



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER
Journal

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



בית מדרש אור חיים BAIS MEDRASH OHR CHAIM COMMUNITY LEARNING CENTER

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

Rosh Chodesh Bentching
Rosh Chodesh Sivan
is Erev Shabbos Kodesh



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

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

SUNDAY
NO CLASSES
THIS SUNDAY

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 Parshot Behar Bechukosai

Mazel Tov! Mazel Tov!! The children of two respectable families in London got engaged. The buzz in the streets is that this wedding will be over the top. The father of the bride sent a telegram to his children and asked them to reserve a specific date for the wedding in three months' time. Two of his children were living in France; one was very successful and the other not at all. The father sent a separate letter to his wealthy son to not spare any expense and to purchase only the best to celebrate the wedding. The father added that everything his son spends in honor of his father will be reimbursed, but he must make sure to take care of his brother and family as well.

Upon receiving his father's letter he immediately went to buy the most exquisite fabric and hired the most skillful tailors France had to offer. The finest leather shoes were purchased along with hats, fur coats and every item that could be needed for the entire family. It was a three month shopping spree and the excitement mounted. With all the frenzy of purchasing and preparing he forgot to speak to his brother, the poor man, about the upcoming wedding. A day before the wedding he quickly sent a messenger to his brother to be ready by the port with his family to set sail to England.

The poor brother scraped together whatever money he had left and purchased tickets. He did not have anything left over to purchase clothing but he hoped his smiling presence would be enough to bring to the celebration. The rich brother and his family settled onto the first class section of the ship laden with all their possessions they purchased for this exciting festivity.

On the other side of the English Channel the father is waiting at the dock for his children to arrive. The new Mechutan joined them at the pier to meet the other siblings and to give respect. The older rich son exits the ship with his family and he receives a warm welcome. The Mechutan was impressed with this respectable and beautiful family and complimented the father profusely. Next, the younger brother embarked from the ship with his family. They were clad in tattered old

clothing with no possessions in sight. The Mechutan asked; who is this? The father, full of embarrassment, sheepishly answered, "He too is my son and this is his family." The father feels a burning rage, not just for the bad impression but towards his wealthy son's apparent lack of concern for his unfortunate brother. Not wanting to destroy the festive occasion, the father remains silent. He quickly purchases clothing for his poor son and provides him and his family with everything they need for the wedding.

The party goes off beautifully and after several days the wealthy son approaches his father to say goodbye and to request reimbursement on the funds he spent. At first the son approaches the father to inform him of his impending departure, hoping his father will offer the monies on his own. The father simply wishes him a safe trip home. The son gently reminds him of his promise to reimburse him and brings a long list of expenses to be paid back. The father insists that he owes him nothing and again wishes him a safe journey. The son explodes and says, "look at the letter with your hand writing and your signature!" The father explains to his son that it clearly states "all expenses that you will endure for my honor will be reimbursed." However, the father pointed out, all of your expenses were about you and not me because if you did it in my honor you would have dressed your brother as well. The fact that you let him arrive in his tattered clothing just proved that the monies you spent were for your own selfish pleasure. This is why you are owed nothing"

The Parasha (25-25) כי ימוך אחיך ומכר מאחזתו וג'. The Medrash brings proofs from the scriptures that when a person takes care of the downtrodden, Hashem will pay his bill. We also find the Talmud in tractate Baitza 16a states that all of a person's financial needs are established and put into place from Rosh Hashana to Rosh Hashana except for the month of Tishrie תשרי. The Talmud explains that if one doesn't have money for the expenses of Shabbat and Yom Tov he can "borrow on my account and I (Hashem) will repay all the debt. What is the action that one can do to indicate that all of his expenses and the loans that he took are indeed for the honor of Shabbat and Yom Tov? If he takes care of his brother and did not only think of his own personal needs. This ensures that all was purchased in honor of Hashem and will surely be repaid.

ת= תלמוד תורה ש= שבת = ראש חדש ראש השנה מנחם תשרי The word תשרי is an acronym = ראש חדש ראש השנה מנחם תשרי we should all merit that our actions will be a source of nachat to our Father in heaven. Amen.

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30pm

SHABBOS NIGHT	Candle lighting	7:53pm	SHABBOS DAY	Shachris Vasikin	5:00am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00 & 9:15am - Kiddush		Pirkei Avos	7:05pm
	Mincha 18 Forshay	7:30pm		Shachris Youth Minyan	9:15am - 18 Forshay		Mincha	1:45pm, 7:50pm
	Shkiya	8:11pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:12pm
	Mincha Bais Chabad 20 Forshay	8:21pm		Pirchei - Bnos	2:00		Maariv	8:52& 8:57pm

WEEKDAY MINYANIM

SHACHRIS

20 minutes before Neitz (3) s 5:12 | M 5:11 | T 5:11 | W 5:10 | T 5:09 | F 5:09

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 6:29 | M 6:30 | T 6:31 | W 6:32 | T 6:32

12 Minutes Before Shkia (1) s 8:01 | M 8:02 | T 8:03 | W 8:04 | T 8:05

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 23 - MAY 26

NEITZ IS 5:32 am - 5:28am

PELAG IS 6:41 pm - 6:44 pm

SHKIA IS 8:01 pm - 8:05 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
8:37 AM - 8:35 AM
GRA- BAAL HATANYA
9:13 AM - 9:12 AM



Love Rebuke—How?

