



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

ROSH CHODESH BENTCHING TAMUZ

Rosh Chodesh is
Shabbos & Sunday June 24 & 25

YOM KIPPUR KOTTEN

Yom Kippur Kotten Minyan:
Thursday June 22 @ 1:30 PM
18 Forshay upstairs



SHIURIM FOR ENTIRE COMMUNITY

**RABBI YY JACOBSON
WEEKLY CLASS** *Separate Seating*

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 Parashot Selach Haftora

The second chapter of the book of Yehoshua tells the story of two spies that went into the city of Yericho.

They stayed at the home of a woman by the name of Rachav. Targum Yonatan explains that this woman had a grocery store, and some say she was a lady of the night. Regardless, she was the kind of person that knew the pulse of the nation. The King of Yericho sent his men in search of the spies and Rachav hid them. She related to the Kings soldiers that indeed the spies came and they looked different. She exclaimed that they just left the city and pointed to a direction in which to quickly chase them and capture them. The King's soldiers bounded off in search of the two spies.

Rachav later went onto the roof and released them from their hiding place. She told the spies that everyone heard about the miracles that Hashem did for the Jewish people. She informed them that the hearts of the Canaan people have melted and there is no strength or will to fight a war. Then she made them swear that no harm will come to her or her family. The spies promised her family's safety as long as they stay in their house and instructed her to put a ribbon on the window so it will be known not to attack that home.

Rachav lowered the spies through the window and told them to go toward the mountains and remain there three days as the kings men went will return from there within three days.

The spies successfully returned home and told Yehoshua of their findings. They explained that the morale of the people is very low and the battle should be successful. This is exactly what happens and the Jewish nation wins the war. Rachav becomes a Jew and Yehoshua himself married her. They only had daughters and no sons.

In Parashat Shlach is the story of the 12 spies that Moshe Rabainu sent into Eretz Yisrael to spy on the land. That did not work out too well and the stay in the desert was extended for forty years. The entire generation died in the Midbar and lost the privilege to become the people that left Egypt and entered Eretz Yisrael. Yet, the Haftora recounts how Yehoshua, the student of Moshe Rabbeinu sends spies before entering the land. Why would he do this if it failed so terribly when his master tried the same? Furthermore,

Yehoshua was part of the first group so he understood the danger. What changed in his perception?

The Malbim explains five differences between Moshe Rabainu's mission and Yehoshua's.

- 1) Moshe sent his spies based upon the request of the nation, one representing each tribe. Yehoshua sent two spies and it was of his choice who, what, when and where. Democracy does not always work you need someone to lead and make the call.
- 2) Moshe sent spies when the nation was very far from the land and Yehoshua sent them when the nation was already at the border of the land.
- 3) When Moshe sent 12 spies the pasuk uses the term, תרים which means to evaluate the land if is good or not. When Yehoshua sent two spies the Torah uses the term מרגלים which means to find the weakness of the land. There is a difference when one is evaluating the quality of the land versus looking for strategies to conquer the land.
- 4) Yehoshua sent his spies חרש secretly and no one knew.
- 5) Yehoshua was only interested in Yericho in this mission, not the entire country.

There is an ideology today that is anti Eretz Yisrael and claims that the way the land was given to us is not the way it was prophesied by the Navim. We were to be redeemed and return to Eretz Yisroel in great splendor without a need for war. But we see that we only earned Eretz Yisroel with a great deal of bloodshed and effort. It is clear that we are not Zocha to a miraculous peaceful redemption. As they say, it is what it is, but how does one reconcile the difference? Do we say Hashem did not give us the land the way He promised and therefore we don't want it? Or do we accept the situation as it is, a wonderful gift despite the fact that it comes with hardship, pain and loss of life?

This similar reality took place in the times of Yehoshua when they lost the privilege of a peaceful entry due to their sins. The Pasuk states "כל מקום אשר תדרך כף רגלכם בו לכם" "And any place that we will just step with our feet will be given to us". The method of war would have been to just show up, step on the ground and they will gladly give it to us. Instead they had to fight a heavy battle and incur losses.

May we be Zocha soon, to the proper and complete redemption with the splendor befitting the nation of Hashem.

Shabbat Shalom

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:35pm

SHABBOS NIGHT	Candle lighting	8:13pm	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, 8:10pm
	Shkiya	8:31pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:31pm
	Mincha Bais Chabad 20 Forshay	8:41pm		Pirchei - Bnos	2:00		Maariv	9:11 & 9:16pm

WEEKDAY MINYANIM

SHACHRIS

20 minutes before Neitz (3) s 5:03 | M 5:03 | T 5:03 | W 5:03 | T 5:04 | F 5:04

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

12 Minutes Before Shkia (1) s 8:19 | M 8:20 | T 8:20 | W 8:20 | 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 18 - 23

NEITZ IS 5:23 am - 5:24 am

PELAG IS 6:57 pm - 6:58 pm

SHKIA IS 8:31 pm - 8:32 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
8:34 AM - 8:36 AM
GRA- BAAL HATANYA
9:10 AM - 9:12AM



Parshas Shlach

על פי שחטא ישראל הוא אף ישראל

This week I was taking someone to the Mt Sinai Hospital in Manhattan. As we know, going to a hospital is usually not an exciting journey. However, there are certainly some spiritual benefits. When one sees what people are going through in the hospital they quickly forget the petty complaints they have in life. But there is another incredible light that emanates from Mt Sinai and other hospitals and that is the chesed room that the Bikur Cholim Organization runs 24/7. I was amazed at the amount of food that is available there on a daily basis in addition to a hot water urn for coffee and tea that is never seems to run out. The reading material in this room covers a range of topics and to my great joy and surprise I found one of my favorite sefarim-- Avodas Avoda-- which has collections of the discourses that the Rebbe of Tsh gave at seudat shilishit for many years.

Today's article is based on his ideas which are always filled with chizuk and encouragement.

The parsha begins with the famous story of the spies who shockingly turned against Moshe and even against Hashem. This was a group of 12 spiritually high ranking leaders and their trip to scout out Eretz Yisrael came right after seeing incredible miracles and receiving the Torah directly from Hashem. How is it possible that such a tragedy could occur?

[It is important to remember that any story in the Torah is a lesson for life today. The Zohar points out that it's a grave sin to think that the Torah is just a collection of stories.]

There are many approaches to this tragic event. Here is one based on a Kabbalistic concept mentioned in Likutei Torah Parshas Lech Lecha and other sources.

The seven nations that the Jews needed to conquer at this point represent the seven middos, the seven sefiros of the negative side. Just as we have the concept of seven sefiros beginning with chesed, gevura and leading all the way to malchus on the positive side, there are seven negative ones that represent a negative spiritual force that the Jews needed to overcome at that time.

The spies who were great men were clearly aware of this struggle between negative and positive, but they fell for one of the greatest traps available to man beginning as far back as creation--the trap of negativity and self-resignation: "I can't do it. It's too difficult. I will never be able to change and rid myself of my negative inclination." As the pasuk indicates, "We saw men of middos" meaning they saw the negative force and they didn't believe they could overcome it. When you give up on yourself you're giving up on Hashem. One of the most basic premises in Judaism is that Hashem will never present you with a test that you can't pass.

