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רבי חנינא סאן הכהנים אומר,

הוי תקפלו בשלומה של מלכות,  
שאמלא חוראה, איש את רעהו חיים בלעו.

B'Haalotcha | June 11 - 17, 2020 | 19 - 25 Sivan 5780

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weekly BET issue.

- All Shabbos Minyanim are back up and running.
- There will be a special kiddush given this week by the Scheiner Family upon the completion of Kaddish for their father. LZ"N Reuven ben R' Shmuel Yom Tov ZT"L



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### Parashot Behalotecha Haftarot 5780

The Haftarah that we read this week is in Zachariah 2:14 till 4:7. Zachariah is second to the last of the 12 prophets known as Trei Assor. He was from the period of the second temple the second year of the rule of Darius the son of Ester. At the end of the 70 years of exile in the year 3408 he went to the Holy land with Chagi, Malachi, Zerubabel, Ezra, Nechemia, Daniel, Chananya, Meshael and Azria. They were the founders of the Members of the Great Assembly that included 120 members. Zacharia is the son of Beracia Hanavi and the grandson of the woman Hashunamit whose son was saved by Elisha.

The main leaders are Yehotzadok Hakohain Gadol and Zerubavel. They received permission from king Darius to rebuild the Bais Hamikdash. After 18 difficult years the Bais Hamikdash was finally completed.

#### Part I;

Hashem speaks via the Navi Zacharia giving him a prophetic vision of the end of time, the era of Mashiach. The daugh-

ters of Jerusalem (Am Yisrael) should sing and rejoice because the Shechina is returning and will dwell among you. At that time there will be so many converts and they will all want a piece of the action and to connect with Hashem, but Hashem says I will only rest with my children in Jerusalem. You will all be able to tell from where Hashems does and does not rest, who is really his people. Zacharia explains to the nations that when this time arrives they will never again have an opportunity or the ability to hurt the Jewish people.

#### Part 2;

Hashem shows Zacharia a vision of Yehoshua Kohain Gadol, standing in the heavenly court and an angel of Hashem begins to speak negatively about Yehoshua's children. His children have left the ways of Hashem and married non Jewish girls. Hashem comes to the Kohen Gadol's defense with his great mercy saying; soon his children will divorce those women. Additionally, Yehoshua has many merits as his forefathers were also Kohanim Gedolim. Zacharia sees Yehoshua dressed very unclean, meaning full of sin. The angel instructs other angels to separate

those non Jewish ladies from Yehoshua Kohen Gadol's children and then they will turn pure, and clean. Upon seeing this Zacharia prays that Yehoshua should continue to be the Kohain Gadol and also his children should follow in his ways to be Kohanim Gedolim. Zacharia is told if they will maintain the proper level of Kedusha and will follow in Hashem's ways they will merit to continue the chain of Kohanim Gedolim. The children repented and returned to the Torah's ways and they too became Kohanim Gadolim.

It is fascinating to see the way Hashem judges us. Does our action in the future count for today? We see by Yishmael the son of Hagar, when he was a child he was sick and dying. The heavenly court requested for him to die now because in the future he will cause so much sorrow to the Jewish people. Hashem responded, "Basher hu sham" we only judge a person at that time of his action. Now Yishmael is innocent, and therefore he can live on.

Here the children of Yehoshua are currently living in sin but Hashem judges them as innocent because He knows that later they will repent. Why would this be so? If the premise is "Ba'asher hu

sham" we judge a person by how they are today, why did Hashem judge them innocently by looking in their future?

We learn an incredible insight to Hashems ways. The concept of "Ba'asher hu sham" only works in a person's favor. If a person is currently in sin but in the future will be righteous, then Hashem will judge Him favorably. If however a person is currently innocent of sin though the future might bring them to be evil, Hashem will then only judge them favorably as they are now.

The Haftarah instructs, "Rejoice and sing the daughter of Zion because I have already come". That statement does not seem accurate as we are still in exile. Hashem is teaching us to "judge" Him as He "judges" us. Although right now we are living in the bitter reality of exile, the seeds of redemption have been planted. Hashem wants us to view our current situation with joy, internalizing the certainty of the imminent Geulah.

May we merit the final redemption soon. Amen.



Zmanim by our incredible Gabbai  
**EPHRAIM YUROWITZ**

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
1:35, 3:30

## SHABBOS ZMANIM

CANDLE LIGHTING	8:07PM
MINCHA TENT	7:00PM
SHKIYA	8:25PM
MINCHA 20 FORSHAY	7:30PM
<hr/>	
SHACHRIS VASIKIN- DAF YOMI SHIUR	4:44AM
SHACHRIS	8:00AM
BUCHRIM MINYAN 20	9:00AM
SHACHRIS - YOUTH	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA - DAF YOMI	6:00PM
PIRKEI AVOS 5 & 6	5:50PM
MINCHA SHALOSH SEUDOS	8:05PM
SHKIYA	8:26PM
MARRIV	9:06PM 18 TENT, 9:11PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:03 M 5:03 T 5:03 W 5:03 T 5:03 F 5:03

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:44 M 6:44 T 6:44 W 6:44 T 6:45

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:18 M 8:18 T 8:19 W 8:19 T 8:19

### JUNE 14 - JUNE 19

NEITZ IS 5:23

PELAG IS 6:56 PM - 6:57 PM

SHKIA IS 8:30 PM - 8:31 PM

MAGEN AVRAHAM

8:34 - 8:35 AM

GRA- BAAL HATANYA

9:10 AM- 9:11 AM

Zmanim by our incredible Gabbai

**EPHRAIM YUROWITZ**

June 2020



סיון תש"פ

## WEEKDAY MINYANIM

<b>שחרית</b>	20 Forshay ↑ 18 Forshay ↓	<b>מנחה ומעריב</b>
6:15AM	Before Neitz	12 MIN. 18 Tent
6:30	18 Tent	12 MIN. 18 Tent
6:45	20 ↑	AT שקיעה 20 Tent
7:00	20 Tent	10 MIN. 20 ↑
7:15	18 ↓	20 MIN. 18 Tent
7:30	18 Tent	30 MIN. 20 Tent
7:45	20 ↑	40 MIN. 20 ↑
8:00	20 Tent	50 MIN. 18 Tent
8:15	18 ↓	
8:30	18 Tent	<b>מעריב</b>
8:45	20 ↑	AT ליל * 18 Tent
9:00	20 Tent	AT LATER * 20 Tent
9:15	18 ↓	AT שקיעה * 18 Tent
9:30	18 Tent	10 MIN. AFTER שקיעה * 20 Tent
9:45	20 ↑	20 MIN. AFTER שקיעה * 20 ↑
10:00	20 Tent	30 MIN. AFTER שקיעה * 18 Tent
10:15	18 ↓	40 MIN. AFTER שקיעה * 20 Tent
10:30	18 Tent	50 MIN. AFTER שקיעה * 20 ↑
10:45	20 ↑	60 MIN. AFTER שקיעה * 18 Tent
11:00	20 Tent	9:15 18 Tent
11:15	18 ↓	9:30 18 Tent
11:30	18 Tent	9:45 18 ↓
		10:00 18 ↓
		10:15 18 ↓
		10:30 18 ↓
		10:45 18 ↓
		11:00 18 ↓
		11:15 18 ↓
		11:30 18 ↓
		11:45 18 ↓
		12:00am 18 ↓
		12:15 18 ↓
		12:30 18 ↓
		12:45 18 ↓

\*Coming Back Soon  
FOR MORE INFO: www.18forshay.com // Secretary@18forshay.com

## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA **6:35** PLAG **6:55**



RABBI COREN

# B'Haaloscha - A Deeper Look at the Menorah and Shabbas

It is worth noting the Pasuk in this week's Parsha **וביום שמחתכם** ומועדיכם ונתקעתם בחצוצרות. Concerning this pasuk, the Sifri says that **יום שמחתכם** is referring to Shabbas. This is very interesting especially with regard to our Semichas Chaver weekly shiur which is, at present, delving into the mitzva of Kabalas Shabbas, Oneg Shabbas and Kavod Shabbas. The question was raised (see Dirshu which quotes a dispute regarding this point) whether there is a mitzva of Simcha on Shabbas which on a practical level usually means an obligation for men to eat meat and drink wine and for women to have another reason to buy a new dress. However as we explained it would seem that the Simcha on Shabbas is a different type of Simcha and involves considerably more feeling and emotion.

