



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

Journal

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



בית מדרש אור חיים

BEIT MIDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

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



YARTZEIT 3 TAAMUZ

ROSH CHODESH TAAMUZ

Shabbos & Sunday



SHIURIM FOR ENTIRE COMMUNITY

RABBI YY JACOBSON WEEKLY CLASS

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

Separate Seating



NEW SHABBOS MINYAN

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



OUR BELOVED RABBI SOKAVA REBBE

Dear Kehilla,

BET Parashot Korach Haftarah

The Navi Shmuel was the great grandson of Korach and he was equal in greatness to Moshe Rabainu and Aaron Ha'kohain. This was part of the reason that Korach led his revolt because he knew that he would have an extra-ordinary descendant and therefore he was certain the truth was with him.

In this week's haftarah of we read about the transition from the era of Navi'im to the period of kings. The Jewish people asked to be led by a king and Shmuel complied. He asked everyone to go to a place called Gilgal and there they appointed and anointed King Shul over the nation. Shmuel, in front of Hashem, requests from the nation to make an accounting and clarify that he had never taken anything from anyone. He was totally clean from any wrong doing. Then Shmuel states that he is too old to lead the nation and gives them one final lesson. Shmuel reminded the nation of the disastrous results when they leave Hashem's ways and how only through teshuva they were saved.

It was the time of the harvest when the land needed to remain dry, for if it were to rain it would destroy the crops in the fields. Thunder and lightning started to explode in the sky and the nation went into a panic. They beseeched Shmuel to daven to Hashem to forgive them for their request of a King. Shmuel prayed to Hashem on behalf of the nation and his tefillos were accepted. The people realized they were wrong and they did teshuva.

There is an incredible lesson to be learnt from Shmuel who behaved completely opposite from Korach. How does one deal with rejection? Korach wanted to be the leader and not just a bystander in the nation. But he was not chosen to be a leader. So he created a war with Moshe and Aaron, mocks them and makes all kinds of claims against them. Shmuel also was rejected when the nation was not

satisfied with Navim anymore and wanted a king instead. Though he may have felt bad to be rejected he does not lose his composure. Hashem tells him do not be saddened, it is not you that they are rejecting but me Hashem as they ask for a King and not the King of Kings. Shmuel accepts the will of the people and put himself second.

Menachot 109b Rav Yehoshua ben Perachyah is quoted saying "in the beginning (my youth) whomever will ask me to act in a powerful position I would tie him up and feed him to the lions. But now that I am in a power position, whoever will try to remove me from power I will tie him up and pour boiling water on him". We learn this lesson from King Shaul how at first he did not want royalty but when he started to lose it he was willing to kill David. He did not learn the first lesson that Shmuel taught him when it's time to step down don't fight it, instead do the will of the people and Hashem.

Why the change in punishment from lion feed to boiling water, feed them all to the lions? Or burn them all with boiling water, what is the difference in the message? It could be Rav Yehoshua is suggesting to us what the effect of politics and power are. At first it rips a person apart like a lion does to his prey because a person enters the political world with lofty ambitions only to discover that his hands are tied. This frustration of being unable to do what he hoped to accomplish rips him apart like the prey of a lion. In time he gets better at the game but it is like when someone pours hot water over someone it deforms their image but they are not dead. The advanced politician because of his tied hands predicament, his accomplishments are not like his original lofty agenda. Now he appears to be deformed like the person who was scalded with hot water.

Korach wanted to be in charge of Moshe and believed that Moshe should be his subject; anything less than that would not fulfill his emotional need. What made Shmuel so special was that he was willing to step down and give up his needs for the needs of the people. He was selfless and just wanted to help the nation without taking anything in return.

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	4:45am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00 & 9:15am - Kiddush		Pirkei Avos	7:30pm
	Mincha 18 Forshay	7:30pm		Shachris Youth Minyan	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 5:05 | M 5:05 | T 5:05 | W 5:06 | T 5:06 | F 5:07

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 6:46 | T 6:46

12 Minutes Before Shkia (1) s 8:21 | M 8:21 | T 8:21 | W 8:21 | T 8:20

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

JUNE 25-30

NEITZ IS 5:25 am - 5:27 am

PELAG IS 6:58 pm - 6:58 pm

SHKIA IS 8:33 pm - 8:32 pm

סוף זמן קריאת שמע
 MAGEN AVRAHAM
 8:36AM - 8:38 AM
 GRA- BAAL HATANYA
 9:12 AM - 9:14AM



Parshas Korah:

Seek Me From Where You Are

Whenever Parshat Korach comes around, I find myself reviewing the connection between Korach and Daniel the Prophet. (After all, my name is Daniel!!)

There are several ways to explain this connection. A simple explanation points to the fact that both Daniel Hanavi and Korach find themselves inside a pit, the difference being that Korach didn't make it out and Daniel did.

This is a nice thought but there is a much deeper lesson that pertains the challenges we face on a daily basis. Before delving into this explanation, however, let's first review the more obvious question: Who came up with this connection in the first place?

As we know, at the end of every parsha there is a summation of the number of pesukim in the chapter and a siman is given. There are 95 pesukim in Parshas Korach and the gematriya of Daniel is 95. I have once discussed the significance of the number 95 which equals the combination of Hashem's name in the future which is יהיה plus אדני. This is a great unification of Hashem's names, but how does this connect to Korach and Daniel and more important to our own lives?

The answer begins with a personal story that happened to my great uncle Rabbi Chananya Yom Tov Lipa Dreisinger z"l right before WWII.

Rabbi Dreisinger was a talmid muvhak of the Galanter Rebbe. He had left Hungary before the war broke out and settled in the Bronx. Living in the Bronx for a Hungarian Rav was a drastic change and the spiritual desolation that surrounded the Rav made life very difficult. So strong was his longing for his hometown and the Rebbe that he wrote him a letter expressing his desire to return to Hungary.