The Toshe Rebbe goes on to tell many stories and to quote many sources. One of them is from the Kamarna Rebbe who told over a story of a man who was known to have transgressed every possible sin just to anger Hashem, even those from which he received no enjoyment such as idol worship. But he ended up doing teshuva based on the premise that Yisrael af al pi shechat yisrael hu --ישראל על פי שחטא ישראל הוא-- which means that no matter how low a Jew falls he still retains his Jewish spark-- a Nekuda Yehudit that can be reignited at any time. This concept does not, by any means, permit a person to do as he pleases with the understanding that no matter how deep he falls he remains part of the tribe. Rather, it is a mean of assuring us that if we undertake to do so, we can always climb back up from the abyss.

A great example, l'havdil, is written about Abraham Lincoln who failed miserably both in politics and in business and even with his personal life. But despite one dismal attempt after another he never gave up. After suffering through a period of depression, and against all odds, he became the President of the United States and during his short three-year term managed to put his country back on its feet.

Just when you are ready to give it all up, simply remember who is giving you the test. Hashem can do anything but the first step in the process is to believe in ourselves, which means in essence we must believe in Hashem.

Good Shabbos



Rules and Regulations for Early Shabbos Part I

Starting the meal before repeating krias shma

We started a new series of shiurim on Friday morning at the kollel boker on the above topic of "Rules and Regulations for Early Shabbos."

We are all familiar with early Shabbos minyanim, which take place after Plag, but before nightfall. The Beis Yosef raises the question: The halachah states clearly that one may not start a meal at night before reciting krias shma. Furthermore, even within a half hour of nightfall one may not start his meal, since the time to fulfill the mitzva is "around the corner." Hence, if by the time one is finished davening and ready to start the meal it is almost nightfall, how can one start eating if he did not fulfill his obligation of krias shma?

He answers that there is actually a machlokes whether one has fulfilled his obligation with the shma recited earlier. Although we pasken that one must, indeed, repeat the krias shma (as per the announcement in shul after davening -- "Everyone should remember to repeat krias shma!"), for starting the meal one can rely on the other opinion -- that he did fulfill his obligation and he can eat -- as long as he will repeat the shma later.

The Shulchan Aruch, in fact, sets down the rules and codifies that one may make an early Shabbos, go home immediately, and start his meal without any waiting time. The Taz concurs with the Mechaber and allows one to start his meal.

However, the Magen Avraham takes issue with this suggestion. He states emphatically that since we pasken that one has not fulfilled his obligation with the krias shma recited before nightfall, that will not add to the equation and one may still not commence his meal. The Magen Avraham rules that the only viable option is to ensure that one commences his meal prior to a half hour before nightfall, which is before the time to recite krias shma is "on the horizon"; once that time has arrived it is forbidden to start the meal.

Interestingly, those who always daven Maariv at the early plag minyan -- every day of the week -- may be better off in this regard. The Magen Avraham himself earlier -- in hilchos maariv -- affirms that one who davens at the early minyan can eat supper every night as long as he will recite shma before retiring for the night.

The Acharonim (Machatzis Hashekel, Shulchan Aruch Harav, and Yad Efraim) point out that if someone davens early on a steady basis, he is relying on the opinion that allows one to fulfill the mitzva of reciting krias shma earlier and can therefore eat as well. Furthermore, he is "programmed" to repeat the full krias shma before retiring for the night and we are not concerned that he will forget. However, someone who generally davens after nightfall and is only davening early on Friday night, is obviously not following the opinion that he has fulfilled the mitzvah. Furthermore, since he usually davens after nightfall, and is not necessarily used to repeating krias shma before going to sleep, he may actually forget to repeat krias shma. We are, therefore, more concerned about such a person starting the meal. In fact, the Shaar Hatzion points out that the Taz, who is the one that allows starting the meal, may be only referring to someone who davens early on a steady basis. However, for someone who only davens early on Friday night, even the Taz may agree that one cannot start his meal.

Practically speaking, the Mishna Berura affirms that the consensus of the poskim is that one should commence the meal prior to the half hour time period before nightfall, as per the concern of the Magen Avraham. However, he concludes, if one was running late and by the time he was ready to start the meal it is already within the half hour of nightfall, one can rely on the Beis Yosef and the Taz and start the meal. Of course, he must make sure to repeat the shma later. But, he does add that this is only true within the half hour before, but once nightfall has arrived -- whichever time one holds is halachically nightfall -- and the actual time has arrived that one is required to recite the shma, one should not start the meal without first repeating the shma. So, lihalacha, one should preferably try to avoid starting the meal within a half hour of nightfall, but if necessary one may rely on the opinions that allow starting the meal.



MAZEL TOV!

We are Boruch Hashem zocheh to be marrying off our son next week so I felt it was apropos to discuss the inyan of the brocha of Eirusin.

The Rosh in Meseches Kesubos, daf zayin, amud bais questions the nusach of the brocha that we say under the chuppah. Part of the nusach is "Sheasar es Ho'Arusos Ve'hitir lonu es Ha'nesuos." (Hashem forbade us to live with a married woman, but allowed us to live with the woman we marry.) There is no other place where we find a brocha telling us that something is forbidden. For example, we don't say that Hashem did not allow us to eat killed animals, he only allowed us to eat animals that were ritually slaughtered. An additional point to mention about the wording is that we mention chuppa in the brocha. In the olden days it was customary to have a gap of a year between the kiddushin and the chuppa. What really needs an explanation is why don't we sign off the brocha by saying that Hashem commanded us to be mekadesh an isha? The Rosh, based on the above observations, says that the mitzvah is not to be mekadesh an isha; the mitzvah is pirya ve'rivyva - having children. The kiddushin is just a preparation for the main mitzvah. The Rosh says that this bracha is a birkas hashevach, praising Hashem for differentiating Bnei Yisroel from the rest of the nations, specifically in this area. Bnei Yisroel have laws of hetter and issur and therefore the lashon of issur and hetter applies to this birkas hashevach.

The Rambam seems to argue with this and says that really the birkas eirusin should be said by the chosson or his shaliach. From this fact it is understood that the Rambam is of the opinion that the maaseh kiddushin is a mitzvah and therefore the baal hamaaseh, the chosson or his shaliach, should be the one to make the brocha. Reb Shmuel Ruzovski discusses this in the second perek in Kiddushin when explaining the machlokes of the Rambam and the Rosh whether Kiddushin is a mitzvah in it of itself or just a preparatory mitzvah for pirya ve'rivyva.

The Avi Ezri says that one should tell the kallah not to answer amein on the brocha of eirusin since the Rambam holds that the brocha is only for the chosson and if the kallah answers amein it will be a hefsek between the Borei Pri Hagofen and her drinking the wine.

Most people do not tell the kallah "not to answer amein." We can try to explain this in a few ways. The first one concerns a woman saying shehecheyanu on Yom Tov when she lights candles. If she says shehecheyanu then when her husband make Kiddush and is motzi her, she should not answer amein to the shehecheyanu since it will cause a hefsek between the Borei Pri Hagafen and her drinking. Reb Moshe Feinstein and Reb Shlomo Zalman Auerbach both say that even if she did answer amein she need not make a new borei pri hagafen since the one who is being motzi her needs the brocha; therefore it is not a hefsek. Perhaps we can say that the amein here on the eirusin is not a hefsek either. One may argue and say that she is being yotze regarding Kiddush, but according to the Rambam she is not being yotze the brocha of eirusin. Reb Shlomo Zalman says that the same rule would apply if a person makes a brocha on a fruit that requires a shehecheyanu and he is being motzi his friend who does not need the shehecheyanu to be said. The friend may answer amein to the shehecheyanu despite the fact that he does not need to be yotzeh on Shehecheyanu. Since the Kallah needs to be yotzei the borei pri hagafen, we can compare these two cases.