Siman 262 in the Shulchan Aruch informs this in black and white in the third paragraph. He writes that one should wear beautiful clothing and with happiness-- yes with joy-- go out to greet the Shabbas as if one is greeting a King or a Chasan and Kallah. As the Shulchan Aruch points out this is based on great Amoraim who did exactly as described here.

The beginning of the Parsha entails the mitzva of the lighting of the menorah. Rashi explains why it is mentioned here a second time. Since Aharon felt bad that his tribe wasn't involved at all in the Korbanos brought during the 12 days of inauguration of the Mishkan Hashem told him **חייך שלך גדול משלהם שאתה מדליק ומטיב** ומטיב את הנרות. Literally translated this means, "your life is greater than theirs for you light and clean out the candles." Much has been written about this statement (see Ramban that hidden in here is the future lights of Chanuka). I want to share a more drush-type explanation that will connect us to the topic we mentioned above—that of Erev Shabbas and how to greet it.

The word **חייך** is also connected to **חייך** smile. When we speak about light and illumination we need to know that one of the greatest sources of brightness and radiance is our face. Aharon as a Kohen wasn't just representing someone who would light up the physical menorah in the Bais Hamikdash. Rather his task was also to kindle the spiritual essence of Klal Yisrael—their Neshamas. One of the simplest ways of doing this is with a smile. It's amazing what power a smile has on people whether it be at home or in shul or anywhere.

When I was wearing a mask initially while davening in shul I felt distant from the crowd and realized the lost opportunities of greeting others with a smile. I know how many times someone walked into shul and if he was smiling it had a great impact on others and if he was sunk in his misery and difficulties than the people in shul ended up being his "Korbanos." I was actually considering putting a smiley face on my mask so people would not lose out on this small yet powerful daily chizuk. I was hoping on of the mask designers would produce and supply them. Since every one of us

is really a Kohen (descendents of Mamleches Kohanim) we should be able to offer strength and optimism to others with a greeting and a smile thus providing hopefulness and optimism while eliminating the no longer useful wicks and oils that are in each person's Neshama.

Shabbas should always be greeted with wonderment and anticipation. After showering and donning our clean clothing we should anticipate the excitement of greeting the King of the World and appreciate the happiness of attending the very special wedding between us and Hashem. This is the joy and jubilation that Chazal are referring to.

I would like to end with the following requests.

As Hashem invites us back to his home, and we go back to shul, let's accept upon ourselves three things in return:

- 1 We walk into shul with a smile and greeting to others
- 2 We walk in with our phones off
- 3 During davening, we only speak to Hashem

This will help us focus on the incredible present we have called Tefilah which provides us with the opportunity to spend 2 hours every day speaking with the Creator of the World.

Good Shabbas

בס"ד



**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

**Early Friday Mincha- 18 Main**

1:30 (Not before מנחה גדולה)

2:00 **Coming Back soon**

2:30

3:00 **Coming Back soon**

3:30

4:00 **Coming Back soon**





**בית מדרש אור חיים**  
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 18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
 UNDER THE LEADERSHIP OF RABBI AARON LANKEY

## New Daily Minyanim

### שחרית

6:30 18 Tent  
 6:45 20 Upstairs

### מנחה ומעריב

At the 2<sup>nd</sup> Plag

Mincha 7:38  
 Maariv 7:50  
 20 Tent

פ' שלח  
 June 7-13

\* Remember to repeat קריאת שמע

For more info and to find out about new minyanim starting soon  
 ohrchaim18@gmail.com // www.18forshay.com

# Weekday Minyanim

## Daily Daf Yomi Shiurim

**7:00am (English)**  
 Rabbi Yosef Chesir  
 To Join the Live Conference  
 Call 425 436 6391  
 Pin 687317

**8:30am (Yiddish)**  
 Rabbi Y Yitzchok Klein  
 To Join the Live Conference  
 Call/Text 917 573 7123  
 You will be manually added

**9:00 am 6:00-6:40 pm (English)**  
 Rabbi Shea Stern  
 To Join the Live Conference  
 Call 929 205 6099  
 Meeting ID 4878317633  
 To Join the Zoom Meeting Click  
<https://us04web.zoom.us/j/4878317633>  
 Meeting ID: 487 831 7633  
 For more info please call 845 263 5371

**8:20pm Sun-Wed 9:00pm Thursday (English)**  
 Rabbi Simcha Bunim Berger  
 To Join the Zoom Meeting Click  
<https://us02web.zoom.us/j/85184560550>  
 Meeting ID: 851 845 60550

**8:45pm (English)**  
 Rabbi Yanky Model  
 To Join the Live Conference  
 Call 515 604 9713  
 Pin 773390  
 Location 20 Downstairs

**10 min after Visikin (Hebrew)**  
 Rabbi Usher Benedict  
 Location 20 Downstairs

For More Information about all Other Shiurim that are going on currently please contact  
 Rabbi Scheiner at [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com)

Seize the Moment! Join a Shiur and embark on your journey through o"sh

June 2020

# WEEKDAY MINYANIM

**בית מדרש אור חיים**  
 BAIS MEDRASH OHR CHAIM  
 COMMUNITY LEARNING CENTER  
 18 FORSHAY ROAD | MONSEY, NEW YORK 10952

סיון תש"פ

## שחרית

## מנחה ומעריב

שעה	מיקום	מיקום	הערות
6:15AM	20 Forshay ↓	18 Forshay ↓	Brochos 30 min/Hedu 20 min before Neitz
6:30	18 Tent	18 Tent	
6:45	20 ↑	20 ↑	שיקיעה אד
7:00	20 Tent	20 ↑	10 MIN. AFTER שיקיעה אד
7:15	22 Back Tent	18 Tent	20 MIN. AFTER שיקיעה אד
7:30	18 Tent	20 Tent	30 MIN. AFTER שיקיעה אד
7:45	20 ↑	20 ↑	40 MIN. AFTER שיקיעה אד
8:00	20 Tent	18 Tent	50 MIN. AFTER שיקיעה אד
8:15	22 Back Tent	18 Tent	
8:30	18 Tent	18 Tent	
8:45	20 ↑	18 Tent	פלג * AT LATER פלג * 20 Tent
9:00	20 Tent	18 Tent	שיקיעה אד
9:15	22 Back Tent	18 Tent	שיקיעה * 20 Tent
9:30	18 Tent	20 ↑	20 MIN. AFTER שיקיעה אד
9:45	20 ↑	20 ↑	30 MIN. AFTER שיקיעה אד
10:00	20 Tent	20 ↑	40 MIN. AFTER שיקיעה אד
10:15	22 Back Tent	20 ↑	50 MIN. AFTER שיקיעה אד
10:30	18 Tent	18 Tent	60 MIN. AFTER שיקיעה אד
10:45	20 ↑	18 Tent	9:15 שיקיעה אד
11:00	20 Tent	18 Tent	9:30 שיקיעה אד
11:15	22 Back Tent	18 Tent	9:45 שיקיעה אד
11:30	18 Tent	18 ↑	10:00 שיקיעה אד
11:45	20 ↑	18 ↑	10:15 שיקיעה אד
12:00pm	20 Tent	18 ↑	10:30 שיקיעה אד
		18 ↑	10:45 שיקיעה אד
		18 ↑	11:00 שיקיעה אד
		18 ↑	11:15 שיקיעה אד
		18 ↑	11:30 שיקיעה אד
		18 ↑	11:45 שיקיעה אד
		18 ↑	12:00am
		18 ↑	12:15
		18 ↑	12:30
		18 ↑	12:45

**מנחה 18 ↓**

↑ Upstairs  
 ↓ Main Floor

מנחה גדרולה - (between 1:28-1:32)

\*Coming Back Soon

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [Secretary@18forshay.com](mailto:Secretary@18forshay.com)



RABBI BERACH STEINFELD

# SIMCHA ON SHABBOS

The posuk in Bamidbar 10:10 says, "On the day of happiness,

they should blow the trumpets in the Mishkan." The Sifri explains this posuk to be referring to Shabbos. The Zohar says that a person is happy on Shabbos by eating three meals. The Bais Yosef in Orach Chaim 281 brings in the name of the Shibolet Haleket that the reason we say Yismechu Bemalchuscha in Shemoneh Esrei on Shabbos is based on the above posuk that the day of happiness is referring to Shabbos. This is also why we end the bracha with veyismechu becha Yisroel. The meforshim ask the following question based on the gemara in Pesachim 119a that says there is a din of simcha on Yom Tov whereupon men have a requirement to eat meat and drink wine and women to get colorful new clothing. Why are there no such requirements regarding Shabbos?