The Rebbe responded with a powerful message based on the story of Korach and Moshe. When Korach began his rebellion, Moshe's words to him were בקשתם גם כהונה -- you seek also kehuna?

What message is hidden in these words? The Rebbe went on to mention the Baal Haturim who quotes the mesorah that there are two other places in Tanach where a similar language is used. One place is in Sefer Devarim and the other place is oddly enough in Sefer Yirmiyahu. In one place it says בקשתם אורי and in the other place it says בקשתם אורי משם.

The Rebbe explained the connection between all three statements. Moshe on behalf of Hashem was asking Korach, "What is it that you seek--to be the Kohen Gadol instead of Aaron Hakohen? And perhaps there is reason for you to believe that you might be an even better Kohen Gadol. After all, Shmuel, your great descendant, is equal to Moshe and Aaron combined." Korach came to Moshe with what would seem to be a very religious and spiritual claim: if he was only appointed as the Kohen Gadol how amazing his service on behalf of the Jewish people would be.

So then what is wrong with this request? The answer is the following: Before a person seeks a higher position he needs to remind himself why he wants this position. The reply should be that he is reaching out to connect to Hashem which is the ultimate reason for anything we do. If this is the case, Hashem is asking, "Are you seeking me?" בקשתם אורי משם then בקשתם אורי. If so, seek me from there, seek me from where you are now, from where Hashem has put you. If you are Levi be the best Levi you can possibly be because that is precisely how Hashem wants you to find Him and connect to Him.

This insight is perhaps my favorite message in the Torah and it's the very place where great people have fallen. So many times we say to Hashem, 'if only I would have ... or live ... or work... then I would be a great Jew and would love you b'simcha.' And yes it's certainly great to strive to do the best you can, not

IF YOU DO IT YOU GET IT

Jewish mysticism (Chasidus) helps to realize the purpose of the soul by teaching it how to recognize the spirituality of matter, and that in every physical thing, even in the inanimate, there is a "soul," which is the creative force that has created it—a being out of non-being—and continuously keeps it from reverting back to its former state of non-existence. It is this "spark" of G dliness that is the true essence and reality of all things, and this spark is released and revealed when physical matter is used for a sublime purpose or deed in accordance with the will of the Creator, as, for example, in the performance of a Mitzvah (tefillin made of leather, etc.).

One of the aspects of ChaBaD is to reveal and explain the hidden aspects of the Torah and Mitzvos so that they can be comprehended by the three intellectual faculties— Chochmah, Binah, Daas, and reduced to rational categories, down to the actual performance of the Mitzvos. The final analysis shows how G d can be "comprehended" better by action (the performance of Mitzvos) than by meditation, which is one of the fundamental differences between Jewish and non-Jewish mysticism.

==== excerpt of Rebbe's letter to participants in the International Symposium on Jewish Mysticism

Yom Habohir Gimel Tamuz

from where you think you should be but rather from exactly the spot you find yourself at that very moment. Seek Him from where you are with eyes on your future but don't lose the present.

Korach's name reminds us of the story Chazal teach us in Maseches Baba Kama about a man who was married to two ladies, one young and one old. The man was middle aged and he had a head of hair that was a mixture of black and gray. The younger, more youthful wife didn't like his gray hairs so at night she would pluck them out, while the older aging wife wasn't too pleased with her husband's dark hairs so she worked on pulling out the black ones. After a while, the man was left with no hair at all; he was totally bald. This story isn't just cute; it represents the challenge we encounter every day: to stop worrying and wishing that if only things would be different we would receive everything we wish for but rather to seize the day and not lose the opportunities that present themselves at that particular moment.

Korach's name also refers to baldness or nothingness. A person who seeks something that doesn't belong to him will sometimes not only be prevented from receiving that which he desires but will also lose that which he possesses at that particular moment.

This is the secret connection between Daniel and Korach. Daniel was the opposite of Korach. He found himself in exile and rose through an incredible kiddush Hashem. But even when he fell from his high position and ended up in the palace of Achashverosh (Chazal say Daniel was Hasach in Megillat Esther) as a messenger between Esther and Mordechai, he didn't give up as others might have done. He didn't make the same mistake that Korach made but accepted his situation and became the conduit for the historical story of Purim.

This is an insight we need to keep with us all the time. When we reach the other world, God won't ask us why we were not R Moshe Feinstein or R Miller. Rather He will ask us why we weren't our very selves.



Sheva Brochos in Order

Since we Boruch Hashem made a wedding this week I wanted to discuss the inyan of Sheva Brachos.

What is the halacha if someone who is given the kibbud of saying one of the sheva brachos says the wrong one; for example, Reuven skipped the brocha of Sos Tasis and made the brocha of Sameach Tesamach. After he made the brocha they realized that they skipped the brocha of Sos Tasis. What should they do? Should they restart all the brachos to make sure they are said in order, or is the seder of the brachos not me'akev?

The Beer Heiteiv in siman samech bais, seif koton alef says that the Sheva Brachos do not have a specific seder. If one of the brachos was missed, it may be said when he remembers. The Be'er Heiteiv quotes this in the name of the Rambam, siman chof gimmel.

The Shailos Utshuvos Shraga HaMeir chelek daled, siman peh zayin, seif koton daled asks the same question. He quotes the Mishna in Meseches Kallah, perek alef that discusses this question and says that brachos are not me'akev one another. Therefore it stands to reason that the seder is not me'akev either.

The brocha of Sos Tasis is different from the other brachos in that it does not begin with the regular "Boruch ata..." The Shraga HaMeir explains that this brocha is a "brocha ha'samuch l'chaverta" which means it is a brocha that is close to another; it therefore does not start with boruch ata. How can we reconcile the fact that the order of the brachos is not important with the fact that Sos Tasis is a brocho that comes after another?

One answer could be that even if it is out of order, it will be right after Sameach Tesamach so it would still be close to another brocha. An additional answer could be that once Chazal established that the brocha should come right after another one, even in the case where it is not close to another brocha, the "matbea she'tovu Chachamim" and the nussach does not change.

