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BET

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Journal

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



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UNDER THE LEADERSHIP OF RABBI AARON LANKRY
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YARCHEI KALLAH SHIUR

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**RABBI YY JACOBSON
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SHABBOS
NO CLASSES
THIS SHABBOS

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

SUNDAY
NO CLASSES
THIS SUNDAY

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



NEW SHABBOS MINYAN

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



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parshat Chukat Haftara

The period of the Shoftim began in the year 2516 from creation till the year 2870. There was a total of fifteen Shoftim and number ten was Yiftach Hagiladi. His leadership lasted for six years from the year 2781 until the year 2787.

Yiftach's father's name was Gilad and his mother was a waitress in a hotel. Yiftach himself was a very strong person, he was a warrior. Yiftach's father Gilad had another wife from which he had many children. This second wife was from the same tribe as Gilad unlike Yiftach's mother who was from another tribe. She convinced Gilad that being that her children were from the same tribe and Yiftach's mother was from another, Yiftach should not inherit from his father. This claim is not true according to Halacha but it caused a dispute in the family. Due to the hatred of his half-brothers, Yiftach ran away from home and he established a gang of homeless and poor people. They went to battle with him and were always victorious, because he was a very powerful general.

Time passed and the nation of Amon began a war with the Jewish nation. The Jewish people desperately needed a strong warrior to help save them from this battle. The elders of Gilad (the name of the place-which was same name as his father) approached Yiftach to lead them in battle. Yiftach responded, "all of you helped my father throw me out of my home and now you need my help?" The elders proposed that if he wins the war he will become the leader. Yiftach retorted that he will consider only if they make him the leader now. The elders agreed and proclaimed him the leader. Yiftach davened to Hashem for success in battle.

Yiftach sent a delegation to the King of Amon asking him, "What do you want? What is the meaning of this act of aggression?"

The King of Amon responded that when the Jewish people left Egypt they conquered the land from us and now we want it back. Yiftach answered, the land was conquered from Sichon the King of Emori, who refused to allow the Jews to pass through their land and instead sent out his army to attack us. We had no choice but to destroy them. If you have any claim, it's from Sichon who perhaps conquered your land beforehand. Do you think that that we should give the land we inherited over 300 years ago from Hashem to you, King of Amon? Yiftach asks mockingly, "what land have you inherited from your idols?" Furthermore, if your claim is true, the other nations would come to your aid in attempt to recover your land. No nation has come to join you as

they understand that you have no claim; it is rightfully ours. Yiftach appeals to the king to not fight with the Jewish nation. The king of Amon did not adhere to the words of Yiftach.

Yiftach makes a promise that if Hashem will give him success in battle then the first thing exits his home on his return from the battlefield, will be sanctified as a Korban to Hashem. Yiftach was very successful in battle while the king of Amon lost 20 cities.

There is an amazing lesson of how Hashem helps the underdog and heals the broken-hearted. The world is a circle and the underdog of today can be the leaders of tomorrow. The name of Hashem used in the pasuk in Koheles (והאלוקים יבקש) קהלת ר' בה ג, טו) נאמר: "והאלוקים יבקש את נרדף, רשע רודף את נרדף, רבי יהודה בר סימון בשם רבי יוסי בר נהורא, לעולם הקב"ה מבקש דמן של נרדפים מן הרודפים תדע לך שכן. הבל נרדף מפני קין ולא בחר הקב"ה אלא בהבל, שנאמר: וישע הי אל הבל ואל מנחתו. נח נרדף מפני דורו ולא בחר הקב"ה אלא בנח שנאמר: כי אותך דאייתי צדיק לפני. אברהם נרדף מפני נמרוד ובחר הקב"ה באברהם שנאמר: אתה הוא הי האלקים אשר בחדת באברם. יצחק נרדף מפני פלשתים ובחר הקב"ה ביצחק שנאמר: ראה ראינו כי היה הי עמר. יעקב נרדף מפני עשו ובחר הקב"ה ביעקב שנאמר: כי יעקב בחד לו יה. יוסף נרדף מפני אחיו ובחר הקב"ה ביוסף, שנאמר: עדות ביהוסף שמו בצאתו על ארץ מצרים. משה נרדף מפני פרעה ובחר הקב"ה במשה שנאמר: לולי משה בחידו עמד בפרץ לפניו. דוד נרדף מפני שאול ובחר הקב"ה בדוד שנאמר: ויבחד בדוד עבדו ויקחהו ממכלאות צאן. שאול נרדף מפני פלשתים ובחר הקב"ה בשאול שנאמר: הראיתם אשר בחד בו הי ישראל נרדף מפני האומות ובחר הקב"ה בישראל שנאמר: ובך בחד הי להיות לו לעם סגולה"

במדדש. רבי הונא בשם רבי

יוסי אמר: לעולם האלוקים יבקש את נרדף אם מוצא צדיק רודף את צדיק (שאלו את דוד) והאלוקים יבקש את נרדף. רשע רודף צדיק (פלשתים רדפו את שאול והאלוקים יבקש את נרדף. רשע רודף רשע והאלוקים יבקש את נרדף, רבי יהודה בר סימון בשם רבי יוסי בר נהורא, לעולם הקב"ה מבקש דמן של נרדפים מן הרודפים תדע לך שכן. הבל נרדף מפני קין ולא בחר הקב"ה אלא בהבל, שנאמר: וישע הי אל הבל ואל מנחתו. נח נרדף מפני דורו ולא בחר הקב"ה אלא בנח שנאמר: כי אותך דאייתי צדיק לפני. אברהם נרדף מפני נמרוד ובחר הקב"ה באברהם שנאמר: אתה הוא הי האלקים אשר בחדת באברם. יצחק נרדף מפני פלשתים ובחר הקב"ה ביצחק שנאמר: ראה ראינו כי היה הי עמר. יעקב נרדף מפני עשו ובחר הקב"ה ביעקב שנאמר: כי יעקב בחד לו יה. יוסף נרדף מפני אחיו ובחר הקב"ה ביוסף, שנאמר: עדות ביהוסף שמו בצאתו על ארץ מצרים. משה נרדף מפני פרעה ובחר הקב"ה במשה שנאמר: לולי משה בחידו עמד בפרץ לפניו. דוד נרדף מפני שאול ובחר הקב"ה בדוד שנאמר: ויבחד בדוד עבדו ויקחהו ממכלאות צאן. שאול נרדף מפני פלשתים ובחר הקב"ה בשאול שנאמר: הראיתם אשר בחד בו הי ישראל נרדף מפני האומות ובחר הקב"ה בישראל שנאמר: ובך בחד הי להיות לו לעם סגולה"

The medrash above brings a few examples to this lesson; Kayin to his brother Hevel, Noach versus his whole generation, Avraham versus everyone, Yitzchak against the Pilishtim, Yaakove versus Esav, Yosef from his brothers, Moshe versus Paroah, David from Shul, Shaul from the Pilishtim. Especially the Jewish people who the whole world wants to destroy throughout the generations. Hashem always sides with and protects the underdog.

Here too we can learn from the story Yiftach, if you want Hashem's help in your life, find and help the downtrodden and you will see much success.

Shabbat Shalom



SHUL SCHEDULE

SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:40 pm

SHABBOS NIGHT	Candle lighting	8:15pm	SHABBOS DAY	Shachris Vasikin	4:50am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	off this week
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 8:15pm
	Shkiya	8:33pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:33pm
	Mincha Bais Chabad 20 Forshay	8:43pm		Pirchei - Bnos	2:00		Maariv	9:13 & 9:18pm

WEEKDAY MINYANIM

SHACHRIS

20 minutes before Neitz (3) s 5:08 | M 5:08 | T 5:09 | W 5:09 | T 5:10 | F 5:11

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 6:46 | M 6:46 | T 6:46 | W 6:45 | T 6:45

12 Minutes Before Shkia (1) s 8:20 | M 8:20 | T 8:20 | W 8:19 | T 8:19

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

JULY 02 - 07

NEITZ IS 5:28 am - 5:31 am

PELAG IS 6:58 pm - 6:57 pm

SHKIA IS 8:32 pm - 8:31 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
8:38AM - 8:40 AM
GRA- BAAL HATANYA
9:14 AM - 9:17 AM



Parshas Chukas:

Clarity of Vision

Parshas Chukas is usually read in the months of Tamuz or Av. I would like to connect the two months and then link them to Parshiyot Shlach, Korach and Balak all of which are also read during this time.