The second way to explain it is that even though the Rambam says that the maaseh kiddushin is a mitzvah for the chosson, and the bracha only applies to the chosson, he will agree to the fact that the kallah is very much a part of the mitzvah since without her the chosson is unable to do the mitzvah. It therefore stands to reason that the kallah is part of the brocha, even according to the Rambam.

The third explanation could be that to reconcile the questions that the Rosh mentions on the brocha of eirusin with the position of the Rambam, it must be that the Rambam will maintain that this is a hybrid bracha, similar to the brochos of Shabbos Shemone Esrei. It is a birkas ha'mitzvos for the chosson, and for the kallah and the people assembled there it is a birkas hashevach. Therefore the kallah may answer amein.

May we all be zoche to share simchos with one another.

Parshas Shlach

Moshe sends twelve spies to the land of Canaan. Forty days later they return, carrying a huge cluster of grapes, a pomegranate and a fig, to report on a lush and bountiful land. But ten of the spies warn that the inhabitants of the land are giants and warriors "more powerful than we"; only Caleb and Yericho insist that the land can be conquered, as Hashem has commanded.

The people weep that they'd rather return to Egypt. Hashem decrees that Israel's entry into the Land shall be delayed forty years, during which time that entire generation will die out in the desert. A group of remorseful Jews storm the mountain on the border of the Land, and are routed by the Amalekites and Canaanites.

The laws of the menachos (meal, wine and oil offerings) are given, as well as the mitzvah to consecrate a portion of the dough (challah) to Hashem when making bread. A man violates the Shabbat by gathering sticks, and is put to death. Hashem instructs to place fringes (tzitzit) on the four corners of our garments, so that we should remember to fulfill the mitzvot (divine commandments).

Haftorah Yehoshua 2 1-24.

This week's haftorah tells the story of the spies that Yehoshua sent to scout the city of Yericho, prior to the Israelites' invasion of the Holy Land, a point in common with this week's

Torah reading, which discusses the twelve spies that were sent by Moshe years earlier to explore the Holy Land.

Yehoshua sent two spies to Yericho, where they lodged at an inn located in the city's walls, operated by a woman named Rachav. Their presence was quickly discovered by the king who sent for Rachav and asked her to turn in her guests. Rachav responded that her guests had already left the city - when actually she had hidden them on her rooftop.

"And she said to the men, I know that Hashem has given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land have melted away because of you. For we have heard how Hashem dried up the water of the Red Sea for you when you came out of Egypt; and what you did to the two kings of the Amorites that were on the other side of the Jordan, Sichon and Og, whom you completely destroyed."

At Rachav's request, the two spies assured her that she and her family would not be harmed during the conquest of Yericho - provided that she would tie a scarlet thread and hang it from her window. This would be a symbol that this home is a safe haven. Rachav helped the men escape via a rope she lowered from her window and told them how to hide from possible pursuers. The spies escaped safely and returned to report to Yehoshua.

Just so you should know...

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by "The Sokover"

0 9 5 DAYS UNTIL UMAN



פרשת שלח

קדושת עינים סגולה לזיכרון

הגמרא אומרת בנדרים (לח ע"ב) שמשם רבינו היה לומד תורה ומשכחה, עד שניתנה לו במתנה, עייש. משה רבינו שהוא מוסר התורה כדאיתא שבת (פח ע"ב) לקבל התורה בא, וכן התורה נקראת על שמו של משה כדאיתא בבבא בתרא (עד ע"א) משה אמת ותורתו אמת, וכן איתא שבשביל משה ניתנה התורה, שהוא הסרסור של תורה שהוא הורידה לארץ, ועל כל זה היה לומד ומשכח, עד שניתנה לו במתנה, מה נענה אבתריה...

והנה הענין הוא שתורה היא כל כולה משרדה העליון ממס, והרחיב בזה אדוננו קדוש ישראל הנפש החיים (שער ד' פרק י') בשם האר"י ז"ל בששה מקומות שיש ד' עולמות, עשייה יצירה בריאה ואצילות, וכל אחד קיים וחי בעצם מאורות של עולם שמעליו, ומעל הכל יש עולם האצילות, שכל כולו אלקות, ותורה היא עליונה מזאת, ורק שנמצאים בצימצום כידוע, וממילא כל שמתפשט האדם מיחומריותו אזי שייך להשיג עוד ועוד השגות עד הא"ס, אבל כל שהאדם מתקדש ביתר שאת אזי משתייך יותר לאמת, לאחד, לרצון יתברך לאחדותו, לתורתו, לו יתברך, כמו שאמרו ז"ל כתובות (קיא ע"ב) וכי אפשר להידבק בשכינה, ואלא המשיאה ביתו לת"ח, והעושה פרקמטיא לת"ח, והמהנה ת"ח מנכסיו, מעלה עליו כאילו מדבק בשכינה, וביאר המהר"ל (נתיבות עולם, תורה, סוף פ"ט) שזהו שלש בחינות בגופו על ידי בתו, בנפשו ע"י שעושה פרקמטיא, ובממונו זהו שמהנהו מנכסיו, ובכך נתדבק לשכינה, והיינו שמציאות של ת"ח זהו מציאות של שכינה ממש.

וממילא דווקא מי שממית עצמו על התורה זוכה לתורה עיין ברכות (סג:) שבת (פג:) אדם כי ימות באוהל, שאז שייך לתורה שכל מציאותו מציאות של רוחניות.

והנה האדם כאשר הוא, קשה להשיג שיא הגדלות במקום שיש לו כל-כך הרבה מניעות, והנה גילה לנו התורה הדרך לשמור את התורה זה בפרשת ציצית "לא תורו אחרי לבבכם ואחרי עיניכם וכו' למען תזכרו"

שבת שלום ומבורך
דוד יהודה פירסטון



Parshas Sh'lach Learning to Appreciate What We Have

Can we ever truly appreciate the value of what we have- all that G-d has given us? In this era of social media- a form of communication that actually discourages face to face human interaction (how social can that be?) , we have become so removed from self- introspection, so overloaded with information about others.. that we barely have enough time to explore our own feelings. Could we be getting some basic facts about life wrong? One must ask himself, if truth is not spelled out for us in a funny you tube clip, or a what's app joke, can we still recognize it as a deep and revealing concept that will enhance our lives? Or is entertainment all that matters?

וַיֹּאמְרוּ אֶל כָּל עֵדֵת בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹרָה אֲתָה טוֹבָה הָאָרֶץ מְאֹד מְאֹד

(from the report of the "righteous spies"... "The Land that G-d has given us is good, very good!")

The land of Israel was soon to be given over to the people of Israel. After many years of backbreaking and soul shattering slavery in Egypt, the Jews would now be led into the land of their forefathers- a gift beyond compare..

But this gift was not to be received without some prior examination. The request was made to send out spies and scout out the land to determine whether the gift was indeed a good one..

Moses requests and G-d accedes.

He sends the future leader of the people, his successor, Yehoshua along with Calev and ten other tribal representatives for this dubious trip.

As we know- only Calev and Yehoshua reported that the land was good- the others did not notice the goodness .. the question is- why?

