well as in the tent. The refreshments, in the tent of 18 Forshay, were enjoyed by all.

After the beautiful learning, many joined the various minyanim, which took place both before vasikin and k'vasikin. Both minyanim were followed by a gala kidush.

The Youth Program also had their share in this wonderful night of learning. This included: Pirkei Avos with Rabbi Malin; And Tehilim with Yossi Fried, followed by ices and refreshments.

We also had a full house for the learning on the 2nd night, as well, really going the extra mile this Shavuos! There was a shiur from Rabbi Wincelberg, on Meseches Tamid, which was followed by Vasikin and a siyum!

For the Ne'ilas Hachag, there was a communal Ne'ilas Hachag,

graced with the participation of Rabbi Lankry and Rabbi Scheiner. Rabbi Jacobson led a Ne'ilas Hachag/Farbrenge celebration, as well.

The Mara D'asra, Rabbi Lankry, discussed the deep relationship we have with Hashem, dating all the way back to the Avos, and we always remain connected. Rabbi Scheiner pointed out how the ne'ilas hachag is a time to "lock in" the inspiration a person had over the yom tov, which should help a person to continue to grow until the next yom tov. The singing was inspiring and uplifting, leaving all the participants with feelings of the beauty of Hashem's torah and the greatness of the performance of His mitzvos, which will definitely remain for many months to come!

Message to Manoach and His Wife: Go Beyond The Letter of the Law

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 [impurity]. 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: "Please, my L-rd, may the man of G-d whom you sent come now again to us and teach us what we should do with the lad who is to be born." [Shoftim 13:8]

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?" [Shoftim 13:12]

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 verbatim 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!

Rav Elya Meir Bloch offers a beautiful insight. 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-flavored lollipops — 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.

The way to instill Fear of G-d into any child is to allow the child to see Fear of G-d in his or her parents. I believe it was Rav Yaakov Kamenetsky, and perhaps others as well, who commented on the difference between European Jews and American Jews. He said that both in Europe and in America there were (and are) Sabbath observant Jews. However, the difference was that in Europe there were Jews who observed "Erev Shabbas" [the eve of the Sabbath]. In other words, these Jews would already abstain from all forbidden forms of work at noon on Friday. This image of an "Erev Shabbos Jew" was a European phenomenon, which is not observed in America.

In America, if Candle Lighting is 4:18 on Friday afternoon, the husband might walk in the door from work at 4:12. He has enough time to remove his wallet and his keys and his change. He says "Good Shabbos" and so begins his Shabbos. This is not "forbidden". Such a person is most definitely a "Sabbath observer". But there is no way to compare the impact of the "European Erev Shabbos" on impressionable young children, as compared to the "American Erev Shabbos."

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. When a parent cuts corners and tries to get by with the "letter of the law", the child will in no way have the same appreciation for the lesson or values the parents are ostensibly trying to convey to their progeny.

THE ADOPTION

Father: "Son, I must tell you, you were adopted."

Son: "What?! I knew it all along, I want to meet my biological parents!"

Father: "We are your biological parents. Now pack up, the new ones will pick you up in 20 minutes."

KUNG FU FIGHTING

Last night a Chinese guy came to my favorite bar.

I asked him if he knew Kung Fu, Jujitsu or some other martial art.

He said, "Why do you ask me that? Is it just because I'm Oriental?!"

"No it's because you're drinking MY beer!"

THE CURE

I read the mass chicken farms pump chickens full of antibiotics.

Well, that would at least explain why chicken soup is so good when you have a cold.

Important note from a car manual: Backing rapidly at a tree significantly reduces your trunk space.

THE PERFECT DIET

A terribly overweight woman from Chelm goes to her doctor about her weight, so her doctor puts her on a diet.

"I want you to eat vegetables and grains for 2 days, then skip a

day, and repeat this procedure for 2 weeks. The next time I see

you, you will have lost at least 5 pounds."

When the women returned, she shocked the doctor by losing nearly 20 pounds.

"Why, that's amazing!" the doctor said, "Did you follow my instructions?"

The women nodded. "I'll tell you though, I thought I was going to collapse that third day."

"From hunger, you mean?"

"No, from skipping."