The Bnai Yissaschar writes that the months of Tamuz and Av represent our two eyes-- Tamuz being the right eye and Av the left on-- and they fall at a time when we should be able to fix our vision. What does this mean? The Bnai Yissaschar develops this idea in conjunction with the two tribes, Reuven and Shimon, who represent the senses of seeing and hearing. In fact, this idea is hinted at in their names--Reuven being "see a son" and Shimon from the word shmia, to listen and hear.

How does this connect to the above mentioned parshiyos and how can we put this lesson into practical use?

If we go back to Parshas Shlach we see clearly the distortion of vision described by the spies to the Jewish people regarding Eretz Yisrael. Their loshon hara has terrible results for Am Yisrael immediately and long after. The negative report doesn't stand alone; it is immediately accepted by the people. This is considered a misuse of the sense of hearing.

Korach also falls into the trap of manipulating his vision. He sees something about his future and takes action based on this visualization ending up losing his perpetuity. The story continues with Parshiyot Chukas and Balak. In Chukas we find the Jews complaining about the manna. God sends the snakes and instructs Moshe to take a staff with a snake. The Jews are expected to watch this unnatural act and if they did all would be rectified. But Balak and Bilaam are busy with their warped vision (Bilaam is referred to as shesum haayin--the blocked eye) trying to entice the Jewish men with the Midianite ladies. In the end, the men as well as the great prince of Israel fall prey to the seduction but it all ends well when Pinchas--with his clear eyes--sees what is happening and the sins being committed and he takes action.

What we see here is something with which each and every one of us is challenged all year round and these two months offer us the opportunity to fix whatever has been wronged. Our test is to construe correctly all that we see and hear and to ensure that our interpretations lead us to spiritual growth and to a connection with Hashem.

How do we do this?

The answer lies at the beginning of this week's parsha. The Torah says a man died in a tent. Chazal understands this to mean that the Torah will continue to exist and be properly fulfilled by someone who kills himself for it. This obviously must mean something beyond its literal translation as it would be impossible to keep the Torah if we are dead. There are several explanations: one in the name of the Bais Halevi who said that if we were in the midst of Teshuvah Hametim the first place we would run to would be the Bais Hamidrash because when we die we will know how precious Torah is.

The other explanation is from the Chafetz Chaim who said that when we learn Torah we should pretend we are dead and then when we finish learning we come back to life (this is a great lesson especially today in the age of cell phones etc).

I wish to add my own explanation and that is that the Torah has to be treated like life and death. Without it we are like dead people that sleep walk from place to place and although we may believe we are alive we must have the Torah in order to think clearly and interpret what we see and hear based on positive rather than negative perceptions.

Only when we learn Torah for the sake of heaven do we get clear vision and hearing. Even learning a page of Shas that is seemingly unrelated to what we are doing at the moment cleanses our mind so we can see and hear correctly. One of the great leaders of the previous generation who was asked to give his opinion on an important issue would say, "I need to first open up a Gemara and learn first; then I will have a clear head.

I wish everyone success in developing true Torah sight and hearing especially in the next two months.

Shabbat Shalom



ONE G-D AND TWO WORLDS

In Russia of the 1920s, when the Soviet regime were determined to tear apart the remaining vestiges of Soviet Judaism, Rabbi Yosef Yitzchak Schneersohn (1880–1950) was mercilessly brutalized and tormented for his "counter-revolutionary" activities—the creation of an underground network of yeshivahs, mikvahs and other banned Jewish institutions.

Time and again the Rebbe was dragged into the interrogation room. In the dank darkness, where brutes and cutthroats were regularly brought to their knees, the Rebbe openly defied these savages. It was on one such occasion that one of the Rebbe's interrogators pointed a revolver at the Rebbe and smirked: "This toy has a way of making people cooperate."

Calmly the Rebbe replied: "That toy is persuasive to one who has many gods and only one world; I have One G d and two worlds."

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Chag Hageulah Yud-Beis v'Yud-Gimel Tamuz. The Friediger Rebbe (Ra'Yatz) was freed from prison to go home (1927) which coincides with his birthday, Yud-Beis Tamuz (1880).

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Food Under Bed

Anybody familiar with the summer camping experience is aware of the lack of space in most bunkhouses. I therefore would like to discuss the topic of food that is kept under the bed.

The laws concerning a person who dies in a tent is discussed in this week's parsha, Perek Yud Tes, posuk yud daled. Is there a correlation between death and sleep, which is one sixtieth of death? The Shulchan Aruch in Yoreh Deah, siman kuf tes zayin, seif koton heh based on the Gemara in Pesachim, daf kuf yud bais paskens that a person may not eat food that was kept under the bed as they have a "ruach ra'ah." The Toras Chaim in Bava Basra explains that the reason one may not put food under the bed is because we know when a person sleeps he is like one sixtieth of death. The neshama leaves his body therefore enabling a ruach ra'ah to enter that void. That is the reason why one must do netilas yadayim in the morning; to remove the ruach hatumah. While one is sleeping he is "ma'hil" (like a tent over) the food like an ohel of a dead person; thereby rendering the food tamei.

The Poskim argue whether this is only lekatchila or even b'dieved. The Shvus Yaakov in Chelek Bais, siman kuf heh says that putting food under a bed is davka assur lekatchilah. However, if food was kept under the bed already, it may be eaten. The Chida and the Divrei Yatziv hold that this applies even b'dieved and under no circumstances may one eat food that was kept under a bed.

One may wish to differentiate whether the following scenario would have the same ruling or not. Is food that was under the pillow a person was laying on considered the same as being under the bed or not? Similarly, one may wonder about food that was in one's pocket and they fell asleep with it there. Does it have the same halachic ruling as food that was under a bed?

The Shailos U'teshuvos Ein Yitzchok in Orach Chaim, siman chof daled, ois tes brings proof that food under the bed is not forbidden b'dieved. The Midrash in Eicha says that a "chemes" (flask) has two purposes. First, it can store flour. Secondly, you can use it under your head. From this midrash we see that a flask can be used as a pillow. Therefore the same ruling would apply to food under a bed. The same logic may be applied to food kept under a bed. There is therefore no difference between food under the bed or pillow and having some food in your pocket.

The Sdei Chemed argues with this and says that since the midrash says it serves two things it is as if it said it serves as a holder for flour "or" a pillow, but it does not say you could use the flour as a pillow. In addition, he argues with the Ein Yitzchok that there is definitely a difference between under the bed and under the pillow. He holds that under the bed is a place of ruach ra'ah similar to a bathroom where some hold even if you just enter you must wash your hands. This machlokes would also bring about another difference in halacha. What is the halacha if one did not sleep in the bed and food was kept under it? According to the Ein Yitzchok it would not be tamei as he would say like the Toras Chaim that the reason it becomes tamei is because sleeping is like one sixtieth of death. Conversely, the Sdei Chemed would say it has nothing to do with sleeping; it is a makom of tumah whether one slept there or not. The Sdei Chemed brings a proof from the Gemara in Bava Basra that says that a bed of a Talmid Chacham should only have shoes underneath it, and the Gemara does not differentiate between a Talmid Chacham sleeping on it or not.

The bottom line is that the bottom of the bed is not a place for food.