We are less than two weeks away from the big day of Mattan Torah. As the holy books tell us, the sparks of inspiration can already be felt. But do we know how to properly prepare ourselves in order to be able to “download” all that will be available to us on the 6th of Sivan?

A pasuk in the sixth chapter of Pirkai Avos lists a total of 48 different procedures that can help us get ready to receive the Torah. One of them is Ohev es Hatochachos which usually is translated as ‘love rebuke.’ If we want to get ready for Mattan Torah we need to love rebuke. The first mistake that people make from this statement is that it gives us a free reign to admonish anyone who seems worthy of our reprove but of course this is not the case. In fact, the opposite holds true. Our sages are teaching us that we should train ourselves to love those who rebuke us because through this process we can move towards greater perfection and strengthen our connection to Hashem. Only then can we become a true vessel for receiving the Torah.

The first step is to define what we mean by rebuke or tochacha. Rebuke is not a perfect translation of tochacha because it presents an image of a person screaming at his child or wife or employee and this is far from the objective of the mitzva. Tochacha comes from the word lehochiah which Rashi translates as to clarify. When a person is being mochiach his friend in the proper way he is providing him with the clarity he needs to make his life better.

R Noach Z'L points out the irony of a CEO of a large corporation that will hire a professional accountant at the expense of thousands of dollars in order to evaluate his company and pinpoint all the money that is being wasted in a myriad of different ways. He may even have a suggestion box for his staff because he wants to hear every possible manner of improving his business and increasing his profits.

If we would stop for a second and realize how valuable our own spiritual business is and that each of us is the CEO of our soul and body, wouldn't we agree to pay someone a weekly stipend for him to tell us where we can improve spiritually?

In today's sensitive world, one of our biggest challenges is to be a lover of tochacha but the reward for our efforts is eternal. Moreover, this week's tochacha tells us that one of the greatest difficulties we suffer when preparing for Mattan Torah is when we stumble at each other's feet-- “vechashlu ish beachiv.” Rashi explains this to mean that the Jewish people are meant to be diverse while at the same time connected to each other. Ensuring that we do this effectively is the secret of the Jewish success and one of the preconditions for receiving the Torah.

HAYOM YOM SHABBOS MEVARCHIM SIVAN

Bless Rosh Chodesh Sivan; say the entire Tehillim in the early morning. Day of farbrengen. At Shlishi, the Torah-reader says the brachos without being called to the Torah. Say av harachamim.

.... With the arrival of Mashiach, there will be revealed the superior quality of the traits of simplicity and wholeheartedness found in the avoda of simple folk who daven and recite Tehillim with simple sincerity.



Often a person's applications on their home screen may provide a glimpse into their personality. Ask someone what type of app needs to be created, and you can get an idea about his interests. I heard someone in shul a few weeks ago say that someone

should invent an app where you type in a shaila (Question) you have, and what type of response you wanna get, and a list of rabbunim who hold that way would come up. I thought it was pretty funny.

Truthfully, it would probably do pretty well. If shark tank were religious Jews there's no question that the idea would have been pitched, invested, and developed! It is self evident that something like this would not be the correct way of going about a question we have. The fact that we have halachik questions is a beautiful example of our loyalty to hashem. But honestly WHY is it wrong. If an honorable rabbi permit something, even if that same rabbi said something else was not allowed what's wrong?! This he allows?!?

Now when you have a question like this, or really any question for that matter, it needs a professional. So who would be the best person to answer if not for the one and only HaRav Hagoan, Rabbi Coren - He said as follows.

“A growing Jew when looking for a Halacha doesn't look for what he wants to hear rather for what he needs to hear. He doesn't search for the Rav that says its ok rather follows one Rav who sometimes says its ok and sometimes says its not. Someone who is looking for the truth is not looking for what he (his body) wants, but for what his soul wants.”

Think about it,
Yehuda Grodtko





פרשת בהר בחוקתי

בענין עמילות בעבודת ה' יתברך

רבינו הרמח"ל זי"ע"א בתחילת חיבורו 'מסילת ישרים' וז"ל: יסוד החסידות ושורש העבודה התמימה הוא, שיתברר ויתאמת אצל האדם מה חובתו בעולמו, ולמה ישים מבטו ומגמתו בכל אשר הוא עמל כל ימי חייו והיינו שהאדם לעמל יולד, וזהו פשוט בכל המובנים שאסור להיות עצל וחייבים להיות עמלים וזרזין בכל מעשינו ועיסוקינו, כמו"ש "אם בחוקתי תלכו" שזהו ר"ת 'אבת' שצריך ללכת בדרכי אבותינו, כמו שהאיר בזה הבעל הטורים, וכידוע שהאבות כל מעשיהם היה בזריות בתכלית, כמו"ש המאירי ז"ל ביומא (כת): וכן בהריות (יב). שצריך ללך בדרכי אבותינו שהיה בזריות ולא להתרשל במצות, [וצ"ע לשון המאירי והארכנו במ"א], עכ"פ דבר ברור ופשוט שיש לעמול בעבודת ה' יתברך בכל כוחנו ממש.