HYDRATION

One afternoon, a man went to his doctor and told him that he hasn't been feeling well lately. The doctor examined the man, left the room, and came back with three different bottles of pills. The doctor said, "Take the green pill with a big glass of water when you wake up. Take the blue pill with a big glass of water after you eat lunch. Then just before going to bed, take the red pill with another big glass of water." Startled to be put on so much medicine, the man stammered, "Doc, exactly what is my problem?" The doctor replied, "You're not drinking enough water."

MEDICAL SCHOOL

A plumber attended to a leaking faucet at the neurosurgeon's

house. After a two-minute job, he demanded \$150. The neurosurgeon exclaimed, "I don't even charge that amount and I am a brain surgeon." The plumber replied, "I agree. You are right! I too, didn't either, when I was a surgeon. That's why I switched to plumbing."

THE EXCUSE

The man told his doctor that he wasn't able to do all the things around the house that he used to do. When the examination was complete, he said, "Now, Doc, I can take it. Tell me in plain English what is wrong with me." "Well, in plain English," the doctor replied, "you're just lazy." "Okay," said the man. "Now give me the medical term so I can tell my wife."

THE EXCUSE II

Office executive "Sir, can I have a day off next week to visit my mother-in-law?" Boss "Certainly not!" Office executive "Thank you so much sir! I knew you would be understanding."

WIFE OF MANOACH; SAMSON'S MOTHER:

Midrash and Aggadah

by Tamar Kadari

Manoah's wife, the mother of Samson, is included among the twenty-three truly upright and righteous women who came forth from Israel (Midrash Tadshe, Ozar ha-Midrashim [Eisenstein], 474) and among the twenty-two worthy women in the world (Gen. Rabbati, Hayyei Sarah, 100–101).

The Babylonian Rabbis knew Manoah's wife as "Zleponi" or "Zleponith" (BT Bava Batra 91a; and from there this tradition also made its way into the late aggadah), a name that affiliates her with the tribe of Judah, since a woman by this name appears in the Judahite lineage in I Chron. 4:1–3. This identification is meant to resolve a certain textual problem: Jud. 13:2 states that Manoah was from Zorah, from a Danite family. Zorah is mentioned as being in the tribal portions of both Judah and Dan (cf. Josh. 15:33 and Josh. 19:41). The Rabbis deduce from this that Samson's father was from the tribe of Dan, while his mother was of Judahite descent, thereby associating Samson, who judged Israel for twenty years, with the Israelite royal tribe (Num. Rabbah 10:5). Another interpretation of this name is that Manoah's wife merited seeing an angel of the Lord, and an angel is called zel (literally, shadow). The form zll, with a double lamed, is a plural of zel, since she saw the angel twice, in the city and in the field (Num. Rabbah, loc. cit.). A third explanation is that she sat and expounded until the meaning of the Torah became clear (hizlilah) (Midrash Eshet Hayil, in Wertheimer, Batei Midrashot, vol. 2).

The midrash claims that their lack of children ("His wife was barren and had borne no children" - Jud. 13:2) resulted in a quarrel between Manoah and his wife. He would tell her: You are barren and cannot give birth; while she would charge him: You are sterile, and therefore I did not give birth. When the angel of the Lord appeared to her, he informed her (Jud. 13:3): "You are barren and have borne no children; but you shall conceive and bear a son." The angel mentioned barrenness in order to effect domestic peace: he tells her that she is barren, and this is why she has not become pregnant (Num. Rabbah 10:5). There is also, however, a contrary tradition, that maintains that in order to bring peace

between Manoah and his wife the angel engaged in a fabrication, for Manoah was sterile, and not his wife (Masekhet Derekh Erez, "Gadol ha-Shalom [Great Is Peace]" 7).

Teaching of the shame attached to barrenness, the midrash relates that the Judge Ibzan had sixty children, and held one hundred and twenty feasts when they married, but he did not invite Manoah and his wife to a single one of these celebrations. He reasoned: How will this barren mule repay me? This couple has no children, and they will never be able to invite me to their banquet. In the end, Manoah and his wife were blessed with a son, while all of Ibzan's offspring died in his lifetime. This gave birth to the popular saying: "You begat sixty, of what benefit to you are the sixty. Try and beget one, who will be brighter than sixty." That is, the only child of Manoah and his wife brought greater benefit than the sixty sons and daughters of Ibzan (BT Bava Batra 91a).