Parshas Chukas

Moshe is taught the laws of the Para Aduma, whose ashes purify a person who has been contaminated by contact with a dead body.

After forty years of journeying through the desert, the people of Israel arrive in the wilderness of Zin. Miriam dies, the well in her Zchus dries up and the people thirst for water. Hashem tells Moshe to speak to a rock and command it to give water. Moshe gets angry at the rebellious Israelites and strikes the stone. Water issues forth, but Moshe is told by Hashem that as a result of minimizing the Kiddush Hashem that would have happened if he spoke to the stone, neither he nor Aaron will enter the Promised Land.

Aaron dies at Hor Hahar and is succeeded in the high priesthood by his son Elazar. Venomous snakes attack the Israelite camp after yet another eruption of discontent in which the people "speak against Hashem and Moshe"; Hashem tells Moshe to place a brass serpent upon a high pole, and all who will gaze heavenward will be healed. The people sing a song in honor of the miraculous well that provided them water in the desert.

Moshe leads the people in battles against the Emorite kings Sichon and Og (who seek to prevent Israel's passage through their territory) and conquers their lands, which lie east of the Jordan.

Haftorah

In the year 2779 Yiftach HaGiladi became Judge – Shofet. Yiftach is described as a gifted warrior who was seemingly unworthy of becoming the

Shofet. His brothers had cast out Yiftach because he was the son of a pelegesh. While away from his family Yiftach gathered around himself an army of outlaws. Due to the oppression and tyranny of Ammon, Yiftach was asked by the elders of Gilad to return to the family and lead them against the forces of Ammon. Yiftach was victorious and remained Shofet for six years.

There are a number of reasons why the story of Yiftach was selected to accompany Parshas Chukas. First of all, the issue of leadership. The Talmud tells us that "Yiftach in his generation was like Shmuel in his generation."

Although Yiftach was not the greatest scholar, he nevertheless was the recognized leader and a prophet. As such he was accorded the absolute support of the Halacha and the people. This support can at times appear as dogmatic as the law of the Red Heifer. However, our absolute support for our acknowledged Torah leadership is the foundation of our legal system and the transmission of Torah from generation to generation.

The second reason has to do with the battle with Sichon. Sichon was king of the Ammonites who had taken possession of lands once belonging to Moab. Sichon refused to allow the Bnai Yisroel to pass through his lands and went to war against them. Sichon was destroyed and his lands were forfeited to the Bnai Yisroel. In our Haftorah, the king of Ammon, as cousins to the Moabites, claimed legal ownership to the lands which Moshe had taken from Sichon, who had taken them from Moab.





פרשת חוקת

בענין מציאית תורה ומציאת אישה

"זאת חוקת התורה אדם כי ימות באוהל וכו" במסכת שבת (ג:). דורש מכאן ריש לקיש התורה שייכת להתקיים אצל אדם אך רוק אם הוא ממתית עצמו עליה, וההבנה בזה שתורה כל כולה רוחני, והרחיב בזה אדונו הנפש החיים (שער ד' פרק י') ששורש התורה ממוקמת מעל עולם האצילות, שהיא מעל כל העולמות, ומאורה היא מחיה עולם הבריאה יצירה ועשייה, והתורה מעל כל העולמות, ולכך קיומה בדבר גשמי לא שייך כלל וכלל להיאחז בעצם, ואלא בממית עצמו עליה משבר החומר ובכך שייך על ידי הזיכרון של ביטול היש והרצון, שהן הן המניעות להשגת הרוחניות, בכך שייך להשיג התורה ושתתקיים בו בעצם עצמותו.

והנה מצינו בשני מקומות שעצם השגתה היא בבחינת מציאה, בתורה ובאשה, בתורה אמרו ז"ל מגילה (ו ע"ב) אמר ר' יצחק יגיעת ומצאת תאמין, ועמד בזה הגר"ח סולובייצק זע"א שכל דבר שעמל בו האדם ומצליח לפענח הנסתרות זהו ההשגה שלו שהשיג, ותורה לכאורה זהו אותו דבר ומ"ש ולמה יחשב תורה בעיניו בה מציאה, וביאר בהקדם גמרא נדה (ל ע"ב) שמבואר ששורש בעמי אמו המלאך לומד איתו כל הצורה כולה וכשיוצא לאוויר העולם סותרו על פיו ומשכח תלמודו ע"כ, וא"כ יש להבין מהו שמלמדו מתחילה מה היה התועלת בזה שמלמדו לעובר מתחילה, וע"ז ביאר שלולי זה שהיה מלמדו לא היה שייך לזה בכלל, (ויש להרחיב בזה באריכות ואכמ"ל), ובה ביאר מהו המציאה שיש בתורה, שעל ידי שממית עצמו ומתייגע בה בכך בעיקרון מוצא אשר אבדה לו, שזהו התורה ששייכת לו לשורש נשמתו.

חשבת שיהי מוצאים בגמרא סוטה (ב) שמ' יום קודם יצירת הוולד אומרים בת פלוני לפלוני, וכדברי וכדברינו מצינו צד השווה בין נשואין לתורה, כהא דברכות (ו ע"ב) משמח חתן זוכה לתורה, שהיינו הדבר בעצמו, וכן מצא אישה מצא טוב, והגמרא אומרת ברכות (ה ע"א) אין טוב אלא תורה שנאמר "כי לקח טוב נתתי לכם" שזהו הטוב המדובר, זהו ההשגה שכל כולו רוחני, ששיך לבא רק אם שייך לזה בעצם, משום שזהו שורש נשמתו, ולכך מי שיש לו אישה שרוי אם תורה יבמות (סב:), שזהו חד ולכך מוצא אישה היינו גם מין מציאה, וכידוע לקיים שלום בית לפעמים צריך ממית עצמו כמו לקיים התורה, וכנ"ל זהו אותו קיום ממש, והיינו מציאה ששייכת לשורש נשמתו וכמ"ש.

וכן למצוא ולהשיג תורה צריך תפילה כדאיתא נדה (ע ע"ב) וכן אישה הדרך היחידה למצוא זה בתפילה כדאיתא ברכות (ח ע"א) ואין שום השתדלות למצוא אישה כי הוא זה כמו שכתב אדונו הגר"א בפירוש בזוהר (בהיכלות), וכנ"ל שזהו שייך לשורש נשמתו וכפי יגיעתו בזה ככה ישיג מציאתו.

שבת שלום ומבורך
דוד יהודה פייירסון

Parshas Chukas

The Power of the Unknown

Living in the safe zone of things we understand can make us comfortable but boring.

This week's Parsha and it's central Mitzvah of the Red Heifer (Parah Adumah), deal's with the esoteric and unexplained. Let's engage in a short introductory course in Chasidic philosophy to better understand the themes we are dealing with here.

Chasidic tradition teaches that the Torah, as received by us on Har Sinai- is more than a document. It is a living entity by which G-d channels all the good to the Jewish people and hence the world.

That being said, there are two parts to the Torah. There is a Torah that is clearly meant to be understood in this world (Torah D'Isgaliah)..we can learn it- we can see it on the Klaf when we look at the scroll- we can even delve into it's many meanings.. But this part of Torah remains our domain, given over for us to understand completely.

The Meor Einayim, one of the primary disseminators of Toras Ha Baal Shem Tov, identifies another part of Torah, separate from the words, the letters and the stories within...It is the Torah beyond our reach- and above our earthly understanding. This Torah, he says, has the power to heal, to change our lives and make us better people (Machzir le Mootav). It is the realm of the Holy One, Blessed be He.. and where He resides.

The Mitzvah of the Parah Adumah, the Red Heifer that keeps our nation pure, rests squarely in this section of the Torah.