ידוע מפי ספרים וסופרים שהחזון איש זי"ע"א אמר על עצמו שהוא יגע בתפילה הרבה יותר ממה שהוא עמל בתורה, וידוע מה שמספרים על החזו"א שמצאו אותו שוכב על הרצפה ליד מיטתו, ושאלוהו על הענין, אמר שלפי החשבון שלו, היה טעות וממילא אחרי עיונו בלימודו נרדם עוד לפני שהגיע למיטה, ע"כ העובדא. ועל זה הוא עמל בתפילה יותר מזה, נורא נוראות וזהו כנ"ל שיש חיוב עמל בכל עבודתינו ממש.

ונהנה יש לעמוד על נקודה אחת, שהרי בפשטות היה מקום לומר שבדרך הלימוד והיינו צורת מי שעוסק בתורה, שצריכה להיות בתנאי מוקדמת של טהרת הנפש, כמו שמרחיב רבינו הנפש החיים (בתחילת שער ד') שתורה צריכה להיות בטהרת הלב ממש, כן צריך ללמוד תורה באופן של שעשוע, כאן בפרשה מביא רש"י שיש ללמוד תורה בעמל התורה, ויש לחקור אם זהו רק מעלה מצד צורת החפצא של הלימוד או שזהו דין מצד עצמו שיש ללמוד תורה ויש ללמוד תורה בעמל במגילה (ו ע"ב) אמר ר' יצחק אם יאמר לך אדם יגעתי ולא מצאתי אל תאמין לא יגעתי ומצאתי אל תאמין יגעתי ומצאתי תאמין, ע"כ, ומבואר שזהו מצד החפצא של צורת הלימוד שהיינו אופן הלימוד עמלו ויגע ובל"ז חסר בעצם לימוד.

ונהנה סוגיית עמלות בתורה נמצאת בסנהדרין (צט ע"ב) ומסיקה הש"ס לעמל פה נברא שנאמר "אדם עמל עמלה לו כי אכף עליו פיהו" וכתב רש"י אתה עמל במקום אחד והתורה עמלת במקום אחר, שהתורה הולכת ומחזרת מעת קונה לגלות למי שעמל בה רזי תורה, עייש. והיינו שהתייצר בעצם ע"י עמלו בתורה, מציאות כזאת של תורה שמשום שהוא עמל בה אזי זאת התורה גופה נעשית על ידי שעמלים בה שמבקשת מהבורא עולם לגלות לו עוד תורה, והיינו שתורה יש לה מציאות וזהו על שעמל בה, ועד כמה שעמלים בתורה אז קונים קנין בה, עד כדי שאפשר למחול על כבודו במונח מסויים, וכן נעשה בעצם תורה, כמו שאומר רשב"י בזוהר הקדוש שהתורה בדיוקנו של האדם רמ"ח ס"ה, שעל ידי שעמל בה בתורה נעשה לחפצא של תורה.

ונהנה אין זה מין דבר רחוק שקשור ללימוד בחשיבה כביכול ח"ו, ואלא שכל אחד בכל מקום שהוא קשור לעמל התורה, והנה יש לשים לב לזה קצת מהו באמת הפירוש של 'עמל' שהנה המהרש"א מביא שזהו ר"ת ללמוד על מנת ללמד, והיינו שזהו החפצא של עמל, והיינו עיון קזה שיביא מצד העיון לרמה שיוכל ללמד, אולם מובא בעוד ספרים שזהו ר"ת ללמוד על מנת לעשות, וכן זהו ביסוד אותו דבר ללמוד בזה עיון והבנה שיביאו לעשיה ממש, עד כדי שמובא ברמ"ע מפאנו שעשייה כזאת שבא מתוך העיון ללימוד התורה יחשב בעצם שזהו כלול בעצם לימוד העיון שלו, וכן ידוע שזהו בעצם לימוד התורה כראוי שהיינו תורה לשמה שהיינו לשם השם לשם פילפולה כמו שמרחיב הנפש החיים תחילת שער ד', וכן הגר"א בשיר השירים שלשמה זה לימוד על מנת לעשות, ואין זה סותר כלל וכלל, ואלא כנ"ל הן הן הדברים שללמוד ע"מ לעשות וללמוד על מנת ללמוד שניהם צורת הלימוד שיביאו לכך, וממילא זהו עשיה וללמד שכלול בללמוד, ולשם עשיה ולשם הלימוד אחד הם לכאורה .

שבת שלום ומבורך
דוד יהודה פייירסטון

Marriage

Chaim is 44 years old and he is still single. One day, a friend asked, "Why aren't you married? Can't you find a woman who will be a good wife?"

Fred replied, "Actually, I've found many women that I have wanted to marry, but when I bring them home to meet my parents, my mother doesn't like them." His friend thinks for a moment and says, "I've got the perfect solution, why not find a girl who's just like your mother?"

A few months later, they meet again and his friend says, "Did you find the perfect girl? Did your mother like her?"

With a frown on his face, Fred answers, "Yes, I found the perfect girl. She was just like my mother. You were right; my mother liked her very much."

The friend said, "Then what's the problem?"

Sadly, Fred replied, "My father doesn't like her."