This barrenness is actually mentioned in praise of Manoah's wife, since she is among the list of seven renowned barren women: Sarah, Rebekah, Rachel, Leah, Manoah's wife, Hannah and Zion, of whom Ps. 113:9 states: "He sets the childless woman among her household as a happy mother of children." The beginning of the verse depicts their barrenness, while its end portrays their happiness when they are blessed with offspring (Pesikta de-Rav Kahana, Rani Akarah ["Rejoice, O barren one"—Isa. 54:1, 20:1]. In addition to a son (Samson), Manoah's wife also gave birth to a daughter named Nashyan (BT Bava Batra 91a).

According to the Biblical account, Manoah's wife saw the angel twice, while some traditions speak of a third time, when she returned with her husband (Mishnat R. Eliezer 15, p. 292). Based on her telling her husband (Jud. 13:6): "A man of God came to me; he looked like an angel of God," the Rabbis learned that she thought she had seen a prophet, and not an angel (Lev. Rabbah 1:1). Manoah's fearful reaction when the two learn that this was an angel of the Lord reflects the decline of the generations. The midrash compares them to Hagar, the Egyptian handmaiden of Abraham, who saw an angel of the Lord five times, but was not afraid. This decline is reflected in the proverb: "[Better] the fingernail of the fathers than the belly of the sons," meaning, even the least part of the body of the Patriarchs (the handmaiden Hagar) is better than the most desirable portion in the body of their descendants (Samson's parents; Gen. Rabbah 45:7).

The angel elected to reveal himself to Manoah's wife, and not to Manoah himself. The Rabbis assert that Manoah was an ignoramus, who did not even learn Scripture (BT Berakhot 61a), while his spouse was a righteous woman. Manoah, however, did not want to rely upon his wife, and wished to speak with the angel himself. The midrash has Manoah saying: Until now I heard from my wife, but women are not qualified to teach, and I do not rely on what

they say. "Let your words come" [Jud. 13:12] - I want to hear from your mouth, for I do not believe what she says, perhaps she may have changed something while speaking, or omitted or added something. "What rules shall be observed for the boy" [idem.]—what form of naziriteship shall the child be required to observe after he is born? The angel, however, did not concur with the attitude expressed by Manoah. He was respectful of the latter's wife, and consequently bade him (v. 13): "The woman must abstain from all the things against which I warned her." The angel thereby sought to give added force to his original statement and to endear her to him (Num. Rabbah 10:5).

The Rabbis emphasize that Manoah's wife did everything in her power to ensure that her son fulfilled his calling as a Nazirite and the deliverer of Israel. The Bible relates that she scrupulously observed his nazirite status when he was still in her womb, and she refrained from any fruit of the vine, as the angel had commanded her. The rabbis believe that the angel directed her concerning wine because it leads to lascivious activity, and the Holy One, blessed be He, knew that this was Samson's weakness, and that he would come to sin with women.

We hear in the Bible of the attempts by Samson's parents to dissuade him from marrying the Philistine woman from Timnah. The midrash adds that while on their way to Timnah his parents saw the vineyards of Timnah, that were planted with kilayim (different species planted together, which is forbidden in Lev. 19:19). They told Samson: "Just as their vineyards are planted with kilayim, their daughters, too, are the result of mingled seed," thinking that in this manner they would convince him not to marry this woman (Num. Rabbah 9:24), but Samson did not heed his parents' entreaties.

Manoah's wife thought that her son would be a Nazirite all his life, and so when she repeated the angel's command to her husband, she added: "[for the boy is to be a Nazirite to God from the womb] to the day of his death." She did not know that another woman would violate his nazirite restrictions, and that Delilah would cut his hair. The angel, who foresaw the future, did not include this (Num. Rabbah 10:5; cf. vv. 5 and 7 in Jud. 13).

A midrashic tradition applies to Manoah's wife the verse in the "Woman of Valor" paeon (Prov. 31:24): "She makes cloth and sells it" (for livelihood), for Samson came forth from her to provide for (i.e., to deliver) Israel for twenty years. Another tradition refers to her v. 22 in the same chapter of Proverbs: "She makes covers for herself," since she wove and sold in the marketplace, thereby providing for her son (Midrash Eshet Hayil; Yalkut Shimoni, Proverbs, para. 1164).