The Sefer Maayan Hashavua, brings a parable to help us understand what might have happened.

Once in the deep, dark forests of Africa, a platoon of men were hired to protect a tribal outpost near a large mineral mine. These men were mercenaries who did not know how to read or write the local language- not a bit, but were expert at their military prowess.

One day the Prince informed them that he would be visiting their outpost. When his arrival was delayed.. the leader of the platoon was concerned and looking through binoculars, noticed that the Prince and his entourage were under ambush from dangerous robbers..

Swinging into action, the commander mobilized the group, devising a plan on the spot- and within a short while he himself succeeded in saving the Prince, while his men assisted in the swift and miraculous rescue.

The Prince retreated to the safety of his palace, but two weeks later, right before the soldiers were scheduled to return to their country of origin- they were invited to the palace for a meeting with the King. He wished to thank them for the rescue of his son.

After going over the protocol involved in meeting a King- the Commander and his men set out on the journey.

The riches they saw in the palace and the majesty

of the King blinded them as they stood in line and received their gifts.. each one receiving an envelope full of money in return for devoted service.

They thanked the King profusely and after leaving the confines of the palace, started to speculate out loud how they would spend their rewards once they got back to their homeland.

Everyone was ecstatically happy on their way back to the outpost. Everyone that is, except for the commander, whose envelope had not a single bill.. no money whatsoever- just a piece of paper with a few words scribbled on it. He couldn't understand it? He, of all people- the one who uncovered the danger and single handedly rescued the Prince.. for this he received no compensation whatsoever?!? Taking the paper, he threw it to the ground , stamping on it with his foot ,he left it in the dust behind him.

Ah, but had he only been able to read the language and the contents of the letter. On that single page had been an intense expression of appreciation by the King, offering him a distinguished ministerial position, a private estate and a huge salary.

Many times in our lives we fail to hear the message. The spies, had they listened with their hearts and understood that the King of all Kings wants only the best for them- might have seen and heard otherwise in their journey through the land.

We too can be mistakenly misled- When we breathe the fresh mountainous air of the Swiss alps, gaze in wonderment at the gold in South Africa, the diamonds of the Congo.. the oil in Iraq... confusion can set in- we were promised a land brimming with more treasures than any other .. how can that be..but of course we know that G-ds treasures are surely not confined to the limit's of this finite world. We need only to understand His language of communication (The Torah and it's Mitzvos) in order to receive our true reward.

As the Chiddushei HaRim, the first Rebbe of Ger writes in the Sefer HaZechus. When the spies were commanded to see if the land was rich or poor.. , good or bad- this was merely a Heavenly hint- "Remember- in this life, things are not always as they seem.." If you look closely enough, with the right set of spectacles- what seems poor might in fact be eternally rewarding. Every G-dly gift has an overabundance of goodness, more than we could ever handle receiving- so much so that the goodness must be masked with a veneer of hardships.. but if we follow the path that Hashem has set out for us- our rewards will be many- in this world and the next. But the test of Emunah comes first- and for this we must have the capacity for introspection and self -reflection. Rare qualities in our world today.

And that is why, the Chiddushei HaRim continues, this entire Parsha was written.. and why we are required to thank Hashem in every Birkat Hamazon (grace after meals) for the land of Israel and mention it centrally, in the Shma and the Amidah, many times daily. All this so we may not, Chas Veshalom fall into the trap that the Meraglim(spies) did, but instead feel with every fiber of our being; "Tova HaAretz Meod , Meod " (Our landscape is bright)- We thank you Hashem..We value Your gifts.. and we live our lives with the recognition and appreciation that all You have given us is good.

Good Shabbos!



Shabbos Sivan 23, 1943

Bless Rosh Chodesh Tamuz. Say all the Tehillim in the early morning. Day of Farbrengen. Hayom Yom

A FRUM YETZER HARA

In a reply to a yechidus query in the winter of 5635 (1874-75), my grandfather¹ said to my father: The yetzer hara, (the evil impulse), is called "animal soul," not because it is necessarily a brute animal. At times it may be a fox, the most cunning of beasts, and great wisdom is needed to perceive its schemes. It may clothe itself in the garb of an earnest, straightforward, humble Tzadik, possessing fine traits of character.

The animal soul manifests itself in each person according to his individual character. One person may suddenly experience a powerful longing to study Chassidus or to meditate deeply on some chassidic concept. The truth is, however, that this is nothing more than the yetzer hara's counsel and the animal soul's scheme to prevent him from davening or a similar activity that he ought to at that time.

Take this as a general principle and remember it always: Any matter that leads to positive action and is confronted with opposition of any sort, even the most noble, that opposition is the scheming of the animal soul.

My father concluded: Until then I had not known that there can be a "frum" animal soul, let alone a "chassidishe" animal soul.

==== Hayom Yom Sivan 23

1-The previous Rebbe RaYyatz (6th Chabad rebbe) speaking about his grandfather and father (Maharash and Rashab (4th and 5th Chabad Rebbes).

Local JOBS Available

Driver for young man from Monsey to Paramus \$ 25 per day.
Monday – Friday 8:15 am (must have car and on-line access).

Community Habilitation provider for young man. Provide support for activities of daily living (ex. Help with doing household chores such as laundry, go out for sushi, take walks, go bowling, swimming) -evenings Sunday through Thursday. Salary commensurate with experience (must have car and on-line access).

Please contact Mrs. Kalikstein 845-323-6964

Erev Shabbos Plag MInyan for Mincha & Maariv

BLUEBERRY HILL AREA

SHLACH

Mincha 6:35 Plag: 6:56

30 Dr Frank Rd. Entrance From Humbert

JOKE OF THE WEEK



Name Change

A Gabbai approaches a guest in the shul and says, "I want to give you

an Aliyah. What is your name?"

The man answers, "Esther bas Moshe."

The Gabbai says, "No, I need your name."

"It's Esther bas Moshe," the man says.

"How can that be your name?"

The man answers, "I've been having serious financial problems, so

everything is in my wife's name."

Man and Wife

An Israeli mayor in a small town is walking past a construction site with his wife. One of the construction workers stops and calls out to the woman.

"What's new, Sara?"

"Why, it's nice to see you again Shlomo," the woman replies. She turns to introduce her husband to the construction worker, and they speak for several minutes.

After the mayor and his wife continue on, he turns to his wife to ask how she knows him.

"Oh," she said. "We went together in high school. I even thought about marrying him."

The husband began to laugh. "You don't realize how lucky you are. If I hadn't come along, today you would be the wife of a construction worker!"

The wife replied without hesitation, "Not really. If I had married him, he'd now be a mayor!"



I'm only a young boy but sometimes I do ponder, where do all those young memories float around, where do they all wander. Is there a magical place where they all fill, maybe they create worlds and spread good will.

As I lay on the sand and stare at the ocean, a great distance in nature put me through a trance of slow motion. But WHY is that the emotion?

Where ever there is open land, an ocean

or open field, my mind becomes creative, and time seems to yield!?

There are questions that require rabbunim, and some that require books, but this, oh this one will not be handed to rooks! Therefore I handed it to my wonderful wise sister Tzipora, and now let's see what she cooks!