There are a number of answers to this question. The first answer is that most poskim hold that there is no chiyuv simcha on Shabbos. It could very well be that the above-mentioned Sifri would even agree. It is proper to have simcha on Shabbos, but there is no chiyuv to have simcha. The Gra explains the reason we use the terminology of yismechu bemalchuscha is going on the future; in the zchus of keeping Shabbos properly, we will be zocheh to be happy with the Shechinah Hakedosha. The Rosh, at end of Perek Daled in Rosh Hashana, and the Mordechai say that the posuk "On the day of happiness" is not referring to Shabbos, but rather to Rosh Hashana. This is why we don't say lesasson ulesimcha in the birchas Haftorah on Shabbos.

The Baal Halachos Gedolos argues with this point and says that there is a chiyuv to have simcha on Shabbos. In his count of Mitzvos Asseh he counts one Shabbos and simchas Shabbos as two separate mitzvos. The reason there is no chiyuv to eat meat and drink wine, like any other Yom Tov, is that it could be that on Shabbos there is only a chiyuv to have a little simcha.

The third tirtutz is based on the Shailos U'tshuvos Lev Chaim who says the reason there was simcha on Shabbos was because they blew the trumpets during the Korbanos on Shabbos. The Simcha came as a result of the korbanos. Therefore, in tefilla which corresponds to the korbanos, we say simcha,

but not that one has a chiyuv of simcha by eating meat or drinking wine,

The fourth and final answer could be that on Yom Tov we have a chiyuv of simcha that is physical, whereas Shabbos is a celebration to remind us that Hashem created the world in six days and rested on the seventh day. The ikar mitzvah of Shabbos is not to do melacha. We are commanded to leave the physical and strive to reach a spiritual



Parshas BeHaaloscha

## Living By the Light of the Moon

There's an underlying tension everywhere these days.

No one can fully explain what we've gone through the past few months and no one really knows the future.

Things are in flux. It's not only summer camps that are surrounded by a question mark- the camps are merely a symptom.

We walk surreally around our supermarkets with masks on, like characters in a science fiction novel. The stock market keeps on flying up, is it real- or a Hollywood set- a row of houses made of cardboard.

Is there any way to really know?

It's surely normal for feelings of fear to creep in.. For those of us that are so inclined- the big question arises.

What exactly does Hashem want from us?

To update the metaphor a bit, we cannot help but feel like a company that has received huge amounts of venture capital to spend on it's growth- then comes the day of reckoning...have we succeeded? Do we have something to show for all the trust and money that was given to us?

Or was it frittered away with nary a gain?

I was thinking of a lesson we can take from this parsha of lighting lights- traditionally the portion that alludes to chinuch.

It's true that strong winds are blowing everywhere. In fact to paraphrase the words of a popular song. We feel as if our candles are literally blowing in the wind.

It's clear the candles of our children must be protected. Their days are far from regular- studies, over the phone, or zoom or maybe back to an abbreviated "day care". They are heroes. Who would have thought that one could learn so long, so well in such a setup?

We as parents have also been living in a pressure filled, worrisome world - with double duties, worker, teacher, principal, husband, wife, child to older parents - the butcher, the baker, the candlestick maker.. The list goes on and on..

In many ways our children bear the brunt of the pressures we are faced with.

Our spouses may be ill from Covid, relapses of which are common.

This can add even more of the worst type of nervousness.

level of simcha and kedusha, which is why we have a neshama yeseira on Shabbos that we don't have on any other Yom Tov. There is therefore no chiyuv of simcha with meat and wine. On Shabbos there is a separate chiyuv of oneg. On Yom Tov we have a chiyuv of physical pleasure. The Chinuch explains that just like a person needs a break sometimes from his regular routine, so too a person needs to get simcha of the guf on Yom Tov. On Shabbos,

Let's be aware that our children need protection, love and support- way beyond the normal. Don't pressure with schoolwork!

This applies to mechanchim as well. Let's keep everyone's fire burning.

Rabbi Sneh Shlita elaborates on this idea with a vort from the Mir Mashgiach Ztz"l and a brilliant original thought.

R Chazkel Levenshtein asks- Chazal tells us of an anomaly in this week's parsha, in one posuk, the word Yisroel is written 5 times!

This is to show how precious we are to our Creator- as precious as the 5 books of Moses!

Why, does it not repeat the word Yisroel 6 times, to show us that we are as precious as the 6 orders of the Mishnayos!

One simple yet important difference, R' Chazkel says.

The Torah, missing even one letter is posul- not a Torah.. Not so by the mishnayos.

We are one nation. Is every Jew important? As important as the Torah itself. In fact there are 600 thousand souls - and just as many letters in the Torah.

Rashi tells us that Ahron Hakohen wonders why he and the Leviim do not bring a tribal offering.

Moshe answers the famous words.. You will light the candles of the menorah- shelcha gadol mee-shalahem. Your job is greater than theirs..

R' BenTziyon points out the difficulties .. Is there a hierarchy? And if so - Is it there to make one group feel better at the expense of another?

And so, he explains, a yesod in chinuch- and a keystone of many of Rabbi Snehs shmues-sen.

Hashem looked into the Torah and created the world..

But don't we all have a unique part to play? pIs everything predestined?

It's like a puzzle. How is it made? Someone takes a big picture then cuts the picture up into little pieces.

We work hard on putting the pieces of the puzzle together again- hanging it on our walls when we finish.

This work represents our hishtadlus in the world- these are the tribes who bring the many sacrifices.

Ahron Hakohen, his work is greater.. Meeshalahem (from them!). It's great only because of the work the tribes put in.. (from them not than them)

Hakaros Hatov.. Compliments... are important..

Watch the "little" candles- it is from these candles that we become great!

the simcha is ruchniyus, hence the words we say on Shabbos -Veyismechu "becha" Yisroel; the simcha is to connect with the Shechina which is a spiritual simcha and not a physical simcha.

May we be zocheh to be happy on Shabbos the correct way!





RABBI YY JACOBSON

## How To Become a Kosher Human Being

Do You Have Real Standards?  
Do You Have the Courage to Challenge Yourself?

David Goldberg bumps into somebody in the street who looks like his old friend Jack.

"Jack," he says. "You've put on weight and your hair has turned gray. You seem a few inches shorter than I recall and your cheeks are puffy. Plus, you're walking differently and even sound different. Jack, what's happened to you?"

"I'm not Jack," the other gentleman tells him.

"Wow! You even changed your name," David says.

### Two signs

Land animals that are permitted, or kosher, for Jews to consume are identified in the Torah by two distinct characteristics.

Firstly, the animal must bring up its cud and chew it. This means that after swallowing its food, the animal must regurgitate it from the first stomach to the mouth to be chewed again. This regurgitated food is called "cud."

Second, the animal must have completely cloven hooves.

For example, the cow, goat, sheep and gazelle possess both these characteristics and are deemed kosher. The donkey and the horse, on the other hand, which lack both of these features, are defined as nonkosher animals. The pig, which has split hooves but does not chew its cud, and the camel, which chews its cud but has no split hooves, are nonkosher animals.

Why do these particular characteristics cause an animal to become kosher?

Judaism teaches that the physical attributes of an animal reflect the distinct psychological and spiritual qualities of its soul.

Another point expounded by the Jewish mystics is that the food a person consumes has a profound effect on one's psyche. Therefore, when a person eats the flesh of a particular animal, the "personality" of this animal affects the identity of the human consumer.