The Parrot

Barry passes by a pet shop in Monmouth Mall and notices a parrot in the window selling for \$1,000. He goes inside and asks why it costs so much. The salesman tells him the parrot speaks five languages.

"Five languages!" exclaims Barry. "Does it speak Yiddish?"

"Sure it does," says the salesman.

As his mother lives by herself in Forshay, Barry decides to send her the parrot as a present - it'll keep her company. So he

pays the \$1,000 and arranges for the shop to deliver the parrot to his mother.

The next day he phones his mother. "Mom, Did you like the parrot I bought you?"

"Mmm, it was delicious!" she says.

"What do you mean delicious?"

"I made soup out of it, it came out great!"

"But mum, the parrot wasn't for eating. It spoke five languages including Yiddish."

"So why didn't it say anything?"

Mothers

Abe was 75 years old and had a medical problem that needed complicated surgery. Because his son Jacob was a renowned surgeon, Abe insisted that Jacob perform the operation. On the day of his operation, as he lay on the operating table waiting for the anesthetic, Abe asked to speak to his son.

"Yes dad, what is it?"

"Don't be nervous, Jacob, do your best and just remember, if it doesn't go well, if Heaven forbid something should happen to me, your mother is going to come and live with you and your wife."

The school play

Yossi comes home from school and tells his mother he has been given a part in the school play. "Wonderful," says the mother, "What part is it?" Yossi says "I play the part of the Jewish husband!" The mother scowls and says: "Go back and tell your teacher you want a speaking part!!"

Bais Medrash Ohr Chaim is pleased to announce that renowned speaker **Harav Dovid Orlofsky** will be speaking in our Bais Medrash Shabbos Afternoon Parshas Nasso (June 3) before Mincha. Time & Topic TBA

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

1 2 3 DAYS UNTIL UMAN

Parshas Behar-Bechukosei
Learning Torah, Loving Torah
 ... אם בחקתי תלכו

In the second Parsha of this week's double portion, Hashem promises a big reward to the Jewish people if we follow the Chukim (the statutes). Although the word "Chukim" throughout the entire Torah denotes a specific certain kind of commandment.. Rashi surprises us in the beginning of the Parsha, by translating the words- "If you keep my statutes" to mean.. "If you will strengthen your learning of Torah." Tehiyu Ameilum B'Torah.. These words are a request, a plea for us to work hard in earnest taking our learning seriously.. If we do as Hashem asks - we will be rewarded with all good things.

Rav Yitchok Kulitz asks in the preface to his sefer Minchas Eliyah; what does the phrase Ameilim B'Torah mean? Is it long hours of learning..? Is it shaos retzufim.. (uninterrupted learning, for many hours at a time- very fashionable now)? Is it Torah Lishmah.. learning Torah for its own sake and not for honor?

Harav Kulitz answers with an insight that rings true for anyone that has ever participated in a Gemora shiur, anyone who has tried to understand a difficult Tosfos.. or learn through the Rashi's on the Parsha, in fact it applies to anyone that has ever sat down with a sefer, wanting to learn its contents, with a learning partner or alone.

Ahavas Torah-the love of Torah is inexorably linked to Ameilus BeTorah..struggling to learn Torah. You simply cannot put in the time necessary to learn Torah seriously without a love for learning.

This love, Rav Kulitz continues, has great strengths. In it, lies the power to change our world, our fate and our reality.

Learning Torah has this quality because a love for Torah is the primary reason G-d created our world.

There is a symbiotic relationship between the Jewish people and the rest of the world. During the times of the Beis HaMikdash, Hashem nourished the entire world by channeling goodness to the world through its corridors. The Karbanos we sacrificed there brought immense pleasure (Re'ach Nichoach) to our Creator. Now that the Bais Hamikdash is not in existence anymore, Ahavas Hatorah, the intense love we have for learning Torah has many of the same powers.

The reverse is true as well- if you put in the hours necessary to learn Torah..Hashem

promises that this will lead to an intense love for learning.. But there is a caveat.

נשמח בדברי תורתך

We must strive to have both an overwhelming joy and a true desire to learn Torah.

If we try, even for a few minutes to learn because we want to...to learn because learning is sweet.. to learn because there is no joy bigger than coming closer to our Creator.

If we do this even once-the deal is sealed- we have become partners in creation..

We have earned a share in the goodness of this world and can expect miracles to occur.

In an amazing book on the holocaust called Ani Maamim.. the following true story is told, an incredible illustration of this concept.

One night towards the end of the war a group of 50 teenagers were suddenly transferred to Aushwitz's dreaded shower room. Told to clean themselves well, they were led to believe that their release was somehow imminent. The older inmates having been in the camp for some time now – informed the newer arrivals among them that the next step was certain death in the gas chambers.

But this night was to be different. It was the night of Simchas Torah and one of the boys cried out from the depths of his soul.. "Chevra, tonite is Simchas Torah.. last year in Budapest we danced with the Torah.. here in the death camps there is no Torah.. but we all know that Hashem's presence is everywhere.. even here in the hell of Aushchwitz..

"Hashem is with us so let us dance with Him tonight". And they started to sing. Ashreinu ma Tov Chelkeinu.. How fortunate are we to be Jewish.. How fortunate are we to live in Hashem's world! Over and over again...adding new tunes, they sang louder and louder ..dancing fiercely in a circle as if there were no tomorrow.. for that was surely their fate... until the Nazi commander could stand it no longer..