"Zos Chukas Hatorah", don't try and explain the un-explainable, our Parsha begins.. let us not seek to understand the reason why the ashes of the Red Heifer can purify us, for this is G-ds Holy grail. We can only hope to catch a glimpse of its eternal truth by strengthening our belief in the Creator and by devoting time to explore our inner landscape and developing our Eemunah- an integral part of our faith that can and will sustain us and make us great, if we only let it soar.

But why is the Mitzvah of the Red Heifer (Parah Adumah) written about in this part of the Chumash? It would seem more in place in the book of Vayikrah, together with the other laws of Purity and sacrifices.

The answer lies in the conflict we witnessed in last week's Parsha. When Korach and his group challenged the authority of Moshe Rabeinu- the world was shaken to it's core. Hashem decreed that Heavenly medicine was needed to restore the balance and refresh the divine connection, as it were, between Moses and G-d. Hence the Mitzvah of Parah Adumah.

Korach believed that Moses had injected his own reasoning into the Commandments and therefore they were not infallible.

He tried to trip Moses up by asking him several conundrums. For example, he asked, "If one blue string of Techeles, is enough to make a Tallis of white wool kosher- what would happen if the entire Tallis was made of this blue wool?"

In fact he was asking these questions to prove that Moses was an imposter and not a true messenger of G-d. But of course, the opposite was true and the fact that Moses could not answer these questions was proof positive of his divine connection to G-d, for the relationship was strong and Hashem would later intercede and deal with the rebels and their challenges.

This untenable faith in G-d and his Torah is best exemplified by the Mitzvah of the Parah Adumah. Beyond our understanding, it tugs at the strings of uncertainty that can sometimes be found in the cloth of our faith. But in reality, this Mitzvah can serve to strengthen our observance by giving us a glimpse into the Heavenly ways of our Creator. We cannot possibly fathom all the reasons for the commandments, but if we acknowledge that there is a difference between our minds and the Heavenly program we will have succeeded in entering the world of the Divine where all is possible.

Consider the story of the Tractor Trailer driver who transported large amounts of gas with his truck to far locations that had very little fuel. This Jewish driver asked his Rabbi- "I say many chapters of Tehillim every day before I go to work- do I still have to pray the Pesukei De Zimrah- the first part of the regular Shacharis service (composed of tehillim)? The Rabbi asked him, "If your truck carries fuel- does you still have to fill up its gas tank before you drive?"

"Of course, "the driver answered,- "the 2 fuels are distinct and different from each other".

So too the Techeiles (the blue wool) in Korach's question and so too our perception of the divine. Let us not make the mistake of relying only on what our eyes can see. There is a higher and more powerful world that we can only experience through the strength of our Eemunah. We can develop this faith by making our relationships more real. Family is important- a strong connection between husband and wife, between parent and child- makes our life more cogent. We must also keep our relationship with Hashem honest. One cannot hope to achieve spiritual growth with half an effort or with an attitude of "I am better than my neighbor." Strengthening the bonds we have with each other and with our Creator will help us achieve greatness. It is certainly within our reach.

Good Shabbos!





With summer in the air there are so many wonderful activities all around us. Whether it's shooting hoops, bike riding, or a nice swim, there's something for everybody.

So I was playing tennis with my boy Shlomo C. when I realized there's something wrong with the point system.. Your first score gives you 15 points, then 30, so I guess we're going by 15's.. But than after 30, your up 40!? What's going on..? And, why when you have no points, are you considered to have "love" For example if one guy has a point and his opponent has nothing the score is "15 - love" Whyyyyyyyyyy?!!

So according to my sources at Wilson Co. It seems that clock faces were used on court, with a quarter move of the hand to indicate a score of 15, 30, and 45. When the hand moved to 60, the game was over. However, in order to ensure that the game could not be won by a one-point difference in players' scores, the idea of "deuce" was introduced. To make the score stay within the "60" ticks on the clock face, the 45 was changed to 40. Therefore, if both players have 40, the first player to score receives ten and that moves the clock to 50. If the player scores a second time before the opponent is able to score, they are awarded another ten and the clock moves to 60. The 60 signifies the end of the game. However, if a player fails to score twice in a row, then the clock would move back to 40 to establish another "deuce"

The origins of the use of "love" comes from the acceptance that, at the start of any match, when scores are at zero, players still have "love for each other".

Now, who wants to play tennis!

Think about it,
Yehuda Grodtko

Halacha Bulletin

One of our chosheva mispalilim Reb. Michael Fisher pointed this out to me and I thank him. He asked that this halacha be included in the BET to bring awareness to the issue.

Tying Tzitzit Strings on Shabbat

The general rule is any knot that is either "professional," i.e. requires some skill to make, or "permanent," i.e. is meant to last for a prolonged amount of time, is forbidden to be made on Shabbat.

Tying an Additional Knot on Top of a Knot Which Existed Before the Onset of Shabbat

We have already mentioned that some authorities rule stringently and prohibit tying a double knot on Shabbat, for this is considered a professional knot. (For instance, when one ties one's shoes, one usually makes one knot and another bow on top of that. Making another knot on top of the first one makes the knot stronger.)

Thus, the Poskim write that if there was one knot tied before Shabbat, one should not make an additional knot on top of it, for the second knot is the primary knot forbidden on Shabbat. This is similar to a situation where one letter was written before Shabbat and writes another letter on Shabbat thereby completing the word. For instance, if the letter "Alef" was already written and one then adds the letter "Bet" on Shabbat, it is considered that one has written the word "Av" ("father" in Hebrew), a word with a meaning, on Shabbat, which is a Torah prohibition. (It is a rabbinic prohibition to write even one letter on Shabbat.)

Similarly, if one adds another knot to a pre-existing knot on Shabbat, one transgresses the forbidden work of tying on Shabbat. Maran Rabbeinu Ovadia Yosef zt"l rules likewise in his Chazon Ovadia-Shabbat, Part 5, page 68. Although we have written previously that Maran zt"l rules that one who ties a double knot on Shabbat has on whom to rely, it is nevertheless worthy to act stringently regarding this matter.

Tightening Loosened Tzizis

If one's Tzitzit loosened on Shabbat, one may not tighten it on Shabbat, for this resembles tying a double not. This is especially true since there is room to say that tying Tzitzit is a kind of "professional" knot and Tzitzit are considered tied "permanently" since one never intends to untie them.

JOKE OF THE WEEK



Almost a Bad Day at Work

A man joined a multinational company as a trainee. On his first day he dialed the cafeteria and shouted into the phone, "Get me a coffee quickly!"

The voice from the other side responded, "You fool. You've dialed the wrong extension! Do you know who you're talking to, dumbbo?"

"No" replied the trainee.

"It's the CEO of the company, you fool!"

The trainee shouted back, "And do you know who YOU are talking to, you fool?"

"No," replied the CEO.

"Good!" replied the trainee as he put down the phone.

A Jewish Indian chief

It was autumn, and the Indians on the remote reservation asked their new chief, who was really a Jew dressed like an Indian, if the winter was going to be cold or mild. Since he was really Jewish, he had never been taught the old Indian secrets, and when he looked at the sky, he couldn't tell what the weather was going to be.

Nevertheless, to be on the safe side, he replied to his tribe that the winter was indeed going to be cold and that the members of the village should collect wood to be prepared.

But being a practical leader, after several days he got an idea. He went to a phone booth, called the National Weather Service and asked, "Is the coming winter going to be cold?"

"It looks like this winter is going to be quite cold indeed," the meteorologist at the weather service responded.

So the chief went back to his people and told them to collect even more wood

in order to be prepared. A week later he called the National Weather Service again. "Is it going to be a very cold winter?" he asked.

"Yes," the meteorologist again replied, "it's going to be a very cold winter."

The chief again went back to his people and ordered them to collect every scrap of wood they could find. Two weeks later he called the National Weather Service again.

"Are you absolutely sure that the winter is going to be very cold?"