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 Abraham), had three sons - Gershon, Kehas and Merari - as well as a daughter, Yocheved. While Yocheved mothered Moses 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 portion, 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[4].

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[6]. 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).

UFARATZTA



MISHNAYOS B'AL PEH

....Words of Torah offer protection in general and for each individual in particular. The division of the Six Orders

of Mishna for memorization is intended for "when you walk on the road." The Mishna or two recited from memory wherever one may be, in whatever sort of place he may be, will illuminate the bond between Israel and G-d. The letters MiSHNaH are the same as NeSHaMaH (soul). It is extremely difficult to find the words to express the tremendous benefit, with G-d's help, in the general and individual protection that constant repetition of Mishna will bring. And there are no words to describe the tremendous gratification one thereby gives the Creator, may He be blessed.

====Hayom Yom Sivan 9

UBEPNIMIYOS!

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.



Pirkei Avos

THE RIGHT STUFF

Yes we must learn Torah, understanding that it is important. So important that the world itself rests upon our learning of the Torah.

We must not brag about our learning, we must speak little and accomplish much, Shamai tells us. Middos are important- don't think you are better than everyone else if you take the time to work on yourself.

Remember, humility is a worthy goal, sterling middos, and kabbalos or resolutions- are all wonderful and praiseworthy, the right things for us to concentrate on.

But... once we start to grow.. We should never become haughty and think that we are better than others

who have not undertaken to learn and to correct their middos, because that would be inconsistent with the Torah itself!

We must treat all people with respect. If we honor and love our fellow Jews we will accomplish much. Our Torah learning and the good middos we strive to perfect should never ever lead to us demeaning anyone!

Basically- the Sefirah is over.. But we still need to work on our middos.. Lets work on one important one.

Being nice!

Good Shabbos!

שמאי אומר: עשה תורתך קבע. אמור מעט ועשה הרבה, והוי מקבל את כל האדם בסבר פנים יפות (פרק א, טו)

Shamai says: One must learn Torah, making it the most important thing in ones life. Speak little and accomplish much. But lastly, treat all people with respect and honor them no matter who they are.

We can learn much from the juxtaposition of all of Shammai's statements.

פרשת קרי לחיים גשמיים בקורה



"זה היום עשה ה' נגילה ונשמחה בו" והביאור י"ל ע"פ הפסוק "אם לא בריתי"

"זה יומם ולילה חוקות שמים וארץ לא שמתני", ופי' המפרשים שקאי אתורה, שהיא בבחינת יומם ולילה שנא' "והגית בו יומם ולילה" - והיינו שעצם תכלית שברא ה' יתברך את עצם מציאותו של היום, כמו"ש "ויהי ערב ויהי בוקר" שפירושו שהיה ויהי והיינו שעשהו, בכדי ש"נגילה ונשמחה בו", והיינו כמו"ש בספר 'שבט מוסר' (פרק י"א) "כשאדם מחדש חדו"ת נכנס שמחה בתוך לבו", עיי"ש עכ"פ יוצא שעצם בריאה שברא ה' יתברך יום היא בכדי שנגשמח בו, ודרך לבא לזה היינו ע"י שהוא מחדש חדו"ת, ועי"ז תורתו נבלעת בדמו כמו"ש בזה האגלי טל" (בהקדמה) "כשעוסקין בתורה ונהנין בהן נבלעין בדמו".