A second before giving the order to turn on the gas.. the evil one ran to see them.

"What are you doing.. why are you dancing and singing at the top of your lungs?" he shouted at them in anger and astonishment.

We are happy!..

"Happy to die!?" the sadistic commander asked incredulously?

"Yes we are happy to leave a world where Nazi dog's such as yourself dictate to us what to do.. where low and sadistic animals, seem to be the masters of our fate..

Distinguishing ourselves from people like you is a cause for joy and celebration, even if it means death!"

And what's more.. we are overcome with joy because we will soon be reunited with our parent's, brothers and sisters recently murdered by you in the prime of their lives!"

The Commander was seething.."I will not kill you here in the gas chambers, but instead torture each one of you so that you will die slowly at the hands of our interrogators..

And with that he sent them back to a sealed bunker to await their terrible fate.

But it was not to be.. In the morning, a special request for young men to work in factories throughout Germany was handed down from above and most of these boys were taken together with a transport of several hundred young men.. out of Aushwitz.. where they survived til the end of the war. The rest of the boys intermingled, hiding themselves in other bunks..

In the end all 50 survived!

The power of simcha in our relationship with G-d knows no bounds and can change our destiny.

In this age of plenty we have learned to look for joy in other areas.. but we must make sure that our fire for Yiddishkeit does not diminish.

Responsibilities, as well, can take us away from delving into our learning and immersing ourselves in Torah..

The Vilna Gaon offers a solution- After 120 years we are all asked a question.

קבעת עיתים לתורה?

Did you take the time to learn Torah..?

Were you Koveiah Ittim..?

The Gra learns the question a little differently..

He takes notice that the word Koveiah is also understood to mean - to "steal".. as well as the more common definition- to "set a time"

The question we are being asked is.. were you able to steal.. even a little bit of time from your busy schedule to learn My Torah?..Hashem wants to know, He has an important reason..

Because anything else you loved to do.. you certainly found the time for..

Did you love my Torah enough?

Let us look deep inside ourselves to answer this question with our actions..

Hashem is waiting with open arms to welcome us into the world of Torah learning.. it is open to all.. and the rewards are both plentiful and meaningful.

Good Shabbos!



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For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**
845.372.6618 // ohrchaimmonsey@gmail.com




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Shavuos Schedule
תשע"ז

סדר ליל שבועות
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(Mareh mekomos will be distributed.)

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All Night Learning 2nd Night of Shavuos!

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*Wishing the Kehilla a
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Refreshments ALL NIGHT!

Focus or vision?

One sees only the trees, the other the forest.

I once heard the Ponevezher Rav, Rabbi Yosef Kahaneman say to a potential donor that he no longer had the ability to sleep normally for a number of hours but he had not lost his ability to continue to dream. I thought about this last week after returning from my visit to my ophthalmologist/retinologist who confirmed the fact that my eyesight is no longer what it once was. But I comforted myself by saying that I am grateful that my vision is still intact and active. For focus, of seeing acutely, and thinking in visionary terms are two different and distinct matters.

Most of our lives are spent in focusing on mundane and often petty problems that constantly plague us. That is the nature of current life, especially of the complex lives that modern society has thrust upon us. Because of the necessity of such intense and constant focus, vision and its constant companion of perspective are often missing.

An understanding and wise heart is created by a sense of vision and not by sharp focus on detail. Vision tells one what one wishes to achieve in life, who one really is and who one wishes to be. It sets the goals of the game but it does not call the plays. That performance is driven by focus, attention to detail.

But without vision that drives us, focus by itself can achieve little and yet vision somehow can outlive focus. Vision is what drives civilization forward whereas focus alone oftentimes is counterproductive and negative in nature and practical import.

In short, focus sees the trees while vision sees the forest. Most of the arguments and disagreements in the religious Jewish society are about issues that have long remained unsettled for generations if not even centuries and millennia. The argument about the place of secular studies in the lives of Torah students and their educational institutions dates back to Talmudic times at least.

I do not believe that there is anything new that our current generation can add to the argument. Focusing on it only increases the heat but adds very little light to the debate. Each section of religious Jewry will follow its own way. It is fruitless and wrong to say that any one side has the monopoly of accuracy or spirituality on this issue.

Vision should be to produce knowledgeable, observant, self-sustaining Jews who will be able to help build a stronger Jewish people. But focusing on the tactics as to how to accomplish this task and ignoring the end vision is self-destructive. Witness the current school battles in all sectors of religious Jewish society in Israel and the Diaspora as well.

Focus automatically creates division and disunion. It seeks out the differences, even if they are minute, within our society and uses these differences as its badge of self-identity. It allows us to say that one is not like "them" without having to say what one is really like by itself and its own standards.

I think that a great deal of this attitude in religious Jewish society is a product of the techniques used in pursuing Talmudic studies from time immemorial. The Talmudic text is posed and based on a question and answer format. It heaps contradictory opinions and traditions, one upon the other. In order to reconcile these variant statements, the Talmud searches

out even the most minute of differences, of circumstances and of authorship, in order to explain away the apparent contradiction. This leads to intense focus.

