



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER

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

# Journal



## בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

### COMMUNITY LEARNING CENTER

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

Daily Shachris Minyan  
( Sun – Friday)  
18 Forshay Tent 7:30 AM

Shabbos 3 Iyar Yartzeit of  
**Reb Shaya'la  
Kerestirer ZY" A**

Behab י"ג Minyan  
Monday May 1  
Thursday May 4  
Monday May 8  
7:00 AM  
Rabbi Coren's Office  
(Upstairs 18 Forshay Rd.)



## Rabbi YY Jacobson Eemunah Series

resumes Thursday May 4 @ 8:30 PM

Pirkei Avos with Our Rav

## Rabbi Aaron Lankry

Shabbos Afternoon 6:45 PM

Friday Summer Schedule Begins with Mincha at 7:00PM in the Tent

**SHIURIM FOR ENTIRE COMMUNITY**

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

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

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

**SUNDAY**  
NO CLASSES  
THIS SUNDAY

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



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

## THE SEARCH FOR THE BURIAL PLACE OF DANIEL CONTINUES.....

As we pointed out last week, the life of Daniel the prophet is shrouded in mystery and even after reading the entire book of Daniel, we come away with many unanswered questions. Where did he end up after his own prime time with King Belshazzar? Why don't we know anything about his life thereafter? The secrecy that stands out during his lifetime continues after his death--even until today.

It isn't totally unusual to have a tzadik buried outside of Israel and have a burial site in Israel as well. Some jokingly suggest that having a well-known gravesite is an interesting way to make money by attracting visitors from all over the world (sic).

There are more serious explanations, however, that point to the reasons behind this concept of duplicate burial sites. One idea describes how holy tzadikim appeared in dreams telling their followers that they are no longer buried in a certain spot because their neshama was granted permission to travel to Israel.

In fact this idea was recently related by one of the big mekubalim regarding the burial site of Rav Nachman of Breslev revealing surprisingly that his neshama is no longer located in the city of Uman anymore. This is a dangerous statement to make and could certainly have serious ramifications, especially for the Ukrainian businessmen who earn a year's salary just from the Rosh HaShana crowd that flocks to this gravesite.

In truth, the above ideas seem difficult to accept and are acknowledged by very few people including Chazal. He brings the example of Yaakov Avinu who asked not to be buried in ancient Egypt but to be taken to Eretz Israel when Bnei Yisrael left. If there was any ability to "move your grave site" even before Techiyas Hamesim certainly Yaakov Avinu would have depended on this and would not have asked for his body to be carried through the desert. Furthermore, Chazal speak at length about the problem of being buried outside of Israel and the pain one has to endure rolling on the ground when Mashiach comes. This is not the topic I am discussing today but it does give us some

possible understanding regarding why Daniel HaNavi may have had more than one possible burial site. However, since we have so little information about Daniel, we can only depend on what would be considered legends regarding the various places where he could be buried.

When searching for this information, I found that there are basically two main opinions (there are others but they are not as authoritative). One opinion and perhaps the most plausible is the belief that he was buried in Susah or Shushan of old which is located in present-day Iran. The more interesting opinion is that he is buried in Samerkand in Uzbekistan. The explanation provided for this discrepancy is that his remains were stolen from Susa and moved to Uzbekistan. Why would someone steal the remains of Daniel the Navi? Here too, speculation would lead us to believe that anyone living next to the burial spot of a well-known figure became very prosperous so people 'stole' the remains and moved them close by. But could this really be what occurred with Daniel?

Another interesting item that we find regarding Daniel's burial site in Uzbekistan is the size of the tomb stone. Anyone seeing this stone would say it is probably the longest tomb stone that exists. Why so long? Legend has it that every year following his burial his remains grew another few centimeters until it reached almost 100 meters. This is extremely odd. Why would this happen?

I thought of an interesting explanation that connects Daniel to Adam Harishon.

We know that Daniel was Hasach in the story of Purim. We also know that Haman's name is connected to the tree "hamin Ha'etz". Chazal say that Adam HaRishon was gigantic and reached from one side of the world to the other. Only after he sinned did he become small. Perhaps the meaning behind the growth of Daniel's tomb stone represents the idea of returning to the perfected state of Adam HaRishon.....

The opinions cited above come to show us how deeply rooted was Daniel in the world of secrecy and maybe only when mashiach comes will we find out the truth and understand the meaning of it all.

I will end by adding a fascinating note that when the Gemara discusses who the mashiach is, it says that it can either be from the dead or from the living and it states Daniel as an example of the dead....

Spooky, isn't it?

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30pm

<b>SHABBOS NIGHT</b>	Candle lighting	7:32pm	<b>SHABBOS DAY</b>	Shachris Vasikin	5:25am - DAF YOMI SHIUR	<b>SHAB EVENING</b>	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	9:15am - Kiddush		Pirkei Avos	6:45pm
	Shkiya	7:50pm		Shachris Youth Minyan	9:15am - 20 Forshay		Mincha	1:45pm, 7:30pm
	Mincha Bais Chabad	8:00pm		Shachris Bais Chabad	10:00am		Shkiya	7:51pm
			Pirchei - Bnos	2:00	Maariv	8:31 & 8:36pm		

## WEEKDAY MINYANIM

### SHACHRIS

20 minutes before Neitz (3) s 5:35 | M 5:33 | T 5:32 | W 5:31 | T 5:30 | F 5:28

6:15\* (1) 7:00 (1) 7:30 (3) 8:00 (1) 8:30 (2) 9:00 (1) 9:30 (2) 10:00 (1) 10:30 (2)

### MINCHA

1:30 PM - 20 Minutes After Shkiya - 50 Minutes After Shkia (1)

### MINCHA & MAARIV

12 Minutes Before Pelag (1) s 6:13 | M 6:14 | T 6:14 | W 6:15 | T 6:16

12 Minutes Before Shkia (1) s 7:40 | M 7:41 | T 7:42 | W 7:43 | T 7:44

### MAARIV

8:00 (1) 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

### APRIL 30 - MAY 05

NEITZ IS 5:55 am - 5:48am

PELAG IS 6:25 pm - 6:28 pm

SHKIA IS 7:52 pm - 7:57 pm

סוף זמן קריאת שמע  
MAGEN AVRAHAM  
8:48 AM - 8:44AM  
GRA- BAAL HATANYA  
9:24 AM - 9:20 AM



## Parshas Tazria Metzora

### Negative Language

This past week we discussed the midda of Yesod Shebigvura. We explained that one particular aspect of Yesod involves the way one uses language. The Gemara warns of the great harm that one can experience from nivul peh, a soiled mouth. A person can lose so much by using his gift of speech improperly. We also began to launch the Shalom Bayis Whatsapp and we mentioned the words of Rav Volbe z"l who posited that human beings are called a 'Medaber' -- a speaker. Rav Volbe goes on to say that this is the essence of man and that speech was intended to be used to bring two humans close to each other. So when a man or woman uses negative words towards his or her spouse, it goes against Hashem's whole purpose in creating man.

Last week we also bought up the idea that we should always be striving for a higher standard based on the concept of Lashon Nekia (clean speech) as mentioned in Maseches Pesachim. (I find it interesting that one of the main phone companies is called Nokia... a subtle reminder that when we speak on the phone our words should be clean.)