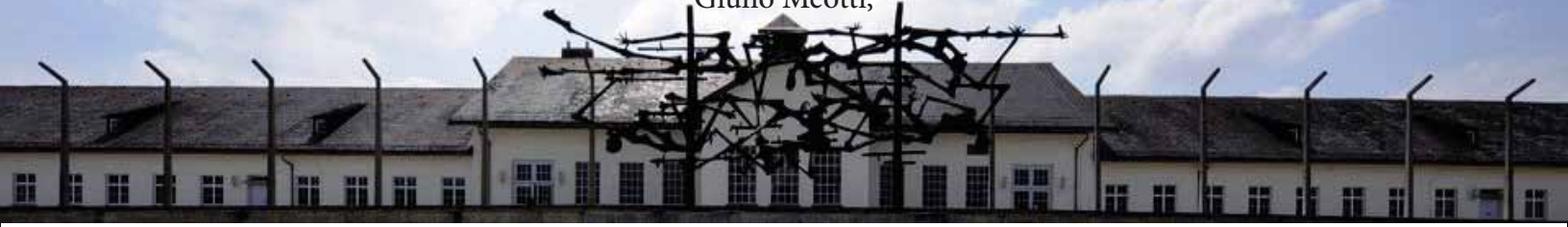
The soul is never full or satisfied. "Vigam hanefesh lo timaleh" the soul cannot be satisfied with just the physical world, but needs the spiritual world as well. All of man was created with a piece of G-d inside of them. Even if one is not in tune with this concept, universally man seeks meaning, fulfillment, and purpose. When one looks at nature's infinite beauty like the Grand Canyon, the ocean, and the seemingly endless desert, one is connecting to something G-dlike and therefore feels a sense of peace. They are experiencing the longing wholeness of their inner G-dliness connecting to the infinite source found within nature.

Think about it,
Yehuda Grodka

HAVE YOU BEEN TO RAMALLAH? UNHRC SAYS IT IS LIKE DACHAU

If only Dachau had been like Ramallah...

Giulio Meotti,



Amnesty International never asked to boycott the occupation by Indonesia of East Timor or Papua, nor of Turkey in Cyprus, Russia in Georgia and Crimea, Morocco in Western Sahara, or China in Tibet. There is only one state that Amnesty invokes for a selective boycott: the Jewish State. And what better occasion than the Israeli celebrations of the fifty years since the 1967 war to invoke the ban on its goods?

So Amnesty has just invoked a boycott of Israeli goods produced in the post 1967 lands. Kate Allen, head of Amnesty in UK, said Britain and other European countries have “the legal and moral duty” to introduce “the ban on goods produced in Israeli settlements”. The Board of Deputies of the Jewish community in England has condemned Amnesty for “ignoring the Palestinians stabbing, car attacks and gunfire attacks” Israel suffered. Marie van der Zyl, vice president of the Jewish organization, said that “Amnesty should remember that human rights are universal and apply to the Israelis as well”.

But hate doesn't obscure the minds of the humanitarian only on the Thames. On the shores of Lake Geneva, the UN Human Rights Council has just accused Israel of transforming Ramallah, the capital of Palestinian autonomy, into a concentration camp.

Zeid Ra'ad Al Hussein, head of that UN council, just said during the general session: “I grew not far from the Palestinian refugee camp at Baqa'a. I worked in the Wihdat refugee camp. I've been to Auschwitz-Birkenau, I visited Dachau and saw Buchenwald ...”. Hussein went on by comparing the “Palestinian suffering” with the Shoah.

In those very same hours, at the World Health Organization, another UN agency, the worst dictators of the earth met for a report accusing Israel of violating Palestinian health rights. There were all, from Cuba to China, but also Syria, Sudan and Zimbabwe. But there was, above all, Venezuela, which condemned Israel for “the serious problems of access to water, the economic crisis and unemployment”.

The UN agency for health has allowed Israel to be demonized and singled out by a country, Venezuela, where malaria is again a national emergency, mentally ill people are abandoned on the street and children are dying at a higher pace than in Syria.

Yeah, Syria. Always good, especially to blame Israel.

So Pierre Krahenbuhl, the head of the UN agency for the Palestinians, Unrwa, has spread a fundraising campaign using the image of a girl among the rubble. It is a pity that the picture was not taken in Gaza, but in Damascus. A few hours later, to complete the cycle of humanitarian hypocrisy, two tunnels were discovered, used by Hamas to infiltrate Israel, and they were built in two United Nations' schools.

Israeli Prime Minister Benjamin Netanyahu seized the opportunity to demand the closure of Unrwa. Many resources could be move from perpetuating the status of the 4th generation Palestinian “refugees” to help more recent refugees, many of whom are Muslim victims of Islamists in Syria, Iraq, Afghanistan, Somalia, Sudan and Nigeria.

But I doubt that in the near future European cities will organize “Weeks against apartheid in Aleppo”. These insane humanitarians only enjoy the demonization of the Jews

This comment was sent out to the Shuls email list in response to an article on Tachanun.

Senders Note: The article that appears in this weeks BET on Page 8 re the saying of Tachnun, does not reflect the views of anyone other than the writer of the article. We put it in to the BET because we here at Ohr Chaim are “Fair and Balanced”. However, just to set the facts straight, here are the rules of Tachnun that were set forth when this Shul was founded. Tachnun recital is based on the Netzach Yisroel schedule put out by Rabbi CYL Rottenberg Shlita. Whenever the Hebrew date on the schedule is RED, we don't say Tachnun.

Dear Sender:

Thank you so much for taking the time out to read the article titled “The Significance of Tachanun”. It is very heartening to find the BET making so significant a contribution that you took time out to make your insightful observation.

A more thorough perusal, may have lead you to a slightly different conclusion.

This publication has tremendous respect for Netzech Yisroel and for its

esteemed leader. At no point was there any desire to disparage the majestic minhagim inherited from that lofty institution. Netzach Yisroel is a place of Torah and Tefila and to follow their lead in matters of minhagim is genuinely admirable. The objective of the article as declared in the last paragraph, was to point out the power of the Tachanun tefila and to encourage a greater level of concentration when saying it.

Your comments are appreciated.

Editor



Hashgacha Pratis

Results of a Layover in Turkey

By Rabbi Yeshaya Prizant

On February 2, 2006, I inspected a new factory in the city of Mersin in southern Turkey. Travel from Israel to Mersin involves a stopover in Istanbul, a second flight to Adana, and then traveling by car to Mersin.

This area in Turkey has a reputation as a “problematic” area, known for extremists, and the airport in Adana is heavily guarded with check points on the entrance road.

After a full day of inspecting the factory, I returned to the airport in Adana to catch a flight to Istanbul.

Once I was inside the airport building and arrived at the check in area, I was able to reveal my tzitzis and take off the cap covering my yarmulke, the obvious symbols of my Jewish identity.

Of course, I was immediately the center of attention and all eyes were on me, some full of hostility. Despite the tension, I took a seat on a bench and waited for the boarding announcement.

After a while, a man in his mid-thirties sat down next to me and stared. Finally, I gave him a strong look and he spoke.

“Hi.”

“Good evening,” I replied.

“Are you Jewish?” the man asked.

“If you are asking me you probably already know the answer,” I responded. “Of course I’m Jewish.”

The man then rose from his seat, walked over and warmly shook my hand.

He told me, “My name is Eli,” and presented me with his ID to prove he was telling the truth. We had a nice conversation and it turned out that he was a Jew living in Istanbul, married to a Jewish woman.

He told me, “My father was not religious, but he insisted that I marry a Jewish woman.”

