



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

Journal

"E Pluribus Unum "
Latin for "Out of
Many, One" - Achdus



בית מדרש אור חיים
BEIT MIDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

UNDER THE LEADERSHIP OF RABBI AARON LANKRY
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

Shavous Zmanim
inside on page 8

SHIURIM FOR ENTIRE COMMUNITY

**RABBI YY JACOBSON
WEEKLY CLASS**

SHABBOS
9:00 AM - CHASSIDUS
AND
SERMON BEFORE MUSAF
20 FORSHAY RD
OPEN FOR MEN & WOMEN

EARLY BIRD
DAILY SHIUR
MON - FRI 5:30 - 7:30AM

SUNDAY
NO CLASSES
THIS SUNDAY

TUESDAY
NO CLASSES

Separate Seating



**NEW
SHABBOS
MINYAN**

Shabbos Morning minyan
starting at 8:00 AM
18 Forshay Rd. Main Shul



OUR BELOVED RABBI SOKAVA REBBE

Dear Kehilla,

BET Parashot Bamidbar

Dedication is hard to come by but when you find it, it's very valuable. How do we evaluate dedication? It comes with consistent actions, with complete commitment to a common goal. Even more so, when an employee or a loved one does something without being asked to do so, they express dedication. Furthermore, when one understands an immediate need of another and takes care of that need without hesitation or personal agendas, this too expresses sincere dedication.

As the Yom Tov of Shavuot approaches we are challenged as to what Hashem wants from us. The common lesson is-it's Matan Torah, let's get ready. But how do we accomplish that? We begin Chumash Bamidbar which speaks of the many challenges that took place in the desert although it was in the desert that we expressed our total dedication to Hashem. As the Navi said in the name of Hashem "I remember the kindness of your youth that you followed me into the dessert a fallow land". The question asked to me this week; why is that considered dedication? Did we really have a choice when the Egyptians were killing our children? It is better to run anywhere as long as we are not being killed or enslaved!

בזמן שישראל עושים רצונו של מקום נקראים בנים ובזמן שאין ישראל עושים רצונו של מקום נקראים עבדים

"When the Jewish people are doing the will of Hashem they are called children and when they are not doing the will of Hashem they are called slaves." Chazal ask if you don't do the will of the king you're not a slave but you're a rebel that should be sentenced to death. What does this mean?

The key is in the language- it states the "will of Hashem" and not the commandment or job. A parable to this concept is with two employees of a store. It is three days before Pesach and the supermarket is full of customers and the two accountants watching the mob from the office at the back. One gets up, closes the books and goes to help with the

customers. The other doesn't care and sits and plays with the paperwork. The difference between the two is that one is concerned with the "will" of the store owner, the other is not.

Before Matan Torah we said "Na'aseh V'neshma". This was a secret that only the angles knew. The statement is, we will do Hashem's will, we won't put in our desire first but rather what Hashem want first.

Life in the desert was similar to an incubator with Hashem constant presence and his unconditional love. In an incubator the medical staff vigilantly watches over the tiny newborn. If they detect the slightest change in his condition there will be an immediate action to correct the situation. Our test in the Midbar was only to fulfill Hashem's will and a few of us, at times, failed that test. Like Korach and his group of 250 men, is a small amount in a nation of 3 million.

It is true; perhaps we had no choice but to go into the desert to save our lives. The Navi is saying in Hashem's name that He knows the depths of our hearts and saw the reason we went into the desert. It was to express our total desire to follow Hashem's Will without any hesitation. For this, He will always remember our love for Him.

As we all travel through our own deserts of life and we prepare for Kabbalah Hatorah anew this year, we internalize our need to fulfill Hashem's Will. When we say "Na'aseh V'neshma" and pledge to follow Hashem's desire before ours, we will get real direction and reach our own individual success.

NEW

Start your Day with Torah
 Harav Ahron Lankry Presents
 8:15 Mishnayis - 8:30 Shachris with Rabbi Lankry
 Choik L'Yisroel for 30 minutes after Shachris
 Location: 18 Forshay upstairs

Thursday Evening Shiur
 An introduction to Kabbalah 8:00PM
 A fascinating primer to the mysteries of Kabbalah
 Location: 18 Forshay upstairs

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30pm

SHABBOS NIGHT	Candle lighting	8:00pm	SHABBOS DAY	Shachris Vasikin	4:55am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00 & 9:15am - Kiddush		Pirkei Avos	7:45pm
	Mincha 18 Forshay	7:30pm		Shachris Youth Minyan	9:15am - 18 Forshay		Mincha	1:45pm, 8:00pm
	Shkiya	8:18pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:19pm
	Mincha Bais Chabad 20 Forshay	8:28pm		Pirchei - Bnos	2:00		Maariv	8:59& 9:04pm

These Zmanim are for Sunday, Monday, Tuesday & Friday
For Shavuot Zmanim see the flyer in this issue

WEEKDAY MINYANIM

SHACHRIS

20 minutes before Neitz (3) s 5:07 | M 5:07 | T 5:06 | F 5:05
6:15* (1) 7:00 (1) 7:30 (5) 8:00 (1) 8:30 (2) 9:00 (1) 9:30 (2) 10:00 (1) 10:30 (2)

MINCHA

1:30 PM, 7:00, 20 Minutes After Shkiya, 50 Minutes After Shkia (1)

MINCHA & MAARIV

12 Minutes Before Pelag (1) s 6:34 | M 6:35

12 Minutes Before Shkia (1) s 8:07 | M 8:08

MAARIV

9:00, 9:30 (2) 9:45 (1) 10:00 (1) 10:30 (1) 11:00 (1) 12:45 (1)