Rav Avigdor Miller Z"l mentions that during his six years in the Slobodka Yeshiva he never heard the word "shlect" which means "bad" in English. Instead the speaker would say that something was "not good" but would never use the word "bad." In a similar manner, they would not refer to a goy as a 'sheigitz' which in the Torah means something disgusting but would rather refer to him as a 'goy' or an 'Arel' (non -circumcised). R. Miller explains that a goy is also created in the image of God so how can we refer to him in negative terms?

Perhaps we can build on the words of the Kli Yakar who explains that the word metzora hints at the idea of Motzi Ra--bringing out the bad. Maybe what the Torah is suggesting to us by totally separating the metzorah from the three camps of Israel is that this person needs to understand that the negative words that he uttered about someone else created a separation in and of itself. This is the opposite of why the a person was created and therefore he gets punished with being in a state of total separation. This removal from the others also allows him to reflect on the idea of replacing words of negativity with those of peace and harmony.

This also explains the why birds were chosen as a means for a metzorah's atonement. Birds can chirp all day long singing songs of praise to Hashem.

The concept of following the rules against loшон hara is not to stop speaking. Rather, as the Chafetz Chaim himself would say, "You can speak for hours and still never use any negative language. It all depends on where your mind is."

Good shabbos

### ABANDONED BY HER PARENTS?

Malka, an adopted girl did not want to convert to Judaism at the age of Bas-Mitzvah and resented that she was abandoned by her parents. The Rebbe revealed to her that she was not abandoned by her parents, rather, they died in an car-accident and that they were Jewish. The Rebbe asked her to take upon herself to keep basic Kosher, Shabbos and visit him once a year. (Part IV)

Fast-forward many years later. I was able to get the records of my birth origin. NO ONE KNEW THIS INFORMATION BEFOREHAND. My parents were Jewish and indeed both were buried in the City.... Jewish cemetery. It seems that they died on the same day in an accident when I was just a new-born. I kept my promise to the Rebbe. I still keep basic kosher, basic Shabbos, and had visited the Rebbe annually during his lifetime. I continue once a year to visit his grave in Queens and also my birth parents' graves in....

I visited him every year then and once a year now. I visit his grave where I cry the whole time until there are no more tears. I then leave behind the pain as a comfort settles on me with a feeling of being connected to something greater than me. I am uplifted from despair as I internalize the message that the Rebbe told me so long ago. Hashem is my parent, and even this "rebellious" daughter, is Hashem's daughter who is loved by Him and coming closer to Him by fulfilling my promise for decades. =====

Rabbi Avtzon's note: After I offered Malka some Shmura Matza for this year's seder, she replied: It's interesting that you suggested and I am adding shmura matza to my kosher food commitment.

That's what the Rebbe would often do. He told me one year that to make the food "fully kosher" I must make a proper blessing before eating it.... another year he said that to make the blessing properly I should be washing my hands negel vasser...another year he said it is improper to eat a meal before first praying (I believe he was implying that snacks and drinks are okay but not a meal)...my main food was cooked rice which I hadn't divulged to him, but nevertheless he knew, and one year he asked which blessing I make on the cooked rice? I told him the Guide to Blessings says to make "mezonos" and he gave a VERY HUGE smile and then suggested it would be better if I made a "shehakol"...one year he said that to be fully kosher, the dishes and utensils I use need to be immersed in the river near my house... another year he noted that all food and drink on Yom Kippur are not kosher.... And another time he informed me that it is not proper to eat a meal before the Chanukah candles are lit....almost every year he kept perfecting the commitment to shabbos and kosher eating, while connecting me to additional mitzvos though them. These exchanges took no more than 5 seconds, no more than a pause while he nodded in passing.

====2nd of Iyar, Tiferes Sheb'Tifers: Yom Holedes of the MaharaSH 4th Chabad Rebbe.

### The Kiddush this week is

לעילוי נשמת

מֶרֶן רַבֵּינוּ יְשׁוּעָה בֶן מִזְהָר״ר מֵשֵׁה דו״ע

### Reb Shaya'la Kerestirer

20 Forshay Rd (tent) after davening  
Sponsored by Heather & Lazer Scheiner



Erev Shabbos Plag MInyan for Mincha & Maariv

BLUEBERRY HILL AREA

Sazria - Metzora

Mincha 6:00 Plag: 6:23

30 Dr Frank Rd. Entrance From Humbert



## Omer During Yovel

The Torah gives us a special promise that during Shmitta and Yovel the supply of fruit will be sufficient even though work in the fields may not be done during those years.

The Moshav Zekeinim brings a question from Rabi Yehuda Hachasid that asks, "How was Beis Din able to bring the Omer during Yovel?" During the Shmitta year they brought the Omer from crops that took root during the sixth year. To ensure its protection there were people who were paid to guard the sefichei Shviis (growth that grew on its own) for the Omer. However, during Yovel there were not guards left to watch whatever crops grew. The fields were hefker. So what crops were used for the Omer during Yovel?

Rabi Yehudah Hachasid answers that there was a field designated for this purpose and no one touched it. Therefore, it stands to reason that there were sfichin from Shmitta into Yovel.

Another answer could be said that one may buy crops that did not yet grow one third from a non-Jew. We find in the Gemara in Meseches Rosh Hashana, daf yud gimmel, amud alef that the Torah uses the word "Ktzirchem." The Omer has to be given from a crop that belongs to a Jew; nevertheless, if the crop grew under the Jew's ownership up to one third, it is considered that it belongs to a Jew. The question one may ask is, "How would a non-Jew own property in Eretz Yisroel?" There is a prohibition for a Jew to sell property in Eretz Yisroel to a non-Jew.

Asking a non-Jew to plant crops for the Omer during Shmitta would be forbidden MiDeRabbonon since it is well known that "amira Le'Akum is a Shvus." The Baal Ha'Itor in the Rema, siman resh ayin vov, seif bais says that bemakom Mitzva even an amira Le'Akum in relation to an issur DeOraysa would be permitted. In the case of Shmitta one should be able to tell a non-Jew to plant the field for the purpose of the Omer. This would only apply if we hold that the issur of Shmitta lies on the person himself; that a Jew is not allowed to work on his fields. However, if we hold that the issur of Shmitta is on the field itself and not the person, then it would be forbidden to tell a non-Jew to plant the field.

May we be zocheh to have deal with this question in our days.

## Summary of this week's Parshos : Tazria-Metzora

After the discussion at the end of last week's parsha regarding tumah (spiritual impurity) resulting from dead animals, Parshat Tazria (Leviticus 12:1-13:59) introduces the various categories of tumah emanating from human beings, beginning with a woman upon giving birth. The rest of the portion describes in great detail the varying and numerous manifestations of the disease called tzaraas. Although it has been commonly mistranslated as leprosy, this skin disease has little resemblance to any bodily ailment transmitted through normal exposure. Rather, tzaraas is the physical manifestation of a spiritual malaise, a punishment from Hashem primarily for the sin of speaking lashon hara (evil speech), amongst other transgressions and anti-social behavior. Known as a metzora, someone afflicted by a tzaraas-like patch on his skin is subject to a series of examinations by a Kohen (priest), who declares the patient to be either tahor (pure) or tamei (impure). If tamei, he is isolated outside of the camp, an appropriate punishment for someone whose foul tongue caused others to become separated from one another. After describing the various forms, colors, and manifestations of the disease on a person's skin, head, and beard, the portion concludes with a discussion of garments contaminated by tzaraas.