The man remembered little about his father, but then told me that he and his wife are expecting a baby boy. He knew he was supposed to perform a bris for his son and asked me if there was someone in Istanbul who could assist him with the arrangements.

I gave him the contact details for Rabbi Mendy Chitrik, the Chabad emissary in the city, and told the man that Rabbi Chitrik would help him with all of the necessary arrangements for the bris.

Everything is hashgacha pratis and Hashem arranged that I was in this airport in Adana, wearing a yarmulke and tzitzis, precisely at the same time as this Jewish man in order that he should have the z’chus to make a bris for his son.

--Rabbi Yeshaya Prizant is the Rabbinic Coordinator and General Manager of the China Department of OK Kosher supervision. He lives in Israel with his wife and children. This article was published in the Kosher Spirit magazine

Shidduchim & Hashgacha

My husband and I often joke about how our match doesn’t make any sense on paper. He was born in the Ukraine and grew up in a Russian household in Memphis. He became Orthodox in his teens. He’s science-minded and is generally skeptical. I grew up in the midwest, going to high school in Des Moines, IA. I became Orthodox after college. I’m creatively-minded and trust pretty much everyone/thing. Basically, we have nothing in common.

Sometimes we marvel at how many pieces had to fall into place just to get us to meet each other. He had to emigrate from the Soviet Union, I had to leave Iowa, we both had to become Orthodox. His brother had to get a fellowship in St. Louis and move onto a certain street. I had to board with a family that lived on a street perpendicular to his. They had to invite me to a Shabbos meal. I had to come home from seminary. He had to not be dating anyone else.

There are a lot of steps involved and a fair amount of near misses. And even while we were dating, we didn’t really know how well suited we were for each other until after the wedding when we started to relax a little more and discovered, to our delight, that we were both a little zanier than we had let on during the dating process.

And despite our differences, which generally benefit our relationship, we really do have a lot in common, and that is what counts.

How I met my husband, or the story of our Aliyah

I was definitely a late bloomer when it came to men.

I knew alot of guys through Bnei Akiva, which I became active in after high school. And they were all great friends, but that’s where it ended. All around me my friends were dating seriously, but not me.

I didn’t mind that much because I was having fun with the single girls. I traveled a great deal, to Israel, to Europe and all over the states. I had a great apartment, first with one friend, who got married, and then with another, who got married.

Through all this I contemplated moving to Israel. After my year in Israel on a kibbutz through the Hachshara Bnei Akiva program, I vowed that I would return here to live as soon as I got my act together. I became part of a “garin”, a group of like-minded people who would make Aliya together, to the same place. Those were exciting, fun times.

But then a few things happened that pushed off my move. First, I got cancer. Big downer, but thank G-d, I got the “good” kind and after about a year of treatment I found myself in remission.

Next my friends started coupling off and the garin was made up of mostly married people. There were a few singles and a couple of the guys did go to Kibbutz Ein Tzurim single, but I wasn’t relishing making Aliya as a single person, let alone to a kibbutz.

All my bravado and talk about Israel being the place where we belong, and honestly?--I was scared to do it on my own.

And then I found that I was 26-years-old. I was going on singles weekends and blind dating, and well, those of

you who have done that scene know it’s not fun. My good friends were all leaving for Israel. I was feeling it was time to put my money where my mouth was and book a flight.

And then the Persian Gulf War of 1991. When the scuds started hitting Tel-Aviv, I couldn’t stand it that I was in Brooklyn when I wanted to be here in Israel. So I started the Aliya process. Got in touch with a shaliach--the person at the Jewish Agency who facilitated the process at the time. Started stocking up on things like toothpaste and shavers. Told my friend Marta of my plans and she said, “what the heck. I’ll join you even though I’m not a zionist.”

I booked the flight for July 28, 1991. Was given a good-bye party in which my aunt bought me a beautiful set of linens and Suzanne bought me a beautiful gold heart with an inscription that said “friends forever”.

And then, in early June a woman I worked with told me about her tenant, Isaac. Another blind date. I accepted, thinking that nothing would come of it, because nothing ever came of those dates.

Isaac picked me up promptly. He was charming and talkative, taking the pressure off of me to converse. He took me to a great restaurant. He told me that he had been very active in Bnei Akiva in Venezuela and that he also dreamed of making Aliyah. He talked and talked and eventually I felt relaxed and I started talking, and well, it was a really, good, date.

And then there was a second date. And a third one. And so on and so on. And then it was July and I was in a panic. I was leaving in 4 weeks, but I really liked this guy.

Should I stay or should I go? We had only been dating weeks, neither one of us was 100% ready to commit. But the chemistry was certainly there. I don’t think I slept for weeks.

And then one night, clarity. I woke in the middle of the night with this thought: ISRAEL WILL STILL BE THERE IN SIX MONTHS. If things don’t work out with Isaac, I’ll leave then.

Slept like a baby that night.

We got engaged three months later, promising ourselves that we would make Aliyah in two to three years.

Life happened. Babies. Jobs. We bought the house. We fixed it up. School. Community obligations. Liat’s illness, which brought home the fact that life is so precious and short and if you have a dream, you need to try to achieve it.

Sixteen years after I postponed my Aliyah for a man, we stepped onto the tarmac at Ben Gurion airport as a family of six (five humans + one canine). I don’t regret those sixteen years in America for one moment, just as I don’t regret our decision to move our family here either.

By the way, Marta did make Aliya without me. She’s still a bit grumpy that I left her high-and-dry. Until I got here, she used to say, “How is it that I, who am not a zionist live here in Israel, and you, who are, live on Long Island??”

Life is full of twists and turns. We try to enjoy the ride.



The Blanket Advice from Rabbi Nosson Tzvi Finkel

As told by Howard Schultz Executive Chairman of Starbucks

When I was in Israel, I went to Mea Shearim, the ultra-Orthodox area within Jerusalem. Along with a group of businessmen I was with. I had the opportunity to have an audience with Rabbi Finkel, the head of a yeshiva there. I had never heard of him and didn't know anything about him. We went into his study and waited ten to 15 minutes for him. Finally, the doors opened.

What we did not know was that Rabbi Finkel was severely afflicted with Parkinson's disease. He sat down at the head of the table, and, naturally, our inclination was to look away. We didn't want to embarrass him.

We were all looking away, and we heard this big bang on the table: "Gentlemen, look at me, and look at me right now." Now his speech affliction was worse than his physical shaking. It was really hard to listen to him and watch him. He said, "I have only a few minutes for you because I know you're all busy American businessmen." You know, just a little dig there.

Then he asked, "Who can tell me what the lesson of the Holocaust is?" He called on one guy, who didn't know what to do—it was like being called on in the fifth grade without the answer. And the guy says something benign like, "We will never, ever forget?" And the rabbi completely dismisses him. I felt terrible for the guy until I realized the rabbi was getting ready to call on someone else. All of us were sort of under the table, looking away—you know, please, not me. He did not call me. I was sweating. He called on another guy, who had such a fantastic answer: "We will never, ever again be a victim or bystander."

The rabbi said, "You guys just don't get it. Okay, gentlemen, let me tell you the essence of the human spirit.

"As you know, during the Holocaust, the people were transported in the worst possible, inhumane way by railcar. They thought they were going to a work camp. We all know they were going to a death camp.

"After hours and hours in this inhumane corral with no light, no bathroom, cold, they arrived at the camps. The doors were swung wide open, and they were blinded by the light. Men were separated from women, mothers from daughters, fathers from sons. They went off to the bunkers to sleep.