The Sefer Atzei Arazim, siman samech bais and the Igros Moshe in Even Hoezer, chelek daled, siman peh ches both say that if one forgot and made the brocho of Asher Yotzar before the brocha of Yotzeir Ha'Adam one does not make the brocha of Yotzeir Ha'adam anymore. Why do we have these two brachos? There are two reasons to explain the wording of these brachos. Firstly, when Hashem created man and woman they were two distinct creations so we have two different brachos. A second reason may be that the first brocha is based on the initial machshava that Hashem created one being; he later separated woman from man. Whatever the explanation of the two brachos is, in either case once the second brocha is recited the first one is not apropos anymore and therefore one would not say the brocha of Yotzeir Ha'adam. There are some Achronim who disagree with this ruling.

Understanding the different aspects of saying Sheva Brachos brings home the importance of keeping track of the brachos being said so they may be said in the correct order. May we share many simchos with each other and all of Klal Yisroel.

Korach, along with Dassan, Aviram, and 250 men from Shevet Reuven, challenged Moshe and Aharon's leadership. Moshe set the next day for a showdown, hoping that the rebels would reconsider their rebellion.

After attempting to convince Korach to reconsider, Moshe attempted to sway Dassan and Aviram. Moshe's efforts were rebuffed.

The next day Hashem instructed Moshe and the nation to separate themselves from the tents of Korach, Dattan, and Aviram. Moshe proclaimed that his and Aharon's leadership would be divinely confirmed through the way in which Korach and his followers would die. Korach, Dassan, and Aviram, along with their entire families were swallowed up by the earth, while the 250 men from Reuven were consumed by a heavenly fire.

A rebellion broke out among the people, and Aharon had to intervene in order to stop the plague sent as a punishment against the people. 14,700 people perished in the plague.

Aharon's appointment as Kohain Gadol is reconfirmed through the test of the staffs. Aharon's staff was the only staff that miraculously sprouted almonds.

Aharon's staff is placed in the Holy of Holies. The duties of the Kohanim and Leviyim are stated along with a list of the Kohain's share in the nations produce and livestock.

The Levite's share of the nation's produce and the gifts given by the Laviyim to the Kohanim are stated.

Haftarah: (Isaiah 66:1-24; Isaiah 66:23; Samuel I 20:18; Samuel I 20:42) (Rosh Chodesh)

A Tale of Two Wives : A Parsha Lesson

Korach (from the tribe of Levi), along with Dassan, Aviram, On ben Peles (all from the tribe of Reuven) and 250 other men, rebelled against Moshe and Aharon's leadership. G-d divinely confirmed Moshe and Aharon's leadership when the earth swallowed up Korach, Dattan and Aviram, and their entire families, and a heavenly fire consumed the 250 men.

The obvious question is, what happened to On ben Peles? While On ben Peles and Korach started out in the same

clique, they met very different ends. Korach suffered an ignominious death, while On ben Peles escaped.

The Talmud [Sanhedrin 109b] explains how they wound up going their separate ways. The Gemara says that the wife of On ben Peles saved him. She saw that he was getting all fired up about Korach's rebellion. She told him, "What difference does it make to you? If Moshe is the leader, you will be his disciple and if Korach is the leader, you will be his disciple. Either way, your station in life will not change. Why are you getting all excited?"

On ben Peles told his wife that since he had already sworn allegiance to Korach, there was no way he could now remove himself from the group. His wife gave him alcoholic beverages to drink until he fell asleep. She then went outside the tent as the 'mob' passed by, and did not allow them to come in and wake her husband. They ultimately left without him. Because of her, On ben Peles was saved.

On the other hand, the Talmud tells us that Korach's wife egged him on. It was her teasing which angered him against Moshe and fired him up to start his rebellion. We know the rest of the story.

The point of this Rabbinic teaching is to teach us what a difference a wife can make. Every once in a while, we need to hear words from our wives that set us straight and put us in our place. On the other hand, if a person does not merit a good wife, she and her urgings can be his undoing and the cause of his destruction.

This is the interpretation that Rav Naftali Tzvi Yehudah Berlin (The Netziv) gave to explain the expression "Ezer k'negdo" (a helpmate, opposite him) [Bereshis 2:18]. Sometimes she can help by helping, and sometimes she can help by opposing, standing up and protesting — putting the husband, respectfully, in his right place [Yevamos 63a].

The divergent fate of Korach on the one hand and that of On ben Peles on the other, was the tale of two men, and even more, the tale of two wives.





פרשת קרח

צורת קבלת התורה מרבו

"ויקמו בפני משה" רש"י פירש שקמו לחלוק על משה, אבל עדיין יש להעיר מהו הקימה הנ"ל?

והנראה בזה, מוצאים בש"ס לשון שהרב אומר לתלמיד לא תיטיב אכרעיק עד דמפרש להא שמעתתא, וכתב בחידושי פורת יוסף מכות (ג:) שהביא תוסי בכורות שמביא ירושלמי בפרק נערה המאורסה שדורש מהפסוק "ויעמדו שנים ויעידו בפניהם" שהמעיד עדות צריך לעמוד, וכן השואל שאלה בפני רבו צריך לעמוד, וממילא הוא ביאר שזהו היסוד מה ששאלו הם עמדו ולכן אמר להם לא לשבת עד שיסבירו את השמעתתא.

ולפי"ז חשבתי שזהו הקימה שהיה לבני קרח שקמו למעשה לשאול שאלה לפני משה רבינו, וזהו הדין בכדי לשאול שאלה בפני רבו צריך לעמוד.