Parshat Metzora (ibid. 14:1-15:33) continues the discussion of tzaraas, detailing the three part purification process of the metzora administered by a Kohen, complete with immersions, korbanot (offerings), and the shaving of the entire body. After a description of tzaraas on houses and the command to demolish the entire residence if the disease has spread, the final chapter of the portion discusses several categories of natural human discharges which render a person impure to varying degrees.

## Haftorah Summary

II Kings 7:3-20.

This week's haftorah discusses the story of four men stricken by tzara'at, a skin ailment caused by sins – one of the main topics of this week's Torahreading.

Haftorah's backdrop: King Ben-Hadad of Aram besieged Samaria (the Northern Kingdom of Israel). The resulting famine was catastrophic, reducing many to cannibalism. King Jehoram of Israel wanted to execute the prophet Elisha, considering that his prayers could have prevented the entire tragedy. Elisha reassured the king: "So has G d said, 'At this time tomorrow, a seah of fine flour will sell for [merely] a shekel, and two seahs of barley will sell for a shekel in the gate of Samaria.'" One of the king's officers present scoffed at the prophecy: "Behold, if G d makes windows in the sky, will this thing come about?" Elisha responded, "Behold, you will see with your own eyes, but you shall not eat there from."

Now, four men suffering from tzara'at dwelled in quarantine outside the city. They too were hungry, victims of the famine. They decided to approach the enemy camp to beg for food. They arrived only to find a deserted camp. For "G d had caused the Aramean camp to hear the sound of chariots and the sound of horses, the sound of a great army. And they said to one another, 'Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us.'" The entire enemy army fled, leaving behind their tents, horses, donkeys and provisions.

The four men went to the city and reported their findings to the gatekeepers who, in turn, informed King Jehoram. Though originally thinking that this was an ambush planned by the enemy, the king sent messengers who confirmed the miracle. The people swarmed out of the city and looted the enemy camp, thus breaking the famine and fulfilling Elisha's prophecy.

And the officer? The king placed him in charge of the city gates. He was trampled to death by the rampaging crowds – after seeing the fulfillment of the prophet's words...

**Kugel for this weeks Kiddush is sponsored by Mr & Mrs Nathan Lichtenstein**

לעילוי נשמת

**Their son Avraham ben Yehoshua Nasan Mordechai Y'hey Zichro Baruch**



Just so you should know...

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by "The Sokover"

**1 4 4 DAYS UNTIL UMAN**



### פרשת תזריע מצורע

במסכת בבא מציעא (פ). מסופר על רבה בר נחמני שברח מהמלכות שרצו להורגו, ברח והלך ליד אגם, וישב על גזע של עץ דקל ולמד, והיה מחלוקת בבית מדרש ברקיעא, בהלכות נגעים, שהרי הדין הוא במראות נגעים שאם הבהרת קודמת לשער לבן הוא טמא, ואם השער לבן קודם לבהרת הוא טהור, פסק (מה קדם הבהרת או השער לבן) הקב"ה פסק טהור, וכל המתבטא דרקייעא פסקו טמא, אמרו איך נכריע בזה, אמרו רבה בר נחמני יכריע משום שהוא אמר שהוא יחיד בנגעים, שלחו להביאו ולא יכל המלאך המוות להתקרב עליו, משום שלא הפסיק פיו מלדבר בתורה, אז עשה רעש בין העצים והצליח להטרידו, לפני שנפטר אמר טהור טהור וכי עד סוף הענין ע"כ.

והנה בפשט לשון הגמרא יש לבאר כל השו"ט בכל הסיפור ונרחיב בזה בזמן הכושר בס"ד, אולם נקודה אחת כיון שכעת זהו תחילת הזמן בכל עולם התורה יש לדבר על ענין לימוד התורה והשגתה.

והנה ידועים דברי הר"ן בדרשות מובא בספר קצות החושן (בהקדמה) שמבאר דברי הגמרא, ועולה נקודה אחת בדבריו, שעצם מה שמתבטא דרקייעא אמרו טמא שלא כדברי הקב"ה, הוא משום "שאחר שהכרעת התורה נמסרה להם בחייהם, ושכלם היה מחייב לטמא, היה מן הראוי שיהיה טמא אע"פ שהוא בהפיך האמת שכן חייב שכל האנושי ע"כ, ואשר מבואר מכיון שהתורה ניתנה לבני אדם ממילא בזה גופא, על ידי יגיעתם בתורה בזה משיגים מה שניתן להם.

והענין הוא, "אשת חיל מי ימצא ורחוק מפנינים מכרה" וכתב אדונינו הגר"א זיע"א "אשת חיל" - זהו משום שהתורה נקנת במח' קנינים, מי ימצא" על זה נאמר "חכמה מאין תמצא" עייש, והענין בזה הוא שהרי כל התורה אצל האדם היינו בבחינת מציעא, כידוע הגמרא מגילה (ו): אמר ר' יצחק יגעת ומצאת תאמינו, על אף שזהו לכאורה השגה, אז מהו לשון מציעא, והפשט על פי גמרא נדה (ל): שעובר במעי אמו מלאך מלמדו כל התורה כולה, וכשיוצא לאוויר העולם סותרו מלאך על פיו, ויש להאריך בזה במ"א, אבל לעניינינו שכן ההשגה של תורה של האדם בעצמו, בבחינת ותן חלקינו בתורתך, והיינו עצם תורתו על ידי יגיעתו וממית עצמו עליה, ממילא משיג התורה שנשתכח ע"י סתירת המלאך בבאו לעולם, והפשט שאור של תורתו כבר קיבל, רק שחסר הכלים לתפוס בשכל האנושי וע"י יגיעה ועמל, אז כנס מחיל אל חיל, ומקבל הכלים בכדי לתפוס מה שהמלאך לימדו, שאל"ה היה שביית הכלים כידוע לידוע חן, עכ"פ זהו היסוד שעל ידי שממית עצמו על דברי תורה אז וחי בהם, ואז משיג בעצם מה שלמד וזהו בבחינת מציעא.

הראב"ד כתב (בפרק ח' מהלכות לולב ה"ה) וז"ל: "כבר הופיע רוח הקודש בבית מדרשינו" וכתב בזה החתם סופר בתשובות (או"ח סי' ר"ח) וז"ל; אין ר"ל רוח הקודש כמו שהיה לדוד המלך ע"ה וחביריו, אבל היינו רוח ה' על עוסקי תורה לשמה, אשר זוכין לכונן האמת אפילו אם לפי טבע חכמתם ושכלם לא ישיגו ידיהם תושיה כזו מ"מ הקב"ה בחסדו יהיב חכמתו לחכימא לפי שעה עכ"ל. וההסבר כנ"ל הוא שוודאי יש ענין של כלים ושביירת הכלים והשגות שהיחייבים לבא עליהם ולקנותם בעצם, שזהו בחינת מוחין ולידות, או בבחינת אמות ואם כלשון הגר"א בשי"ר השירים, אבל זהו השגה שאדם קנה, ולפעמים יש גילויים של השגות על ידי יגיעה בתורה ששיך לבא למה שנקרא רוח הקודש, אבל וודאי שאפילו אחר הגילוי הזה, זה בעצם התורה ששיך לחלקו שרק צריך הקנין ויגיעה לקנותו.