"As they went into the area to sleep, only one person was given a blanket for every six. The person who received the blanket, when he went to bed, had to decide, 'Am I going to push the blanket to the five other people who did not get one, or am I going to pull it toward myself to stay warm?'"

And Rabbi Finkel says, "It was during this defining moment that we learned the power of the human spirit, because as a rule, we pushed the blanket to five others."

And with that, he stood up and said, "Take your blanket. Take it back to America and push it to five other people."

Understanding the Summer Solstice

*In 2017, summer begins
June 21, 12:24 A.M. EDT*

Did you ever wonder why the days are so long in the summer and so short in the winter? The length changes throughout the year. In the summer, around June 20 or 21, we experience the summer solstice, which is the longest day of the year. And in the winter, December 21 or 22 is the winter solstice, or shortest day.

But wait! If you live in Australia, you experience the opposite—the longest day is in December and the shortest is in June. Why?

Earth's Angle

The answer all depends on Earth's tilt. In the course of one year, Earth orbits around the sun. It does not complete this trip, however, with the North Pole at the top and the South Pole at the bottom because Earth is tilted. In fact, it's tilted just about 23.5 degrees. So at different times of the year, either the northern or the southern hemisphere is tilted toward and is therefore closer to the sun.

So if you live in the northern hemisphere (north of the equator), Earth is tilted toward the sun in the summer and away from the sun in the winter. The solstice marks the turning point, when the days begin to grow longer (in the winter) or when they begin to grow shorter (in the summer). At the solstice itself, however, the sun appears to stand still in the sky for a few days before and after. The word solstice, in fact, comes from the Latin for sun + to stand still.

Reasons for Seasons

But then why, if the solstice is the turning point, is June 21st considered the first day of summer and December 21st the first day of winter? This odd fact is because while the hours of daylight are changing, the oceans need to catch up. Oceans take a long time to heat up and cool down (something called thermal inertia). In June, they are still cool from the winter, so the warmest days happen in July and August. Similarly, the oceans hold onto the warmth of summer long after summer vacation has ended. So the coldest days usually happen in January and February. (Again, everything is reversed if you live below the equator.)

Even stranger, Earth is closest to the sun between January 3 and 5, but since the northern hemisphere is tilted away from the sun, the nights are long and the weather is cold.

DANCING ABOVE

By Yerachmiel Tilles

Once, while the Baal Shem Tov was sitting at the Shabbos night dinner table, he suddenly started to laugh heartily. After a few minutes, the Rebbe started laughing again. A short while later, the Rebbe laughed a third time!

The disciples who were present that night couldn't imagine what could cause their Rebbe to burst into such laughter, --and three times, no less!--but they didn't dare to ask.

However, Saturday night, after the Havdalah ('end of Shabbos') ceremony, they asked one of their veteran members, Rabbi Ze'ev-Wolff Kitzis (who was also the Baal Shem Tov's brother-in-law), to query the Rebbe about this seemingly strange behavior. They knew it was his custom to visit the Baal Shem Tov at his home on Saturday nights while the Rebbe was smoking his pipe.

The Baal Shem Tov's response was to tell him, "Why don't you and the rest of the chevreh (the group of his close followers) accompany me on a journey now, and I will reveal to you what made me laugh."

The Baal Shem Tov then asked his gentile coach-driver, Alexi, to prepare the wagon and horses for a trip. The excursion lasted the entire night.

As the sky began to lighten, they arrived at a large town, which they soon found out was Apta. After praying in a local synagogue, the Baal Shem Tov went over to the leader of the congregation and asked him to send for Reb Shabsi the bookbinder. "And tell him to please bring his wife too," he added.

When they arrived, the Baal Shem Tov addressed Shabsi, "Please tell us what went on in your home on Shabbos night. Don't leave out anything."

Shabsi's jaw dropped in shock. After opening and closing his mouth several times, he began. "Rebbe, I'm sorry. If I've sinned, please instruct me how to rectify it." Then, after a glance at his wife, he related what happened.

"All my life I worked binding books, and thank G-d, it supported all my needs. My custom was that every Thursday I buy everything needed for Shabbos, and had everything ready for Shabbos long before midday on Friday. At midday, already dressed for Shabbos, I go to shul. There I review the weekly reading and read Song of Songs until it is time for the Mincha (afternoon prayer) and Welcoming the Shabbos prayers. Then I go home, pour a cup of wine and recite Kiddush.

"This was my practice for more than forty years. Lately however, since I became old, I don't have the strength to work as much. As a result, I slowly became impoverished. I rarely have the means to buy everything we need for Shabbos. Still, I maintain my custom to go to shul at midday on Friday, already prepared for the holy day.

"This past Friday was especially difficult. I had no money at all to buy anything for Shabbos.

When midday came, I told my wife that I nevertheless was going to go to shul as always, and I asked her to promise not to go to the neighbors to borrow anything for Shabbos--no oil for lighting candles, nor food nor wine nor flour to bake challah. Even if they offered to give she should not take. I felt in total agreement with the statement of our sages, 'It is better to make Shabbos like a weekday, than to be dependent on others.'

"I went to shul as usual and learned and prayed, yet feeling uneasy knowing that my house was dark and empty of anything for Shabbos. After completion of the Shabbos night prayers, I waited till everyone else left before I set out for home. I didn't want to answer their questions if they should notice through our window that no candles were burning.

"I was still a short distance from home when I noticed that there was bright light coming from my front window! I could barely trust my eyes. I knew there was no oil or candles in the house.

"I felt bad, realizing that my wife certainly wasn't able to stand up to the test and had gone to the neighbors to borrow candles. And perhaps food too!

"When I went inside, I saw the table was set beautifully, and the whole house smelled of delicious food! For a moment I became angry; I had told my wife to promise me that she wouldn't borrow anything, and clearly she didn't keep her word.

"Nevertheless, I decided I was not going to say anything so as not to cause any arguments and thereby spoil the peace and harmony of Shabbos. I understood it must have been difficult for her.

"Instead, I sang Shalom Aleichem and Eishes Chayil (the two traditional pre-Kiddush hymns) as usual. However, when my wife brought over the wine for Kiddush and covered the beautiful challahs, I was unable to hold back, and I asked her as gently as I could why she broke her promise.

"Did she surprise me! She stated that she didn't break her word. She quickly explained that after I left for shul she didn't know what to do: there was no food to prepare and she had already cleaned the house. So, she decided that instead of sitting idle, she would busy herself cleaning out the storage chest and refolding the old clothes in it.

"Inside the chest was an old coat, and in its pockets she discovered a pair of matching gloves that had been missing for many years, on which the buttons and decorative flowers --the fashion decades ago--were made of pure silver! She snipped them off and rushed to a silversmith in the marketplace, who willingly purchased them for a tidy sum. With the money, she went to the nearby stalls of the food and beverage sellers, and purchased everything we could possibly need for Shabbos, in her excitement sparing no expense.

"Hearing this, I also became excited, and very happy and grateful. I recited Kiddush with great

joy. We washed our hands and said the blessing for bread over the two fresh challahs, and as soon as I finished chewing my first bite, I thanked my wife for what she had done, and when she served the gefilte fish I told her how lucky we were to have such a blessing from the Creator, that He saved us from poverty and taking charity and enabled us to honor the Shabbos properly.