וטעם הדבר לכאורה זהו מדין מורא רבו שזה כלול בכבוד שבדבר כדי לקבל תורה יש לעשות מעשה עמידה, וזהו מין צורה לקבל בזה התורה, כעין מה שכתב רמב"ן בכמה מקומות שעצם הדין לא לישכוח את מעמד הר סיני, וממילא עד כמה שהמלמד תורה זהו ממש כמו שקיבלו מהר סיני, וממילא כשאלו לשאול שאלה מרבו היינו לקבל תורה ממש מפי הגבורה.

והאמת שבספר המקנה (בהקדמה אות מד) שביאר אהא דסנהדרין צא כל המונע הלכה מתלמידו גוזלו מנחלת אבות, ומה שחשיב גולן משום שהרב מקבל מה להעביר לתלמיד, ואם מוני משה הוא גולן את התלמיד, וזה הפשט שיש לעמוד בשאלתו שהוא ממש מקבל תורה מסיני ממש.

שבת שלום ומבורך

דוד יהודה פיירסון

Thoughts from Mister M

Parshat Korach relates the story of Korach, Datan, Aviram and 250 members of the shevet (tribe) of Reuven challenging Moshe's choice for Kohen Gadol (high priest). The end result was that the 250 members were burned by a heavenly fire, and the three leaders were miraculously swallowed by the earth. From a motive perspective, Korach's actions makes the most sense because he felt slighted for not having been chosen himself, and had something to potentially gain by complaining. But why would 250 people follow him to their certain death, with apparently little to gain?

The answer can be found in Rashi, the great medieval commentator, who writes that just as Korach's family camped on the southern side of the Mishkan (Tabernacle), so did the tribe of Reuven. Rashi quotes the words of Chapters of the Fathers, "woe to an evil person, and woe to their neighbor." The 250 people met their demise simply because they were influenced by their neighbors. This points to the awesome influence that friends, neighbors and associates have on us. Who we surround ourselves with is a matter of life and death. Do we have positive friends and neighbors? And just as importantly, are WE positive friends and neighbors to others?



Parshas Korach The Sands of Time, The Hand of Fate

Leadership, wherever you turn, breeds contention. In our Parsha this week the scenario plays itself out in full drama.

"את אשר יבחר בו"

"Whoever G-d will choose.. he will be our leader"

The rebellion of Korach and his followers cast a shadow on Moshe Rabbeinu's mandate- They questioned and refuted, all in a quest for the leadership role, a position Korach greatly coveted.

The leaders of the Jewish people throughout each generation are predetermined by G-d, but the background story can be most revealing, providing great lessons for us to learn. Lessons of restraint and lessons of destiny.

Much in the same way that we sometimes hear thunder and see lightening as if from a distance – we must understand that major Halachic disputes between great luminaries play themselves out on a stage way beyond the boundaries of our everyday existence. To the Master of the world and the Ruler of our fate, there is no chronological time- every cog, every feeling and every action must be recorded and calculated, bringing to light a heavenly thread, sometimes at a much later date.

Many aspects of the story of Korach have been injected into the DNA of our people. This becomes apparent when we see what looks like great quarrels between our Rabbinic leaders, both Chasidic and non-Chasidic. One such historical event is a tale whose epicenter was the city of Frankfurt Am Main in the 1700's.

Chief Rabbi Avrohom Abush was a Tzaddik and a great Talmudic scholar, in fact he was one of the leading lights of his generation and was deeply beloved by the people of Frankfurt. Although he was not at all affiliated with the Chasidic community he was praised by the Baal Shem Tov with words that resound in their significance. "Rabbi Abishel is blessed with Ruach Hakodesh and is more familiar with the pathways of Shomayim than the streets of Frankfurt."

After the Petirah of Rabbi Abush - the community of Frankfurt was at a loss to fill his position.

An old Ashkenazic community, they surprised the world by choosing a Chasidic luminary, R' Pinchos Halevi Horowitz, distinguished author of the Haflaah and the Sefer HaMakneh. R' Pinchos was a seminal figure in the early development of Chasidus and decidedly a proponent of Nusach Sfarad (made prominent by Hasidism). In fact he was a brother of R' Shmelke of Nikolsburg and they were both students of the Great Maggid of Mezeritch, the chief disciple of the Baal Shem Tov and legendary disseminator of Hasidic thought and customs to the entire Jewish world.

In order to fully understand this unusual turn of events we must look into the history of the German Jews and the Ashkenazic communities of Europe in the 18th century.

In an event that rattled the entire Jewish world- prestigious Rabbonim from one side of Europe to the other fought over the validity of a Get issued to a woman from a wealthy Ashkenazic family, and the residual effects of this dispute lasted for many a decade.

It seems that a Jew from the city of Mannheim, Germany had married a woman from Buna and after a short period of time left her, running to another country, leaving her an Agunah- unable to remarry..

After tracking down and confronting this young man, he pleaded mightily that his life was in grave danger if he were to go back to Buna- and the authorities were to catch him there..

In a negotiation ironed out by the Askonim.. he agreed to go to a neutral province, the city of Cleves where he would grant his wife a divorce freeing her from the chains of this marriage.

The Rabbi of Cleves, R' Yisroel Lipshutz, the grandfather of the famous commentary on the Mishna; Tifferes Yisroel, confronted the recalcitrant husband who maintained that although there was no complaint about his wife- he simply could not have any association with his former town. After many hours of trying to reunite the couple, Rabbi Lipshutz granted a religious divorce and the husband disappeared, never to be heard from again.

After a little while a question arose in Mannheim when some new facts about the Get came to light in the Beis Din of the husband's hometown. Coming to the support of the Get issued by Rabbi Lipshutz of Cleves, were no less than the Shaagas Aryeh, the Yaavetz and the Nodah B'Yehuda R' Yechezkel Landau.. On the other side were those that disputed the decision and aligned themselves with the Rabbinic court of Mannheim. There were stellar Gedolim, great Rabbonim and scholars who disqualified the Get and prohibited the woman to remarry- chief among them R' Abush of Frankfurt, considered the most prominent city in Europe at that time.

A dispute broke out that broke the Jewish world in two.