LOCATION DIRECTORY

- (1) 18 FORSHAY DOWNSTAIRS
- (2) 18 FORSHAY UPSTAIRS
- (3) 20 FORSHAY UPSTAIRS
- (4) 20 FORSHAY DOWNSTAIRS
- (5) 18 FORSHAY TENT
- * NO SUNDAY MINYAN

MAY 28 - JUNE 2

NEITZ IS 5:27 am - 5:25am
 PELAG IS 6:46 pm - 6:50 pm
 SHKIA IS 8:19 pm - 8:23 pm

סוף זמן קריאת שמע
 MAGEN AVRAHAM
 8:35 AM - 8:34 AM
 GRA - BAAL HATANYA
 9:11 AM - 9:10 AM



The Experience of Mattan Torah

In a recent kumzits, we were discussing what we need to do to prepare ourselves for Mattan Torah.

I suggested that we read from the powerful sefer of Rav Avraham Yitchok Kook Z"l called Orot Hatora.

In the eleventh chapter of the book, the Rav writes that the giving of the Torah at this specific time was the bridging and uniting of heaven and earth. Until the day of the giving of the Torah, heaven was for Hashem and earth was for humans. There were, of course, private individuals throughout the generations that were able to make this connection through different means such as Avraham Avinu but this was the first such phenomena experienced as a nation and offered as a means to unifying the spiritual world with the physical.

Delving deeper, we encounter the need to ask what exactly are we searching for the Torah text besides deep secrets and wisdoms of life. The answer is Hashem. The Gemara in Masseches Shabbos tells us that the word Anochi stands for Anna Nafshi Ketavis Yehavis, 'God, my soul I wrote and gave in the Torah.' This essentially means that when one opens up a sefer Torah he should realize that within these words he will uncover the way to reach and connect with the Almighty, the creator of the universe, and sense the infinite light that emanates from Him.

Rav Kook adds that the only way this can happen is if we experience a physical awareness that without the Torah we are inadequate. I would add more to this statement: without Torah we don't really exist because a physical presence isn't really an existence at all. Our sages tell us that the wicked are dead people seemingly alive while the Tzadikim that have passed away from this world continue to be active. The reason given for this by R chaim Vital is that we should be defining ourselves based on our soul not our body. The body is like a space suit, a total cover-up and if we are not enriching our soul each day we are starving ourselves to death.

Our only salvation is that God will not give up on a Jew no matter how far he has fallen. This is especially true during these days leading up to and following the lights of Mattan Torah, a time where God internalizes himself into our soul, doing what he did 3338 years ago by presenting us with the Torah, a total reflection of His very being. It is up to us to accept that there is nothing in life that can be accomplished without His involvement. Only with this acknowledgement can we receive the Torah and as Rav Kook notes, will we be able to delight in the greatest pleasures a human being can have.

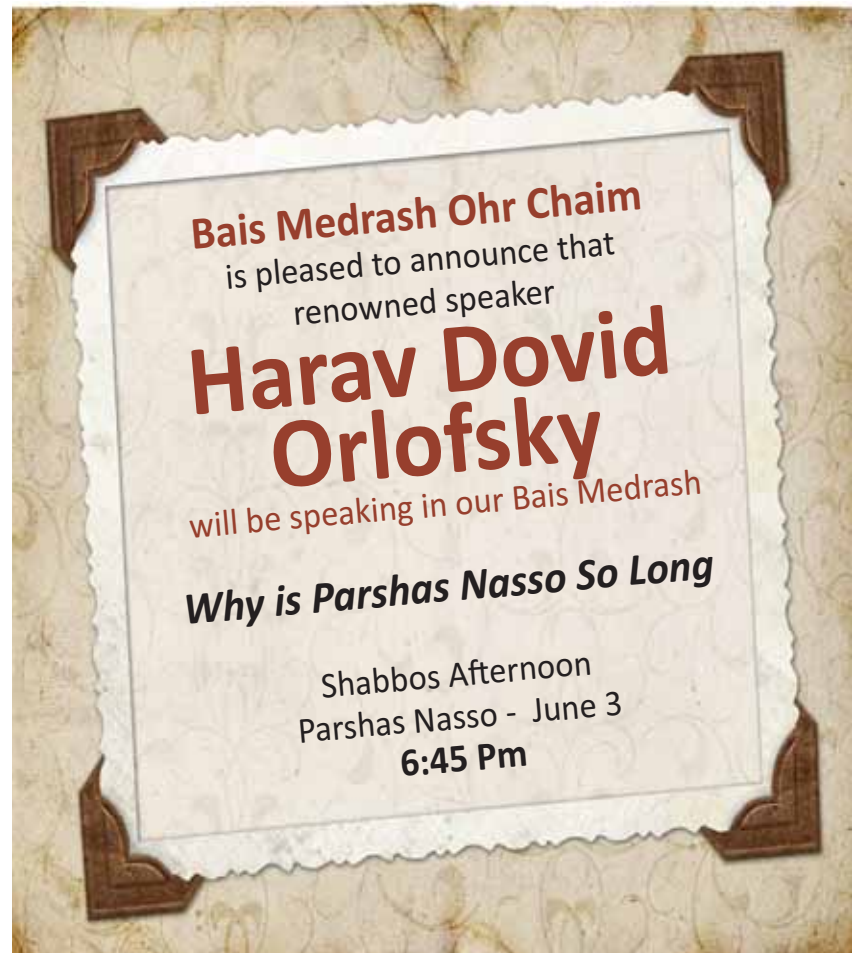
Chag Mattan Torah Sameach



The Baal Shem Tov passed away on Wednesday, the first day of Shavuot, 5520 (1760) and is interred in Mezibuz. The Alter Rebbe (Baal haTanya) Commented.... 1On the fourth day the luminaries were taken away."