"Absolutely," the man replied. "It's going to be one of the coldest winters ever."

"How can you be so sure?" the chief asked.

The weatherman replied, "The Indians are collecting wood like crazy."

The Sermon

A Rabbi told his congregation, "Next week I plan to speak about the sin of lying. To help you understand my speech, I want you all to read Perek 37 in Chumash Bamidbor."

The following Sunday, as he prepared to deliver his sermon, the Rabbi asked for a show of hands. He wanted to know how many had read Chapter 37 in Bamidbor. Every hand in the shul flew up. The Rabbi smiled and said, "Bamidbor has only 36 chapters I will now proceed with my sermon on the sin of lying."

The Milkman

Yankel Pfeferkorn had never been a successful businessman until he went into the business of dairy farming. His business took off like a rocket and very soon his milk was the talk of the town. It was smooth, sweet and creamy and flew of the refrigerator shelves.

Yankels good friend Feivel Gezuntheit goes to visit Yankels dairy farm and asks him for the secret to his incredible milk.

Yankel (after making him sign a non-disclosure) tells him that most farmers feed their animals a mix of hay, grain and soy combined with pasture feeding and lots of water. What he does is, he substitutes the water with milk.

Feivel says "so, you don't give them water, you only give them milk?"

"That's right" says Yankel

"About how much milk do they drink a day?" asks Feivel

"10 quarts" says Yankel

"And how much milk do they produce a day?" query's Feivel

"10 quarts" says Yankel

Feivel is flabbergasted, "So how do you make money?"

"That's the secret" says Yankel "what goes in is cholov stam and what comes out is cholov yisroel



Thoughts on the haredi anti-IDF rally in New York

By Rabbi Berel Wein

Ideologies and long-held beliefs die hard, even when they have long been surpassed by events and circumstances. Those who believed in them and promulgated them find it difficult, if not impossible, to adjust to the reality of the current actual situation. There are many examples of this present in today's world.

There still are anarchists and Marxists in academia and in other influential positions. The events of the past century are ignored by them and they continue to hold onto the fantasy of some sort of perfect world built upon utopian Marxist philosophy. Ignoring facts is often a bad habit that affects the intelligentsia and elite amongst us.

After twenty years, a strong case can be made that the Oslo agreements were not such a good idea after all. An even stronger case can be made regarding the withdrawal from Gaza, which was a really bad idea. Yet the ideologues who foisted these very questionable policies upon us stubbornly refuse to admit that perhaps they were mistaken. Those who desire an illusory peace at almost any price still abound and gain great media coverage while continuing to promote ideas that have long since become irrelevant and really unimportant.

But in the world of the doctrinaire Left (and the doctrinaire Right as well,) once a believer will always remain a believer. The recycling of past ideas and policies that have been proven by events to have been mistaken, only serves to prevent the creation of new ideas and new policies that perhaps could help further the current welfare of our country and the world at large.

In the United States we are witness to the fact that the Democratic Party simply cannot accept the fact that it was defeated in the last presidential election. Mrs. Clinton continues to campaign and to blame her defeat upon everyone besides herself. Time and effort are being spent on issues that are not relevant to the welfare and future of the United States but rather, are purely political in nature and partisan in their presentation.

Donald Trump was not elected by Vladimir Putin. He was elected by the disgruntled voters of Pennsylvania, Michigan, Ohio and Florida. Recognizing this and internalizing these results will allow the Democrats to move forward and be a constructive force in the American political process. But the idea that Mrs. Clinton was entitled to win and should have won dies very hard.

Events must somehow be wrong and reversible if they do not fit into the preconceived notions of the pundits and experts. After all, how can it be that all of the smart and beautiful people amongst us should be mistaken on such an important issue as electing a president of the United States of America? The unwillingness to let go creates enormous problems for a country that is already beset with major difficulties. The public interest would seem to demand that the election results of November 2016 already be laid to rest. But the losers just can't let go.

There was a rally recently in Barclay Center in Brooklyn – it is the home arena of the Brooklyn Nets professional basketball team – regarding the drafting of haredim into the IDF. The rally was sponsored by certain extremist groups in the camp of Orthodox Jewry both in Israel and the United States. It costs a lot of money to lease the Barclay Center for such an event, but money is no object when religious ideology is being promoted.

The rally turned into an anti-Zionist forum and predictably became an anti-Israel gathering as well. The struggle of Zionism and the Jewish world was perhaps a valid and understandable one a century ago. It has no validity or reality in today's world. Opposing the Jewish state today is tantamount to opposing the survival and welfare of the Jewish people as a whole.

The mainstream of haredi Judaism here in Israel participates in the state, in its government and its political and social life. It is slowly undergoing a change that will eventually bring it into the economic cycle of Israeli society. Accompanying this is a small, gradual trickle of haredi participation in registering and accepting service in the IDF. This is a very complicated and sensitive issue and both sides are aware of the difficulties involved. Nevertheless, the issue is being addressed in different ways and mainly under the radar of public media.

Those who cannot relinquish the ideologies of a century ago and have made them religious principles, do themselves and the Jewish people as a whole a great disservice. They also have to learn to just let go.



Rules and Regulations for Early Shabbos Part III Mitzvos tzrichos kavanah (intention to fulfill the mitzvah)

In continuation of our series of shiurim on Friday morning: "Rules and Regulations for Early Shabbos."

There is another important point that comes up – in connection to the fulfillment of the mitzvah to recite krias shma – when someone occasionally makes an early shabbos.

The Gemara tells us that when fulfilling a mitzvah, one must have in mind that he is doing this action in order to perform Hashem's command. The Shulchan Aruch sets down the rule that in fulfilling a Scriptural mitzvah it is indeed a prerequisite for fulfillment of the mitzvah. Therefore, if one did not have in mind that he is performing this action specifically because Hashem commanded us, he would be required to do over the mitzvah with the proper intent. For example, if one was practicing shaking his daled minim on the first day of Sukos and then realizes that he "did it," since he did not have intention to fulfill the mitzvah, he must shake them again with the proper intention. However, if this took place on the other days, which are only rabbinically mandated, he will not have to shake again.

However, the Mishna Berura quotes the following novelty of the Chayei Adam. He posits that in a case that it is self-understood and quite obvious that the only reason one would be doing this action is for fulfillment of the mitzvah, then we say that it is as if he had the proper intention and he has indeed fulfilled the mitzvah. This is known as maasav mochichim, his action is proof of his intention. Therefore, ordinarily, if one says sh'ma during maariv, it is quite clear that he is trying to fulfill the mitzvah and not just practicing. Hence, even if one forgot to have the proper intention prior to his recital of sh'ma, we can say that he has fulfilled the mitzvah.

Here, however, is where davening early can have repercussions: If one often davens maariv early – e.g., at the plag minyan – when he is not fulfilling the mitzvah of saying sh'ma (and must therefore repeat the sh'ma after nightfall), then even if tonight he is davening after nightfall, the fact that he is saying sh'ma during maariv is no longer a clear proof that he is doing so for fulfillment of the mitzvah. That being the case, the Biur Halachah points out that even on the occasion that he does daven after nightfall, his action is no longer proof of his intention to fulfill the mitzvah of krias shma, since he will often daven at a time that he does not fulfill the mitzvah. Consequently, if he does not have the proper intention to fulfill the mitzvah, even according to the Chayei Adam he will have to repeat krias shma.

In conclusion, if one often davens maariv at the plag minyan, even on the occasion that he does daven after nightfall, which is the proper time for fulfilling the mitzvah, if he forgot to have in mind that he is fulfilling the mitzvah of reciting shma, he would be required to repeat krias shma.

Comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.

The next part of the series of early Shabbos shiurim: "Rules and Regulations for Early Shabbos," will take place this Friday morning @ 7:30 AM. Looking forward to seeing you there! Just in case you cannot be there in person, these shiurim are available on the shul's website 18Forshay.com, Torahanytime.com, and will be available on MP3 in the shul.