עכ"פ המעלה שמצינו אצל גדולי ישראל היה אומר הגר"ש בירנבוים זצ"ל על בעל הדברות משה זיע"א שזהו השגות בעצם מעל הטבע אבל על יגיעה בבחינת "חכמה מאין תמצא" שייך להשיג השגות גדולים בתורה עד כדי בחינת רוח הקודש וכלשון הראב"ד.

שבת שלום  
דוד יהודה פייסטון

Parshas Tazria-Metzora

### We Are All Connected

Looking around us we can see our communities growing and thriving K"EH. Yes we have our problems, but the overall outlook is one of Kiddush Hashem. Orthodox Jewry has resettled and grown way beyond anyone's anticipation on this side of the Atlantic and Eretz Yisroel as well, has witnessed a burgeoning growth in their multi-faceted religious communities.

All this as Anti-Semitism rears its ugly head once again.

Perhaps we should reflect for a moment and regard this fearful phenomenon as a heavenly hint to pause and examine our own Ahavas Yisroel. How close do we really feel close to our fellow Jews who have outwardly different appearances and actions. This year as we read the Parsha of Tzaraas and its reason for existence (speaking negatively of others), let us explore the causes and cures for Lashon Harah..

The nervous patient sat in the dental chair somewhat before the advent of modern dentistry.. awaiting the dentist's offer of anesthesia. The tooth had to come out .. it was a simple transaction.. but the dentist refused.."it will come out in one second", he insisted, no need to go to sleep. But the patient was adamant.. "no anesthesia, no pulling of the tooth." In a well-coordinated effort the dentist's assistant poked a pin into the foot of the stubborn patient and as the patient screamed in pain, the dentist pulled the tooth out and the ordeal was over. "Now, how bad was that?" the dentist asked.. "It did hurt," the dazed patient replied, "not as much as I imagined,.. but I never suspected that the roots of a tooth extend all the way to the feet!"

In the famous Beilus trial of the early 1900's in Russia- the Jewish people were as much on trial as the defendant Mendel Beilus. Accused of killing a young Russian boy and using his blood for ritual purposes (matzo baking), Beilus was the modern victim of a classic medieval blood libel. The Russian government had taken the legal tack of trying to convince the jury that this practice was common amongst the Jews and even sanctioned by the sages.

The clever prosecutors isolated a saying in the Talmud אתם קרויים אדם ואין עובי'ם קרויים אדם.

Loosely translated as- "Only the Jewish people have a right to call themselves human beings." With this statement they were trying to prove that the killing of a non- Jew is permitted by the Talmud. The year was 1917, tensions on the street were extremely high, anti-semitism was rampant and the Jewish people were in mortal fear of a bloody pogrom breaking out at any moment. They watched with dread as this Talmudic statement hit the front pages of the press..!

Rav Yaakov Mazah (his last name an acronym for Mei Zera Aron HaKohen, "from the descendants of Aron Hakohein") was called from across the country to testify and formulate a response to the loaded accusation.

"Your honor", Harav Mazah began. "Of all the words in the Hebrew language used to describe

man (Gever, Enosh.. etc), the word Adam אדם .. is the only word which is the exact same in both the single and plural form..

Our Rabbi's chose this word to describe man, not to, G-d forbid permit killing, but to demonstrate the unity inherent amongst the Jewish People. The best proof of this is that I, myself, was rushed here, hundreds of kilometers from my home to defend a Jewish man I have never met before..for we are indeed one people.

If I am not successful in his defense, then terrible pogroms may break out at any moment. This too is proof that only we, the Jewish people are considered as "one person" .. For even if Mr Beilus is guilty, and he is not, but even if he were.. I ask you ..What crime did the entire Jewish people do, to be victimized as one?.. It follows that you too, the nations of the world, consider us as one person, one body, one connected person! One Adam.."

The Laws of Tzaraas in this weeks Parsha start with the word Adam, אדם as well יהיה בעור בשרו שאת או ספחת

If a Jew feels he has contracted Tzaraas- he is instructed to show his blemish to a Kohen. If it is indeed Tzaraas, he must sit alone outside of the community for a period of time, isolated and introspectful.

Because he engaged in Lashon Horah, causing strife and ostracizing individuals, he is asked to leave the community and experience what it feels like to be a victim of careless talk. Perhaps then, he will be remorseful- when he experiences himself what he has caused another person to feel, perhaps then he can repent.

The Alshich asks two salient questions. Why does the Torah subject only the Jewish people to the laws of purity of speech and it's consequent punishments and furthermore, why is the word Adam אדם used in this context..? Traditionally, Adam אדם is used to describe a more complete or higher form of mankind.

According to the brilliant logic of Rav Mazah.. one question answers the other! The Jewish people alone are one body-we are all connected, and this idea is represented by the use of the word Adam אדם . If one speaks Loshon Horah against a Jew we as a nation can break apart, whereas in the non-Jewish community.. there is no such unity. Breaking apart a nation that is already divided, warrants no punishment!

The Alshich continues, Tzaraas must be brought to Aron HaKohen, because there is an important lesson which must be learned. One whose speech causes strife, is commanded to go to Aaron Hakohein-whose days were filled with love for every Jew..he alone will teach the speaker of Loshon Horah to be filled with love for all members of the community!

In our times we do not have the Tzaraas the Torah spoke of.. but we still have a spiritual mandate to speak well of each other. As our dental patient demonstrated, what starts in the teeth (speech) can

have repercussions in places we never dreamed of..

Let us take the time to re-examine our daily speech.. let us strive to speak well of each other and help each other, spreading friendship and achdus amongst everyone we meet. Increased Ahavas Yisroel, now more than ever is needed in our world and can serve as a potent antidote to the winds of judgment and loneliness that have plagued many in our communities.

Good Shabbos!

# Reb Shayele Kerestirer

**A Tzadik for The enerations**

Based on an article by Rabbi Gershon Tannenbaum



The nondescript rural city of Kerestur (Bodrogkeresztur), in northwest Hungary, was the home of Rabbi Yeshayale Steiner, beloved Kerestirer Rebbe. When Reb Yeshayale was three years old, his father died. At the age of 12, his mother sent him to study with Rabbi Zvi Hersh Friedman, zt"l (1790-1874), founding Liska Rebbe and author of Ach Pri Tevuah. When Rav Friedman died, Yeshayale started traveling to Rabbi Chaim Halberstam, zt"l (1793-1876), Sanzer Rebbe and revered author of the Divrei Chaim, and he became a disciple of Rabbi Mordechai Leifer, zt"l (1824-1894), venerated Nadvorna Rebbe who crowned Reb Yeshayale as a Chassidic Rebbe and directed him to take up residence in Kerestur.

Reb Shayeleh Kerestirer, as he was and still is affectionately known, had an overpowering love for his fellow Jews. He was regarded as a people's Rebbe. He always made sure that plenty of food would be at his tisch and that no one would go hungry. On Rosh Hashanah, when other Rebbes were fasting, in deep meditation, intense contemplation, in preparation of the sounding of the shofar, Reb Yeshaye personally sliced and served kokosh (chocolate) cake and other sweets to his chassidim. He took orphans into his home and lovingly raised them as his own children.