====Hayom Yom, Sivan 6, 1st day of shavuos.

1On the fourth day of Creation (Wednesday), the luminaries (sun, moon and stars) were hung (nitlu with a tav) in the expanse of the heaven. The Alter Rebbe's comment is based on reading nitlu with a tes ("taken away") instead of a tav ("hung").





Goral / Lottery

In this week's parsha we find the concept of a "goral" (lottery.) The Torah says that there were 273 Leviim more than Bechorim. In order to transfer the avoda from bechorim to Leviim, there were 273 bechorim who needed to pay five shekalim in order to redeem them. In order to ascertain which 273 Bechorim out of the 22,273 Bechorim who have to pay, a Goral was required. Rashi explains that they put 22,000 papers saying "ben Levi" into a box and 273 papers saying "5 shekalim." Each bechor chose a paper from the box and followed the instructions on the paper.

The Midrash Rabba in Perek Daled, Siman Yud says that the technique of Rashi is based on the opinion of Reb Yehuda. However, Reb Nechemia argues with this. Reb Nechemia says that if there were only 22,000 papers saying "ben Levi" then after the first 22,000 papers there is a possibility that all "ben Levi" papers would be taken, resulting in the fact that the 273 bechorim having no chance of getting the ticket saying that they are corresponding to a ben Levi. It would seem that the bechorim who choose earlier have a better chance at choosing a paper that says "ben Levi." Reb Nechemia says that there were 22,273 papers saying "ben Levi" and an additional 273 papers saying "5 shekalim." The result of the goral was a miracle; 273 papers of 5 shekalim were selected by those destined to choose them.

The Taz questions whether this is still not fair as the percentages of the early bechorim picking a "ben Levi" ticket was that much greater. He answers that since in Halacha we have a klal of "Kol kavua k'mechtza al mechtza" (anything that is in a set place has a 50/50 chance of being chosen), even the last bechorim would still have a 50/50 chance to pull out a "ben Levi" ticket.

Based on the premise that a goral works with divine assistance, the Chavos Yair brings down three cases of goral with interesting shaailos in connection to it. We will iy"H discuss them next week.

Bamidbar

Parshas Bamidbar (Numbers 1:1-4:20), the first portion of the fourth book of the Torah, is primarily involved with the census taken of the Jewish people in the second month of their second year in the desert. After listing the leaders of the twelve tribes of Israel, the Torah presents the totals of men between the ages of twenty and sixty for each tribe, the overall count being 603,550. The encampment structure is then described, with the tribe of Levi in the middle, safeguarding the Tabernacle and surrounded by the twelve tribes of Israel, each in their own designated area. The appointment of the tribe of Levi as the spiritual leaders of the Jewish people is presented, and their own census is taken, apart from the rest of Israel. The Torah portion concludes with the instructions given to the family of Kehat, the second son of Levi, for their role in dealing with the most sacred parts of the Mishkan

Haftora Hoshea 2:1-22.

This week's Haftora begins with the words, "The number of the children of Israel shall be as the sand of the sea [shore], which can be neither measured nor counted." An appropriate reading for the first Torah reading of Bamidbar

Hoshea first prophesies about the eventual reunification of the houses of Judah and

Israel. During the Messianic Era, these two perennial antagonists will make peace and appoint a single leader. Hosea then rebukes the Jewish people for their faithlessness, abandoning their "husband," G-d, and engaging in unlawful affairs with pagan deities. He describes the punishments they will suffer because of this unfaithfulness.

Eventually, though, Hoshea reassures the Jews that they will repent, and G-d will accept them back wholeheartedly. The haftora concludes with the moving words: "And I will betroth you to Me forever, and I will betroth you to Me with righteousness and with justice and with loving-kindness and with mercy."

Bamidbar Facts

34th sedra of 54;

1st of 10 in Bamidbar

Written on 263 lines, ranks 3rd in the Torah

30 parshiyos; 23 open, 7 closed

159 p'sukim - rank 3 in the Torah and in Bamidbar

1823 words - rank 13 in Torah (4th in Bamidbar.)

7393 letters - rank 9 in Torah (3rd in Bamidbar.)



1 1 6 DAYS UNTIL UMAN



פרשת במדבר

הכנה לשלושת ימי הגבלה - לימוד תורה כמדבר

להגדיר את הדרך ליסוד ההצלחה בעבודת הויה, שבפשטות הדרך לקיים כל דבר זה לחזקו, אבל מצינו אצל האדם הרוצה לקנות קנין תורה הפוך מזה שיותר ההשפלה, וביטול היש' (כלשון הספרים הק'), ומה שממית עצמו, זהו בעצם התנאי לקבל התורה, ללמוד תורה, ולקיים התורה באדם, וכך מגדש הנביא בעל הטורים בתחילת הפרשה, שדווקא במדבר סיני שחייב אדם לשים עצמו כמדבר לזכות לתורה, והדבר מפליאה (במובן של חיבור רוח וחומר יחד) שכדי לזכות לתורה צריך שינהג בבחינת מדבר, ויש לבאר בזה.