Wishing you a wonderful Shabbos,
Rabbi Nachum Scheiner

The Goat and the Grandson

By Rabbi Tuvia Bolton

Here is a story I just heard about a Jewish wedding 20 years ago in Israel.

The young couple getting married were Baali Tshuva; namely Jews from non-religious families who decided to become observant.

The atmosphere was a bit tense being that their families didn't exactly agree with the Torah and commandments but it was generally happy especially for the bride's and groom's friends who were dancing singing and rejoicing to the music. (Men and women separately of course).

But when the band stopped and everyone sat down to eat the groom's grandfather, who had perhaps taken a few too many Le'Chiams, seized the opportunity between courses, climbed on the stage, and with a full wine glass in one hand and the microphone in the other, announced that he wanted silence.

He had a sort of inebriated, maybe even angry look on his face that made everyone a bit apprehensive, hoping he wouldn't make an issue of the non-observant factor. After a few minutes everyone stopped talking, gave him their attention and hoped there wouldn't be a scene as he cleared his throat and began.

"First of all, thank you all for coming. Even the religious people. (Nervous laughter from the crowd). Second, I want to make a Mazal Tov toast to my grandson and his new wife and I hope they appreciate the 50,000 dollars we put out for this wedding." □ (more nervous laughter). He took a sip from his glass and continued. "And..." He cleared his throat, waited again for complete silence and began, "I want to tell a story about religious Jews.

"Over seventy years ago, before the holocaust, there was a small town in Poland where there lived a lot of ultra-orthodox, Chassidic Jews. The boys starting from three years old went to Cheder to learn Torah all day till they got married. And then they kept learning as much as possible for the rest of their lives.

But it so happened that one of the boys there was a black sheep. From the beginning he didn't fit in, not only did he not sit and learn like the other children. he was what they call a trouble maker.

"He either came late to class or didn't come at all. And he loved to do crazy things, like what they call 'practical jokes'. Anyway, somehow he made it to the seventh grade, but by the time he was twelve he had done so many practical jokes and crazy things that he was just on the edge of getting expelled from the school but they didn't kick him out because the fools they were, they hoped he would somehow change.

Then, one day he crossed the line. "It happened on Shabbos in the Synagogue. Everyone was dressed nice, really quiet and religious. They had been in the services, saying and singing prayers for almost an hour already and you know how it is when they open the ark to take out the Holy Torah, everyone was serious, chanting and looking at the ark when, just as they opened it a big GOAT jumped out!!

A big hairy goat! The women began to scream and waive their arms, the Rabbi stopped breathing and almost had a heart attack, people were yelling, rushing all over the place. It began jumping around the Synagogue making noises and knocking people over. The caretaker was holding his head, others laughed so hard they fell off their seats. The kids loved it!!! Pandemonium!

It wasn't hard to figure who did it. The only one not in Synagogue was that crazy kid. He actually had snuck in the Shul early that morning with a goat and somehow put it in the Holy Ark! That's right! A goat!

"Needless to say the next day he was brought before the school board and officially informed that for once and for all he was permanently expelled!

"This is what I heard. Maybe for the first time in his life this kid got really serious. He said something like. "Expelled for life? I deserve a last request."

"Deserve?" said one of his teachers 'if you deserve anything it's a good spanking!'

"Maybe you're right about that too' he answered. "But a man before he is executed gets a last wish."

"Executed?! That's ridiculous! Last wish?" one of the Rabbis exclaimed. "I also have a last wish! That we never see you here again!! □

But the boy continued, "Listen, for sure no other Jewish school will accept me. Right? So I'll have to learn in a regular gentile school which is like killing my Jewish soul. So before I'm executed I deserve a last wish."

"Nu" The Rabbis answered nervously, "So what do you want?"

"My last request is; okay, I understand that I deserve no mercy but what about my children? One day I'll get married and have children. What will be with them? Why should they be doomed also? If I'm kicked out who knows who I'll marry and even if my children are Jewish who THEY will marry? That's my last request; save my children!"

The Rabbis were startled by this. They really wanted to be rid of him. But his speech touched them. So against their will and better judgement they gave him another 'last chance'

"Like I said I happen to know this person; Somehow he managed to finish the next few years and even got married to a Jewish girl.

Immediately after the wedding he shaved off his beard and removed his big black yarmulke (he only wore these things to please his parents) for a little red one he kept in his pocket. But occasionally he did a commandment or two, and he even kept Shabbat, holidays and kosher.

"Then, a few years later, I heard that he and his wife moved to America and then to Israel where they had an only son who grew up to be even less religious than they were and when he was eighteen, as soon as he finished high school, he announced he was leaving for America.

"His parents were heartbroken but somehow before he left, his father made him promise that no matter what he would marry a Jewish girl. And it worked! In America, although he had nothing to do with Judaism and was completely non-observant, by some miracle he married a Jewish girl and, like his parents, he and his wife had an only son.

"But this son was different from his parents and grandparents. He decided to become a Rabbi! A real observant Rabbi! So his grandfather's 'last wish' by the goat episode became a reality his offspring were saved!

The old man finished off the wine in the glass he was holding and concluded.

"The reason I'm telling this story tonight is because that troublemaker that put the goat in the Ark back then was ME! And the groom whose wedding we are celebrating tonight!! Is my grandson!!

"So, the moral is when you educate a child, remember! You are educating not just him but his children and children's children for all generations!"

The Uniform of Shabbos

By Naamah Green

A uniformed soldier [a member of the Israeli Defense Forces] came into Rabbi Zilbershtein's Synagogue in Ramat Elhanan in Bnei Brak on Shabbat and conversed with the Rabbi for a few moments. After their short conversation the Rabbi instructed the synagogue sextant to honor him and call this soldier up to the Torah.

Everyone was surprised at this honor bestowed on someone who didn't even live there. And couldn't the soldier who was off duty any way come into synagogue with Shabbat clothing and not his uniform?

Indeed Rabbi Zilbershtein asked him why he came to synagogue on Shabbat in his uniform instead of his Shabbat clothing. The soldier said: "I started becoming religious a few years ago and I keep Shabbat, but my mother doesn't yet keep Shabbat."

"Since she loves and reveres the army so much, whenever I come home my uniform goes straight in the machine for washing and ironing. So I decided I would wear them today so she wouldn't do this laundry on Shabbat and desecrate it." Rabbi Zilbershtein finished telling the people what the soldier said.

"I was overcome by this" said Rabbi Zilbershtein. I told him: "There's no greater honor for Shabbat than this. That's why I told the synagogue sextant to call this soldier up to the Torah and accord him honor so everyone should ask about it and would learn how to honor the Shabbat and prevent others from stumbling on it. Sacrificing to help someone else keep Shabbat is the greatest honor for the Shabbat."

Erev Shabbos Parshas Chukas:

Fasting for the Talmud Burning in Paris 1242

Some segments of the Ashkenazic Jewry in the Middle Ages observed a fast day on Erev Shabbos Parshas Chukas. This fast commemorated the public burning of twenty-four carriage-loads of the Talmud in Paris in 1242.

The Magen Avraham and Sefer Eliyahu Rabbah (Orach Chaim 580) mention this custom, and it is referenced by the Mishna Berura as well. The Magen Avraham prefaces his terrible tale by quoting certain writings explaining that it is “worthwhile for every Jew to cry for the burning of the Torah”. The fast is observed on Erev Shabbos Parshas Chukas, not on a specific day of the month of Tamuz (like the 9th of Tamuz when it occurred), because it was determined after consultation (she’elas chalom) that Parshas Chukas was foretold as the time when a decree against the Torah would occur. Targum Onkelos on Parshas Chukas makes a hidden allusion, (remez), to some decree against the Torah in history by translating zo’s chukas haTorah, v’da gezeras ora’yso, meaning, on day vav, the sixth day of the week, da gezeras ora’yso this is the decree, gezera, against the Torah (Shibalei Haleket 263, the reading of da with vav as a connective is not in our versions of Onkelos). The Magen Avraham adds that two major Jewish communities were destroyed on that same day, Erev Shabbos Parshas Chukas, during the devastating riots of Tach V’tat, the Chmelnitzki uprising.