ועוד מעלה מאוד גדולה לקבל גשמעק בלימוד, יש ללמוד מגמרא במסכת עירובין ועוד (גה) א"ר אמי מאי דכתיב משלי (פ"א פכ"ב) "כי נעים כי תשמרם בבטןך יכוננו יחדיו על שפתך" אימתי דברי תורה נעים בזמן שתשמרם בבטןך, ואימתי תשמרם בבטןך, בזמן שיכוננו יחדיו על שפתך, עכ"ל הש"ס, וי"ל בזה בביאור הדברים שדברי תורה 'נעים' היינו כששמרם בבטןך, כמו"ש ה'חפץ חיים' זיע"א בשער של ספרו משנה ברורה, שכתב שער הציון "לדעת מבטן מי יצא כל דיבור ודיבור", והיינו שמציאות של תורה הוא במה שהיא שמורה בבטןך, ויש כזה אמרה בעולם הישיבות "סברא מהבטן" וזה משומם לגנאי, אולם זהו לכאן כנ"ל מעלה רבואת, והאמת שידוע מש"כ במדרש, מובא בתוסי' כתובות (קד.) ד"ה לא נהייתי אפילו באצבע קטנה וז"ל "דאמרינן במדרש עד שאדם מתפלל שיכנס תורה לתוך גופו יתפלל שלא יכנסו מעדנים לתוך גופו וכו'" עכ"ל תוסי'.

ומבואר מדברי המדרש (המובא בתוסי') שעצם מציאותה של תורה הם נמצאים ומבואר בגופו, (וכן משמע בעוד כמה ספרים). עכ"פ כמו שאמרו רז"ל שזהו האופן שד"ת הם

נעים, וכמובן כמו שמסיק ר' אמי שצריך שיהיו יחדיו על שפתך, והיינו שיוציאם בפיו, וכן איתא (שם) א"ל שמואל לר' יהודה שיננא פתח פומיך קרי פתח פומיך תני כי היכי דיתקיים בך ותוריך חיי שנא' "כי חיים הם למצאיהם ולכל בשרו מרפא" אל תקרי למצאיהם אלא למוציאיהם בפה עכ"ל הגמ', דוודאי כן הוא, אולם כמו שאבאר שהעיקר הוא כתיבת חדו"ת, שזהו האופן לשמירת התורה אצל האדם, שיעשה בו רושם, ויהיה קיום אצלו שלא ישכחם. והיינו שיסוד כתיבת חדו"ת הם עיקר התורה, וכן היא דווקא מה שעושה רושם והיינו אצל האדם כמו"ש 'מהרש"א' ב"ב (י: עה"ג אשר מי שבא לכאן ותלמודו בידו וכתב ח"ל: "והיינו דעיקר התורה שעושה בו רושם הוא שבא ע"י הכתב, וע"כ נקראו חכמים סופרים" ומבואר מדבריו ששייך שאחד ילמד כל ימיו, אולם ללא כתיבה זהו טפל, ודווקא ע"י הכתיבה היא עיקר. וכן הרושם הוא דווקא הבא ע"י כתב שמשפיע על האדם ומעלתו ומרוממותו וע"כ נקראו חכמים סופרים.

ועוד מעלה בזה איתא בהקדמה לספר 'זכירה לחיים' (לגר"ח פלאג'י) שהכותב ועוד חדו"ת ומוציא לאור גדול מהדרוש ברבים, והיינו משום שתורתו ע"י שהיא בכתב הולך עד סוף העולם ויש בזה קיום, כמו"ש ביבמות (סב.) שצריך שיהיה לו קיום, וזה הקיום הגדול שיש לו, וכתב עוד יותר בספר 'דרך פקודיך' שאדם שכותב חדו"ת מקיים בזה פרו ורבו, ובוה א"ש הא דלגני בן עזאי לא הוצרך להתחתן שמשמתא כתב חדו"ת, וכ"כ היעב"ץ' סנהדרין (צט.) שהכותב חדו"ת ומו"ל, אין לימוד גדול מזה, עיי"ש, והיינו שבזה גופא שכותב חדו"ת יש קיום לאדם בחייו, וכן במותו עי"ז ששפתותיו דובבות בקבה

ועוד כתב הגר"מ פיינשטיין זצוק"ל (בהקדמה לדברות משה בב"ק) שהלומד ואינו ועוד כותב, הפשט שהוא לומד 50 אחוז ממה שיכול ללמוד, ודווקא הכותב חדו"ת ומו"ל בזה היו 100 אחוז, עיי"ש שיושב וכותב חדו"ת, והטעם לזה י"ל ע"פ מ"כ בזה ה'אברבנאל' (אבות פרק ו) שכמו שמשנה רבינו כתב התורה כך גם בני ישראל הם צריכים לכתוב עיי"ש, ולכאן הפשט בזה, שמה שמשנה כתב התורה זהו אופן מסורת התורה כתקונה, ועל ידי זה יש בה כל השפעותיה, וכמו שהאריך בזה בזה הקדוש [ויקרא דף מ"ו] בענין הזה.