כידוע מה שהמשיל רבינו בחיי בספרו 'כד הקמח' ענין הגוף והנפש הם כשני צרות זו לזו, כשאחת שמחה השניה עצובה, וכן הפוך, והיינו הנפש צריך דברים רוחניים, והגוף צריך דברים חומריים, ובאמת הנפש נמאסת מהגוף בתכליתו, כמו שהוכיח מזה הרמח"ל במסילת ישירים שע"כ יש לנו נשמה גבוה מעל גבוה, ובאמת לא תכליתנו היא לבא להתענג על ה' בעולם שכולו טוב.

והנה הנקודה הזאת מרחיב המהרש"א זיע"א במסכת שבת (דף פח ע"ב) כשעלה משה למרום לקבל התורה טענו המלאכים מה לילוד אישה בינינו, והתורה שהיא חמדה גנוזה מהו לינתן לו למשה להורידה לעולם החומר, ומרחיב בזה שלא הפריעה למלאכים לגבי תורה שבכתב ותורה שבעל פה, אלא על תורת הנסתר, שלא שייך כלל וכלל למי שהוא חומר וילוד אישה שבא מפריה ורביה דבר שלא שייך כלל וכלל אצל מלאכים להשיג בעצם מצד עצם הדבר, וכנ"ל שזהו הסתירה הגדולה, ועל זה אמר לו קוב"ה ענה להם תשובה... וביאר בזה הגר' צבי חשין שליט"א שהפשט שזה בעצם היה התשובה, והיינו שעל ידי תשובה שייך לבא למצב ממש שכל כולו רוחני ושייך בזה להשיג התורה שבעצם כל כולו אמרות טהורות, שלא שייך להתעכל בדבר גשמי כי הוא זה. פלאי פלאים.

והנה היה מעמד הר סיני ששם ניתן התורה לישראל, ואז כלשון האור החיים הקדוש נהיינו בני תורה, השגנו את המעלה של ימיני (שזהו בחינת תורה כמו שמרחיב האור"ח בפרשת יתרו עה"פ "לאיתנו"), וזהו התורה ממש שקיבלנו, ולפי דעות בראשונים יש מצוה דאורייתא ליזכור כל יום מעמד הר סיני, והרי לומדים הלכות מזה ששייך בעצם כל יום וכל שעה, שצריך ללמוד בקדושה וטהרה, והיינו שלא היה זה אירוע חד פעמית אלא יש ללמוד ממש כאילו היום ניתנה, וכן תוסי סוכה (כח) מביא ירושלמי שעל ר' יונתן בן עוזיאל עוף הפורח עליו מיד נשרף, שהדברים היו שמחים ומאירים כנתינתם מסיני, והיינו כמו שדיברנו בזה במ"א, אבל הנקודה מצד עומק עיונו השיג השגה ממש כמו בשעת מתן תורה, וממילא לא היה מקום עוד לעוף לחיות, כמו שהעיד הגר"מ אזרחי שליט"א על הגר' משה שפירא זצוק"ל שכל העולם מסביבו היה אוירה אחרת כעין הציפור שהיה מת שלא היה שייך לכזה עולם שחי ממציאותה כה גבוה, (כעין הרשב"י כשיצא מהמערה הכל נשרף שבת לג. והיינו שלא היו שייכים לכזה מציאות).

וממילא על ידי זה שעושה עצמו כמדבר, אז שייך לתורה, שאז בעצם הוא משתייך לתורה, מצד שמבטל הדבר הסותר הגדול להשגת אמיתתה של תורה וזהו רצון הגשמי, ועוד כידוע שהתורה נתנה במדבר ללמדך שאין תנאים שיוגבל שיהיה לו כדי ללמוד, שבכל מקום ובכל זמן יש ללמוד, על אף שחייב אדם ללמוד במקום שלבו חפץ ע"ז (יט), אמת, אבל לא שכל התנאים של נחות מוכרחת לעסוק בתורה, שכמו שאין רגע שמופקעת מהתורה, כך אין מקום שמופקעת מתורה, כמו המדבר.

שבת שלום ומבורך
דוד יהודה פייסטון



Parshas BaMidbar The Power of a Tzaddik

(ויחנו בני ישראל איש על מחנהו" א), וב

Each member of Klal Yisroel camped according to his tribe.

Many wondrous stories are told about R Meir of Premishlan- the miracle worker and Chasidic Rebbe who used bits of Pesukim (actual words of the Torah) in accomplishing his supernatural feats.

One such story in the treasury of tales concerns an ordinary Jewish farmer who made his living sharecropping for a wealthy non-Jew, running his dairy farm in the areas surrounding the Ukrainian village of Premishlan.

One fine day the landowner decided not to renew the farmers's contract- for no particular reason. Understandably, the Jewish farmer was devastated. Jobs were scarce in the region and his large family worked hard at the farm, together with him, earning an honest living. Left without any pathway for renegotiation the man headed straight for the Rebbe of Premishlan.

From the moment he entered the Rebbe's study his tears flowed uncontrollably. Gasping for breath between sobs.. he explained his predicament to R Meir.

The Rebbe listened with compassion and urged the farmer to please stay by him for Shabbos.. he would find a way to help...

R' Meir's face glowed with the lights of 1000 diamonds that Shabbos night by the table.

He started to sing Zemiros..

"כל מקדש שביעי

Whoever keeps My Shabbos...

It is a very special zemirah sung on Friday nights that bespeaks reward for keeping Shabbos – But when R Meir reached the words שכרו הרבה מאוד ..he stopped! על פי פעלו, איש על מחנהו ואיש על דגלו The reward is unlimited for all those who keep Shabbos על פי פעלו

At that moment a new understanding of these words were revealed to him from Heaven .

Based upon the teaching that Hashem listens to the pleas of a Tzaddik.. and carries his requests out -דיק וגור והקב"ה מקיים-

"A Tzaddik requests and Hashem brings these requests to fruition.."