Many printed and spoken defenses were issued from both sides- The Nodah B'Yehuda spoke fiery words from his pulpit in the city of Prague, in support of the Get and in direct attack of the erudition of Rabbi Abush. In order to understand just who Rabbi Abush was- we must understand that in addition to his unparalleled scholarship, he spent many hours collecting money and supporting the poor of Frankfurt. He was both unassuming and quiet, hardly claiming for himself any honor whatsoever- his genuine modesty far eclipsed his amazing learnedness. When it came time to find a replacement - the community issued a statement that no relative of the Rabbi of Prague (Noda B'Yehudah) would be welcomed in their community- in fact they would not consider any Rabbinical scholar who supported the Rabbi of Cleves and came out against their beloved leader Rabbi Abush, as his replacement. This narrowed the field quite a bit and led to their choosing Rabbi Horowitz, a leading Chasidic personality- as he had remained neutral in the fiery dispute.

What was not known at the time, was that Rabbi Horowitz had supported the Rabbi of Cleves, quietly.. and one day decided to write a Rabbinic response in defense of the Get and against Rabbi Abush.. After composing a lengthy letter with many proofs- he moved the inkwell and watched as it's contents spilled over the entire page- blackening all the words.. Viewing this as a heavenly sign- Rabbi Horowitz decided not to publish the response. This heavenly interference led to his appointment as the Chief Rabbi of Frankfurt in which he served with prestige for many years.

Our words, ideas and statements all have a role to play in this world and many times that which is not said carries with it more importance than that which is verbalized.

Even if we are not on the level of these magnificent and holy luminaries, we can all gain from refraining from entering into disputes especially when it comes to our perceived "religious obligation" to fight one another. Shalom, peace, brings with it many blessings- let us keep our eyes and ears open so we can heed the call of friendship, kinship and love between families, friends and members of our community that emanates from Heaven each and every day.

Good Shabbos!

Airlines

At the airline check in Yankel has three bags. He puts them down and says to the young lady, 'I'd like you to send this one to Los Angeles, that one to Hong Kong and the last one to Durban.' Her face shows signs of confusion before her training takes over and she says, 'I'm afraid we can't do that, sir.' 'Why not?' demands Yankel, 'you did the last time I flew with you.'

Let's make things clear!

A husband and wife were driving through Louisiana. As they approached Natchitoches, they started arguing about the pronunciation of the town.

They argued back and forth, then they stopped for coffee. At the counter, the husband asked the girl behind the counter, "Before we order, could you please settle an argument for us? Would you please pronounce where we are very slowly?"

She leaned over the counter and said, "Staar Bucckks Cofffffeeee."

How to tell

A woman walked into the kitchen and found her husband running around with a fly swatter

"What are you doing?", She asked him.

"I'm hunting flies," he replied.

"Did you kill any?" She asked.

"Yes. Two males and three females?"

"How do you know?" She asked curiously.

Well "Two were on the cans of beer, three were on the phone!!!!"

Back Seat Cooking

A wife was making a breakfast of fried eggs for her husband. Suddenly, her husband burst into the kitchen. 'Careful,' he said, 'CAREFUL! Put in some more butter! Oh my gosh! You're cooking too many at once. TOO MANY! Turn them! TURN THEM NOW! We need more butter. Oh my gosh! WHERE are we going to get MORE BUTTER? They're going to STICK! Careful. CAREFUL! I said be CAREFUL! You NEVER listen to me when you're cooking! Never! Turn them! Hurry up! Are you CRAZY? Have you LOST your mind? Don't forget to salt them. You know you always forget to salt them. Use the salt. USE THE SALT! THE SALT!'

The wife stared at him. "What in the world is wrong with you? You think I don't know how to fry a couple of eggs?"

The husband calmly replied, "I just wanted to show you what it feels like when I'm driving."

The real test

Two guys were applying for the same job. The boss said, "Boys, you need to take a test before you can get this job."

So they took the test and the next day they came back to see who the boss chose. "Well, he said, "Both of you got the same score except I'm going to choose you." He said pointing to one of them

The second guy complained, "Don't you think that's unfair?"

"Well," the boss said, "Let me tell you what happened. Both of your papers were right all the way through until the last question came up, and he answered, "I don't know," and then when I looked at your paper, you answered,

"Me either!"

JOKE OF THE WEEK



What are people saying?

A congregant comes up to her rabbi and says: "Rabbi that was the worst sermon I ever heard. You insulted our intelligence and rambled on and on." A congregant who overheard then approaches the rabbi and says: "Oh don't listen to her. She has no mind of her own! She just repeats what everyone else is saying."

Do you do Windows?

Wife texts husband on a cold winter morning: "Windows frozen."

Husband texts back: "Pour some lukewarm water over it."

Wife texts back 5 mins later: "Computer completely messed up now."

A Great Guy

Abe steps out of his building to hail a taxi and immediately finds one. As he gets in, the cabbie says, "Perfect timing, just like Saul."

"Who's Saul?" asks the passenger.

"Saul Gold, of course," says the cabbie. "Now there was someone who got what he wanted — like a taxi just when he needed it. Not like me; I always have to wait ages when I need something."

"Nobody's perfect," says the passenger.

"Except Saul," says the cabbie. "Saul was a great athlete and could have played in the NFL. Not like me — I'm just a couch potato. Saul danced like Astaire. Not like me. I've got two left feet."

"Sounds like Saul was really someone special."

"You can say that again," says the cabbie. "He even remembered everyone's birthday. Not like me. I always forget important birthdays and anniversaries. And Saul could fix anything in the house. Not like me. If I change a fuse, the whole neighborhood has a power failure. And Saul knew how to treat his wife. He could always make her feel good and never answered her back even if she was in the wrong. He always complimented her on dinner. Not like me. I'm always getting into arguments with my wife."

"What an amazing person. How did you meet him?" asks the passenger.