The split hooves and the chewing of the cud represent two qualities of the soul of these animals that are crucially necessary for the healthy development of the human character. When the Jew consumes the substance of these animals, he becomes a more "kosher" and refined human being.

### Moral self-discipline

Cloven hooves -- the division existing in the coverings on an animal's feet -- are symbolic of the notion that one's movement in life (reflected by the moving legs) is governed by a division between "right" and "left," between right and wrong, between the permissible and the prohibited. A split hoof represents the human capacity to accept that there are things to be embraced and things to be rebuffed.

This process of moral self-discipline is the hallmark of living a healthy psychological and spiritual life. A violin can produce its exquisite music only when its cords are tied, not when they are loose and "free." Similarly, a human being who allows himself to do whatever he wants, whenever he wants, wherever he wants and with whomever he wants, robs himself of the opportunity to experience the inner music of his soul.

### Challenge yourself

The second quality that characterizes a "kosher" human being is that he always chews his cud.

Even after a person "swallows" and integrates into his life certain perspectives, attitudes and feelings, he must never become totally self-assured and smug about them. The spiritual human being needs to continually regurgitate his notions and ideas to be chewed and reflected upon again.

Man must never allow himself to become fully content in his own orbit (as the above anecdote about David Goldberg keenly demonstrates). Contentment breeds smugness; smugness breeds boredom or arrogance. A person ought always - till his last breath - challenge himself, examine his behavior and refine his character.

## THE SEED DISINTEGRATES BEFORE IT SPROUTS A BEAUTIFUL TREE



*On the eve of the 15th of Sivan 1927, after midnight the Rebbe RaYYatz\* had finished receiving the last person for yechidus, davened Maariv and sat down with his family to eat the night meal, agents of the soviet secret police arrested the Rebbe RaYYatz and brought him to the notorious Spalerno Prison. The Rebbe RaYYatz was there for three weeks, undergoing tremendous suffering\*\*. Miraculously, on Gimmel Tammuz his sentence was commuted to exile in Kastroma, and then on Yud- Beis Tammuz he was notified of his full release.*

*The Rebbe said about this day, that although something negative happened, the seeds were sown for the Rebbe's redemption and eventually relocating to New York with the tremendous growth of Yiddishkeit in America and then to the entire world that followed.*

==== \*Admur Yosef Yitzchok, 6th Chabad Rebbe, Father-in-law of the Rebbe.

\*\* those that were taken to the spalerno prison were eithe already sentenced to death or still had to be interrogated and then sentenced to capital punishment.

*Sometimes in our life we have seemingly have negative occurrences, putting it mildly. In there there are seeds for positive change or as the Alter Rebbe called it in Tanya: Hidden Good. We have to ask Hashem that we should see the good revealed and ASAP.*



Shalom aleichem all , BH I'm back in action. My pleasure !!!!

It says in PEREK 12 POSUK 3

“ ve'ha'ish MOSHE ah'nov me'ohd me'Kol ha'adam asher al pnei ha'ado'ma “

The reason Moshe was an anov because he felt that everyone was better than him ! SIMCHAH comes from seeing the good in everyone !!!!

See the GIFT of Shabbos , enjoy & share it. Good Shabbos

Avi Weinberg

845.558.4027

# A Story of the Baal Shem Tov

## Dancing Above 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 gentle 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!'





by Rabbi  
Efrem  
Goldberg

## NOT ALL DREAMS ARE CREATED EQUAL

On August 28, 1963, from the steps of the Lincoln Memorial in Washington, Martin Luther King, Jr., delivered what ultimately became his signature speech. Many identify that address, delivered to over 250,000 civil rights supporters that had gathered for the March on Washington, as the defining moment in the American civil rights movement.

What many don't know is that the now-famous "I have a dream" speech was not intended to be given that day. Dr. King had actually delivered a different speech and was moving to close when a woman called out from the crowd, "Tell them about the dream, Martin!" He then deviated from his original ending, partially improvised on the spot, and launched into a vivid and compelling description of his dream of freedom and equality for all.

Due to hard work, resolve and perseverance, MLK's vision went from a dream to at least a partial reality. His dream was not about himself, his advancement, or his glory. He dreamt of a better, more just and fair world, in which all are respected, appreciated and treated equally and fairly.

*Do our dreams include a vision for a better world for all or just for ourselves?*

Thinking about MLK's life, it seems appropriate to ask ourselves – what do we dream of? What do we wish for? Do our dreams include others or just ourselves? Do our dreams include a vision for a better world for all or just for ourselves? How do our dreams integrate with those of our families, our spouses, or our children? Are our dreams compatible with our realities, our commitments, and our obligations, or do our dreams necessarily require us to abandon them?

*Sorry Honey, I'm Going to Mars*

Starting in 2024, a new initiative called Mars One will begin sending people to Mars in the hopes of creating a permanent human settlement there. Missions will leave every two years to bring people. The decision to go is irreversible, as those that move will have a one-way ticket with no mechanism to come home. Furthermore, under Martian gravity, a person's bone density would decrease significantly and he or she would be unable to return to withstand Earth's gravity, which is far stronger.

The organization publicly invited all those interested to apply for a spot and remarkably, since just April of last year, more than 200,000 individuals have applied. Last month, 1,058 applicants were contacted and told that they had made it through to the second round. Among them, is 38-year-old Ken Sullivan, a medevac pilot from Utah who has always dreamt of exploring and inhabiting another planet. According to the Salt Lake Tribune, there is only one minor problem. Ken applied without ever consulting his wife Becky, and now the two are struggling with what his dream means for their marriage and family.

"The question is do we get divorced now or get divorced later," she said. "If I stand in the way of his dreams and passions, then we get divorced now, so I have to be supportive." Ken's dream is not only affecting his wife, but it has unalterable consequences for his four children, ranging in age from 6 months to 13 years old who, if he is selected, stand to never see their father again. The permanent effect on his family is not lost on Ken, who said, "I just hope the family will be able to forgive me down the road. Hopefully there isn't too much hatred of my being selfish in pursuing a dream that isn't theirs."

What do Ken's children think of his father's dream? Dreams are wonderful, significant, and important. They cause us to aspire, to be ambitious and to seek out goals. But dreams should bring us closer to the people we love, not drive us apart from them. Dreams should include those that we care about, not marginalize them. Dreams should be compatible with and reinforce our values, our commitments, and our obligations, not cause us to abrogate, distort, or compromise them.

I cannot relate to the over-200,000 people who are ready to voluntarily leave our planet and all that inhabit it, never to come back here or see those people again.

*Many of us, like Ken, are putting our dreams ahead of our families.*

But many of us, like Ken, are putting our dreams ahead of our families. We may not abandon our spouse and children to go to Mars, but many neglect time with their spouse and children to pursue personal dreams and interests that don't benefit or advance our family or even help us become better spouses or parents to them.

There is nothing wrong with dreaming of a low golf handicap or competing in a triathlon. It is wonderful to dream of professional or financial success beyond imagination. But these dreams must be pursued in moderation, with the consent and cooperation, hopefully followed by support, of our families, as well as in conjunction with our other responsibilities, not in place of them. Our dreams must never make us judgmental or intolerant of those who don't share them.

Not all dreams are responsible or appropriate to pursue. Someone might dream of owning a yacht, but it would be financially reckless and irresponsible to do so. Some might dream of fancy luxury vacations, but it would mean taking children out of Jewish day school. Some might dream of spending Saturdays on the beach or dream of tasting lobster, but it would mean compromising on our heritage and its expectations of us.

Like Martin Luther King, Jr. we should all have dreams and work hard to make them into reality. But like Dr. King, our dreams should be inclusive, noble, balanced, sophisticated, serve to better the world and bring people closer together. Most importantly, our dreams should be coordinated with our families and pursued only with their support.

The Talmud describes what happened when the sages approached Rabbi Elazar Ben Azarya to accept the position of Nasi, the head of the Sanhedrin. He must have been stunned by the invitation and incredibly excited and enthusiastic. After all, Nasi was the most prestigious and prominent position of the Jewish people and he was only 18 years old at the time. Nevertheless, Rabbi Elazar's response to them is so instructive. "I have to consult with my wife before I can give you an answer," he said. Though it would have been a dream come true, he refused to accept the dream position without the buy-in and support of his wife first.

Ken Sullivan's application is unconscionable. Dreams should never hurt, cause pain or create division. They should heal, unify, and create a better circumstance for ourselves, our families and the world.



# CLOUDS OF CONFUSION, CLOUDS OF CLARITY

Rabbi Meir Goldwicht

It is noteworthy that the *Anna-nei HaKavod*, Clouds of Glory, held a primary position in the Jewish people's travels and encampments throughout the desert. Why was that so? What significance do Clouds have that they represented Hashem's manifestation and led the ways for the Jewish nation? Moreover, our Sages (Sifri, Re'eh 85) teach that the verse which says, "After Hashem your G-d you shall follow" (Devarim 13:5) is a reference to the Clouds of Glory. But what exactly does that mean? Is this Pasuk just meant to underline how the Clouds of Glory served as a means of navigation for the Jewish people through the desert? Let us go back to the first time we find mention of clouds in the Torah. In reference to the creation of Adam, the Torah states, "And moisture rose from the ground and watered the entire land. And Hashem formed man, dust from the earth, and He blew into his nostrils a living soul, and man was a living being" (Bereishit 2:6-7). Our Sages explain that the moisture which rose from the ground formed into clouds, which then moistened the dust, from which Adam was created (Rashi *ibid.*).

Yet why was it necessary for Hashem to have clouds formed from which water would be taken to create Adam? Why didn't Hashem simply use water from the oceans or lakes and form Adam? The answer is that, within the creation of man, Hashem wished to demonstrate to mankind that even our physical bodies also contain something which comes from the Heavens. It is none

other than the clouds that come from Heaven above which contribute to man's creation. This is why the word for "physical life" is termed *gashmiyut*, for it comes from the word *geshem*, rain, as it refers to the clouds which provided moisture and water from which to create man. *Gashmiyut*, the word which is used to refer to physicality, is not to be used with a condescending tone, as if it is something to be denigrated and looked down upon. It is rather to remind a person that not only is his soul holy and from Heaven above, but even his body – his eyes, mouth, nose, arms, legs – also come from Heaven. They too are spiritual constituents. This is not the only time we find mention of clouds in the Book of Bereishit. After the Flood as well, the Torah tells us that Hashem placed His sign – the rainbow – "in the clouds" as a reminder that He would never again destroy the world (Bereishit 9:13).

We as well find mention of clouds as Avraham Avinu journeyed to Har Hamoriah to offer his son, Yitzchak, as an offering to Hashem. "Avraham raised his eyes and saw the place from afar" (Bereishit 22:4). Rashi explains that Avraham and Yitzchak saw a cloud hovering over the mountain and recognized it to be symbolizing Hashem's presence. Our Sages emphasize that both Avraham and Yitzchak saw this cloud, and not Eliezer, Avraham's servant, or Yishmael, Avraham's other son, who did not. What is the meaning of this? When Avraham and Yitzchak first saw the cloud over a mountain, Avraham understood that it symbolized the Presence of G-d, but Yitzchak

did not understand. His father, Avraham, held onto a knife, wood and fire, but where was the animal offering itself? "Where are we going?" Yitzchak asked his father. Avraham replied, "All my life, I always walked, even though I didn't know where I was going. But one thing I do know... and that is what we don't clearly see here, we will see there. Even if I don't understand, I continue forward in my faith and trust in G-d. Are you willing to come with me?" To this, the Torah states, "And the two of them went together" (Bereishit 22:8). Yitzchak replied, "Yes, I will go with you." The message is that even when there are clouds in life – when the situation is unclear – we continue to move forward.

When such is our approach and attitude in life, we merit having these clouds of confusion turn into clouds of clarity. These clouds become the open revelation and presence of Hashem. And indeed, the site upon which Shechinah (Divine Presence) rests is Har HaMoriah, the site of the Beit Hamikdash. And this is why the Clouds of Glory are the symbol for us "following in the ways of Hashem," as it was for the Jews in the desert. The Clouds represent our trust in Hashem that matters which are unclear today will become clear at a later time, when Hashem's presence is revealed to us. We may not understand everything which occurs in life, but we can take comfort in the fact that Hashem is leading the way. He has a master plan to everything, and when we are guided and carried in His Clouds, we are the safest we could ever be.



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RABBI REISMAN

# TACHANUN

We know that when Klal Yisrael left Har Sinai after being there for about a year they were criticized for leaving K'tinuk Haborai'ach Mibais Hasefer. That is what Tosafos says in Shabbos 116a (כתינוק היוצא מבית הספר) and that is the Pur'onios of the Hefsek in our Parsha as is found in 10:33 (וישעו מהר ירוך). That they left K'tinuk Haborai'ach Mibais Hasefer, like a child who runs away from the Bais Hasefer.

Many have already pointed out that they left Har Sinai (של-פי ירוך יחגו, ועל-פי ירוך יפשו) Al Pi Hashem Yachanu Al Pi Hashem Yisa'u. They did not leave a moment earlier than HKB"H commanded them. They stayed at Har Sinai until the Ananei Hakavod signaled that they leave. So what does it mean K'tinuk Haborai'ach Mibais Hasefer?

Many of the Baalei Hamachshava explain and I will quote the language of Leket Sichos Mussar from Rav Isaac Sher on Parshas Behaloscha. He says the Aveiros of the Dor Hamidbar were sins not of action but sins of Kavana of Omeik Haleiv. It was a great generation. To think that those who stood at Har Sinai saw the Shechina and that while still at Har Sinai donated to a Mishkan and put up a Mishkan and saw the Shechina come down upon the Mishkan and after all that they are running away from the Bais Hasefer?

Zagt Rav Isaac Sher if that is the case what chance do we have, we didn't see Har Sinai we didn't build a Mishkan. Zagt Rav Isaac Sher it is a Klal in Limud Hamikra. The Aveiros of the Gedolim are Aveiros in Kavana of Omeik Haleiv. They didn't run away from Har Sinai, but when they left Har Sinai it should have been with more of a Gaguim. They should have been sorry to leave. They were missing the Kasha Alai Pri'daschem, the feeling that when it is time to leave from a place in which such astounding things occurred, it should be hard for me to leave and that was lacking. That was lacking perhaps because Klal Yisrael was eager to get to Eretz Yisrael. Still there should have been a feeling of reluctance. Kasha Alai Pri'daschem.

Rav Druk (in his Sefer Darash Mordechai page # 108 second paragraph) brings this idea here at the beginning of this week's Parsha and he says the same thing regarding Tachanun. He says our attitude regarding Tachanun is when there is a Chosson or a Bris Milah or a day on which we don't say Tachanun. Wonderful to people is a year on which Tu Bish'vat falls on a Monday or Thursday. No Tachanun. There is a certain joy in missing Tachanun. Zagt Rav Druk, Rau'i Lid'og Al Hefsed Hatachanun, it is

appropriate to worry about not having said Tachanun. Who knows how many difficulties or calamities were averted by the saying of Tachanun. It is true, the Shulchan Aruch says don't say Tachanun on such a such day, however, there should be Gaguin, there should be Kasha Alai Pri'daschem on missing Tachanun.

I want to quote to you from Rav Shimon Schwab in his Peirush on Sefer Yeshayahu on Perek 43 on page # 473 in the Artscroll Sefer on Yeshayahu. "Contrary to the unfortunately common practice - in which "the long רחום " on Monday and Thursday is rattled off quickly and the days on which it is omitted are looked forward to - this Tefillah should be said carefully and with great concentration. This Tefillah and others like it are Galus prayers that have helped keep the Jewish people alive and to give them hope during the long years of Galus. Reciting such Tefillos hurriedly and without concentration is severely criticized by our Chachamim in an interpretation of Tehillim 12:9). As follows: אלו דברים שעומדים ברומם של עולם ובני אדם מלולין בהן. These prayers are among the things that stand at the heights of the world, but people neglect them (Berachos 6b). It would therefore behoove us all to say "the long רחום " with great Kavana, concentration, and feeling."

The idea that Tachanun is something to be neglected is a very childish thought. The value of Tachanun, of Nefilas Apaim is something I have discussed in the past. It is sad to miss such an opportunity for Tefilla. Our attitude to Tachanun has to change.