R Meir of Premishlan explained .. what is the reward for keeping Shabbos? - Al Pi Pa'alo.. whatever you ask for (Al Pi) Hashem will do for you (Pa'alo).

But you must be an Emesdige Shomer Shabbos.. a true keeper of the Sabbath.

All was quiet when the holy R' Meir asked everyone at the table in the most modest of tones. Is Meirel a Shomer Shabbos? Everyone nodded in ascent.

If so, he continued.. I demand-

איש על מחנהו ואיש על דגלו

No one should move from their place..! Everyone should stay in their encampment.

Those at the table were baffled.. Including the simple farmer..

At that very moment across the hills and valleys of the Ukraine..the Gentile landowner tripped and fell .. Hurting himself quite severely from his fall.

A multitude of thoughts immediately entered his mind.. he suspected that the unfair treatment of his Jewish farmer might have been the heavenly cause for this fall..

In his intense pain and suffering he sent word out to please summon the farmer.

They looked far and wide for the Jew.. but to no avail.. for he was in Premishlan..

When the Jewish famer finally returned home, he found a handwritten note waiting for him..

"I apologize for my treatment of you, my faithful manager.. and as a way of showing my appreciation I would like to forgive last year's payment and grant you complete ownership of the dairy farm from this day on!"

The Jew examined these words with astonishment.. but resonating in his mind over and over again were the words of his holy Rebbe.. "no one should be moved from their place.."

In the merit of his actions the wealthy gentile landowner eventually recovered from his life threatening injuries.

We can learn many lesson's from this story but the primary lesson we must absorb speaks to the power of a Tzaddik, whose very job is to channel the will of G-d in this world.

The Tzaddik's prayer reaches heavenly places. Planted in every generation are special souls who not only beseech for us put protect us.. and this may be the true meaning of the words..

איש על מחנהו

Each man must stand guard in his encampment..

Yes we will be protected.. but only when an elevated man (an Ish) a Tzaddik.. is watching out for us.. Standing guard, so to speak over our world.

In this age of Internet blogs and careless chatting throughout our day's.. we are tempted to mock our Tzadikkim.. perhaps they are not as great as we imagine.. Certainly not as great as the previous generations.

But what will this talk bring us if not a loss of Emunas Chachamim, detracting from the little bit of trust we do have in our leaders.

Our tradition is K'Shmuel B'Doro, Kach Yiftach B 'Doro. Ask not for the leaders of the past for your current leaders are as great as those of generations past.

On the other hand, we must not rely solely on our leaders to maintain our spiritual growth –Our religion has in it a strong element of individual accomplishment and introspection. The Gemara in Bava Kammah tells us in a quasi- prophetic language.. " When the shepherd gets angry at his flock, he blinds the leading goat..so that the leader falls and with him all the flock." When G-d wishes to punish the generation he blinds it's leaders.. or simply speaking, we get the leaders we deserve.

In the final analysis- it is up to US to strengthen the generation- but our actions, our faith and our tefilos.. all enable the Tzaddik to protect us.

Good Shabbos!

KICKSTART YOUR SUMMER FUN!



NOW'S THE TIME TO BOOK YOUR FAMILY OR NEWBORN SESSION FOR JUNE - SEPTEMBER

The earlier you book the more cash you redeem!



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REDEEM
\$300 CASH
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REDEEM
\$200 CASH
TOWARDS PRINTS*



BOOK JUNE 6-9

REDEEM
\$100 CASH
TOWARDS PRINTS*



*with mention of this BET Journal ad at booking

✉ michalgrodko@gmail.com

☎ (845) 762-6756



Is there anything better than a Shabbos meal with family...

A few weeks ago, while I sat with my family during our Shabbos day meal, an interesting observation was brought to the table. My youngest and wisest brother Daniel was sharing his most recent facts he learned in school. "Did you know that we have special acids in our stomachs that if it were to touch our skin from the outside it would burn a whole straight through?!" "The reason it doesn't burn our skin from the inside is due to special coatings of protection our organs and skin are layered with."

Truth is, he wondered, how do scientists obtain different kinds of acids... Wouldn't they just burn through their containers?! I explained to him that just like the inside of our bodies have certain layers that don't let the acids burn us, so too, scientists have special containers to store things.

As he accepted my response, I asked him a question; have you ever wondered why glue doesn't just stick together in its bottle? WHY is it all perfect in the bottle but when it comes out BAM it's a sticky situation...?

The answer is because only after the glue comes into contact with air does it start to stick. This is because the water that keeps the glue runny, evaporates on contact with oxygen. Truth is, this is really a parable for life. Some people appear one way in certain circumstances, and then all of the sudden in another circumstance they emanate totally different vibes. As rabbi Coren Shlita said, if you wanna see how someone's middos truly are, watch them on the court.

May we all be blessed with the power to shine regardless of our situation surroundings.

Think about it,
Yehuda Grodko

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Parshas Bamidbar

“Make the most empty place into the most full place”

By Isaac Mass CPT

In the beginning of this week’s Torah section, We see that Hashem speaks to Moshe Rabbeinu in the “Midbar”, (in the Desert). The Ba’al Haturim writes on this, that there is a deeper and more of a hidden meaning to the “Desert”. He links the beginning of this week’s Torah section, and to the end of last week’s Torah section. The end of last week’s Torah section has a verse that starts off with “These are the Commandments”. This comes to teach us that in order for a person to fulfill the Torah and its commandments, one has to make himself like a “Desert”. One can wonder, why was Moshe spoken to in a Desert? A desert symbolizes an empty, desolate and lonely area. We many times describe an area that is desolate of any holiness a “Desert”. Why wasn’t Moshe Rabbeinu addressed in a city that was built around Torah? Why was he addressed in a symbolic desolate area? Also the ultimate question is why was the Torah offered in such an area as well?