"Well, I never actually met Saul," replies the cabbie.

"Then how do you know so much about him?" asks the passenger.

"I married his widow," replies the cabbie.





Rules and Regulations for Early Shabbos Part II

Part I: Repeat of Shma if one davened during bein hashmashos

Part II: Reciting yaaleh v'yavoh when it is still day

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

We discussed in the previous article that there is a machlokes if one can start the meal within a half hour of nightfall and should try to avoid starting the meal at that time. But, if necessary, one may rely on the opinions that allow starting the meal. However, if it is already nightfall, one must first recite shma before starting the meal.

This question is actually relevant for many throughout the year, even when not davening at the early minyan. Many shuls start Maariv during bein hashmashos – which is a halachic question mark if it is night or day. Does the same rule apply and one must recite krias shma before beginning the meal?

On the one hand, since it is questionable if krias shma was recited at the proper time, one is definitely required to repeat krias shma and it should be necessary to fulfill this requirement before eating. On the other hand, there is a possibility that he has already fulfilled his obligation, so there may room to allow starting the meal and repeating krias shma afterwards.

This is a question in the poskim and it is therefore recommended that one who davened during bein hashmashos, should repeat krias shma before starting the meal, especially if by the time one is ready to start eating it is already nightfall and the time to recite krias shma has arrived.

Part II – Reciting yaaleh v'yavoh when it is still day

There is a fascinating discussion that pertains to this Friday evening – when Shabbos is Rosh Chodesh – in regards to the recital of yaaleh v'yavoh. Does one recite yaaleh v'yavoh in davening of an early Maariv? On the one hand, it is still, technically speaking, the previous day, which is not yet Rosh Chodesh; on the other hand, he is davening Maariv of the upcoming evening, which is Rosh Chodesh. Conversely, the opposite question will arise, if Rosh Chodesh is Friday. Should one add yaaleh v'yavoh in davening if it still technically Friday, which is Rosh Chodesh?

This same question mark would apply to Chanuka and Purim as well, in regards to adding Al Hanisim. If one davens Maariv after Plag on Erev Chanuka or Purim, or on the last day of Chanuka and the end of Purim, does he say Al Hanisim?

The answer to all of these queries can be found in the Mishna Brura of Hilchos Purim. The Shulchan Aruch in Hilchos Purim states that one adds the recital of Al Hanisim in Maariv. The Mishna Brura adds that this applies even if one davens before nightfall.

In Shaar Hatzion, the Mishna Brura proves this from on the fact that the poskim all affirm that one may daven Maariv as early as Plag, and yet we do not find any clause stating that if it is the evening of a Yom Tov, where a special

tefilah is added (e.g. Chanuka, Purim or Rosh Chodesh) then one should omit the addition. Therefore, we can assume that if one davens the evening going into Purim, from Plag and onwards, he would indeed say Yaaleh V'yavoh and Al Hanisim.

The reason for this, says the Mishna Brura, is that someone who is davening Maariv after Plag is following the opinion of Rabbi Yehudah, who considers this time as night in regards to davening Maariv and, therefore, one should follow the regulations of a tefilah which is said that evening which would include adding Yaaleh V'yavoh and Al Hanisim.

Based on this understanding, the flip-side would apply to the early Shabbos minyan (or technically any day) when Rosh Chodesh is Friday. One who davens Maariv after Plag is considering it the next day, and would no longer say yaaleh v'yavoh.

In conclusion, this week, even if one makes an early Shabbos, he should add Yaaleh V'yavoh and last month when Rosh Chodesh was on Friday, at the early Shabbos minyan, one would not add Yaaleh V'yavoh.

Comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com. These shiurim are available on the shul's website 18Forshay.com, Torahanytime.com, and will be available on MP3 in the shul.

Stories of the Rebbe

The Dollar Bill

“This is my covenant which you must preserve between Me and you and your descendants after you: Every male among you shall be circumcised.” (17:10)

Aside from the horrendous loss of life World War II dealt us, another disastrous effect of the Holocaust was, for many survivors, loss of faith. After all they had experienced they tragically threw off any remnant of their Jewish past and their lineage.

One such man survived the Holocaust in body, but not in spirit. He was “angry” with Hashem and vowed to shake off anything to do with religion. After some time in a DP camp, he boarded a ship that brought him to New York, and he resettled in the Crown Heights section of Brooklyn. He soon married a similarly disenchanted woman. They had a son who was the apple of their eye, but they were careful to raise him without any Yiddishkeit; no bris milah, no Shabbos, no Torah!

The child grew up with only the slightest awareness of his religion. As it happened, he married a Jewish woman, but there was nothing even remotely religious about their lifestyle. Just as his father had done, he carefully and intentionally instilled a dislike for religion in his children and never celebrated Jewish holidays. This worked for all of his children—except one. To the man’s displeasure and chagrin, one of his sons became a ba’al teshuvah!

Although they lived in very different worlds, the religious son remained close to his anti-religious father. And so, when the young man called to inform him of the happy news that he was engaged to be married and he wanted his father to attend his chasunah, he was shocked by his father’s hostile reaction. “I have no interest in your religious ceremony! In fact, it pains me. My son, I love you and would do anything you ask of me, but I cannot attend a religious wedding. It simply conflicts with everything I stand for!”

The son took a few moments to digest this information. Then he seized the moment. “Okay, Dad, so don’t come if it bothers you so much. But when you say you will do anything else I ask of you...do you really mean it?”

“Yes, anything. If I can physically do it, I will do it for you. I give you my word.”

The son didn’t hesitate. “Okay, Dad. If that’s the case, then the one thing I ask of you is that you have a circumcision!”

A circumcision! The father was shocked. A bris milah was something he always avoided, for it was the quintessential sign of Judaism, the one thing he disliked most. On the other hand, he had given his word to his son to physically

perform anything he asked. At first he said no, but after quite a bit of arguing, eventually he agreed and underwent the procedure.