Posting a picture of Reb Yeshayale on a wall is known to prevent infestation by mice. Once, a Jewish warehouse owner pleaded with Reb Yeshaye for help. His warehouse was infested with mice that were devouring everything that was stored there. The warehouse owner was facing financial ruin.

Reb Yeshayale asked whether the local priest in that village was kind or harsh to the Jewish residents there. When the man responded that the priest was rabidly anti-Semitic, Reb Yeshayale instructed the Jew to go to the warehouse and order all the mice to go to the priest's home. Miraculously, all the mice immediately left the warehouse as ordered. Since then, Reb Yeshayale was known to have the power to get rid of rodents. Reb Yeshayale's picture is used by many chassidim to protect against infestation.

Somehow, he always set exactly enough chairs for guests at his Shabbos and melaveh malkah tables. One winter Shabbos night, guests looked at each other and wondered why one seat remained empty. Late into the meal, a straggler showed up. Obvious to everyone there, the latecomer had gone through an ordeal. Reb Yeshaye enthusiastically welcomed the straggler and told him that he prayed intensely to protect the chassid and that he survive the dangerous confrontation he had encountered.

Local gentiles also came to Reb Yeshaye for advice, counsel, and blessing. They stood on line, sometimes waiting for days together with other supplicant Jews, waiting their turn to cry to the Rebbe. They were all warmly received and found that their requests, too, were answered.

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**Golf and the Pope**

The Pope met with the College of Cardinals to discuss a proposal from Shimon Peres, the former leader of Israel.

‘Your holiness,’ said one of the Cardinals, ‘Mr Peres wants to determine whether Jews or Catholics are superior, by challenging you to a golf match.’

The Pope was greatly disturbed, as he had never held a golf club in his life.

‘Not to worry,’ said the Cardinal, ‘We’ll call America and talk to Phil Mickelson. We’ll make him a Cardinal, he can play Shimon Peres ... We can’t lose!’

Everyone agreed it was a good idea. The call was made and, of course, Phil was honoured and agreed to play.

The day after the match, Mickelson reported to the Vatican to inform the Pope of his success in the match. ‘I came in second, your Holiness,’ said Mickelson.

‘Second?’ exclaimed the surprised Pope. ‘You came in second to Shimon Peres?’

‘No,’ said Mickelson, ‘second to Rabbi Woods.’

**In Fifty Years**

Three elderly gentlemen were talking about what their grandchildren would be saying about them in fifty years’ time.

The first said, “I would like my grandchildren to say ‘He was great fun to be with.’”

“Fifty years from now,” said the second, “I want mine to say ‘He was a loyal and loving family man.’”

Turning to the third man, they asked him, “So what do you want them to say about you in fifty years?”

“I want them to say,” the third man replied, “He looks really good for his age!”

**Bragging About Son**

Three old ladies are sitting around a table playing bridge and bragging about their sons. “My Freddie,” said Margaret, “Everyone should be so lucky to have a son like my Freddie. Once a week he brings me a huge bouquet of flowers, he’s constantly bringing me out to restaurants to eat, if I so much as hint that I want something the next morning it’s on my doorstep.”

“That’s very nice about your Freddie,” says Gertrude. “But with all due respect, when I think about the way my Sammy takes care of me, it just can’t compare. Every morning as soon as I wake up he greets me with a delicious breakfast and freshly brewed coffee. Every lunch he comes over and cooks me a gourmet lunch, and every supper he brings me to his house for supper, he truly treats me like a queen.”

“WELL!” Says Barbara “I don’t want to make any of you feel bad or anything, but wait until you hear about my Harry, twice a week he pays someone \$200 an hour just so he can lie on their couch and talk to them, and who do you think he speaks about at those prices? Asks Barbara with a big excited double chin smile, “I’ll tell you who he speaks about! ALL HE SPEAKS ABOUT IS ME!”



**Pirkei Avot פרקי אבות**

**Perek 2**

1. Rabbi Judah the Prince said: Which is the proper course that a man should choose for himself? That which is an honor to him and elicits honor from his fellow men. Be as scrupulous about a light precept as of a weighty one, for you do not know the reward allotted for each precept. Balance the loss incurred by the fulfillment of a precept against the gain and the accruing from a transgression against the loss it involves. Reflect on three things and you will never come to sin: Know what is above you—a seeing eye, a hearing ear, and all your deeds recorded in a book.

2. Rabban Gamaliel the son of Rabbi Judah the Prince said: Great is study of the Torah when combined with a worldly occupation, for toil in them both puts sin out of mind. All study of the Torah which is not supplemented by work is destined to prove futile and causes sin. Let all who occupy themselves with communal affairs do so for Heaven’s sake, for then the merit of their fathers sustains them and their righteousness endures forever. And as for you, God will then say: I count you worthy of great reward as if you had done it all yourselves.

3. Be careful in your relations with the government; for they draw no man close to themselves except for their own interests. They appear as friends when it is to their advantage, but they do not stand by a man in his time of stress.

4. He used to say: Do His will as if it was your will that He may do your will as if it was His will. Make your will of no effect before His will that He may make the will of others of no effect before your will.

5. Hillel said: Do not separate yourself from the community; and do not trust in yourself until the day of your death. Do not judge your fellow until you are in his place. Do not say something that cannot be understood but will be understood in the end. Say not: When I have time I will study because you may never have the time.

6. Hillel used to say: A insensitive man cannot fear sin; an ignorant man cannot be pious, nor can the shy man learn, or the impatient man teach. He who engages excessively in business cannot become wise. In a place where there are no men strive to be a man.

7. Moreover he saw a skull floating on the surface of the water and he said unto it: Because you drowned others they drowned you; and those that drowned you will eventually be drowned.

8. He used to say: The more flesh the more worms; the more possessions the more anxiety; the more women the more witchcraft; the more maidservants the more lewdness, the more manservants the more theft. But the more Torah the more life, the more schooling the more wisdom; the more counsel the more understanding; the more righteousness the more peace. If a man has acquired a good name he has gained something which enriches himself; but if he has acquired words of the Torah he has attained afterlife.

9. Rabban Yochanan ben Zakkai received the Torah from Hillel and from Shammai. He used to say: If you have learnt much Torah do not claim for yourself moral excellence, for to this end you were created.

10. Rabban Yochanan ben Zakkai had five disciples and these are they: Eliezer ben Hyrcanus, Joshua ben Chananiah, Yosi the Priest, Shimon ben Natanel, and Elazar ben Arach.

11. He used to say their praise: Eliezer ben Hyrcanus is a plastered cistern which does not lose a drop; Joshua ben Chananiah—happy is she that gave birth to him; Yosi the Priest

is a saintly man; Shimon ben Natanel is fearful of sin; Elazar ben Arach is an ever-flowing spring.

12. He used to say: If all the sages of Israel were in one scale of the balance and Eliezer ben Hyrcanus in the other, he would outweigh them all. Abba Shaul, however, said in his name: If all the sages of Israel, together with Eliezer ben Hyrcanus were in one scale of the balance, Elazar ben Arach would outweigh them.

13. Rabban Yochanan ben Zakkai said to them: Go and see which is the good a man shall cherish most. Rabbi Eliezer said, a good eye. Rabbi Joshua said, a good companion. Rabbi Yosi said, a good neighbor. Rabbi Shimon said, foresight. Rabbi Elazar said, a good heart. He said to them: I prefer the words of Elazar ben Arach to your words, for in his words yours are included.

14. He said to them: Go and see which is the evil way which a man should avoid. Rabbi Eliezer said, an evil eye. Rabbi Joshua said, an evil companion. Rabbi Yosi said, an evil neighbor. Rabbi Shimon said, he that borrows and does not repay. He that borrows from a man is as one that borrows from God, for it is written (Psalm 37:21) “The wicked borrow, and do not pay back, but the righteous are generous and keep giving.” Rabbi Elazar said, an evil heart. He said to them: I prefer the words of Elazar ben Arach to your words, for in his words yours are included.

15. They each said three things. Rabbi Eliezer said: Let the honor of your fellow be as dear to you as your own. Be not easily moved to anger. Repent one day before your death. Warm yourself before the fire of the sages, but be heedful of their glowing coals for fear that you be burned, for their bite is the bite of a jackal and their sting the sting of a scorpion and their hiss the hiss of a serpent, and all their words are like coals of fire.

16. Rabbi Joshua said: The evil eye, the evil desire and hatred of his fellow creatures put a man out of the world.

17. Rabbi Yosi said: Let the property of your fellow man be as dear to you as your own. Prepare yourself for the study of the Torah, for the knowledge of it is not yours by inheritance. Let all your deeds be done for the sake of Heaven.

18. Rabbi Shimon said: Be careful in the reciting of the Shema and in prayer. When you pray do not make your prayer a form of routine but a plea for mercy and supplications before God, for it is written (Yoel 2:13), “For he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing.” Do not be wicked in your own mind.

19. Rabbi Elazar said: Be eager to study the Torah. Know what to respond to a heretic. Know before whom you toil and who is your employer who shall pay you the reward of your labor. Rabbi Tarfon said: The day is short, the task is great, the laborers are lazy, the wage is abundant and the master is urgent.

20. He used to say: It is not incumbent upon you to finish the task. Yet, you are not free to desist from it. If you have studied much in the Torah much reward will be given you, for faithful is your employer who shall pay you the reward of your labor. And know that the reward for the righteous shall be in the time to come.

# Hashgacha Pratis

Rabbi Elimelech Biderman told a story about Rabbi Yosef Palech, from Kiryat Harim Levine, who gave a Gemara shiur to a small group every night in Tel Aviv. The participants were extremely committed to the class, however, one night the weather was so bad, Rabbi Palech was the only one who showed up.

The Rabbi had been giving this shiur for years, without missing a single night, and he didn't want to start now. He went out to the street in an attempt to find someone to teach. However, nobody was outside.

He said, "Please Hashem, help me find someone." He crossed the street and approached an unkempt house that bore a Mezuzah and knocked on the door. A man who was clearly not observant opened the door, exposing the foul-smelling untidy interior. Nevertheless, the Rabbi politely asked, "I was wondering whether you would be interested in learning Torah with me tonight." The man opened his eyes wide and tearfully shouted, "Who brought you here? Come in!" The man began to cry, telling the Rabbi his life story. "After the war, I was a lone holocaust survivor. I wanted nothing more to do with Judaism or Hashem. My life has been one long chain of misery. I have nothing in this world. No wife. No family. No Money. Nothing." He then pointed to the ceiling where a rope was dangling. "Tonight, I was ready to put an end to my misery. Before I took this drastic step, I cried out, 'G-d in heaven, if You are here with me and You really want me, show me that You need me and I will come back to You.' Since the day I moved into this house, no one has ever knocked on my door. Just moments ago, when I finished my prayer, you came. Yes, I want to come learn with you tonight, Rabbi. Please guide me back to Hashem."

When Rabbi Palech passed on, this man, who by then was fully observant, came to the Shiva and shared this story with the Rabbi's family. Hashem loves all of us, and He is always with us. Life can be difficult; if we realize that everything is planned by Him for our benefit, we would be so much happier.

# Paying it forward

Many people came to participate in the Stoliner Rebbe's tisch that Friday night in Yerushalayim. R' Yehuda Ackerman, a fervent Stoliner chassid, founder and fund raiser of the Stoliner Yeshivah in Bnei Brak, was one of those in the vast crowd.

Before Shabbos, the Stoliner Rebbe had told R' Yehuda that he must not leave Yerushalayim until he had raised \$25,000 to give the melamdin for months of back-pay due them. When R' Yehuda saw a familiar wealthy gentleman standing in the crowd at the tisch, obviously a visitor from America, he made sure to greet him on his way out. The two men spoke for a while, recognizing each other from previous acquaintance. R' Yehuda asked if he and a few friends could come visit the philanthropist in his hotel for Melava Malka. Though the man fully understood R' Yehuda's intention, he willingly agreed. They indeed had an enjoyable Melava Malka – singing, telling stories, and enjoying each other's company. When they finally got down to the purpose of R' Yehuda's visit, the man made him an offer: If R' Yehuda could raise \$10,000 by the next day, the man would match it with another ten.

On Sunday night, R' Yehuda brought a sack-full of donations to the man's hotel room. He had worked hard and had met the goal. The man then handed a check for \$10,000 to the astounded R' Yehuda. He asked R' Yehuda, "Aren't you wondering why I did this?" The man then told him a story:

"It was 25 years ago on the afternoon of my wedding day. I was so poor that my parents could not even afford to buy me a new hat. I walked over to a local hat store in Williamsburg and told the owner of my predicament. I promised to pay him the next morning with the money from my wedding gifts, and thankfully he trusted me and gave me a new hat. I was able to obtain a bottle of liquor for the wedding in the same manner. I felt ecstatic walking out of the liquor store with my acquisitions. Just then, I saw you, R' Yehuda. I knew of your extraordinary dancing abilities, and how you excelled at entertaining many a chassan and kallah at their wedding. I approached you and asked if you would come to dance at my wedding, even though you did not know me. You were non-committal, but said you'd try. You cannot imagine my surprise and joy when, in the middle of my wedding, you came running into the center of the circle. You danced so magnificently – you made it the greatest night of my life. I swore to myself that someday I would repay you. That day has finally arrived. That is why I gave you the large donation."

R' Yehuda was astounded. He hadn't remembered that wedding from so many years ago. But the story does not end there. When R' Yehuda was next visiting in America and was in the man's city, he heard that the man's son was getting married. In midst of the wedding, as he had done so many years earlier, R' Yehuda ran into the center of the circle and danced as he always did to gladden the chassan and kallah. The man was standing on the side, watching with tears of joy streaming down his cheeks. He later approached R' Yehuda to thank him, and as they embraced, the man said, "How can I ever thank you? You've made me relive the greatest night of my life."



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# THE POWER OF THE MONTH OF IYAR MAKING EACH DAY COUNT

Iyar is the month sandwiched between two powerful months, Nissan- the month of redemption and Sivan- the month of receiving the Torah. Though the month of Iyar may seem insignificant it is truly a month laden with meaning.

On the first of Iyar, both the first and second Bais Hamikdash was built. Amazingly, on the 5th of Iyar, 1948 Eretz Yisroel was once again returned to the Jewish nation.

On the 1st of Iyar after the Jewish people were redeemed from Egypt and born as a nation, they arrived in a place called Mara. A miracle occurred and the bitter undrinkable water became sweet after Moshe threw in a tree branch. The miracle demonstrated that though life may often be bitter, with the help of Hashem there will be sweetness. Additionally, it is the Torah, Eitz Chaim- tree of life that will sweeten our bitterness.

On the 14th of Iyar is Pesach Sheni. On this day, during the time of the Bais Hamikdash, all those that were unable to bring the Pesach sacrifices in Nissan, were given another chance.

But perhaps the most significant of all in the month of Iyar, is the Sefirat Haomer that is counted each day. As we count the Omer, each day climbing to a higher number, we are not merely anticipating the awesome day of Shavuot, but are working to develop our character to properly deserve that lofty gift. When the Jewish people were in Egypt, they were on the lowest spiritual level. Hashem revealed Himself to them through the miracles of redemption. Hashem lifted the Jewish people up, giving them incredible inspiration to glimpse the bliss of holiness. However, it was only temporary and they fell to their original level because they did not earn it. As they counted the days of the Omer they developed themselves and worked towards this lofty goal. Through effort and toil they slowly climbed towards holiness and this time it was theirs, acquired through their exertions and arduous work.

In life, we often receive a flash of inspiration that urges us to a certain goal. This is gifted from Hashem to motivate us. Then comes disappointment as we fall back to our original state. It is only when we exert our efforts that we reach new heights. One reason we have the mitzvah to remember Yitzias Mitzrayim is so that we can succeed at the arduous journey to spiritual greatness by reminding ourselves of the initial inspiration.

The letter that corresponds to the month of Iyar, is the letter "vav". Vav is a connector letter that means "and". Vav also means hook and is even shaped that way. Iyar's power is that it connects us from the birth of Nissan to the betrothal of Sivan. Iyar connects the inspiration of Nissan to the acquisition of Torah of Sivan. Our efforts toward development connect the beginning of the spiritual quest to its successful end.

The sign of Iyar is the Taurus- an ox which is a hardworking animal of great strength used to plow the fields. This is symbolic of the challenging toil required to develop ourselves and the strength it entails.

Iyar is an acronym for "ani Hashem rofecha- I am Hashem your healer." It is a month especially auspicious for healing. In the past when one was ill he would ask a prophet what spiritual rectification was necessary to heal. Although we do not have prophets now, and we seek medical aid, we know that illness is not random. We take upon ourselves extra mitzvos and work to refine our middos so we may bring about healing.

May we merit to use this month to elevate ourselves and connect to Hashem. May Hashem sweeten our lives like the waters of Mara and may He heal us of all our ills. How wonderful it would be if the third and final Bais Hamikdash would be built in this month too!

Parshas Tazria discusses leprosy. As the skin disease in that time was considered warranted and not treatable, we do have other skin ailments in today's age that we can treat from an all natural food perspective. When it comes to skin ailments such as eczema and psoriasis- we can help tremendously by adjusting the foods we eat. I help treat people with skin issues by adding and removing several types foods:

- 1) Must ADD green apple to ones diet. 2 green apples a day is a must.
- 2) Recommended to ADD orange vegetables to ones diet. Examples are carrots, orange peppers, papaya, and pumpkin.
- 3) Must REMOVE from your diet immediately all red foods. Examples are tomatoes, cherries, red apples, red peppers.
- 4) Must REMOVE the citrus fruits of oranges and grapefruit.

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## אייר רפואה

### IYAR & REFUA

**The letters of Iyar (aleph, yud, yud, reish) form the acronym of Ani Hashem Rofecha – I am Hashem your healer. This has a source in Talmud Bavli as well, where the Gemoro (Shabbos 147b) notes that refua mixtures work very well in the days between Pesach and Shavuot. (In truth this seems more applicable to Australia and the Southern Hemisphere since the Gemoro states that the colder it is the better the refua's effectiveness).**

**An age-old custom mentioned by Kadmonim is to collect rainwater that descends in Iyar directly into one's mouth, which is believed to have healing properties. [A berocho is not required as one makes a berocho on water only if they are thirsty]. Some attribute Iyar's healing properties to the mon that began to fall during this month to nourish B'nei Yisrael while sojourning through Midbar Sinai. Since the mon was absorbed in one's body and therefore caused no pain or illness, we anticipate the month's healing features nowadays as well.**

### אייר = ארך

**The sefer Avodas Yisroel notes that the gimatriya of Iyar is "erech" (aleph, reish, chof) which refers to refua as well "vehale arucho lechol machoiveinu". The Ohev Yisroel (inyonei chodesh Iyar) writes that this particularly refers to cholei hanefesh.**

**It is well known from the Ari that the twelve months correspond to the twelve shevotim, where chodesh Iyar relates to shevet Yisochor. Rabbeinu Bechaye (parshas Tezave) states that Yisochor's stone on the choshen, the sapir stone, is noted as having special healing properties. The Torah as well, symbolized by Yisochor, has healing properties as detailed in Meseches Eiruvin 54b.**

**May Hashem send a speedy and full recovery to all cholei amo beis**

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|--------------------------------|--|------------------------|
| <b>Yeshivos:</b>               | Mesivta of Lakewood                    | <b>Kollelim:</b>       |
| Bais Ahron                     | Mir Yerushalayim                       | Ateres Dovid           |
| Bais Dovid                     | Rav Moldaver                           | Bais Medrash Elyon     |
| BMG                            | Ner Moshe                              | Bais Medrash of Monsey |
| Bobov                          | Ohel Torah                             | Belz                   |
| Breslov                        | Ohr Hachaim                            | Rav Berkowitz          |
| Chachmei Yisroel               | Ohr Reuven                             | BMG                    |
| Chaim Berlin                   | Ohr Sameach                            | Brisk                  |
| Chemdas Hatorah                | Ohr Yisroel                            | Mir Yerushalayim       |
| Divrei Chaim                   | Pe'er Hachochmah                       | Ohr Chaim              |
| Eitz Chaim                     | Philadelphia                           | Rav Kagan/Rav Becher   |
| Foxman Torah Institute         | Rav Feivelson                          | Rav Moshe Feldheim     |
| Hillside Yeshiva               | Shaarei Torah                          | Rav Don Blumberg       |
| Imrei Binah                    | South Fallsburg                        | Shaarei Torah          |
| Meor Yitzchak                  | Telshe Cleveland                       | Tiferes Avraham        |
| Maamer Mordechai/Degel HaTorah | Telz                                   | Toras Dovid            |
| Mesivta of Baltimore           | Tiferes Moshe                          |                        |
| Mesivta of Clifton             | Tiferes Shmuel                         |                        |
|                                | Toras Chaim                            |                        |
|                                | Toras Chesed                           |                        |
|                                | Toras Moshe                            |                        |
|                                | Waterbury                              |                        |
|                                | Yeshiva Elementary School of Milwaukee |                        |
|                                | Yeshiva Gedolah Neos Yaakov            |                        |
|                                | Mesivta Menachem of Westchester        |                        |
|                                | Yeshiva Gedola of South Monsey         |                        |
|                                | Yesodei Yeshurun                       |                        |



Ohr Chaim's learning programs include:



Over **100** participants from **60** Yeshivas and Kollelim learned more than **2600** hours.