I would like to bring a beautiful Torah insight from the Sefer Apiryon, he writes that in order for one to be properly ready for the Torah and to fulfill its Commandments, one has to get rid of all ego, jealousy and to have the ultimate true love for all of his Brethren. The reason why it is vital to have such love for one’s Brethren is simply because many times we aren’t able to fulfill every commandment, and by having friends that have fulfilled those certain commandments, it is considered as if you actually fulfilled that commandment!!

With this we can now introduce the final question, and finish off with the ultimate answer. We see that Hashem counts all of the names of the Tribes to Moshe Rabbeinu, and interestingly Hashem is counting the entire Jewish people in an area that symbolizes emptiness and loneliness. Isn’t it ironic!? Shouldn’t we have been counted in a city, or ultimately in the Holiest city of the world, Jerusalem!? The answer can be, that Hashem is telling us that in situations where we feel empty and alone, and that it isn’t possible for us to fulfill the Torah and its Commandments. The remedy is by counting, and binding all of those types of people with all of the Tribes. As each tribe has it’s own holiness, sanctity and uniqueness, so by having this union we actually remind ourselves of our individuality and that we are here to help each other on our path to Holiness.

So this is the reason why the Torah was given in the Desert, why we have to consider ourselves as if we are in a Desert, and also why we were counted in the Desert. The reason is simply because those lonely and “Desert” moments are inevitable and we have to have the mindset of “Making the Most Empty Place into the Most Full Place”. By thinking this way, and by connecting with all types of Jews we ultimately save ourselves from depression, sin and actually bring ourselves to accomplish many more Commandments and parts of Torah, that were almost impossible beforehand.

Brothers

A man walks into a bar on a Friday evening. He tells the bartender, “I’d like three shots of your finest Irish whiskey, please.”

The bartender lines the three shots up for him, the gent pays for his drinks, enjoys the whiskeys, and leaves without another word. The next Friday, the patron comes back and places the same order. “I’d like three shots of your finest Irish whiskey, please,” he says. He pays, he drinks, and again, he leaves without a word.

This goes on every Friday for months. Finally, one Friday, the bartender asks, “Would you like to try something else, sir?”

“Ah, no,” the man replies. “You see, these are for my two brothers back in Dublin. I have one shot for Colin, one shot for James, and one for me. Colin and James are doing the same across the pond, and it’s like we’re all drinking together.”

Well, that’s a nice tradition, the barkeep thinks. They strike up a conversation, and become friends.

The years pass, and every Friday, the man comes in for his whiskey.

Until one day the man enters, looking a bit depressed, and says, “Gimme two shots of your finest Irish whiskey.”

“Oh, no,” the bartender says. “Don’t tell me something happened to Colin or James — is everything okay back home?”

“No, no, everything is fine,” the guy replies. “My brothers are healthy as horses, don’t you worry. It’s just that I decided to stop drinking.”

Rabbi And Priest Car Accident

A rabbi and a priest get into a car accident and it’s a bad one. Both cars are totally demolished, but, amazingly, neither of the clerics is hurt. After they crawl out of their cars, the rabbi sees the priest’s collar and says, “So you’re a priest. I’m a rabbi. Just look at our cars. There’s nothing left, but we are unharmed. This must be a sign from God. God must have meant that we should meet and be friends and live together in peace the rest of our days.”

The priest replies, “I agree with you completely. This must be a sign from God.”

The rabbi continues, “And looks at this. Here’s another miracle. My car is completely demolished but this bottle of Mogen David wine didn’t break. Surely God wants us to drink this wine and celebrate our good fortune.” Then he hands the bottle to the priest. The priest agrees, takes a few big swigs, and hands

the bottle back to the rabbi. The rabbi takes the bottle, immediately puts the cap on, and hands it back to the priest. The priest asks, “Aren’t you having any?” The rabbi replies, “No...I think I’ll wait for the police.”

A Guide to U.S. Newspapers

1.The Wall Street Journal is read by the people who run the country.

2.The New York Times is read by people who think they run the country.

3.The Washington Post is read by people who think they should run the country.

4.USA Today is read by people who think they ought to run the country but don’t really understand the Washington Post. They do, however like the smog statistics shown in pie charts.

5.The Los Angeles Times is read by people who wouldn’t mind running the country, if they could spare the time, and if they didn’t have to leave L.A. to do it.

6.The Boston Globe is read by people whose parents used to run the country.

7.The New York Daily News is read by people who aren’t too sure who’s running the country, and don’t really care as long as they can get a seat on the train.

8.The New York Post is read by people who don’t care who’s running the country either, as long as they do something really scandalous, preferably while intoxicated.

9.The San Francisco Chronicle is read by people who aren’t sure there is a country or that anyone is running it; but whoever it is, they oppose all that they stand for. There are occasional exceptions if the leaders are handicapped atheist dwarfs, who also happen to be illegal aliens from any galaxy as long as they are democrats.