The Talmud itself is aware of this trend and attempts to counteract it by introducing a sense of overall vision. It states that the contradictory opinions of the House of Shammai and of the House of Hillel are both correct and they are the words of the living God. Naturally, as a practical matter, we are bound to follow in our behavior only one of these opinions but neither opinion is wrong. That is the reflection of the vision of Torah in all of its seventy layers and innumerable spiritual and practical nuances.

Focus should never cancel vision but rather attempt to enhance it. But an education that emphasizes focus almost exclusively and rarely provides its students with a sense of overall vision will naturally produce more than its share of needless disputes and communal dysfunction. Focus divides and vision unites. It is not for naught that the prophets always prefaced their immortal words as being vision incarnate. As my optometrist one told me: "Better to be far sighted than near sighted."

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The Unexpected Callous Attitude of the Torah Sage

By Rabbi N. Reich

A great sage was sitting in his room, immersed in a pile of holy books. Just then a distraught woman burst through the door and planted herself in front of him.

“You must help me!” she wailed as tears ran down her cheeks. “My husband is seriously ill.”

“Come back tomorrow,” said the sage.

“Tomorrow?” she shrieked. “I can’t wait until tomorrow. He may be dead by tomorrow. I need your help now!”

“If you insist,” said the sage. He closed his eyes and pursed his lips. After two minutes of silence, he opened his eyes. The woman looked at him with breathless expectation.

“I’m very sorry,” he said. “I can do nothing for your husband.”

The woman went deathly pale. She clutched her head and screamed, “Lord in Heaven! Help me! I am lost. Even the holy sage cannot help me. Only You can save my husband. Please! I beg of you!”

Then she collapsed into a chair, her body wracked by wrenching sobs.

“Go home in peace, my child,” said the sage. “Your prayers will be answered. As long as you placed your trust in me, there was no hope. But the hopelessness in your heart led you to our Father in Heaven. He is the only One who can give you what you need.”

In our own lives, as we strive for financial and professional achievement, how often do we think to ourselves that the key to success lies in contacts, marketing or other stratagems? But that is not really true. No matter how hard we work or plan or scheme, Hashem can wipe it all away with a flick of His figurative wrist.

So what are we supposed to do? Of course, we need to make our best efforts, to go after the contacts and the marketing and whatever else seems to be indicated. But we must always keep in mind that Hashem controls the world, and if we’re looking for contacts, He is undoubtedly the Ultimate Contact.

L'Chaim!

By Jack Shelby



Lately I’m hearing more and more about kosher Texas smoke house BBQ restaurants and on the go catering trucks opening up. Although new to the kosher consumer, this is an age old style of cooking that has seen many competitions and fanfare. Recently there was a competition with 20 smoke chefs, both kosher and non kosher for the best brisket and the winner was Izzy from Izzy’s Kosher Brooklyn Smokehouse in Crown Heights.

This week I stopped by for a late lunch with a fellow foodie to the Main House BBQ located on Strickland ave in Mil Basin Brooklyn. The service, presentation, ambiance and food were all on par to make it a really enjoyable experience. Typically the first time I go to a restaurant I like to order a large variety of food so I can get a taste of all the different flavors and so that I know what to order the next time I’m back.

We told the waiter that we wanted to have a variety of their best items. With giving him just a bit of input on our preferences here’s what he prepared and served to us on a large wood cutting board

Beef rib which was outstanding! (my personal favorite) dark meat bone in chicken, sliced turkey breast, pastrami, and brisket. On the side there was shoe string fries seasoned perfectly, mashed potatoes with carmelized onions, smoked baked beans with brisket ends (sick I tell ya!) cole slaw, pickles and pickled cabbage salad. All home made on premises. They also make their own beer mustard and Russian dressing which were nice.

After all this the waiter tells us that they have home made fried oreos and funnel cake for dessert. Honestly I was so full from the meal that I couldn’t imagine eating another thing, but that sounded to good to pass up. I was surprised to have such fresh, different and delicious dessert in a smoke house.

L'chaim

If you’d like to get more information feel free to contact me at Yaakovbenleah@gmail.com

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MESIRAS NEFESH IN A RUSSIAN LABOR CAMP

Rabbi Paysach Krohn describes how when Rav Tuvya Goldstien and his friends were young, they were ready to sacrifice their lives for Shabbos. The story takes place in a Russian labor camp, in 1943.

Rav Tuvya and some Yeshivah Bachurim were imprisoned in the camp, and were forced to work even on Shabbos. Their job was to take chopped tree trunks and branches and carry them to a nearby river. One Shabbos afternoon, the supervisor brought the group to the work area, and told them that he would return in three hours to check on their progress.

The Bachurim thought they would be left unobserved, but the supervisor went to the top of a nearby hill and secretly watched them, and what he saw made him very angry. Rav Tuvya and his friends felt that if they had to work on Shabbos, they should at least minimize the Chilul Shabbos as much as possible. They therefore decided to implement two Halachic concepts.

One, if two people carry an item that is usually carried by one person, it is a Rabbinic violation, not a Torah violation, and second, carrying less than four Amos at a time. This too is an Aveirah M'DiRabbanan, not a D'Oraysa. All afternoon, Rav Tuvya and his friends carried all the small twigs in this manner, two people holding them, walking three Amos at a time until they got to the river.