**Speakers:**



Rabbi Moshe Langer  
Rav of Bais Medrash Torah u' Tefila



Rabbi Yitzchok Abba Lichtenstein  
Rav of Kehillas Bais Avraham



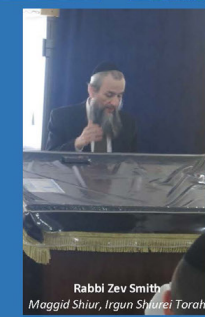
Rabbi David Ribiat  
Author of "The 39 Melochos"



Rabbi Chaim Schabes  
Rav of Kehillas Knesses Yisroel



Rabbi Avrohom M. Seidman  
Rosh Yeshiva of Pe'er Hachochma



Rabbi Zev Smith  
Maggid Shiur, Irgun Shurei Torah



Rabbi Yosef Viener  
Rav of Kehillas Shaar Hoshanayim

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM

**Most Valuable Daveners**



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V  
D

**Netanel Weinberg & Yaakov Hans**

Rabbi Yossi Fried



**SPOTLIGHT ON YESHIVAS BEIN HAZMANIM:**

Some people associate Bein Hazmanim with just sitting back and relaxing, but whoever had the opportunity to observe our 9th Yeshivas Bein Hazmanim, gained a new understanding of what Bein Hazmanim is all about! Throughout the last few weeks, the tent was reverberating every morning with the melodious sounds of kol torah, including Chol Hamoed, with so many starting off their day with true Simchas Yom Tov.

The participants included a beautiful blend of all types and stripes from across the spectrum of the community, with true feelings of achdus and harmony permeating the entire crowd. What an inspiration to see bochorim and yungerleit from all walks of life joining forces, and sitting side by side – enjoying the words of our Torah. Many participants – as well as their families – pointed out how their starting off their days on the right foot, made such a profound difference on their entire bein hazmanim. Additionally, many bochorim have said that this really kept them going, keeping them connected to learning, helping their transitioning back to yeshiva so much smoother.

Business was already booming at the Yeshivas Bein Hazmanim, even before YBH officially opened their doors. Although YBH officially started the Sunday, a week before Pesach, many came already the week before to enjoy the learning in the Ohr Chaim atmosphere, even without the Matan Schara B'Tzidchah. They even joined together to learn the topic of the halachos of the seder, including a shiur on this topic. There was a shiur given by Rabbi Stern, on the rules and regulations of afikomen.

With many days having well over 100 participants – including bochorim from 45 different yeshivas and yungerleit from 15 kollelim – YBH had a grand total of almost 2,500 hours (the equivalent of one person learning straight for a few months!)

A delectable breakfast and lunch were also provided – on the house – to facilitate those who wanted to get in as much learning as possible, giving everyone an opportunity to have a full morning set up.

Yeshivas Bein Hazmanim also hosted many invigorating and stimulating shiurim, including Chol Hamoed. Many of the shiurim attracted large crowds, with “standing room only”.

A quick sum up of the shiurim: before Pesach, Rabbi Avrohom Reit Shlita, acclaimed author of many practical sefarim, and a oft-speaker at Ohr Chaim, discussed

Rav Yitzchok Abba Lichtenstein, Rav of Kehillas Bais Avraham, gave a shiur on the topic of charoses. Rav Chaim Schabes Shlita, Rav of Kehillas Knesses Yisroel, gave an in depth shiur on the topic of the four cups of wine.

HaRav Dovid Ribiat Shlita, Author of “The 39 Melochos,” discussed the halachos of doing work on Erev Pesach. He also discussed the rules and regulations of koshering. The shiur was followed by Question & Answer Session.

The 1st day of Chol Hamoed was Rav Zev Smith, World Renowned Maggid Shiur, Irgun Shiurei Torah, on the topic of Tefillas Haderech in our times, including when and where one should say the brochah.

The 2nd day of Chol Hamo'ed, YBH featured Rabbi Avraham Seidman, who gave a shiur on the topic of Pidyon Peter Chamor, pointing out that the only non-kosher animal to have special regulations for the first-born is the donkey. The commentators note that this was in the merit of their carrying out the Jew's assets on their way out of Mitzra'im. This, they add was something against their nature, since they went away from their owners, something that donkeys usually do not do, but rather stay loyal to their owners.

The last day of Chol Hamoed was HaRav Moshe Langer Shlita, Rav of Bais Medrash Torah U'Tefilla of Scotland Hill, on the rules and regulation of buying and selling on Chol Hamo'ed. Rabbi Langer also extolled the great merit of the participants of YBH, who utilize their time properly, drawing on the sanctity of the auspicious days of Chol Hamo'ed.

HaRav Yosef Viener Shlita, Rav, Kehillas Shaar Hashamayim of Wesley Hills. Topic: Timely Shailos Relating to Bochorim & Yungerleit. Some of the things that were discussed were copying CDs, keeping the minhagim of parents, and looking at other bochorim's text messages.

He also covered some questions regarding rules in the court house, including following the laws of the land, and saying untruth for plea-bargaining. Another topic he covered was the rules and regulations of beard and peyos, including what types of shavers are allowed and the size of peyos.

The crowd was literally electrified by the intriguing and fascinating questions, as well as the answers, staying much longer after the session, when he continued long after the allotted time.

As always, all of the CDs of the various shiurim are available.

**COMMUNITY KOLLEL NEWS:**

As we are “counting up” the seven weeks to Shavuos, now is the time to join one of our many learning programs and prepare for the yom tov of Kabalas Hatorah.

The Kollel Boker – after their short break to learn about matzo baking – will be resuming, once again, their trek through Meseches Beitzah.

The Night Kollel will be starting to learn Hilchos Milah. There are many interesting details and intricate halachos, making this a most intriguing topic, even if you are not planning on becoming a mohel. This is especially appropriate, as this week's parsha has the mitzvah of milah.

Additionally, The Night Kollel has a number of different tracks for various learning styles, including a Daf Yomi Shiur, as well as Daf Hashavuah.

The Kollel Boker would like to wish a hearty Mazal Tov to our long time member, Rav Shia Horowitz Shlita, of Boston, and his Rebbitzin, upon the birth of a baby boy to their daughter and son-in-law on the first day of Pesach and the bris was on the last day of Pesach. We wish them much simchos and nachas!

The Night Kollel would like to wish a hearty Mazal Tov to our member, Yehuda and Dania Safran on the birth of a baby boy this past Friday. We wish them much simchos and nachas!

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*



Picture taken at the Seudas Prida for our Bais Medrash Manager Duvy Wohlberg We wish him Bracha V;Hatzlacha

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

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

בס"ד  
Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

Chavrusa Learning in a Warm Environment  
8:15 - 9:45pm

**NEW LIMUD!** CURRENTLY LEARNING  
הלכות מילה  
Shiurim by Rosh Kollel & Featured Guest Speakers  
*Come Join & Gain Clarity in this Fundamental Topic*

**Daily Shiurim Open To All**

DAF YOMI  
8:45-9:45pm

DAF HASHAVUA  
9:00-9:45pm

GEMARA SHIUR  
for Single Working Young Men  
8:15-9:00pm

MISHNA YOMIS  
9:15-9:25pm

MAARIV 9:45pm

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT  
Rabbi Nachum Scheiner | 845.372.6618 | Ohrchaimmonsey@gmail.com



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T: 845.642.9133  
E: ADTRAKDESIGN@GMAIL.COM

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