דוד יהודה פירסטון

Never Give Up On A Soul

Rabbi Dovid Goldwasser

Years ago, a Jew by the name of Rav Tzadok lived in Europe and made a living as a wagon driver. Known to be a supremely pious Jew, he would mouth words of prayer and Tehillim all day long. Despite his long days of work and driving near and far, he never wavered in his commitment to Yiddishkeit.

Yet, as Rav Tzadok grew older, he began to feel a deep-seated sense of sorrow in his life over one particular aspect that he wished he could do more for: his son. His only son was irreligious and had done away completely with a life of Torah.

With Rav Tzadok's own, personal dedication to Torah so important, he wondered what he could do to encourage his son to find such fulfillment in his life as well. But Rav Tzadok knew that it would not be simple to do so, as his son in no way embraced his heritage and ancestry of illustrious Torah Jews.

But as Rav Tzadok's final days of life neared, he penned a will, and included within it a special request that his son recite the traditional Kaddish prayer after his



passing. Nothing more was asked of the son but to say Kaddish in merit of his father's soul.

Truth be told, after Rav Tzadok passed on, his son began to ruminate over his father's lifetime. While the son was certainly not following in his father's ways, and that was not going to change, at the very least, he could pay honorary dues by fulfilling his departing wish. That was the one request he could actually commit to. After all, Rav Tzadok had been a loving and supportive father.

And so, the next day, off went the son to the local shul in earnest intent to recite Kaddish. But he didn't get too far, as the shul members recognized him immediately and threw him out. "What are you doing here?" they berated him. "You don't belong here! You are going to defile us! You are going to make us impure!" Without any other choice, the son ashamedly walked out. But he wasn't ready to give up so easily. Off he went to another shul. But the same scene repeated itself. "Get out of here! You're not staying

here!" they yelled. But that's not all. This shaming scene unfolded even a third time.

But, despite not being interested in Judaism, the son was not a quitter. He wouldn't let go of what he said he would do. If he had made a commitment, he would do absolutely everything possible to complete it.

He entered into yet another shul, that of Chassidic Breslov Jews. They welcomed him in, and accepted him non-judgmentally and respectfully. For the next six months, all he did was recite Kaddish. No Shema, no Shemonah Esrei, no Tefillin. Just Kaddish.

One day, a fellow by the name of Rav Yankel approached the son. With love and care, he asked if he would like to put on Tefillin. Rav Yankel's gentle words, warmth and authenticity were evident, and the son complied.

It wasn't long before one mitzvah led to another. The son continued putting on Tefillin, reciting Shema and Shemonah Esrei and learning. However, there came a time not too long thereafter, that the government issued a mandate, resulting in all the mikvaos in town forcibly being closed. The foundation of the Jewish home, that of taharas hamishpacha (Family Purity), was put into jeopardy.

With this occurring, Rav Levi Yitzchak Bender approached the son of Rav Tzadok. "You are a gifted man," he told the son. "You have talented hands. We are in dire need of a mikvah to serve our community. If you could commit to building a secret mikvah that would not be known to anyone but those members of our community, it would be an unbelievable blessing, and Family Purity could continue in our region."

The son of Rav Tzadok, with his artistic hands and masterful mind, built a mikvah and covered it over so well that a horse and wagon could drive over it, and no one would have known that a mikvah was underneath. To the son's credit, the practice of taharas hamishpacha resumed in the region. Even the day that the government caught wind that there was a mikvah in the Jewish community, and sent out officials to look throughout the city, they found nothing. Rav Tzadok's son had done such a brilliant job camouflaging it that they walked right over it and never discovered anything.

This son, the one who was told these very words, "You are going to defile us! You are going to make us impure!" was the very individual who brought purity and holiness to the entire community.

Each and every one of us possess the incredible potential and power to purify, uplift and inspire ourselves and those around. We are capable of igniting ourselves, and with that, diffusing light to others. That fire and passion can become so great that we spread it to others and touch their lives in the most profound of ways. Never, ever give up on a Jewish soul, because you never know

where it may go.