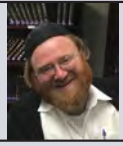
What I do in Shul on Monday and Thursday and I don't say that I have adequate Kavana, but I start רחום and I try to say it slowly and as far as I get I get and when the Chazzan gets to Kaddish I stop. (Perhaps I should say the rest later). But the Shulchan Aruch says, Tov M'at B'kavana Mai'harbei Shelo B'kavana regarding Tachanunim. I try to do M'at B'kavana. When you do M'at B'kavana it is a beautiful Tefilla. Kasha Alai Pri'daschem.

Rav Pam added a Nekuda. Rav Pam said HKB"H created a nature in people that Mi She'yeish Lo Mai'a Ratzah Ma'sayim, if you have 100 you want 200. This Midda should be used for Ruchnios. When Klal Yisrael left Har Sinai they should have had the attitude of Yeish Lanu Mai'a Ratzah Ma'sayim. We had such a wonderful experience at Har Sinai we want more. Because they were lacking that they were criticized. Again, an Onesh on Kavana and Omeik Haleiv.

Rav Isaac Sher calls this idea a Klal for all of Torah She'bichsav that we have to teach our children. The Aveiros of great people, of the Dor Hamidbar, of Tzaddikim Yesodei Olam were Aveiros in Kavana in Omeik Haleiv not in Maiseh.

Have an absolutely wonderful shabbos

# ביאור ההבטחה לאהרן שחיך שלך גדול משלהם שאתה מדליק ומטיב את הנרות



איתא במדרש ריש פרשת בהעלותך "למה נסמכה פרשת המנורה לפרשת הנשיאים,

אפלי שכשאראה אהרן חנוכת הנשיאים, חלשה דעתו כשלא היה עמום בחנוכה, לא הוא ולא שבטו, אמר לו הקב"ה חייך שלך גדול משלהם, שאתה מדליק ומטיב את הנרות" עכ"ל המדרש.

והנה בדברי המדרש שהביא רש"י תמה הרמב"ן ז"ל במה שאמר חייך שלך גדול משלהם, שאתה מדליק ומטיב את הנרות, שהרי גם הדלקת המנורה אינה קיימת לעולם, כי לאחר חורבן הבית אין מנורה? וכתב הרמב"ן ז"ל: אבל ענין האגדה הזו לדרוש רמז מן הפרשה על חנוכה של נרות שהיתה בבית שני ע"י אהרן ובניו, ר"ל חשמונאי כהן גדול ובניו, וכלשון הזה מצאתי במגילת סתרים לרבינו ניסים וכו', יש חנוכה אחרת שיש בה הדלקת נרות ואני עושה בה לישראל ע"י בניו ניסים ותשועה וחנוכה שקרויה על שמוך, והוא חנוכת בית חשמונאי, ואיתא במדרש גמולתו (ה'), א"ל הקב"ה, הקרבנות כל זמן שביהמ"ק קיים הם נוהגין, אבל הנרות לעולם אל מול פני המנורה יאירו וכו', ואיך בטלין לעולם וכו', לא רמזו אלא לנרות חנוכת חשמונאי, שהיה נוהגת אלא לאחר החורבן בגלותו וכו' עכ"ל. וביארו בזה כולם בפה אחד, כמה שכתב הרמב"ן שמה שלדורי דורות מדליקים נרות חנוכה, אי"ז מין זכר בעלמא, אלא שהיא מצוה ממושכת לדורי דורות, ובזה גופא יש את עצם המשכת השפע, שנובע ממצות נר חנוכה, וזהו שכתב, ששלהם רק בזמן הבית, ועלך גם לבניך יהיו, וזהו חלק מההטבה שלך, ובזה נחמו וז"ש חייך שלך גדול משלהם.

ומה שיש עוד להעיר, בלשון הרמב"ן ז"ל "הנרות לעולם אל מול פני המנורה יאירו ואינן בטלים לעולם" עכ"ל ולכאז"צ צ"ב, שאה"נ שנמשך לדורי דורות עצם זה שמדליקים מידי שנה בשנה בימי החנוכה, אולם רק בבית המקדש הדליקו כל יום, אבל בגלות מדליקין נ"ח רק בשמונת ימי החנוכה, ולא כל השנה, וא"כ לכאורה הלשון "לעולם אינו מובן וצ"ב?

והנראה בזה (וכן מובא בספרים הקדושים) דהרי ידוע שההארה של נרות המקדש היא הארת השנת עומק חכמת התורה, וכדאיתא בבבא בתרא (כה): דשמן רומז לחכמה, ומנורה בדרום כי הרוצה להחכים ידרים, וכן הארת נ"ח בכל דו"ד היא הארה זו, שע"ז זוכה גם להארת השנת חכמת התורה, וז"ש הרמב"ן דגר חנוכה הוא מאותה ההארה של נרות המקדש, שהארה זו תהא ע"י המצוה שלו, וכיון דהאור הזה נמשך לעולם, מטיב נחשב שאור המצוה שלו גם קיים לעולם.

ולפי"ז מובן הפשט שהגם שעצם מעשה המצוה הוא רק שמונה ימים, מ"מ ע"י ההדלקה בח' ימים אלו, זוכה לאור התורה במשך כל ימות השנה, וכמו"ש בגמ' לפי גירסת הר"ח, וכמו"ש הרמב"ם (פ"ד מהל' חנוכה ה"ב) וז"ל: שמצות נר חנוכה חביבה היא עד מאוד ע"כ, וכתב הרמ"ם "שהרגיל בנר חנוכה הויין ליה בנימין ת"ח" וצ"ב דמהו הקישור בין הדלקת נר חנוכה לזה שיהיה לו בנימין ת"ח? אלא הפשט כשהוא מדליק את הנרות ומכוון להמשך ההשפעה ממשנת השבת הנרות של אהרן הכהן, ועי"ז זוכה למה ששפע אור התורה גם כל השנה, וחיי עם אור זה כל חייו, אזי מטיבא זוכה שיהיו בניו ת"ח.

ובזה מובן כוונת חז"ל "שליך לעולם קיימת" כי אור זה שחוזר ומדליק את שנה מופיעה אליו וזה האש התורה לכל השנה, וזה מאירה לעולם, כי נר חנוכה שנתה שנתה הארה זו קיימת כל השנה וא"ש הלשון "שליך לעולם קיימת" דוק (וע"ע מוש"כ בקוב"ב בעניני חנוכה אות ח').

ונראה לומר עוד עמוקות בזה, שגר חנוכה זה גופא מה שמשפיע על האדם כל השפעה והאור, וי"ל עפ"מ"ש ה'כתב סופר' (פרשת תרומה) וזהו תוכן דבריו כי המנורה מרמזת על התורה, כי נר מצוה ותורה אור. והנה לא די לאדם בלימוד התורה, אלא יהיה מעורב עמהם יודע לדבר עמהם יומא (פ"ו), וכי"ז לא צריך האדם ללמוד שארי חכמות כדי ליפות עצמו בעיני בנ"א, כדי שתהיה רוחם נוחה הימנו, אלא יוכל לעולם לעסוק בתורה, כי הפוך בה והפוך בה דכולא בה (אבות שלהי פ"ה) "ולוית חן הם לראשם וענקים לרגרתך" (משלי פ"א פסוק ט') ופירש החובות הלכבות (שער הכניעה פ"ה) ה' יתן חינו בעיני בנ"א, וימצא חן ושכל טוב בעיניהם עיי"ש ועוד כתב שהיא תיפה את לומדיה, וכמו שיש במנורה "כפתוריה ופרחיה" כן מדות טובות למצוא חן לעוסקים בה, וכן מוש"כ "מקשה תיעשה המנורה" היינו שנתעשה מעצמה, וסוף הכבוד לבוא.

עכ"פ לימוד יסודי לכל אחד, וזה שעצם ההצלחה של כ"א בכל מה שהוא מתעסק בין ברוחניות ובין בגשמיות, נובע מעצם זה שהוא נושא חן וחשיבות, וזהו דבר פנימי שנובע מעסק התורה לבד, ועי"ז מתקבלים כל תפילותיו ובקשותיו של אדם כמו שהאריך בליקוטי מוהר"ן (תורה א') לבאר ע"פ גמ' רבינו (נד): שהעוסק בתורה מעלה חן על לומדיה, וכנ"ל כמו"ש הכתב סופר בזה שמוצא חן בעיני ה' יתברך, כן ימצא חן והצלחה בעיני שאר הבריות, וזה גופא נובע מנרות חנוכה שמלאים אור התורה, ועי"ז שייך להגיע להיות נושא חן וחשיבות ולהשיג כל הבחינות.

דודי פירסרסון

## UNEXPECTED YESHUAS

By Rabbi David Ashear

A woman told me that she and her husband married off a child, and it was very costly. She even borrowed \$1500 dollars from one of her friends to pay for a certain expense. Now she had to pay her back. She didn't want to bother her husband with this burden, as he was already struggling to pay his own bills.

She had no way to earn the money herself. She turned to her Father in Heaven and said, "Hashem, I don't know how, but please, send me \$1500. I told my friend I would pay her back by a certain date, and I always keep my word." She prayed like this every day.

A few days later, she gets a phone call from a jewelry store located minutes from her home. They said they found some old jewelry of hers, which she had once brought there to be appraised. They asked her to come to the store.

When she arrived, they told her that she had given them the jewelry ten years ago. They said, "We both must have forgotten about it. We found it while we were cleaning and reorganizing. It says here that we appraised it then for \$500. However, right now it's worth \$1500. Do you still want to sell it?"

The woman couldn't believe what she was hearing. She said yes and on the spot received exactly \$1500 in cash. "It was amazing. I needed \$1500. I asked Hashem, and He had it waiting for me right down the block."

Yes, Yeshuot in Parnasa come in the least expected ways. Another woman told me that she was recently having financial struggles and needed to pay a certain bill immediately. She and her husband were waiting for someone else to pay them back, but it didn't look like it was going to come anytime soon. Without any cash available to them, their only choice was to sell an investment they had made, which was something they really did not want to do.

In order to do it, she had to send



some signed documents by overnight mail. She went to the post office, but they told her, "Sorry. Our computers are down today. We can't send overnight."

Now they were really in trouble. The bill was due the next day and there was nowhere else to draw money from. She came home from the post office and opened her mail. She saw a check from National Grid for \$2300, with a letter stating that they had been overcharging her this past year, and this was her refund. That was more than enough for their current bill. What are the odds? National Grid discovers a mistake and sends out the check exactly the day they need the money.

Hashem brings us Yeshuot in ways we could never imagine. How fortunate are we that He is the one taking care of us all the time.

## BETTER TO SUFFER THE BITTER COLD THAN TO EMBARRASS ANOTHER PERSON

In the first volume of his prolific Maggid series Rabbi Paysach Krohn relates the following story.

It was a cold and blustery day and Rabbi Isser Zalman Melzer, the dean of the Eitz Chaim Yeshiva in Jerusalem, was returning home from a long day in

the Yeshiva. Accompanied by his nephew, Reb Dovid Finkel, who normally walked him home, Rabbi Melzer began to ascend the steps to his Jerusalem apartment. Suddenly, Reb Isser Zalman stopped and retreated down the old staircase as if he had forgotten something. As he reached the street, he began to wander aimlessly back and forth, in thought.

His nephew began to question the strange actions of the Torah sage. "Did Reb Isser Zalman forget something?" "Why didn't he enter the home." The winds began to blow, and despite the chill Reb Isser Zalman walked back and forth outside his home. About 15 minutes passed and once again, Rabbi Melzer walked slowly up the stairs, waited, and then headed back down.

His nephew could not contain himself, "Please, Rebbe," he pleaded. "What's the matter?"

Reb Isser Zalman just shrugged and said, "just wait a few more moments. Please."

"But, uncle, it's getting cold. Please answer me. What are you waiting for?" Rabbi Melzer realized that he could no longer keep his motivations to himself. "I'll explain. As I walked up the steps I heard the young woman who comes once a week to help with the housework in the kitchen. She was mopping the floor and singing while she mopped. I knew that if I were to walk in she would have become embarrassed and stopped her singing.

"The singing helps her through her work, and I did not want to make her work any bit harder, let alone deny her the joy of her singing. Despite the cold, I decided to wait outside until she finishes her work and her song. Then I'll go in."



## A SOLDIER'S PROMISE

The mittele Belzer Rebbe, on one of his trips, stayed in a hotel in Vienna for Shabbos. On Friday night after the meal, he sat in his room and learned, as was his usual custom. Suddenly he heard sounds coming from another room in the hotel. He stopped learning and listened closely. It sounded like someone was learning with tremendous hislahavus. He left his room and followed the kol Torah, which led him to a room down the corridor. He opened the door and was shocked to see a soldier sitting there, swaying back and forth in front of a sefer. The Belzer Rebbe waited. When the soldier finally looked up from his sefer, the Rebbe approached him and asked, "Who are you? It's not a typical sight to see a soldier learning like this." The soldier replied, "A few years ago I was drafted into the king's army. My biggest concern was how I would be able to observe Shabbos. Hashem helped me and I was assigned to work for one of the top generals. After a few days on the job I gathered my courage and approached him. "I explained to him that I was Jewish and that I was not permitted to work on Shabbos. I told him I was willing to work day and night in exchange for Shabbos, my day of rest. I found favor in the general's eyes and he granted me permission. I worked hard the whole week, but on Shabbos I rested." The soldier paused for a moment and then continued his story. "Because Hashem had given me such a big present, Shabbos Kodesh, I decided that I wanted to give something back to Hashem. Aside from davening and eating the seudos, I have designated the entire Shabbos for learning.

Since I have made this promise, I haven't broken it. Every Shabbos I sit and learn from the beginning of Shabbos until the end. And that is why you found me learning. I am just a simple soldier serving in the army, but first and foremost I am a soldier in the army of the King of kings." When the Belzer Rebbe heard this, he was astounded. He walked over to the soldier and hugged him tightly. "You are no simple soldier," the Rebbe said with tears in his eyes. He then looked the soldier directly in the eye and replied, "I believe you are the one who doesn't allow Mashiach to come. The nachas ruach that Hashem has from your learning is more worthwhile to Him than anything in this world, even korbanos. Chazal say in maseches Shabbos, daf 30a, that Hashem told David Hamelech, 'Tov li yom echad she'atah osek b'Torah mei'elef olos shebincha Shlomo asid lehakriv lefanai—one day that you sit and learn is better for Me than the thousand offerings that your son Shlomo will bring before Me.'"

## JOKES

### Writing letters to son

One student fell into a cycle of classes, studying, working and sleeping.

He didn't realize how long he had neglected writing home until he received the following note:

"Dear Son, Your mother and I enjoyed your last letter. Of course, we were much younger then, and more impressionable. Love, Dad."

### Memorial Stone

Joe passed away. His will provided \$30,000 for an elaborate funeral.

As the last guests departed the affair, his wife, Helen, turned to her oldest friend.

"Well, I'm sure Joe would be pleased," she said.

"I'm sure you're right," replied Jody, who lowered her voice and leaned in close.

"How much did this really cost?"

"All of it," said Helen. "Thirty thousand."

"No!" Jody exclaimed. "I mean, it was very nice, but \$30,000?"

Helen answered. "The funeral was \$6,500. I donated \$500 to the minister. The wake, food and drinks were another \$500. The rest went for the memorial stone."

Jody computed quickly. "\$22,500 for a memorial stone? My God, how big is it?!"

"Two and a half carats."

### Going Down

Father: Look at all these bills! Taxes, rent, telephone, clothes, food. The cost of living is going up everywhere. I'd be happy if just one thing went down.

Little Brian: Dad, here's my report card.

### European Landlords

A group of American tourists were on a guided tour through an ancient castle in Europe.

"Ladies and gentlemen," the guide said, "this castle is over 700 years old. Nothing has been altered or touched in all those years."

"Sounds like they have the same cheap landlord I have!" exclaimed one of the tourists.

### The Shopping Criminal

It was time for the holidays and the judge was in a merry mood as he asked the prisoner, "What are you charged with?"

"Doing my holiday shopping early", replied the defendant.

"That's no offense", said the judge. "How early were you doing this shopping?"

"Before the store opened."

### Honesty

His girlfriend's father was interviewing Young Hector.

"So," said the father, "you want to be my son-in-law, do you?"

"No, not particularly," said Hector tactlessly, "but if I want to marry your daughter I haven't much choice, have I?"

### Honesty Policy

Boss (to the new employee): We are very keen on cleanliness. Did you wipe your feet on the mat as you came in?

New employee: Yes, sir.

Boss: We are also keen on truthfulness. There is no mat.



**EATING BEFORE DAVENING –  
WHAT IS INCLUDED IN THE ISSUR**

We previously discussed that even a small bite is forbidden before davening and accepting the yoke of Heaven.

The Minchas Chinuch also points to the expression – that even a small bite is forbidden – used by the Rambam and the Chinuch, but wonders where this addition is learned out, since the Gemara only discusses eating. He adds that if the issur of eating before davening is of a rabbinical nature one can suggest that this is how the issur was made, to include even a bite. However, if it is an issur learned out from the pasuk: 'לֹא תֹאכַל' – “do not eat,” how do we have a right to add that even a small bite is included. The Beis Meir suggests that we can learn this from the fact that even a drink is forbidden, as mentioned in the second source of the Gemara, which is something we do not find in regards to other mitzvos. If even a drink – which is not more than a snack – is forbidden before davening, certainly a snack, or a small bite of food is forbidden, as well.



**WHAT TYPE OF DRINKS  
ARE FORBIDDEN**

As mentioned, even drinking before davening is forbidden? Does that include all drinks? The Shulchan Aruch (89:3) quotes the Rosh, who writes that drinking water is allowed, since that is not an expression of haughtiness, to have a drink of water before davening. However, other drinks are forbidden. What about a cup of coffee or tea? The Mishna Berura (89:22) allows coffee or tea if it will help a person daven better, especially in a society where one cannot concentrate well in the morning without a dose of caffeine.

The Mishna Berura adds that the Achronim do not allow adding milk or sugar, because coffee and tea is not the same as water, and is only permitted to help the person concentrate on the davening. He then adds that the prevalent custom is to allow putting in sugar. He explains that if one is only putting the sugar cube in his mouth to sweeten the coffee (a common practice in those days), and make it easier to drink, it is allowed. However, putting the sugar into the drink itself is still forbidden, because that is equivalent to a bona fide drink which is considered haughty when drinking before davening.

The Aruch Hashulchan, however, writes that even adding sugar into the drink itself is fine, since it is still not more than a sweetener. However, he is still not excited about adding milk, because milk is already adding nutrition and is similar to eating. But, he then adds that the prevalent custom is to allow adding milk, since it is just to add taste to the coffee, and make it easier to drink. This is indeed the prevalent custom, and many people drink a coffee – with milk and sugar – in the

morning before davening.

**DRINKING BEFORE OTHER  
MITZVOS**

As we explained, although the issur of eating before davening is stricter than before other mitzvos, and even a drink is not allowed, the minhag is to allow a coffee or tea. That being the case, when it comes to other mitzvos, such as lulav and megillah, one should most certainly be allowed to drink a coffee before performing these mitzvos. In fact, the Aruch Hashulchan writes this clearly. However, the Daas Torah and the Kaf Hachaim write that there are those who are stricter when it comes to drinking before other mitzvos and will not even allow a coffee.

According to this custom, on Sukkos morning, prior to taking the lulav one should not drink anything. However, this is only true before one took the lulav. Once the lulav was taken, even though it is before davening, we return to the regular halacha of every day and one would be allowed to have his cup of coffee.

**SUMMARY**

Although even a small bite is forbidden, the prevalent custom is to allow coffee or tea, even with milk and sugar.

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).

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## SEUDAS BRIS

### WHAT SHOULD BE SERVED AT THE SEUDAS BRIS

WWe have seen that the seuda after a bris is not only a custom, but a seudas mitzvah, at least rabbinical in nature or possibly even Scriptural. There is a machlokes among the poskim as to what should be served at the seudas bris. Some rule that meat must be served, just like on yom tov, and others maintain that milchigs is also fine.

In Darkei Chaim V'Shalom, the Munkatcher Rebbe, writes about the importance of serving meat at a seuda after a bris, if possible, and one who makes a nice seuda is praiseworthy. In some ways, he writes, there is no other seudas mitzvah that can be compared to the inherent sanctity there is at a seudas bris. Weddings are made by non-Jews as well, but a bris is exclusive to us. He ends off decrying those who try to get away with just serving some cake and drinks, instead of serving a full seuda. He adds that many of the descendants of such a child have gone astray.

The Sheim M'Shmuel also discusses this concept that a seudas bris is something exclusive to the Jewish people. With this idea he explains why the brocha "שהכל ברא לכבודו" – everything He created is for His honor" is only recited at a wedding and not at a bris. Weddings are made by non-Jews as well, and we have to declare that our wedding is to bring glory to Hashem. A bris, on the other hand, is inherently done for Hashem and there is no reason to make such a declaration.

The Shiniver Rav adds that eating meat at a seuda after a bris is a segula for the spiritual growth of the baby. He goes so far as to say that when seeing a child, he can tell from his spiritual state if they served meat at his bris! The Divrei Yoel was also careful to have meat served at a seuda after a bris.

### POULTRY OR FISH

The Maharsham points out that if the reason to have meat is to fulfill the mitzvah of simcha, one should be required to have beef, and not bird meat or fish. Indeed, the Shevet Halevi points to the words of the Leket Yosher, who states that since on Purim there is a requirement to have simcha, one must have

meat from an animal for the Purim seuda, not bird meat or fish. However, the Shevet Halevi adds that we find in some instances that poultry, such as chicken, or fish may suffice for the requirement of simcha. According to this opinion, if one serves lox, he may also fulfill the mitzvah of simcha.

The sefer Zocher Habris writes that due to the poverty, the custom in Tzefas was that only fish should be served at a bris. Although meat would be better they allowed fish in these circumstances. The Chasam Sofer takes this even further and sanctions the minhag of those in his city, who served only milchigs, due to the extreme poverty conditions.

The sefer Zocher Habris adds that even if there is no requirement to have meat at the seuda of a bris – since the requirement to eat meat may only apply when there is a Beis Hamikdash and karbanos – one should still be sure to drink wine at the seuda, since that is clearly a fulfillment of simcha, even today.

### IN SUMMARY

One should not be stingy about making a proper seuda. There is a machlokes if one must have meat, or if poultry or fish is sufficient. Some say that milchigs is also good.

To be continued...

There are many interesting shiurim on the topic of milah available, which were given at the Ohr Chaim – both in English and Hebrew. If you would like a copy please feel free to send a request to RabbiScheiner@18forshay.com or reach out to me @ 845 372

6618.

### COMMUNITY KOLLEL NEWS

Just in time for the summer months, both the Kollel Boker and the Night Kollel have started a new limud: "Constructing an Eiruv." This topic is something that is applicable to almost every town and neighborhood, especially as camps and bungalow colonies will hopefully be opening once again! Don't just stand on the sidelines. Now is your chance to really understand what goes into making an eiruv. Come join us and get clarity in these fundamental halachos. To have a chavrusa set up with zoom or over the phone feel free to contact me: RabbiScheiner@18forshay.com or 845 372 6618.

I gave an introductory shiur this past week, via teleconference and Zoom, on the topic: "Dinei Eiruv – Inspecting A Tzurah Hapesech: Is It Sufficient That The Top String Is Intact?" There will be b'ezras Hashem a weekly Shiur, as well as guest speakers. Zoom link: <https://uso4web.zoom.us/j/72485196446?pwd=dXBnLodHUVZWTGowT2JlZ045MzI1UT09>. Meeting ID 724 8519 6446 Password oNvFt8. To Join the shiur on live conference: Call in at 845 360 8016 Pin 1820.

As in the past, these shiurim are available on the shul's website 18Forshay.com, Torahanytime, and on MP3 in the shul.

Wishing you a wonderful Shabbos, Rabbi Nachum Scheiner

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The Achdus and Simcha shown by our fantastic community particularly our wonderful children makes me proud to be part of the Ohr Chaim Family.

Just so you should know...

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