10. The Miami Herald is read by people who are running another country, but need the baseball scores.

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זמנים

שבועות תשע"ז



EREV SHAVUOS, TUESDAY

MINCHA GEDOLA	1:35pm	18 ↓
Candle Lighting	8:03pm	
Shkiya	8:21pm	
MINCHA	8:13pm	18 ↓

SHAVUOS DAY 1, WEDNESDAY

Dvar Torah followed by MAARIV	18 ↓
SHACHRIS	4:30am 20 ↑
Neitz Minyan	4:55am (7:52) 18 ↓
	9:15am 18 tent
	10:00am 20 ↑
MINCHA	1:45pm
	7:30pm
	8:15pm
Shkiya	8:22pm

SHAVUOS DAY 2, MONDAY

MAARIV	9:10pm 18 ↓
Candle Lighting	Not Before 9:13pm
SHACHRIS Yizkor	4:55am 20 ↑
	9:15am 18 tent
	10:00am 20 ↑
MINCHA	5:15pm
	8:15pm
Shkiya	8:22pm
MAARIV	9:02pm
MAARIV II	Following Ne'ilas Hachag

SHIURIM

Shavuos Night	See Separate Flyer
Daf Yomi	After 7:30 Mincha
Rabbi YY Jacobson	See Separate Flyer

SHIURIM

Daf Yomi	After Mincha
Rabbi YY Jacobson	See Separate Flyer

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COMMUNITY LEARNING CENTER

Shavuos Schedule
תשע"ז

סדר ליל שבועות

All Night Learning B'Chavrusa

There will also be a Chabura learning a Shavuos-related sugya with a short shiur.
(Mareh mekomos will be distributed.)

New for this year!
All Night Learning 2nd Night of Shavuos!

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RABBI DANIEL A. LURIE



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with
Rabbi YY Jacobson



Shavuos 5777

Tuesday Evening
May 30 First
Night of Yom Tov

12:15 AM to 1:45 AM
2:00AM to 4:00 AM

Thursday Afternoon
June 1 Second Day
Of Yom Tov

6:00 PM until
Mincha

Topics will be
Announced
Next Week

Hilchos Shavous- Staying up at night

By Rabbi Shimon Sofer

1. The Zohar states the custom, of staying up the night of Shavous learning Torah.

2. The reason is, since the Jews woke up late the day we received the Torah, as an atonement for that we stay up all night.

3. One, who stays up until Alos Hashacher, and then goes to sleep for a few hours until Shacharis, should appoint a “Shomer”, one who will make sure he wakes up for Shacharis.

Netilas Yedayim

4. There are a few reasons we wash our hands in the morning. 1- In case one touched their covered parts whilst sleeping. 2- When we wake up, it's as if we become a new creation and we thank Hashem for that by saying Birchas Hashachar, so one washes his hand similar to the Kohen Gadol before the Avodah. 3- One washes off the bad spirits that rest upon our hands during the night.

5. There is a discussion in the Poskim about, one who doesn't sleep the entire night, if he needs to wash his hands in the morning, since some of the above reasons, don't apply when one is awake the entire night.

6. Since there is a disagreement in the Poskim, if one needs Netilas Yedayim, one should wash Netilas Yedayim without a Brachah.

7. However one who uses the bathroom before Shacharis, washes Netilas Yedayim and could recite the Brachah “Al Netilas Yedayim”.

8. One who slept in bed during the night, even for a short time, is required to wash Netilas Yedayim with a Brachah.

9. One who naps, out of bed, i.e. falls asleep sitting up, has the same status as one who didn't sleep at all.

10. If one is still learning at Alos hashachar, the Poskim discuss if it's necessary to interrupt his learning to go and wash Netilas Yedayim, or since he is in middle of learning he may continue.

Tzitzis

11. One who wore his Tzitzis the entire night, the Poskim discuss the requirement of a new Brachah in the morning. Therefore when donning his Tallis he should have in mind that the Brachah includes his Tzitzis.

12. One, who doesn't wear a Tallis, should hear the Brachah from someone who is donning a Tallis.



13. One who sleeps during the day and removes his Tzitzis, the Poskim discuss if a new Brachah is necessary. Therefore one should keep on his Tzitzis, and then a new Brachah is not necessary.

Elokay N'shamah and Ha'mavir Sheina

14. One who doesn't sleep the entire night, the Poskim discuss if he may recite the Brachos of Elokay N'shamah and Ha'mavir Sheina. Therefore one should not recite these Brachos, rather should hear them from one who slept.

15. However one, who slept for half an hour during the night, may recite these Brachos.

Birchas Hatorah

16. The Poskim discuss if Birchas Hatorah is part of Birchos Hashachar and is recited regardless if one sleeps, or only one who sleeps recites Birchas Hatorah, as sleep is an interruption to the previous days Birchas Hatorah.

17. Therefore one who didn't sleep the entire night, should not recite Birchos Hatorah, rather should hear it from one who slept.

18. One who didn't hear Birchas Hatorah from one who slept, should have in mind while reciting the Brachah of “Ahava Rabah” or “Ahavas Olam” before Krias shema, that it should be counted for Birchas Hatorah. And should learn after davening, as all Birchas Hatorah requires learning after reciting the Brachos.

19. One who slept on his bed any time during the night, must recite Birchas Hatorah before learning.

20. One who slept during the day on Erev Shavous, and stayed up the entire night, may recite Birchas Hatorah.

21. One who can't find someone to hear Birchas Hatorah from, may continue learning without Birchas Hatorah.

גדולה הכנסת אורחים

מהקבלת פני השכינה

Bais Medrash Ohr Chaim Hachnosas Orchim Project

Bais Medrash Ohr Chaim is known far and wide for our exceptional warmth and hospitality

We would like to take this sentiment to the next level.

We are organizing a Hachnosas Orchim committee which will put into action the values our Shul represents.