"In our joy, we both got up and danced energetically like a young chatan and kallah (bride and groom) on the day of their wedding! After a while we sat back down and ate chicken soup and roasted meat and other delicious foods.

"I couldn't contain my great happiness, though, so I took her by the hand and we danced again! Finally, we got tired. We returned to the table and ate a rich selection of fruits and desserts, which led to our getting up and dancing a third time! We were so happy and so thankful to G-d for how he helped us, that dancing seemed to be the only way we could show Him our joy and gratitude!"

The elderly bookbinder completed his words by repeating, "Rebbe, I'm sorry. If I've sinned, please instruct me how to rectify it."

The Baal Shem Tov beamed at Shabsi, and turned to the eagerly listening chasidim. "Each of the three times Reb Shabsi and his wife danced around the Shabbos table last night, the angels in heaven too rejoiced and danced! This was what delighted me and made me laugh three times."

Turning back to Shabsi and his wife, Perle, the Baal Shem Tov addressed the woman directly. "In the merit of your great Shabbos efforts and the extraordinary rejoicing of you both, you are to be granted a special blessing. Would you like that you live the rest of your days in great wealth, or do you want a blessing to have a child in your old age?"

Perle answered instantly. "Would good will riches do us? We are old, in our sixties, and childless. Rebbe. Please bless me and my husband to have a good son." Shabsi nodded his head vigorously at hearing her choice.

The Baal Shem Tov said "Amen," and declared that by this time next year, Reb Shabsi and his wife would have a son. He also said that he would attend the brit milah circumcision ceremony and be the sandek (the man who holds the baby on his lap during the physical circumcision), and that their son would be a bright light for them in the World of Truth.

And that's what happened. Before twelve months, the elderly couple had a baby boy! Rabbi Yisrael Baal Shem Tov was the sandek at the brit, and they named the infant 'Yisrael' after him.

This child grew up to be a great Torah scholar and a leading chasidic rebbe in his own right. He was none other than Rabbi Yisrael, the famed 'Maggid ("Preacher") of Kozhnitz'!



ZRIZIM MAKDIMIM L'MITZVOS IN REGARDS TO MILAH

As mentioned in a previous article, the Shulchan Aruch codifies that although one can perform the mitzvah the entire day, one should preferably perform it earlier in the day, due to the concept of Zrizim Makdimim L'mitzvos. The source for this is a Gemara in Psachim 4a. The Gemara – in discussing the proper time for the mitzvah of milah – teaches us the concept of Zrizim Makdimim L'mitzvos, those who are enthusiastic and full of vigor will do the mitzvah at the first opportunity, rather than pushing it off for later. This is learned from Avraham Avinu, who awoke early, to go to the Akeidah, first thing in the morning.

We need to clarify if this concept of mitzvah performance with alacrity requires one to perform the actual mitzvah at the earliest time, or would it be sufficient for one to just begin preparation for the mitzvah, even if the actual mitzvah will be done later on in the day. Thus, in regards to the mitzvah of milah, is one required to perform the actual milah as early as possible, or is it sufficient for one to just begin preparation for the mitzvah, but the actual mitzvah can be done later on in the day.

Interestingly, there are fascinating letters discussing this very question, between Rav Leibel Eiger, and his cousin, the Michtav Sofer, Rav Shimon Sofer, the son of the Chasam Sofer. Rav Leible Eiger, who was a grandson of the illustrious Rav Akiva Eiger, became a staunch follower of Kotzk and thus spent many hours in preparing to do a mitzvah with all the of the proper intentions. Thus, when he was asked to perform a milah, he would often not be finished his preparations until after midday and the actual milah was performed in the afternoon.

He wrote to his cousin, the Michtav Sofer, that there were those who complained that this practice was in variance with the rule of performing the mitzvah with alacrity. However, he writes that he posits that his custom of commencing the preparation to perform the mitzvah is, in fact, considered a fulfillment of zrizus.

The Michtav Sofer responded that although there is place for choosing a great tzaddik to perform the milah, even if this means waiting until after chatzos, it would be better if he does it earlier in the day. In fact, he points out that

the prevalent custom of the Rabbanim of Mattorsdorf, including his illustrious father, the Chasam Sofer, was to start davening, on the day of a bris, earlier than usual, in order to perform the milah at an earlier time.

Indeed, the Aruch Hashulchan condemns strongly those who delay the milah for no important reason, especially if that causes delaying it until after chatzos, calling it an enormous sin.

Why not before davening

Now that we have expounded on the importance of performing the milah as early as possible, we can appreciate the question posed by the Aruch Hashulchan. The Aruch Hashulchan (262:9) raises the question: if milah, which is the foundation of the concept of zrizus, performance of mitzvos with alacrity, why do we not perform a bris the very first thing in the morning, even before davening?

He answers that the mitzvos done on a regular basis – such as tefillin, shma, and davening – take precedence. This is the halachic concept known as tadir v'she'eino tadir, tadir kodem. Additionally, he points out that the bris milah is customarily followed by a festive meal, which can only take place following davening.

COMMUNITY KOLLEL NEWS:

The Night Kollel – in conjunction with the Limud of Hilchos Milah – is pleased to present a Shiur by: Rabbi Yitzchok Fischer World Renowned Mohel, tonight, Thursday, June 15th at 8:45PM//Maariv at 9:45.

I launched a new series of shiurim at the Kollel Boker, on the topic of: "Rules and Regulations for Making an Early Shabbos." The first of the series was given on this past Friday, June 9th and the 2nd shiur will be tomorrow, June 16th.

I discussed, among other things the requirement to repeat shma and the time frame when a person can start the Friday night meal. A short synopsis can be found in the "Halachah Corner," and as always, the various shiurim are available on the shul's website 18Forshay.com and on MP3 in the shul.

The Night Kollel would like to welcome our new member, Daniel Drezner. The kollel is already enjoying his presence.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

REB YAAKOV SHOWS US HOW TO RESPECT A JEWISH WIFE

Reb Yaakov was coming to a dinner sponsored by a major Torah organization. He was with Rabbi Shnayer Kotler, late Rosh HaYeshiva of the prominent Lakewood Yeshiva. Appreciate that BOTH WERE EXCEPTIONALLY HUMBLE MEN.

Both of these distinguished Torah giants were about to come in the main entrance of the banquet hall. Reb Shnayer said, "Let us not go in this way. I know of a back entrance. If we come in this way, everyone will stand up to give us honor. Let us not impose on an entire crowd."

To his astonishment, Reb Yaakov said insistently and surprisingly out of character, "Let us enter specifically through this main door."

"But, why?" said Reb Shnayer, in amazement at his friend who was world-famous for humility.

"Our wives are in there," Reb Yaakov replied. "When the entire crowd stands, this gives honor to our wives."

Car Inspection

Once, Reb Yaakov, who lived in Monsey, was in New York City for a simcha. A young man from Monsey was asked to give the tzadik a ride home. He gladly agreed and eagerly introduced himself to the Rosh Yeshiva as his ride. Reb Yaakov said that he first had to inspect the car before he could accept the ride. He got into the back seat and sat for a moment. He then came out of the car and said he would accept the ride. The reason he went into the car first was to make sure the seat would be comfortable for HIS WIFE.

July 4th

YARCHEI ירחי
KALLAH כלה

**We would like your input.
Suggestions for shiurim
topics for our upcoming
Yarchei Kallah on July 4th
can be submitted to
Ohrchaim18@gmail.com**

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