Ed. Note: To truly appreciate this story all you have to do is daven in our amazing shul Bais Medrash Ohr Chaim in

the heart of Monsey.

Our arms are open wide to welcome any Jew from any walk of life and it is done with love. Attend a tefila in our shul and you are astonished to find a mixture of Jews from around the globe and from any strata of Jewish society. The results are astounding. Many souls come by for a cup of coffee or a bowl of steaming hot soup and become regulars.

There is no pressure and no judgment. This mindset starts from the top and filters down to everyone in the shul. We are all ambassadors of the good will and love our shul is recognized for.



~Night Kollel~

RABBI NACHUM SCHEINER

INTRODUCTION TO HILCHOS MEZUZAH:

As we bid farewell to the yom tov of Shavuos, it is an appropriate time to learn about the laws of mezuzah. As we read on Shavuos, the blast of the shofar was an integral part of Kabalas Hatorah. The Rambam famously states in regards to the shofar blowing, this it's purpose is to arouse those that are "asleep" and have forgotten the ultimate purpose of life. What is less well-known is that the Rambam actually makes a similar statement about mezuzah.

The Rambam – at the end of hilchos mezuzah – tells us that each time one enters or exits his house, and passes by the mezuzah, it is as if he is "meeting up" with Hashem's Omnipresence. This, he writes, should serve as a wake-up call, arousing one to remember His love and immediately one will be awakened to go in the proper path. Thus, a person has a constant reminder – on his way in and on his way out – as to

what life is all about and that will help keep a person on track. The Rambam also quotes the Gemara which tells us that whoever has the trio of tefilin, tzitzis, and a mezuzah on his door, can be assumed that he will not sin, because he has so many reminders and angels that will protect him from wrongdoing.

Before getting into the actual halachos of mezuzah, I would like to discuss the importance of this mitzvah and some of the reasons given and the schar a person will merit for keeping this mitzvah properly.

The Rama states that, when passing the mezuzah, one should place his right hand on the mezuzah and ask Hashem to watch over him. The Arizal mentions that one should also kiss his hand after touching the mezuzah. But all agree that it is a time to remember that Hashem is guiding us and that we must act accordingly.

The Chayei Adam adds – in the name of the Zohar – that in this respect, mezuzah is similar to tzitzis that serves as a

reminder to keep the Torah and mitzvos of Hashem and therefore one should think about these ideas when passing the mezuzah and not just pass by without any thought.

The Torah tells us about this mitzvah twice, both in the 1st and the 2nd parsha of shma that we say every day. This is one of the few mitzvos where the Torah spells out the schar that one will get for the mitzvah: *l'maan yirbu yimeichem vimeivineichem* – longevity – not only for one self, but also for one's children. In fact, the Gemara tells us that this is a proof that women are also required to fulfill this mitzvah – unlike tzitzis and tefillin, which they are exempt from. Since women are also meant to have longevity, it is obvious that they be included in the mitzvah.

The Gemara adds that mezuzah is a *shmira*, a protection for one's home that no evil should befall him. Additionally, the Gemara mentions that one that is careful to fulfill this mitzvah properly will merit a nice abode. However, the converse is true as

well. The Gemara states that if one is not vigilant in this mitzvah, then he is endangering his life and the life of his children and is also prone to dangers invading his house. Additionally, the Gemarah calls such a person: *menudah lashama'im* – excommunicated from the One above.

The Bach points out that this double reward is unique to mezuzah. In general, one who fulfills a mitzvah gets a reward, but in the case of mezuzah, besides the eventual reward, the mitzvah itself provides protection.

The Baal Haturim points out, based on the juxtaposition of mezuzah to the parsha of the entry to Eretz Yisroel, that by fulfilling this mitzvah, we will have merit to have the "entrance-key" to Eretz Yisroel. May we be merit the fulfillment of this, speedily in our days, Amen!

To be continued...

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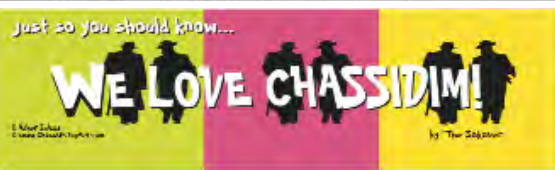


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