The supervisor was furious and he put them all on trial, accusing them of sabotaging their war efforts against the enemy. When one of the Bachurim tried to defend their actions on religious grounds, the judges did not believe them, and called them traitors and spies, and they were taken to jail. Rav Tuvya and the boys decided to say Viduy, believing they would not live to see the next day.

As the judges took turns lecturing their audience about the great war efforts of the Soviet Union, they suddenly stood up as a group of six men from the Moscow Interior Central Committee entered the room. They usually came once a year to check on the conditions of the laborers, but there was no purpose for them to come at night, as no one worked at night. Why were they here now?

The presiding judge, seeking to make a favorable impression on his superiors, had the supervisor repeat his argument that the

Bachurim were traitors, and the Moscow officials seemed to be pleased, except for one, who stared ahead without emotion.

He asked permission to speak with the boys privately. When the Bachurim entered the room with the official, they stood stiffly at attention, not knowing what to expect.

The officer said, "Gut Voch", and then reassured them that he was a Yid. The boys immediately tried to explain their story as best as they could, and then the officer told them his story.

"I am a Jew, but I am also a Communist. Before my mother died, she told me that she wanted to be able to die in peace, and made me promise that someday I will help a religious Jew. I believe that now is the time to fulfill my promise, because it was a power beyond my control that brought me here to you. We never come to these camps after dark, but tonight, our car broke down on a nearby road. We had no idea where we could stay overnight, until we saw the lights of this auditorium. We walked over here, right in the middle of your trial."

He told the boys, "When we return to them, let me speak on your behalf. I will take care of you." When they returned,

the officer addressed the judge, "You insist that these people are traitors, but how have they been working until now?"

The supervisor quietly said, "Until now they have been loyal." The officer glared at him and the supervisor added, "I don't know what happened to them today. In fact, just this past Thursday night they were the only ones who volunteered to help with a late-night delivery of heavy chains."

The officer said, "It is my impression that these boys are extremely loyal in our fight against the enemy. It's obvious that just today they changed their work habits because of this religion of theirs. It is also my impression, just by looking at them, that these workers are not being given the amount of food that they need. How can they produce effectively when they are only given meager portions? Their rations must be increased, and then they will be able to work even better!"

The case was dismissed and no punishments were given out! Rav Tuvya finished this story and said, smiling with pleasure, "I lived through a miracle in which we were saved from imminent danger and saw the hidden hand of Hashem revealed! It was nothing short of an outright miracle!"



Lag B'Omer 5777

This past Sunday Bais Medrash Ohr Chaim had our annual Hadlaka (in honor of Rebbi Shimon bar Yochai) and our traditional Lag B'omer party which accompanied the Hadlaka.

This was an absolutely amazing event. From Monsey and beyond they came to celebrate this exceptionally festive Yom Tov. Young



and old danced with a spiritual fervor around the fire as we emphasized our unity and love for Torah.



The children (of all ages) had an abundant supply of cotton candy and popcorn. Prizes

were given to all the children who attended with special bows and arrows for the dancing participants.

A truly wonderful event which will always be a treasured memory.

A very big Yosher Koach to Rabbi Nachum Scheiner and Rabbi Yossi Freid for the extreme effort they put forth in preparing for this event.

A special Hakoras Hatov to Mrs. Lehr and to Tzvi Blech for taking the time to make this event so very special.

The heroes in the trenches who guided this event and

worked tirelessly above and beyond for hours and without whom this event would not have been possible are Shimon Fried,

Lazer Fried and Lazer Klein. Thank you.

May the achdus, respect and love that the Ohr Chaim Com-

munity shows to every single Jew, bring limitless blessing to the shul, its founders

and all of its participants.



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Shavuos 5777

Tuesday Evening
May 30 First
Night of Yom Tov

12:15 AM to 1:45 AM
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Thursday Afternoon
June 1 Second Day
Of Yom Tov

6:00 PM until
Mincha

Topics will be
Announced
Next Week

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The Youth Minyan is going on a trip
to Great Adventure on
Sunday June 25
You Can Come As Well
Just Come to the Youth Minyan and
Daven With All Your heart



ONLY SIX WEEKS LEFT



MILAH – FATHERS RESPONSIBILITY & MOTHERS INVOLVEMENT

I would like to share some highlights of the shiur that I gave at the Night Kollel, on the mitzvah of Milah: Fathers Responsibility & Mothers Involvement.

The Gemara in Kidushin 29a states that the mitzvah of milah is exclusive to the father and there is no requirement on a mother to circumcise her son. The Gemara learns this from the pasuk in Pashas Va'yeira: וַיִּמַּל אַבְרָהָם אֶת יִצְחָק בְּנוֹ בֶּן שְׁמֹנֶת יָמִים כְּאֲשֶׁר צִוָּה אֱתוֹ ה', "Avraham circumcised his son Yitzchok, on the eight day, as Hashem commanded him." Only he was the one commanded and not Sarah, which teaches us that there is no requirement on a mother to circumcise her son.