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Rabbi Yossi Fried



MILAH – PREPARATION AND INVOLVEMENT – A PART AND PARCEL

I would like to share some more highlights of the shiur that I gave at the Night Kollel, on the mitzvah of Milah.

The Tosfos Rid in Kiddushin offers another explanation as to why the mitzvah of milah is not considered a time-sensitive mitzvah. He explains that the mitzvah of milah given to a parent is fundamentally different than other mitzvos that one is required to perform oneself. The mitzvah of tzitzis, for example is to wear a four-cornered garment with tzitzis. Although one may need to buy or make the tzitzis, it is not inherently a part and parcel of the actual mitzvah per se. Since the mitzvah is for one to wear the garment during the day, it is considered a time-sensitive mitzvah.

However, the mitzvah of milah given to the parent of the new-born baby is of a totally different nature. In this case, the mitzvah is not just to perform the actual circumcision; it is to arrange and prepare everything that is needed. Since there is no specific time that that needs to be done, it is not considered a time-sensitive mitzvah.

The sefarim point out that this notion is also alluded to in the pasuk in regards to Avraham. The pasuk states: וַיִּמְלֵךְ אֶבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן יָמִים שְׁמֹנֶת “Avraham performed the milah on Yitzchak, at 8 days.” We would expect the Torah to use the expression: “he circumcised him on the 8th day.” Why does the Torah use the expression “at 8 days”? The answer is that all of the preparation of the 8 days is a part and parcel of the actual mitzvah. Hence, Avraham was actually involved in the mitzvah for eight days, until he actually did the circumcision itself at day 8. Once again, we see this same notion that the preparation and the involvement are an essential part of this mitzvah.

Mother’s involvement: We have thus far shown that a woman is not commanded in the milah of her son. This means that a mother is not commanded to perform – or even arrange for – her son’s milah. She has no requirement to get involved, physically, financially, or otherwise. This applies even if the father of the child is not alive; in such a case it becomes incumbent on klal yisrael to arrange for the milah, not on the mother.

A woman mohel: There is another question as to whether a woman can be a mohel – on her own child or on another child. This is discussed in the Gemara in Avodah Zora 27a.

The Gemara quotes two opinions as to why a non-Jew cannot be a mohel. One opinion bases it on the pasuk: וְאַתָּה אֶת בְּרִיתִי תִשְׁמֵר: “You shall watch my bris.” This is explained to mean: You and your descendants can perform the bris and not others. The other opinion learns this from the words: הַמֵּל יִמּוֹל. Rashi explains that these words can also be read יִמּוֹל הַמֵּל – one who has been circumcised can perform the circumcision on others. The Gemara points out that the nafka mina, the halachic difference between these two sources would be in regards to a woman performing the bris. According to the

first opinion, a woman would not be qualified, because she is not someone who “keeps” the bris. However, if the requirement is to have someone who is circumcised, she would, indeed, qualify, because a woman is considered as if she is circumcised.

The Gemara then raises the obvious question. How can anyone suggest that a woman is not qualified to perform milah if the Torah writes clearly that Tziporah performed the milah on her son? The Gemara answers that we can say that she asked someone else to perform the milah, or that she just started it off and then Moshe took over.

Tosfos explains that if she would be commanded in the mitzvah, it would mean that she is responsible to arrange for the milah, by hiring a mohel. This fits well with the aforementioned notion of the Tosfos Rid, that the mitzvah is not the actual milah per se, but rather it is to take care of all the necessary arrangements, which is something that can be done by the mother as well.

COMMUNITY KOLLEL NEWS:

The Kollel Boker would like to wish a hearty mazal tov to our long time members and our devoted secretary, Moshe and Shana Felzenberg, on the occasion of the kiddush celebration for their recent baby. May they see lots of nachas!

As in previous years – in honor of the upcoming yom tov of Shavuos – there is a pamphlet available on the topic of chalav akum. This is a compilation of articles that were written on the topics learned in the night kollel of Ohr Chaim, including: cholov yisrael; robotic milking; bishul akum in regards to milk; gevinas akum; and use of whey, butter, and dairy equipment.

I also added a small introduction listing some of the reasons for the custom of eating dairy on Shavuos. So, as you enjoy your dairy meals this yom tov, I hope you will enjoy the “dairy torah-thoughts.” I will be happy to hear any feedback on the written material.

As in previous years, I will once again be setting up chavrusos for Shavuos night, for the full night or part time. We will accommodate you with the best chavrusa for your needs. For those who would like, there will also be a track learning a fascinating Shavuos-related sugya, regarding the rules and regulations of Birchas Hatorah, with stimulating sources to look at, including a short shiur from myself at 2-2:30AM.

I will be giving, b’ezras Hashem, a shiur on Friday morning, on the topic of Birchas Hatorah. The Kollel Boker, in preparation for the upcoming yom tov, will have the honor of hearing words of inspiration from our esteemed Rabbi Lankry, on the topic of learning torah lishmah. The shiur will take place this coming Monday morning @ 7:30.

As always, the various shiurim will be available on the shul’s website 18Forshay.com and can also be received by sending a request to Ohrchaim18@gmail.com.

Wishing you a wonderful Shabbos and a Chodesh Tov,

Rabbi Nachum Scheiner



Rabbi Eliezer Krohn, certified mohel, speaking on Hilchos Milah at the Night Kollel.



Rabbi Eiraim Stauber speaking at the shul about Emuna, and Feeling HaShems Love in a Tumultuous World this Sunday.

בס"ד



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~Kollet Boker~

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Rabbi Aaron Lankry

מרא דאתרא דקהילתנו

Topic:

Torah Lishmah

Monday, May 29th

יום ב' פ' נשא

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