The impact and importance of this loss was tremendous. Consider that this occurred over 200 years before the printing press was invented, and each of these volumes was a priceless, handwritten manuscript. In fact, this was considered such an enormous loss for Klal Yisrael, that the famed Maharam M’Rottenburg, an eyewitness, composed an elegy for our loss, ‘Sha’ali Serufa Ba’Aish’, deemed so essential, that it is incorporated into the Kinot recited every Tisha B’Av (Kinah 41).

The Kovod of the Rambam

After the Rambam’s passing (in 1204), many great scholars who did not agree with his philosophical observations in his ‘Moreh Nevuchim’ and ‘Sefer HaMada’ banned his sefarim, with a tremendous controversy erupting throughout the Torah world. Eventually, a number of his detractors submitted copies of his work to the monks of the Dominican Order to determine whether the Rambam’s works contained heretical ideas. The Dominican Friars, naturally concluded that the Rambam’s writings were not only false, but blasphemous. In 1234, in Montpelier, France, they publicly collected and burned all copies they found of ‘Moreh Nevuchim’ and ‘Sefer HaMada’. Similarly, in 1242, a fanatical mob burned many of the Rambam’s writings in Paris. Less than 40 days later, at the exact same site, the 24 wagonloads of the Talmud were burned, on Erev Shabbos Parshas Chukas.

Rabbi Hillel Ben Rabbenu Eliezer of Verona, a student of Rabbenu Yonah, wrote that he believed that the public burning of the Talmud was a direct punishment for the burning of some works of the Rambam, which happened forty days earlier with the encouragement of leading Rabbis in Europe. According to Rav Hillel’s letter, the famed Rabbeinu Yonah, one of the Rambam’s primary opponents, took the Talmud burning as a Divine sign, and publicly denounced his former position and opposition against the Rambam’s writings and instead emphatically concluded “Moshe Emes V’Torasos Emes, V’Kulanu Bada’in!” “Moshe and his Torah are true (here referring to the Rambam), while we all are liars”. He planned on traveling to the Rambam’s grave (in Teverya) to beg forgiveness. Some say this tragic incident was the catalyst of Rabbeinu Yonah’s writing what came to be known as his Magnum Opus, ‘Shaarei Teshuva’.

Don’t be jealous, it’s under control

Yaakov and Moshe Ahron learned in yeshiva together. When they became older bachurim, still without a shidduch, they decided to study accounting, so they would have a parnassah when they eventually get married. They finished the course and they both found their intended spouse, and married.

Yaakov landed a job at a firm with three other bookkeepers, but Moshe Ahron, unfortunately, remained unemployed. Yaakov had Moshe Ahron in mind, and always sought to help him find a job. When Yaakov heard that his boss was looking to hire another accountant, he eagerly recommended his friend, Moshe Ahron.

The boss said, “I was really looking for someone with experience, but since he’s your friend, I’ll give him a chance. After an interview, Moshe Ahron was hired. Several years later, the manager told his employers, “I am moving out of state, but the firm will continue at this address. One of you will be appointed foreman so everything will run smoothly...”

Yaakov assumed that he would get the position. He had seniority and was the boss’s right hand man. He was shocked when the boss gave the position to Moshe Ahron. Yaakov thought, “If it weren’t for me, Moshe Ahron wouldn’t have this job.”

It didn’t seem fair. He did a chessed, and now it backfired on him. For ten years, Yaakov was jealous. He didn’t say anything. He kept his bitter feelings to himself, and kept up a friendship with Moshe Ahron. He worked on his emunah, to believe that everything is exactly as Hashem planned it, but it was a very hard test for him.

Moshe Ahron’s and Yaakov’s children got older, and reached the age of shidduchim. A shadchan came over to Yaakov, “Your son is a talmid chacham and a baal middos and I know someone who wants him for his daughter. He is willing to buy a four room apartment in Bnei Brak for the couple, that’s how much he desires him.”

Yaakov was shocked. Who was willing to pay so much money for his son? “It’s your manager, Moshe Ahron,” the shadchan said. The shidduch went through. Yaakov said, “For ten years I was jealous of Moshe Ahron, and all this time, he was working for me!

My jealousy was all a mistake. He was working for my son’s sake.”

A chassan and kallah were engaged in Sivan, and the date for the chasunah was set for Sivan, a year later (which isn’t uncommon among Yerushalmi families). Immediately after the engagement, the chassan’s father booked his relative, a famous singer, for their chasunah.

A few weeks later, the mechutanim met. The father of the kallah said, “What are you plans for a singer?” “I already hired my relative,” he told him.

The kallah’s father said, “Personally, I prefer So-and-so should sing at our wedding. He is more professional than your relative. Can you back out of your agreement?”

The chassan’s father called his relative and explained the situation. The relative agreed to relinquish the contract, though it was hard for him to lose the parnassah. He figured that Sivan is a very busy time for chasunos and he would probably land another job. But he didn’t. From Shavuot until the 17th of Tamuz, that was the only night that he wasn’t booked. He contemplated telling the second singer, who was also his friend, that the job was originally his, hoping that the second singer would back off. But in the end, he decided to remain silent, though his heart burned with jealousy.

The second singer sang at kabalas panim, at the chuppah, and then during the meal, but his voice was getting hoarse. There is a medicine that singers take to overcome hoarseness, but it didn’t help. He didn’t know if he could continue singing this evening.

Moments before the first dance, he sees the other singer, a relative of the chassan. He excitedly came over to him and begged him to take the microphone and sing instead of him, which he did. The relative/singer received full payment for that night.

Let’s focus on the hashgachah pratis of this story: The relative didn’t lose anything when he let the other singer take his place. He actually ended up gaining, because he sang for only half the chasunah, and earned full pay. The other singer also gained, because if he would be singing at a different hall, and lose his voice, it would be very embarrassing for him, especially if he wouldn’t find a replacement. Everything was planned perfectly by Hashem, a year in advance.

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THE LEGACY OF MIRIAM: REMEMBERING THE NEVIAH

Rabbi Eitan Allen

“The Children of Israel, the whole assembly, arrived at the wilderness of Zin in the first month and the people settled in Kadesh. Miriam died there and she was buried there”(20:1). In the final year that the Jewish people spent in the desert, the Torah records the death of the greatest female leader of that time period with this short verse. Miriam the prophetess, who led the women in singing at the sea, the older sister of Moshe Rabbienu who watched him in his basket, the one who helped her mother deliver the Jewish children in Mitzrayim and feared HaShem over Pharaoh, who risked her life to see that Klal Yisrael flourished – could it be that she is immortalized by only this brief verse?

In counter distinction, the passing of Aharon HaKohen is retold in much greater detail, and the death of Moshe Rabbienu in even greater detail. Why does the Torah tell us so little about the passing of Miriam, one of the greatest women in all of Jewish history?

The Kli Yakar, drawing on this short verse, suggests that Klal Yisrael did not properly eulogize Miriam and mourn her loss and, as punishment for this disrespect, the Jewish people lost the miraculous well that provided them with water in the desert. The result of this loss was that Moshe and Aharon were thrust into the situation of Mei Mirivah (waters of strife) which led them to falter and lose the privilege of entering into the Holy Land of Israel. It is difficult to understand this Kli Yakar. How was it possible for the Jewish people to not give proper kavod to such an illustrious figure as Miriam? Didn't her brothers Moshe and Aharon instruct the nation in the proper kavod and eulogy for this tzadekes?

Perhaps we could suggest another answer as to why the Torah writes so tersely about the final respects given to Miriam.

To arrive at our answer, we must learn two chapters of Gemara. The Gemara in Bava Basra (17A) records that six people died in Jewish history directly through the “kiss of HaShem.” Among these six people, Miriam is the only woman mentioned. The Gemara is bothered by why the Torah in Parshas Chukas does not explicitly mention this great and exclusive privilege. The Gemara responds that it would be denigrating to mention that HaShem, so to speak, gave a woman the “kiss of death.” Nevertheless, this fact adds much greatness to our picture of Miriam and, yet, also explains why the Torah does not record the details of her death.

A second Gemara in Moed Katan (28A) derives from our verse about Miriam, the halacha that we are not allowed to keep the body of a woman out on the street to engender greater mourning and eulogy.

Rather, women should be buried directly following their death. Both of these Gemaras can explain why the death of Miriam is so lacking in detail and they speak directly to the lasting nature of the Jewish Woman.

Dovid Hamelech teaches us in Tehillim that “Kol Kevoda Bas Melech Penima” – the refinement and honor of a princess is inward. Our Rabbis learn that this is the true nature of what a Jewish woman, a bas Melech (daughter of the king), is. Her splendor is not trumpeted, her grace is inward and not shown. In other words, to discuss the way HaShem took Miriam to the next world would not be in keeping with the inner and hidden splendor that she so beautifully personified. She could not have been given a lengthy drawn-out funeral procession because, as the Gemara in Moed Katan tells us, Miriam is the archetype for the Mishna's ruling that women must be buried immediately. It is no coincidence that Chava was created through Adam's rib. The Mifarshim say that HaShem created woman through a hidden part of the body to teach us that a woman's choicest nature is to be hidden and modest, even with all her greatness and beauty. This heightened awareness of the inner splendor and grace that a Jewish woman has, lets us appreciate why the Torah specifically does not elaborate on Miriam's death. As Tehillim says, it is a matter of penimius (inwardness).

We can now return with deeper insight to the Kli Yakar's answer. Again, the Kli Yakar states that the Jewish people did not mourn for Miriam properly and, as a punishment, they lost the well that was provided in her merit. Based on the Gemaras we just learned, it is possible to imagine that Moshe and Aharon followed the halacha and buried Miriam right away, maintaining the penimius that she personified in her lifetime, but providing less time for the effect of the loss to sink in. In keeping with the aspect of tznius (modesty), the fact that she died “from the mouth of HaShem” was not publicized. For those two reasons, Klal Yisrael failed to mourn for her properly. It was only after the well was taken away that they realized their folly and how great Miriam had been. In fact, her legacy is of such importance that the Shulchan Aruch records (Orach Chayim 580) it is appropriate to fast on her Yahrzeit, the 10th of Nissan.

May her memory and her life continue to be a merit for all her children – the entire house of Israel.

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The Yeshiva of **Harav Yochanan Zweig שליט"א** is pleased to announce that their Mashgiach Ruchani **Rabbi Yaakov Burstyn** will be in Monsey Wednesday and Thursday **July 5th-6th (Tammuz 11-12)**

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MILAH PERFORMED AFTER THE 8TH DAY

We previously discussed the timeframe of a milah on the eighth day. The regulation of zrizus tells us that it is proper to perform the bris as early as possible. But, delaying the bris is sometimes allowed. This is all in regards to a milah on the eighth day. However, if a milah is being performed after the eighth day, one may be actually required to perform the milah at the very first moment possible. The Rambam (Milah 1:2) writes that if a milah was not performed on the eighth day, each additional day that the milah is not performed is considered a lapse in fulfilling this mitzvah.

The Shulchan Aruch (O”C 444:7) discusses a scenario of one who is going on Erev Pesach to perform a bris milah and, suddenly, remembers that he had left chometz in his house. The Shulchan Aruch spells out the correct procedure, as follows: If he can go back and will still have enough time to perform the bris, he must do so. Otherwise, he should rely on bitul, nullifying the chometz.

The Mishna Berura quotes the Magen Avraham, who maintains that this is only applicable if it is before the sixth hour. Once the sixth hour has arrived, one can no longer perform bitul and there is no other choice but to return and destroy the chometz. He explains that although milah is a very important mitzvah, destroying the chometz takes precedence because every second that one has chometz is in his jurisdiction is a transgression.

This, says the Mishna Berura, is not only true in regards to a milah on the eighth day, when one has the whole day to perform the milah. It even holds true in regards to a bris that is being done after the eighth day. Although he points out that, after

the eighth day, every second that one delays the bris is a transgression, when the milah is eventually performed, it will be fixed retroactively. However, in regards to the delay of destroying the chometz, every moment of delay is irreversible.

We see from the Mishna Berura that delay of a bris shelo bizmana is more than just a lack of alacrity; every second that one delays the bris is actually a transgression. Based on this appreciation of the timeframe of bris shelo bizmana, one should not delay its fulfillment and since time is of the essence, it may even take precedence to a milah bizmanah, where this is no transgression involved in delaying a few moments.

This is actually a major discussion among the Acharonim. Rav Shlomo Eiger, in Gilyon Maharsha (Y”D 260), maintains that a bris bizmana takes precedence to a milah shelo bizmana. His reasoning is because we usually give prestige and precedence to a mitzvah that is being performed at the proper time. The Dvar Avraham also quotes a reason given by the Yad Eliyahu, that a bris on the eighth day is tadir (done more often) and mekudash (of a higher spiritual level) which, halachically speaking, gives it precedence.

However, the Dvar Avraham (1:33; 2:1, 2, 3, 4) takes issue with this notion and – based on the aforementioned analysis – maintains that a bris shelo bizmana should take precedence to a milah bizmana. He says that the aforementioned regulations – tadir and mekudash – are only applied when there are no transgressions involved. However, in regards to the performance of a bris after the eighth day, time is of the essence and each additional delay means another moment of lapse in the mitzvah, consequently, the bris shelo bizmana should take precedence to a milah bizmana.

Based on the understanding of the opinion of the Dvar Avraham, it may

be that he would disagree with the aforementioned premise of the Shaar Hatziun, that destroying ones chometz takes precedence. The Shaar Hatziun is assuming that when the milah is eventually performed, the problem will be fixed retroactively. However, according to the Dvar Avraham, milah is not any different than chometz and every moment of delay is irreversible. Consequently, since they are both irreversible, the two choices of destroying the chometz and performing the milah may be of equal status. Furthermore, it may be that milah, which involves a possibility of kareis is more stringent than the mitzvah of destroying one’s chometz and, hence, the performance of the milah would take precedence.

COMMUNITY KOLLEL NEWS:

The Night Kollel hosted a Shiur, given by: Rabbi Shimon Schreiber, Renowned Mohel & Author of Sefer B’Damayich Chayi, on the topic of Milah, Priah & Metzitzta. Details to follow.

The Night Kollel would like to wish a hearty mazal tov to our members: Eliyahu and Malky Lopian, on the birth of a baby boy and our learning program director for the young men, Rabbi Adam Offman on the birth of a baby girl. May they see much nachas!

Bais Medrash Ohr Chaim Community Kollel – in conjunction with our Legal Holiday Yarchei Kallah – will be hosting a Shiur, on the topic of: “Frequently Asked Kashrus Questions.” The shiur will take place this Tuesday, July 4th @9:30 AM, given by Rabbi Leibowitz; author of: Halachically Speaking. Q&A session following the shiur. Refreshments will be served.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

This Upcoming Tuesday!

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IS PLEASED TO PRESENT A SHIUR BY:

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will be available for purchase after the Shiur



For more info please contact Rabbi Nachum Scheiner: 845-372-6618 or Ohrchaim18@gmail.com

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