Mitzvas aseï she'hazman grama, a time-sensitive mitzvah

Tosfos raises the following question: since this a mitzvah that can only be fulfilled after the 8th day, it should be deemed a mitzvas aseï she'hazman grama, a time-sensitive mitzvah. That being the case, women should already be absolved from their performance. Consequently, we must understand why the Gemara needs to learn from a pasuk that a woman is not commanded to perform this mitzvah.

Tosfos answers that since from the 8th day and further it is a continuous mitzvah, it does not qualify as a time-sensitive mitzvah. This answer needs further elucidation: since one must wait until the 8th day to perform the mitzvah, even if it is a continuous mitzvah after that, it still is a time-sensitive mitzvah.

We can explain the answer of Tosfos based on the explanation of the Avudraham for the exemption of women from time-sensitive mitzvos. He explains that being required to fulfill these mitzvos would place a woman into a situation of constant conflict, trying to balance her dual responsibilities, to her husband and to Hashem. If she busies herself with fulfilling these mitzvos, her husband's needs may fall to the wayside, and vice versa, if she busies herself with fulfilling her husband's needs, Hashem's commands may fall to the wayside.

Based on this understanding, we can suggest that as long as the mitzvah starts on the 8th day and she can perform the mitzvah at her convenience, there will no longer be an interference to her responsibility to her husband's needs. However, one can still argue that since milah after the 8th day requires immediate performance, it can still cause conflict to her other responsibilities.

We can take this notion a step further. Tosfos, there, continues with another question: since milah must be performed during the

day, it is still not a continuous mitzvah that commences on the 8th day. Thus, if it is only possible to do milah during the daytime it should still be considered a time-sensitive mitzvah, because at night she cannot fulfill the mitzvah.

Tosfos answers that this Gemara is following the opinion that after the 8th day passes one can do the mitzvah at night. But, in reality, according to the opinion that milah cannot be performed at night, we would not need a pasuk to exempt women, since it is, indeed, a time-sensitive mitzvah.

However, based on the aforementioned notion of the Avudraham, we can suggest that the requirement to perform the milah during daytime will still not render it a time-sensitive mitzvah. Since it is one mitzvah, she can still perform this very mitzvah of milah at her leisure, if not today there is always tomorrow.

Consequently, she will not be stuck in the middle of juggling dual responsibilities and she would have been required to do the mitzvah, if not for the pasuk that specifically exempts women from the requirement to fulfill the mitzvah. Conversely, other mitzvos – such as lulav – if she misses today's opportunity, it is gone forever, as tomorrow's mitzvah is a different requirement.

COMMUNITY KOLLEL NEWS:

The Kollel Boker would like to wish a hearty mazal tov to Lazer and Esty Schwartz, on the birth of a baby boy. The Night Kollel would also like to wish a hearty mazal tov to our long time members, Yosef and Adina Zelinger, on the birth of a baby boy. May they see lots of nachas!

The Night Kollel, learning hilchos milah, hosted a shiur from Rabbi Eliezer Krohn, son of the renowned Maggid, Rabbi Pesach Krohn, and 6th generation mohel. Rabbi Krohn is a well-known and popular speaker and teacher. In addition, he has a special connection to my family, as Rav Henoah Cohen z"l, the grandfather of Rabbi Paysach Krohn's, was my grandfather's mohel. Rabbi Krohn gave a fascinating overview of milah, taking us on a virtual walk-through the intricacies and nuances of the entire procedure.

Here is your opportunity to learn all about milah, "straight from Moses"! The Night Kollel will be hosting a shiur, on Wed. May 24, given by Rabbi Nison Mozes, son of the renowned Mohel, Rabbi Mordechai Mozes. Details to follow.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

Berach's Corner

Rabbi Steinfeld



Cooking for a Slave on Yom Tov

We learn that one is not allowed to cook food on Yom Tov for a non-Jew in Shulchan Aruch, Orach Chaim, siman taf kuf yud bais. The question arises; may one cook for his "eved knani" (non-Jewish slave) on Yom Tov?

The Ran in Beitzah, daf yud, amud bais says that one may cook for one's slave since he is required to feed his slave. This ruling would apply if we pasken like Rabbi Akiva who rules that when the posuk says that one may cook on Yom Tov for "lachem," it includes cooking for one's animals. It would stand to reason that this would include one's non-Jewish slaves.

The Rif argues with this and says that we pasken like Reb Yosi Haglili who rules that it is forbidden to cook on Yom Tov for one's animals; therefore one should not be able to cook for one's slaves.

The sefer Yaaros Dvash in siman yud zayin says that despite the fact that we pasken that one may not cook for a non-Jew on Yom Tov, one would be able to cook for non-Jewish slaves because they have a chiyuv to do mitzvos in the same way a woman has a chiyuv to do mitzvos. Even in a case where the slave is not doing mitzvos, he would be treated like a Jew who is porek ol. The rule regarding someone in that category is "Yisroel af al pi shechata Yisroeh hu," therefore; one may cook for a Jew even if he is not keeping mitzvos. We therefore rule that a non-Jewish slave would also be able to have food cooked for him by a Jew on Yom Tov.

The Yaaros Dvash explains Esther Hamalka's actions with this svara. Esther wanted to invite Achashverosh to eat a meal on Pesach with her. By inviting Haman, who was an eved knani to Mordechai, she was allowed to cook for the party.

Power Your Month with Meaning!

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Author of "Parsha in Pink"

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