It seemed that the bris had an immediate effect on his psyche, for a few days later, while still recuperating from the difficult surgery, he began to reconsider his decision not to attend his son’s religious wedding. He would come for a short while, he told himself, definitely not long enough to be influenced by those religious fanatics.

At the wedding, the father was so impressed by the enthusiasm of his son’s friends that he found himself dancing enthusiastically and just couldn’t pull himself away! At one point, the caterer approached the father and said, “Sir, I am so inspired by your joyous countenance that I wish to present you with a gift, something which is very precious. It is a dollar bill blessed by the Lubavitcher Rebbe, R’ Menachem Mendel Schneerson zt”l.”

The father looked at the man and then at the bill. Suddenly, he turned pale and collapsed in a faint. When he regained consciousness, the first words he uttered were, “That’s my dollar bill!” Then he fainted again.

When he was finally fully revived, he explained his dramatic reaction.

“As a teenager growing up in Crown Heights, I once went with a few of my public school buddies on a Sunday morning to an old man who just gave out dollar bills for no reason. We stood on line giddily watching as the bearded man handed out dollar after dollar. When my turn arrived, he handed me a bill which I greedily took and moved on. But, suddenly, he called me back and asked me if I had a circumcision. I told him no, and upon hearing my answer, he proceeded to take back my dollar. Cryptically, he proclaimed, ‘When you have your bris, I will give you back your dollar.’”

The father shook his head in wonder. “Well, I just had my bris last week, and now, all these years later, I see that the rabbi sure kept his word!”

A Baseball Lesson from the Lubavitcher Rebbe

By Dovid Zaklikowski

The last trolley of the evening rolled by on Kingston Avenue on a chilly winter night in 1955 as a jolly young Shimshon Stock ushered a close acquaintance and his soon-to-be-Bar-Mitzvahed son into the Lubavitch synagogue, around the corner at 770 Eastern Parkway.

Inside “770”, soon to become famous as Lubavitch World Headquarters, was the study

and office of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, who a few years earlier had accepted the leadership of this small Chassidic community still struggling to recover from the ravages of Stalinism and the Holocaust. At the time, the Rebbe had only a handful of emissaries scattered across Israel, America, Europe and North Africa; but he was already relentlessly and tirelessly building a global network of communities soon to gain worldwide renown for its unconventional yet contemporary ways of reaching out to Jewish youth.

Shimshon, born and bred in the New World, was very much the “American Boy”. Yet he had enjoyed a close and special friendship with the Rebbe prior to the passing of the previous Lubavitcher Rebbe -- the Rebbe’s father-in-law Rabbi Joseph Isaac Schneersohn -- which continued on after the Rebbe accepted the mantle of leadership. He now introduced his friend and his friend’s son to the Rebbe, who greeted them with his comforting and warm handshake, requesting them to please take a seat.

The Rebbe briefly blessed the boy that he should grow to become a source of pride to the Jewish people and to his family. As they turned to leave, Rebbe surprised the three Americans with the question he addressed to the youngster: “Are you a baseball fan?”

The Bar-Mitzvah boy replied that he was.

“Which team are you a fan of -- the Yankees or the Dodgers?”

The Dodgers, replied the boy.

“Does your father have the same feeling for the Dodgers as you have?”

No.

“Does he take you out to games?”

Well, every once in a while my father takes me to a game. We were at a game a month ago.

“How was the game?”

It was disappointing, the 13-year-old confessed. By the sixth inning, the Dodgers were losing nine-to-two, so we decided to leave.

“Did the players also leave the game when you left?”

Rabbi, the players can’t leave in the middle of the game!

“Why not?” asked the Rebbe. “Explain to me how this works.”

There are players and fans, the baseball fan explained. The fans can leave when they like -- they’re not part of the game and the game could, and does, continue after they leave. But the players need to stay and try to win until the game is over.

“That is the lesson I want to teach you in Judaism,” said the Rebbe with a smile. “You can be either a fan or a player. Be a player.”

Outside 770 father and son said goodbye to Shimshon, the three now sharing a new admiration of a pioneer in Jewish education.

TORAH FROM THE TRAINER

BY ISAAC MASS CPT

In this week's Torah section, we see a scenario of a certain individual in Israel (Korach) arguing against Moshe our Teacher. His stand-off argument definitely requires explanation, as we know that he was already selected to be part of the Levites, why did he also want the Kehuna (priestly service)? The Be'er Mayim Chayim says something amazing and beautiful on this, that this shows us the true character of love for G-D. That if one were to truly love his/ her creator then they wouldn't care who would get what in regards to serving Hashem, as long as Hashem is being served, respected and loved. This is very understandable, yet why did he feel the need to stand up to Moshe Rabbeinu, and why was his punishment to be swallowed up by the earth?

The Ksav Sofer writes on the story that is brought down regarding these great men, that Korach had come to Moshe Rabbeinu with a Tallis that was purely made out of the "Techeilis" material, and he asked if it needs the Tzitzis or not? Moshe Rabbeinu answered that it is still under the obligation of Tzitzis. This infuriated Korach and led to his rebellion. The aforementioned Ksav Sofer explains as follows... the commandment of Tzitzis is a way for us to remember Hashem constantly. Yet, when one has a garment made completely of "Techeilis" which is the color of the sky, and of the ocean (turquoise) this is enough to remind us of the awesomeness of Hashem! Who controls and created the Heaven and Earth. Why would one also need the Tzitzis?! The fact that Moshe Rabbeinu said that they need the Tzitzis, was a slap in their face, saying that they needed "extra help" in serving Hashem.

I would like to add and elucidate this perhaps... Korach came from a section of Israel who were the Levites, they served Hashem and were also the group who were below the Kohanim. Basically they needed the help of other people in order to complete their life's tasks! Yet, when they saw that they weren't getting the High priest position (which Korach coveted) they were upset. The reason was because their service didn't stem from love, but rather from just doing the service and "having the title". So when they heard that they would still need the tzitzis on their Techelis garments, they immediately rebelled because they believed that they already fulfilled the commandment and became close enough to Hashem!

The message which was given to them, was through the earth swallowing them alive. The earth is magnificent and mundane at the same time, yet it still reminds us of Hashem who is infinite and the opposite of mundane. So when the earth defied nature for G-D's will, it shows the inner nature of the earth and materialistic life we live in... that it naturally turns itself to perform G-D's will! IT LOVES HASHEM! The way to love G-D is to believe that we don't set the requirements, but rather G-D does. Therefore, we can never become depressed or over confident, because we don't know the true expectancies and requirements for us. We have to make love for Hashem a lifestyle, where we continue to progress through every single day.

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In conjunction with the
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Night Kollel

שליט"א רבי נחום שניינר
UNDER THE DIRECTION OF RABBI NACHUM SCHEINER
is pleased to present
a Shiur by:

Rabbi Shimon Schreiber

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Topic: Milah, Priah & Metzitzah

Wednesday, June 28th

יום ד' פ' חקת

at 8:45PM

Maariv at 9:45

18 Forshay Road – Main Floor Bais Medrash

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

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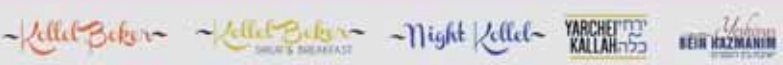
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PART I – EARLIER IN THE DAY OR MORE PARTICIPANTS?

PART II – MILAH PERFORMED AFTER THE 8TH DAY

PART I – EARLIER IN THE DAY OR MORE PARTICIPANTS?

In continuation to the shiur on the proper timing of the milah, and the dimensions of zrizus, there is another intriguing question discussed by the poskim. A person would like to invite family and friends, but they would not come if he makes it early in the morning. Should having greater participation warrant delaying the bris? Halachically speaking, what takes precedence: performing the bris early in the day or having it done b'rov am, with more people at the bris?

The Chayei Adam (68:6), in discussing the rules and regulations of mitzvah performance, asserts that zrizus, alacrity, always takes precedence to b'rov am, performing a mitzvah together with more people. He marshals proof to this from a Gemara in Rosh Hashana 32b. The Gemara, there, states that both hallel and tekias shofar should have been performed earlier, rather than later, because of the concept of zrizim makdimim. This is even though more people will be there later in the day, since people tend to arrive late and placing it later in the schedule may allow for a greater amount of participation, zrizus takes precedence to b'rov am, performing a mitzvah together with more people.

The Chayei Adam adds a practical application to this ruling: If one has a choice to daven maariv with a small minyan or wait until later in the night, when there are more people davening, zrizus takes precedence to b'rov am and one should choose the earlier option.

PART II – MILAH SHELO BIZMANAH

Until this point, we have 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. This needs clarification. Does he mean specifically every day, or is it really any delay – even a delay of a moment – that constitutes a lapse in fulfilling the mitzvah. We also need to clarify whether the ultimate performance of the bris will fix, retroactively, the lapse that was there until that point.

The answer to these questions is actually disputed in the Acharonim and will be discussed b'ezras Hashem, in a future article.

COMMUNITY KOLLEL NEWS:

The Night Kollel hosted a Shiur given by: Rabbi Yitzchok Ahron Fischer, Renowned Mohel. He discussed many important halchos of milah and, many fascinating anecdotes from his years of performing brisos. He shared some of his experiences performing milah in Russia, before the fall of the Communist regime. Literally, thousands of Yidden were begging and crying to have a bris, and it was necessary to pack in as many brisos as possible – clandestinely, of course – and would perform brisos the entire day up until shkiah. However, after shkiah, Rav Shmuel Vozner zt"l told him is not an option. But, since it was an extreme situation, he told him, he can start performing the brisos at the crack of dawn.

Additionally, since he was literally busy the entire day, Rav Vozner zt"l told him that being preoccupied with this important mitzvah, he was absolutely exempt from davening minchah and was not even required to daven tashlumin (a make-up tefillah). He explained that by the time he finished the milah and the bandaging, it was past the time for davening Minchah!

He also told of a story with a bris that he was involved in from his early years: A baby was born a few minutes after shkiah and the Satmar Rav paskened to do the bris on the following day. When questioned about his psak (the Satmar Rav was not known to be concerned with shkiah!), the Satmar Rav explained that although in Europe he would have allowed a bris on that day, in America the minhag became that after shkiah the bris is pushed off to the next day.

The Night Kollel – in conjunction with the Limud of Hilchos Milah – will be having a Shiur, this coming Wednesday, June 28th, at 8:45PM//Maariv at 9:45. The shiur will be given by: Rabbi Shimon Schreiber, Mohel Mumcha & Author of Sefer B'Damayich Chayi. Topic: Milah, Priah & Metzitzta

This past Friday I gave the second part of the “Halachos of Early Shabbos” series at the Kollel Boker, on the topic of: “Making An Early Shabbos - Kiddush & Seudas Shabbos.” These shiurim are available on the shul’s website 18Forshey.com, Torahanytime.com, and will be available on MP3 in the shul.

The Night Kollel would like to welcome some new members: Yoni Halone, Mendel Wertzberger, and Dovid Kaufman. The kollel is already enjoying their presence.

Wishing you a wonderful Shabbos and a Chodesh Tov,

Rabbi Nachum Scheiner



Rabbi Daniel Glatstein spoke about "Korach: The battle of the Heavens" on Sunday night.



Rabbi Yitzchok Fischer speaking for the Night Kollel on Milah.

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Sunday June 25th 11:00 - 3:00 sharp

At the home of Rabbi Yossi Fried

18 WHITE BIRCH DRIVE POMONA NY

(For Youth Minyan, Avos Ubanim & Pirchei Participants)

בית מדרש אור חיים
BEIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MACHUSETT, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANERY