BET
BRINGING EVERYONE TOGETHER

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RABBI LANKRY

DEAR KEHILLA,

BET Parshot Behar Bechukosai 5780

As we head into another week of dealing with the lockdown, it is imperative that we remember those less fortunate who may be struggling to survive.

Mazel Tov! Mazel Tov!! The children of two respectable families in London got engaged. The buzz in the streets is that this wedding will be over the top. The father of the bride sent a telegram to his children and asked them to reserve a specific date for the wedding in three months' time. Two of his children were living in France; one was very successful and the other not at all. The father sent a separate letter to his wealthy son to not spare any expense and to purchase only the best to celebrate the wedding. The father added that everything his son spends in honor of his father will be reimbursed, but he must make sure to take care of his brother and family as well.

Upon receiving his father's letter he immediately went to buy the most exquisite fabric and hired the most skillful tailors France had to offer. The finest leather shoes were purchased along with hats, fur coats and every item that could be needed for the entire family. It was a three month shopping spree and the excitement mounted. With all the frenzy of purchasing and preparing he forgot to speak to his brother, the poor man, about the upcoming wedding. A day before the wedding he quickly sent a messenger to his brother to be ready by the port with his family to set sail to England.

The poor brother scraped together whatever money he had left and purchased tickets. He did not have anything left over to purchase clothing but he hoped his smiling presence would be enough to bring to the celebration. The rich brother and his family settled onto the first class section of the ship leaden with all their possessions they purchased for this exciting festivity.

On the other side of the English Channel the father is waiting at the dock for his children to arrive. The new Mechutan joined them at the pier to meet the other siblings and to give respect. The older rich son exits the ship with his family and he receives a warm welcome. The Mechutan was impressed with this respectable and beautiful family and complimented the father profusely. Next, the younger brother embarked from the ship with his family. They were clad in tattered old clothing with no possessions in sight. The Mechutan asked; who is this? The father, full of embarrassment, sheepishly answered, "He too is my son and this is his family." The father feels a burning rage, not just for the bad impression but towards his wealthy son's apparent lack of concern for his unfortunate brother. Not wanting to destroy the festive occasion, the father remains silent. He quickly purchases clothing for his poor son and provides him and his family with everything they need for the wedding.

The party goes off beautifully and after several days the wealthy son approaches his father to say goodbye and to request reimbursement on the funds he spent. At first the son approaches the father to inform him of his impending departure, hoping his father will offer the monies on his own. The father simply wishes him a safe trip home. The son gently reminds him of his promise to reimburse him and brings a long list of expenses to be paid back. The father insists that he owes him nothing and again wishes him a safe journey. The son explodes and says, "look at the letter with your hand writing and your signature!" The father explains to his son that it clearly states "all expenses that you will endure for my honor will be reimbursed." However, the father pointed out, all of your expenses were about you and not me because if you did it in my honor you would have dressed your brother as well. The fact that you let him arrive in his tattered clothing just proved that the monies you spent were for your own selfish pleasure. This is why you are owed nothing"

The Parasha (25-25)כי ימוך אחיך ומכר מאחזתו וג. The Medrash brings proofs from the scriptures that when a person takes care of the downtrodden, Hashem will pay his bill. We also find the Talmud in tractate Baitza 16a states that all of a person's financial needs are established and put into place from Rosh Hashana to Rosh Hashana except for the month of Tishrie תשרי. The Talmud explains that if one doesn't have money for the expenses of Shabbat and Yom Tov he can "borrow on my account and I (Hashem) will repay all the debt. What is the action that one can do to indicate that all of his expenses and the loans that he took are indeed for the honor of Shabbat and Yom Tov? If he takes care of his brother and did not only think of his own personal needs. This ensures that all was purchased in honor of Hashem and will surely be repaid.

The word תשרי is a acronym ת= תלמוד תורה ש= שבת ר= ראש חדש ראש השנה י=יום טוב we should all merit that our actions will be a source of nachat to our Father in heaven. Amen.

RABBI BERACH STEINFELD

EVED KNANI

In Vayikra 25:46 the Torah tells us that an Eved Knani stays an eved forever. The question arises; may a Jew eat from what was cooked by an Eved Knani? Is it bishul akum, or not? In addition, we know that it is forbidden for a Jew to cook for a Non Jew on Yom Tov. Would this ruling apply to an Eved Knani as well?

The answer to the first question would be based on a Tosfos in Avoda Zora 38a and in Tur Yoreh Deah 113. Rabbeinu Avraham ben Dovid held that bishul akum is forbidden only if the goy cooked it in his own house. In the event the goy cooked it in the Jew's house there is no worry of chasnus (intermarriage) or that he might feed you treife food. According to Rabbeinu Avraham, a slave would not have these issues since he cooks in the master's home. The Rabbeinu Tam disagrees with this position and says that when it came to bishul akum the Chachamim did not differentiate between the domain of the goy and the domain of a Yid. Therefore, it would stand to reason that an Eved Knani would have the same issue, no matter the location of the cooking.

The Re'Oh in Bedek Habayis says in the name of Ri bar Manoach that there is no problem with bishul akum by an eved or a shifcha. Since he owns them and they are doing the work under duress there is no problem of hischatnus (intermarriage.) The Ramban agreed to this sevara, but only b'dieved. The Rema in Shulchan Aruch Yoreh Deah 113:4 paskens like the Ramban that if the Eved already cooked the food, b'dieved one can eat it.

Regarding the second question, the Shulchan Aruch Orach Chaim 512 says one may not cook food for a goy on Yom Tov. Would the same ruling apply to an Eved Knani? The Ran in Beitzah 10b in the Rif says that there were some who allowed cooking for an Eved Knani since a person is required to feed the eved. The Ran disagrees and says that would only be according to Rabbi Akiva in Beitza 21 that says when the Torah permitted cooking; it even includes cooking for your animals. It would seem to include avadim and shefachos too. The Rif, on the other hand, paskens like Reb Yosi Haglili that it is forbidden to cook for an animal on Yom Tov. That would include an issur for avadim and shfachos also.

The Yaaros Devash 17 argues and says that despite the fact that one is not allowed to cook for a goy on Yom Tov, he will nevertheless be allowed to cook for his eved or shifcha on Yom Tov since they have a chiyuv to do some mitzvos. With this sevara he explains how was Esther able to cook on Yom Tov for Achashveirosh since she was cooking for a goy. Since Esther invited Haman, who was Mordechai's slave, she was allowed to cook for him and thereby serve the meal to both of them.

May we be zocheh to be mekayem all mitzvos bishleimus!

Please Note: These zmanim were calculated at 18 Forshay Rd. Monsey, NY

English date	Weekday	Alos 72	11 deg	Yakir 45	Neitz	Shma 1	Shma 2	Tefilla	Chatzos	Min Ged	Pelag Gra	Hadloka	Shkia	50 Min.	R' Tam	Hebrew date	Daf Yomi
May 13, 2020	Wednesday	4:28	4:36	4:55	5:39:38 AM	8:40	9:16	10:29	12:53 PM	1:29	6:36:03 PM		8:06:20 PM	8:56 PM	9:18	יט אייר תש"פ	Shabbat 68
May 14, 2020	Thursday	4:27	4:35	4:54	5:38:39 AM	8:40	9:16	10:28	12:53 PM	1:29	6:36:50 PM		8:07:20 PM	8:57 PM	9:19	כ אייר תש"פ	Shabbat 69
May 15, 2020	Friday	4:26	4:34	4:53	5:37:41 AM	8:39	9:15	10:28	12:53 PM	1:29	6:37:37 PM	7:50	8:08:19 PM	8:58 PM	9:20	כא אייר תש"פ	Shabbat 70
May 16, 2020	Saturday	4:25	4:33	4:52	5:36:45 AM	8:39	9:15	10:28	12:53 PM	1:29	6:38:24 PM		8:09:17 PM	8:59 PM	9:21	כב אייר תש"פ	Shabbat 71
May 17, 2020	Sunday	4:24	4:32	4:51	5:35:50 AM	8:38	9:14	10:27	12:53 PM	1:29	6:39:10 PM		8:10:15 PM	9:00 PM	9:22	כג אייר תש"פ	Shabbat 72
May 18, 2020	Monday	4:23	4:31	4:50	5:34:57 AM	8:38	9:14	10:27	12:53 PM	1:29	6:39:56 PM		8:11:12 PM	9:01 PM	9:23	כד אייר תש"פ	Shabbat 73
May 19, 2020	Tuesday	4:22	4:29	4:49	5:34:06 AM	8:38	9:14	10:27	12:53 PM	1:29	6:40:41 PM		8:12:09 PM	9:02 PM	9:24	כה אייר תש"פ	Shabbat 74
May 20, 2020	Wednesday	4:21	4:28	4:48	5:33:17 AM	8:37	9:13	10:27	12:53 PM	1:30	6:41:26 PM		8:13:05 PM	9:03 PM	9:25	כו אייר תש"פ	Shabbat 75
May 21, 2020	Thursday	4:20	4:27	4:47	5:32:29 AM	8:37	9:13	10:26	12:53 PM	1:30	6:42:11 PM		8:14:00 PM	9:04 PM	9:26	כז אייר תש"פ	Shabbat 76

Very Confused

1. We're walking around in slippers so it must be Tisha B'av
2. We're wearing masks so it must be Purim
3. We're nervous about the future so it must be Rosh Hashana
4. We're thinking about food all day so it must be Yom Kippur
5. We're sitting by the window so it must be Chanukah
6. We're only allowed to entertain visitors outside so it must be Sukkos
7. We walk around wiping everything down so it must be Erev Pesach
8. We eat fruits all day (vitamin C) so it must be Tu B'shvat
9. We're sleeping until noon so it must be the first day of Shavuos
10. We have kiddush all day long so it must be Shabbos

I don't know what holiday this is but I would sure like to make Havdalah

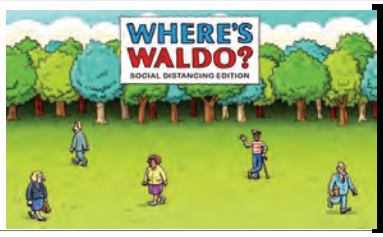
What is the earliest time that one may light Shabbos candles and be Mekabel Shabbos ?

The Shulchan Aruch (OC 263:4) writes that one may light candles and accept Shabbos starting at *plag hamincha*, which is one and a quarter *sha'os zmanios* (*halachic* hours) before nighttime. These hours are determined by dividing the daylight hours into 12 equal parts. In the summer, in New York, a *halachic* hour can be as long as 75 minutes, and in the winter, it can be as short as 45 minutes. There is a difference of opinion between the Geonim and Rabbeinu Tam as to whether we consider nighttime for this purpose to be sunset [position of the Geonim] or *tzeis ha'kochavim* (when stars become visible) [view of Rabbeinu Tam]. There is also a difference of opinion as to when daylight begins when calculating the halachic hour, with sunrise or Alos Hashachar.

There are many people who observe an "early Shabbos" and light candles up to an (**halachic**) hour and a quarter before sunset. Those who do so, are following the opinion of the Geonim.Adherents of Rabbeinu Tam do not light candles until an (**halachic**) hour and a quarter before *tzeis ha'kochavim.*

On the chart above our Plag Hamincha calculations follow the opinion of the **Gra & the Baal Hatanya** who follow the opinion of the Geonim. This is the accepted Plag in most communities and is used for Erev Shabbos candle lighting as well as for those who daven a Plag Mincha-Maariv during the week.

We hope to include the Plag of the Magen Avraham in future calculations to accommodate those that follow the opinion of the Rabbeinu Tam.



If you see me talking to myself this week, I'm having a parent-teacher conference

RABBI COREN

The Days of Mashiach--No more Bad Animals--Rashbi Teachings

This past week we celebrated the special day of Lag Baomer - a day that is not referred to at all in Halacha; in fact, the Shulchan Aruch as well as the Rama make no mention of Rashbi. The only reason for joy is that the students of Rabbi Akiva--24 thousand of them-- stopped dying. This particular way of telling us that there were no more deaths is perplexing because it doesn't seem like there were any more talmidim left to die. From the Chida and the Arizal, the Bnei Yissachar and the Aruch Hashulachan, we can put together some good evidence as to why this day is so special.

One of the reasons given points to the day the students' deaths ceased. The number-- 24 thousand—multiplied by 25 equals 600,000 which is the original number of Klal Yisrael when they left Mitzraim. The Zohar states ישראל יש שישים רבו אותיות לתורה and the Gemara in Baba Basra notes that a class of students should max out at 25 - meaning the intention of Rabbi Akiva -- who was a Bechina of Moshe--was to establish 24k students who would each inspire 25 others and hence create Klal Yisrael. However, it didn't work out because they were lacking Kavod for each other. So Hashem sent five students who focused on their middos and felt love for each other. In particular there was a man named Rabbi Shimon bar Yochai who received Semicah on Lag Baomer and before leaving the world on this day revealed certain secrets and Pnimiyos Hatorah involving a deeper look into the world and human beings. These Pnimiyos revealed that each Neshama of Klal Israel is a letter in the Torah and is part of those belonging to Hashem. It also reveals to us the Kavod—i.e. the Hod, the beauty--of each Neshama and teaches us that even if someone doesn't think like me--like my letter in the Torah-- that is more than ok. It's how we complete the Torah together and make up the names of Hashem as explained by Ramban in his Hakdama to Braishis.

The Rogetchover tells us something fascinating which we shared in our Smichas Chaver Shiur and I wanted to take this opportunity to congratulate 9 of our guys that took the test and did great. They mastered Bishul, Hatmna and Shehiya, not simple topics. There are others who will be taking the test after Shavuos. We are so proud of all of you and so are your families and most importantly Hashem for putting in such effort.
We owe tremendous Hakaras Hatov to Rav Elyada Goldvicht for bringing this program to Ohr Hachayim.

We have three places at least where we see that Rashbi and Rav Yehuda are arguing leshaim shamayim according to their view of life and reality.
First the famous argument regarding the Romans benefiting the Jews which almost caused Rashbi his life. He had to run into hiding which is, of course, amazing because this led to his becoming the famous Rashbi.
Then there is the well-known argument regarding chametz where Rav Yehuda insists on burning it and Rashbi says we can scatter it in the air as well.
Lastly in this week's Parsha והשבתי חיה רעה . Rav Yehuda says this means that Hashem will totally remove the bad and harmful animals and Rashbi disagrees, saying that they will stay around but just won't do any more harm. As the beautiful words of Yishaya Hanavi says וגר זאב עם כבש --a wolf will live with a sheep.

What's the connection between all these 3 disputes? The answer is that Rashbi looks more into reality and the inner workings of the world and Rav Yehuda seeks out the actual existence itself.
Let's take the first example--the Romans. Rav Yehuda says that the reality is the Romans did much to benefit people. They built bathhouses, bridges etc. Rashbi looks more at the intent of these actions and claims that all this was done for themselves, not for the Jews. What about Chametz which, as we know, Chazal say represents the Yetzer Hara? Rav Yehuda tells us to get rid of it completely from this world, burn it and according to Rashbi we need only to scatter it and make sure it is not in our possession. Lastly, with regard to the harmful animals, Rav Yehuda says Hashem will get rid of them and Rashbi says no, the evil inner negativity will be removed from within them, not the actual animal.

I'd like to end here with a beautiful story about the famed Reb Aryeh Levine. He was once walking along the streets of Yerushalayim and noticed someone that he knew. By the time Reb Aryeh came near, the man had no time to put on his kipah and was quite embarrassed to be caught without a head covering. He tried to scramble for it, searching for something in his pocket but Reb Aryeh, looking straight at his heart, turned to him and said in the most loving manner, "Look my friend. As you see I'm quite short (I think he was around 5ft) and to most people I don't get to see what is on their head or in it. I only get to see their heart and you my friend I know have a good heart and you are a person who wants to grow and become a God fearing Jew. So keep wanting and growing."

Rashbi taught us the way to search within each other and within ourselves. Let's follow his lesson and deepen our inner world and inner outlook on life.

Good Shabbas

UFARATZTAH

A LITTLE SIMCHA LOTS OF MAZAL

Crossing over a bridge in Danzig, Reb Simcha Bunim of Pshis'cha saw a man floundering in the waters below. Seeing no way of saving the Yid, he called out to him, "Send regards to the Livyasan!"

At that moment, HaShem came to the man's aid: he managed to catch on to a plank and save himself. Reb Simcha Bunim later explained that due to the man's broken spirit, he could not be helped. "But when I made that humorous comment he was slightly gladdened, he was able to save himself with the power of his simcha."
=== merkazanash.com/farbrengen

There is a tremendous lesson to take from this story: We see that even, as the saying goes in Yiddish, 'A Bitere Gilechter,' as long as there is gilechter, it can change your Mazal in a moment of need.

The Rashby turned his Yahrzeit in to a happy day of celebration. Coming from Lag B'omer is an apropos time to get in to a Super good habit when something negative comes your way, instead of the natural reaction, saying my day did not start well etc. reset your Mazal immediately by singing to yourself, say or think something positive, to reset your Mazal. Good Luck!

Tefila Is Always The Answer

Are You Alive?

By Rabbi Sholom DovBer Avtzon

During World War II, Russia was drafting men whether they were able body or not and Reb Issur Brikman, although he was unable to shoot a rifle, which under normal circumstances would have exempted him, was drafted anyways. You can't hold a rifle, he was told; but you are able to place the explosive into the barrel of the canon, and he was drafted into the army. His wife and three young children were left in Tashkent to fend for themselves.

It was a bitter winter and every morning, Reb Yisroel Neveler although he needed crutches to go around, would slowly walk to her apartment, knock on the window pane and ask loudly, "Doba are you alive?" He would wait for a few seconds until he heard her reply, "Boruch Hashem, mir leibt (we are living)." He would reply, "good" and then continue on his way inquiring by others who were also on their own.

Years later, Mrs. Brikman related, No one can imagine how difficult it was for me during those years, being all alone, raising three young children in a war time. But the fact that someone who walked with difficulty, and even a short distance of a half mile could take him over an half hour to walk, would walk, or better said drag himself, from the other side of the town, and come to my "residence" every day, whether it was a nice day outside or raining or freezing, just to see if we were alive, was uplifting. Seeing that someone was interested in my well-being gave me the strength and determination to forge ahead. He didn't have to provide food or anything else, his interest was sufficient!

What I took from this story is as follows: For the past months we are in our homes, hopefully everyone in your family is Boruch Hashem healthy. However, they are numerous families that one or more need a refuah. There are other people, especially the elderly who are all alone. Yes, there are wonderful acts of chesed being done. I am not just referring to remarkable members of Hatzalah and medical professionals that are going beyond the call of duty. There are ordinary people, who are doing anything but ordinary. They are helping those who can't help themselves, by doing their shopping etc. To them I applaud. But how about others who because of their age or other reasons are told to stay inside, what can we do? How can we help someone else? Thinking over this story one sees that even if you are locked in your apartment, you can still inspire someone and uplift their spirits.

By picking up the phone and calling them, inquiring how they are doing, or being Menachem avel over the phone, (which may be harder than coming over for a tefilla, as we used to do), helps a lot.

So go through your contacts and reach out to someone and lift their spirits. This is the last week of Iyar , and as is known Iyar is an acronym for the words ani Hashem rofeaicha. In seforim it is brought down one of the differences if one's healing comes from Hashem or through a doctor. Quite often, when a doctor gives medication, they state that there may be some adverse effect of the medication, but there is no choice. That adverse reaction is a possibility and we in case it does happen; hopefully we will be able to deal with it, while this is a present danger. However, when the healing comes from Hashem, it is a complete healing with no side effects and lingering concerns. So our blessing to all of klal YIsroel is that those who are Boruch Hashem healthy should remain healthy. And those who are currently sick, may Hashem heal them in a manner that they return to their former robust health with vigor.

<u>An Unexpected Drive To a Secluded Forest</u>

A man once called up Rav Shimshon Pincus, zt"l, and said that he had not been blessed with children in twenty years of being married, and he requested to meet with Rav Pincus to get a Brachah from him. Rav Pincus said that he would be pleased to meet with him, and that he would pick the man up in his car at a specified location. Puzzled, the man said that he did not want to bother Rav Pincus for a ride anywhere, he just wanted to meet him for a Brachah at a place where it was the easiest for Rav Pincus. Rav Pincus said he would only agree to meet if he picks the man up. Seeing that there was no other option, the man agreed and went to meet Rav Pincus at the specified location and time.

He got into Rav Pincus' car, and the Rav drove him out to a secluded forest area, where he stopped the car and said "Okay, let's go out." Outside, Rav Pincus said, "I want you to Daven to Hashem here, in the peaceful forest where there are no distractions, and ask Hashem for a child. I will be back in a half hour." Further puzzled, the man said he really only wanted to meet with Rav Rav Pincus for a Brachah, not a trip to go Daven in some place. Rav Pincus looked at him and said, "Over the last twenty years, you have been to every doctor, and seen every Rav. Now you are going to ask Hashem for help. I will be back in a half hour." With that, Rav Pincus got in his car and drove away.

A half hour later, Rav Shimshon returned and found the man sitting on a rock, waiting for him. Rav Pincus said, "This was not what I meant by asking Hashem for help. I want you to ask him with all your heart. I will be back in another half hour," and drove away again. When he returned, Rav Pincus could not find the man. He searched a little, and found him standing behind one of the trees. The man's face was red from crying and full of emotion. His eyes were red and tears were flowing down his cheeks. Rav Pincus said, "Okay, now we can go." One year later, the man was blessed with a child!

Torah U'Tefilah

RABBI REISMAN

KIDDUSH HASHEM

Parshas Bechukosai has of course the Tochacha 26:27 (וְהָלַכְתֶּם עִמִּי, בְּקֶרִי). There is a Taina that a person behaves with HKB"H (בְּקֶרִי). There are many Drashos on (קֶרִי). In Poskim, in the Taz we find the idea of (וְהָלַכְתֶּם עִמִּי, בְּקֶרִי) of dealing with Mitzvos of Hashem (בְּקֶרִי) as if they are not Ikkur but they are Tofel.

The Shulchan Aruch in Siman 191:3 in the Halachos of Bentching says that you are not allowed to do other things while you Bentch (or during any Beracha). While you are Bentching don't be busy clearing the table, while you are Bentching don't be busy opening the mail.

Zagt the Taz from the Yerushalmi this is because it is (וְהָלַכְתֶּם עִמִּי, בְּקֶרִי). In doing the Mitzvos Hashem as if they are Derech Agav. They are not important enough to be in total focus. They are sort of a secondary focus. That is not good. You don't do other things while you Bentch. You don't do other things while you do Mitzvos.

The Chofetz Chaim's son writes regarding a list of recollections from his father which is printed in the Kol Kisvei Chofetz Chaim and there he writes that he once traveled with his father from town to town with a taxi (not a yellow taxi but a wagon with a wagon driver). He took the taxi and when he got to town and was getting off he was busy with the packages and with the luggage and as he was unloading he paid the taxi man. The Chofetz Chaim said to his son that is how you are Mekayeim four Mitzvos D'oraissa? Kil'acheir Yad. When you pay the taxi driver you are Mekayeim four Mitzvos.?

Rav Pam used to talk about what the four Mitzvos are. As is found in Devarim 24:15 (בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ), as is found in Vayikra 19:13 (לֹא-תָלִין). Some of them we can understand and as is found in Vayikra 25:35 (והחזקת בו), he was an Oni. Hard to know what the fourth one was but at any rate the Chofetz Chaim said that is how you are Mekayeim a Mitzvah? Most of us don't think of paying a taxi driver as a Mitzvah. It is a lack of being Machshiv the Mitzva. When we do things that are Mitzvos we should do them with an understanding and a Chashivus of what we are doing. Mitzvos Tzerichos Kavana means that you have to be aware that you are doing a Mitzvah.

One example of this is answering Amen or Amen Yehei Sh'mei Rabbah or Kedusha. When you answer Kedusha or Kaddish with a Minyan, the Rosh in Berachos says you are Mekayeim the D'oraissa of Kiddush Hashem as it says in Vayikra 22:32 (וְנִקְדַּשְׁתִּי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל). The Mitzvah of Kiddush Hashem B'rabim. It is a Chashuve Mitzvah. Every Mitzvah is Chashuv. Being Mekadeish Shamayim B'rabim, we don't think of it that way and we answer Yehei Sh'mei Rabbah Kil'acheir Yad. Kedusha it is part of Davening. It is more than part of Davening. It is a Kiddush Hashem. What a Mitzvah!

JOKES

We've thrown everything but the kitchen sink at Coronavirus. (We've kept the kitchen sink to wash our hands)

Report: Airlines may require passengers to wear masks. Frontier Airlines: Masks are considered a carry-on.

News: Tattoo parlors, bowling alleys and hair salons reopen in southern US. Or as locals call it, the high tech sector.

Shlemiel: "Doctors say red, swollen toes may be a sign of the virus." Shlamazal: "What should we do if we're too short to stay 6 feet away from our toes?"

What if...

Tom is applying for a job as a signalman for the local railroad and is told to meet the inspector at the signal box.

The inspector decides to give Tom a pop quiz, asking: "What would you do if you realized that two trains were heading towards each other on the same track?"

Tom says: "I would switch one train to another track."

"What if the lever broke?" asks the inspector.

"Then I'd run down to the tracks and use the manual lever down there," answers Tom.

"What if that had been struck by lightning?" challenges the inspector.

"Then," Tom continued, "I'd run back up here and use the phone to call the next signal box."

"What if the phone was busy?"

"In that case," Tom argued, "I'd run to the street level and use the public phone near the station."

"What if that had been vandalized?"

"Oh well," said Tom, "in that case I would run into town and get my Uncle Leo.

This puzzled the inspector, so he asked "Why would you do that?"

"Because he's never seen a train crash."

Chinese Food

A couple go for a meal at a Chinese restaurant and order Chicken Surprise. The waiter brings the meal, served in a lidded cast iron pot. Just as the wife is about to serve herself, the lid of the pot rises slightly and she briefly sees two beady little eyes looking around before the lid slams back down.

"Good grief, did you see that?" she asks her husband.

He hasn't, so she asks him to look in the pot. He reaches for it and again the lid rises, and he sees two little eyes looking around before it slams down.

Rather perturbed, he calls the waiter over, explains what is happening, and demands an explanation.

"Please sir," says the waiter, "what you order?"

The husband replies, "Chicken Surprise."

"Ahh so sorry," says the waiter, "I bring you Peeking Duck."

The Alphabet

I'm trying to learn the alphabet but I can't get past X.

I don't know why.

RABBI YY JACOBSON

The Fighter Still Remains

Are You Still the Chosen People?

The Blind Golfer

Charlie Boswell was a great athlete who became blind during World War II while rescuing his friend from a tank that was under fire. When he returned to this country after the War, he decided to take up a sport that he had never tried as yet—golf. Years of Practice and determination led him to win the honor of National Blind Golf Champion no less than 13 times. One of his heroes was the great golfer Ben Hogan, so it truly was an honor for Charlie to win the Ben Hogan Award in 1958.

Upon meeting Hogan, Charlie was awestruck and told the legendary golfer that his greatest wish was to have one round of golf with the great Ben Hogan.

Hogan was duly honored, after all, he knew Charlie as the great blind player that he was, and truly admired his skills.

But suddenly Boswell blurted out an unexpected challenge. "Would you like to play for money, Mr. Hogan?"

"Charlie, you know I can't play you for money, it wouldn't be fair!" said Mr. Hogan.

Boswell did not flinch. Instead he upped the ante. "Aw, come on, $1,000 per hole!"

"I can't. What would people think of me, taking advantage of you and your circumstance," replied the golfer who indeed was able to see.

"Chicken, Mr. Hogan?"

"Okay," blurted a frustrated Hogan, "I'll play. But I warn you, I am going to play my best!"

"I wouldn't expect anything else," said the confident Boswell.

"You're on Charlie. I'll tell you what. You name the time and the place!"

A very self-assured Boswell responded: "Fine. 10 o'clock . . . tonight!"

A Strange Juxtaposition

In the portion of Bechkosei, G-d communicates to the Jewish people the idyllic and extraordinary blessings that await them if they live up to their covenant with G-d. This is followed by the warning that if the Jewish people fail to fulfill their role in our world as the Divine ambassadors, they will become the victims of horrendous punishments, curses and losses described in frightening detail.

Immediately following this section, known as the "Tochacha" (rebuke, chastisement), the Torah begins a totally new subject—the laws of "erchin," which means evaluation. These laws specify how a person might donate his or her own value or the value of another human being to the Holy Temple. The Torah specifies the exact sum one must contribute if he or she makes such a pledge. The sum is not based on the individual's strength or character, but rather it is a generic value for each gender and each age. For example, the "erech," or standard value, of a Jewish male between the ages of 20 and 60 is fifty silver shekel (a silver currency weighing around 9000 grams of silver). It doesn't make a difference whether the individual whose worth was pledged was a Neurosurgeon, or a street-sweeper, the amount donated is dependent only on age and gender. If I pledged to contribute the value of a five-year-old boy, I need to contribute 20 silver shekel (a silver currency weighing around 360 grams) to the Temple. If I pledge to contribute the value of a one year old boy, I need to pay to the Temple five silver shekel. (There is an entire Tractate in the Talmud, Erchin, devoted to this topic.)

[Obviously, these numbers do not reflect the true value of a human being. A person is priceless. Rather, these are symbolic numbers the Torah attaches to different genders and different ages representing certain generic features if this gender or age group. The details of this are beyond the scope of this article.]

The order in the Hebrew Bible is meticulous. What is the connection between the tochacha, the stern and harsh chastisement, and the laws of evaluation, discussing the "value" of every single human being, man, woman and child?

The Power of Charity

I will present two answers, one is a numerical and moral; the other is psychological.

The Baal Haturim explains as follows. The Portion of erchin contains evaluations in this order: 50 shekel, 30 shekel, 20 shekel, 10 shekel, 5 shekel, 3 shekel, 15 shekel, and 10 shekel—for various age and gender groups. The total of all distinct categories comes out to be 143 shekel. This number exactly matches the sum of the curses in the Torah—45 in this week's portion, Bechkosai, and 98 in the portion of Ki Savo in the book of Deuteronomy. The Torah is, in effect, saying that the antidote for the tochacha is the mitzvah of erchin, the mitzvah of charity. The 143 shekels of contributions cancel out the 143 chastisements.

Still the Chosen People?

The second explanation, presented by the Kotzker Rebbe, is this.

One of the greatest gifts of the Jewish people was that they did not allow the humiliation and persecution they endured by mighty nations to define their inner identity, dignity and destiny. Like fearless lions, they left Auschwitz and the next day they went to rebuild Jerusalem.

We know of many a people or culture who endured savage and suffering, and as a result, they could never rehabilitate themselves emotionally. They remained eternal victims of their oppressors. And even after they were set free, it was merely an external freedom, but their inner sense of identity and liberty has been obliterated.

Where did the Jewish people glean the strength to emerge from every disaster with the courage and confidence to rebuild and prosper? From the order in this week's portion! After the Torah enumerates the suffering the Jews might experience from the nations around them, it goes right on to discuss the value of every single human being. No matter what happens to you, the Torah is intimating, you have value as an individual, and as part of a nation. And your value can contribute to the Holy Temple, to the revealing of the Divine presence in the world.

Still Chosen?

After the Nazis invaded the small village of Klausenberg, Romania, they began to celebrate the defeat of the Jews in their usual sadistic fashion. They gathered the Jews into a circle in the center of town, and then paraded their Rebbe, Rabbi Yekusial Yehuda Halberstam (1905-1994), into the center.

The Klausenberger Rebbe was later taken to Aushwitz, where his wife and 11 children perished. He survived the war and came to America, where he remarried, had more children, and built a grand Chassidic movement. He also built the beautiful Laniodo hospital in Netanya, Israel.

The SS guards began taunting and teasing the Klausenberger Rebbe, pulling his beard and pushing him around. The vile soldiers trained their guns on him as the commander began to speak. "Tell us Rabbi," sneered the officer, "do you really believe that you are the Chosen People?"

The soldiers guarding the crowd howled in laughter. But the Rebbe did not. In a serene voice, he answered loud and clear, "Most certainly."

The officer became enraged. He lifted his rifle above his head and sent it crashing on the head of the Rebbe. The Rebbe fell to the ground. There was rage in the officer's voice. "Do you still think you are the Chosen People?" he yelled.

Once again, the Rebbe nodded his head and said, "yes, we are." The officer became infuriated. He kicked the rebbe in the chin and repeated. "You stupid Jew, you lie here on the ground, beaten and humiliated, in a puddle of blood. What makes you think that you are the Chosen People?"

With his mouth gushing blood, the Rebbe replied. "As long as we are not the ones kicking, beating and murdering innocent people, we our the chosen people."

Rise Up

Many of us have experienced loss, abuse, and grief in our lives. There are individuals who from a very young age have been given the message that they are worthless and that their lives amount to nothing. For years they struggle to regain the inner confidence to create a great life for themselves.

Comes the Torah and teaches us, that after you experienced turbulence in your life, after you endued a "tochachah," make sure that you do not allow those experiences and messages to make you doubt your value. You may have been challenged, but let the fighter in you still remain.

True Dignity

It also works the other way around.

The true value and dignity of a person emerges in moments of pain and despair. The real quality of people, their depth and majesty emerge after a "tochacha," after a painful experience.

When Rabbi Yoel Teitelbaum, the Satmar Rav (d. 1979), visited Israel, a Hungarian Jew came and asked him for a blessing before his departure back to the US. This Jew expressed the fear that after the Satmar Rav returned to America, there would be no one worthy to ask for a blessing. His Rebbe told him: "Go to any Jew that has a number tattooed on his arm and ask him for a blessing. When such a person is available, you do not need me to give you a blessing."

SAYING KADDISH FOR 500 PEOPLE

by Evan Hendel

I grew up in Scarsdale surrounded by a large Jewish population. It was the classic story: Hebrew School twice a week, (hating it), a bar mitzvah, and then never going back. With very little connection to Judaism, my life was about sports, hanging out with friends, and having a good time.

If you had told me three years ago that I would be saying Kaddish for over 500 people in one of the few minyanim left in the world, I would have never believed you.

A business major in college, l was looking for a summer internship to take me off the beaten path. Having my interest sparked in college, I started asking questions about Judaism, and my cousin, a conservative rabbi in Toronto suggested a program at Aish HaTorah called JInternship that offered an 8-week internship and beginner learning program. Though very hesitant at first, I ended up deciding to go on the program as other opportunities were quickly disappearing.

The program changed my life.

For the first time, I was interested in learning, and I was in a place where no question was too crazy. I could explore and keep going deeper and deeper and I found the classes fascinating and insightful. I started to slowly fill in the gaps in my Jewish education and change my perspective about Judaism. I began keeping Shabbos and kosher to the extent that I knew how, and did a lot of self-exploration.

Leaving Israel, I knew I wanted to graduate and come back to learn some more. Then God decided to throw me and my family the biggest challenge we could imagine: early into my senior year, my father was diagnosed with ALS.

One of the most important things I had learned at Aish over the summer was the importance of honoring parents, something I had struggled with, as my relationship with my dad was difficult.

While so much of my life was skyrocketing forward, so much at home was falling apart. I went home to be there for my parents

Though I returned to Aish the following summer to help run the JInternship program, I was constantly in touch with my parents, hearing about my dad's physical deterioration. While so much of my life was skyrocketing forward, so much at home was falling apart. After a few months, with guidance from my rabbis, I decided to go home with one goal in mind: to be there for my parents – to spend time with my dad and to help out my mom.

I made the most of the time with my dad, trying to keep him positive, helping with his feedings, getting him into bed, and doing whatever I could. The household was hell, but with my new outlook, I was driven to accomplish more than I ever expected. Seeing what my dad had to go through was incredibly difficult.

My dad passed away October 19, 2018, a few weeks after the High Holidays.

Saying Kaddish for my dad became my way of doing what I could for him. I couldn't travel without thinking if there would be a minyan; my daily schedule was centered around making sure to be in minyan three times a day. Every Shabbos, I would make the 50-minute walk to and from shul and made sure I did not miss the opportunity to recite Kaddish. Although I didn't understand why my dad had to suffer, oftentimes struggling with the words I was saying, Kaddish was the thing that meant the most to me throughout the year.

The time at home changed my life.

I saw my mom's dedication to do anything possible to help my dad. I saw her and my dad battle through the darkest times. And most importantly, I was able to repair the broken relationship I had with my dad.

Seven months later I returned to Aish HaTorah to continue my learning and growth. I was incredibly passionate to deepen my Jewish knowledge and commitment, and strengthen my purpose in life. It's been 10 months and while it's sometimes challenging being away from family, learning at Aish in the heart of Jerusalem's Old City has been the most incredible experience.

Throughout my journey towards observance, I have made it a passion of mine to try and find how I could help all the Jewish people I knew in my life, and any Jew I ever met.

Now, as Jews over the world are left without synagogues or minyanim, I am incredibly humbled to have the responsibility of reciting Kaddish and trying to bring a little bit of comfort to families that are going through difficult times. Honoring the memory of my dad, I do my best to have every single person in mind, and as I read each name I try to imagine all the family members who are going through their own mourning process. I can't wait for the day people can return to their own minyanim and say Kaddish, not because it's a burden for me, but because I understand how important it was for me to be able to say Kaddish for my dad.

To all the families that I am saying Kaddish for, I extend my deepest condolences and may you be comforted amongst the mourners of Zion and Jerusalem

For 25 years, Aish HaTorah, located across from the Western Wall, has quietly provided the recitation of Kaddish, the traditional memorial prayer recited during the first year of mourning and on the yahrzeit of a close relative, as a service for Jews around the world. Since the closing of shuls and minyanim, Aish waived all donation fees and has received over 500 requests for Kaddish. In addition, organizations who offer this service have reached out to Aish to include their lists of over 1000 names for whom they recite Kaddish.

by Rabbi Efrem Goldberg

How to Say You're Sorry

Don't replace "I'm sorry" with "Thank you".

On a recent flight, I settled into my seat tired and hungry. As one of those increasingly rare people who don't mind airplane food, I eagerly awaited my meal. When the flight attendant approached, I was disappointed to learn that they didn't have my kosher meal, but I was even more disappointed by how flippant she was in informing me. While I didn't raise my voice or become aggressive, I must admit that I felt my blood pressure rise and my muscles tense when I somewhat forcefully challenged how was it possible that I ordered the special meal in advance, paid for it as part of my flight, and they were failing to provide it with no remorse or recourse.

She gave me a halfhearted "sorry" that sounded more like, "oh well, too bad" and I began to stew in my seat and mentally compose my email complaint to the airline.

A short time later, another flight attendant approached to explain what had happened. Someone else had ordered a gluten-free meal and my meal had been served to them by accident. She said it was entirely the crew's fault, took full responsibility, apologized and continued by telling me she could cobble together kosher products from other meals so that I would have something to eat.

I immediately felt my demeanor relax and now it was me being dismissive of the mistake and telling her it was no big deal, these things happen, don't worry about it, I could do with skipping a meal anyway. I deleted the email I had mentally drafted, my body relaxed, and this meaningless setback was quickly put in perspective.

As I sat there reflecting (plane rides are great for that), it occurred to me that nothing about my growling stomach and missing

meal had changed, and yet everything about how I felt about it was now totally different; not because they found my meal, but because I found them to now be sincerely sorry.

Most people just want to hear someone take responsibility and offer a sincere apology.

A study published in the Journal of Patient Safety and Risk Management found that hospital staff and doctors willing to discuss, apologize for, and resolve adverse medical events through a "collaborative communication resolution program" experienced a significant decrease in the filing of legal claims, defense costs, liability costs, and time required to close cases. The study found that 43% of the cases in which a medical error had occurred were resolved with a simple apology.

Even with mistakes much more consequential than an airplane meal, many or most people just want to hear someone take responsibility and offer a sincere apology.

Last year, someone named Lauren tweeted the following:

The tweet went viral with close to 800,000 liking it and 230,000

retweeting it. It clearly resonated, but that is not necessarily a good sign. Contrary to this misguided sentiment, taking responsibility and apologizing are not about positivity or negativity. They are not about avoiding feeling bad. An apology is all about taking responsibility, no matter how it makes one feel.

The Shulchan Aruch (o.c. 606:1) tells us that if we have hurt or injured someone, in deed or with words, we must take responsibility and apologize. If we aren't forgiven at first, we must come back a second and even a third time, no matter how negative it feels, and request forgiveness again and again. This law applies all year long and to whenever we may have hurt someone, intentionally or accidentally.

Research published in the May 2016 issue of the Journal of Negotiation and Conflict Management Research found that while there are six elements to an effective apology, the most important component is an acknowledgment of responsibility. "Thank you for waiting," is simply not the same as "I am sorry that I was late and that I kept you waiting."

Last week, Antonio Brown apologized to the Patriots and team owner Robert Kraft for the negative attention he brought during his brief time with the team. The four-time All-Pro receiver wrote on Instagram: "All I wanted to be was an asset to the organization; sorry for the bad media and the drama!"

Brown didn't say, "Thank you for tolerating the negative attention I brought to the team." He communicated the key sentiment: I take responsibility, I was wrong, I am sorry.

Dr. John Gottman came to the same conclusion about marriage. He found that instead of trying to change your spouse, there are four things you can do to change your relationship for the better, the most important being taking responsibility. He writes, "We are responsible for how our words and actions make our partner feel. Apologize to your partner by taking responsibility for the problem, even just a small piece, and this will validate their feelings, promote forgiveness, and allow you both to move on." He concludes, "Instead of trying to change your partner, be the change you wish to see in your relationship."

God didn't punish Adam and Eve when they made the mistake of eating from the tree of knowledge. He held them accountable after He called out "Ayeka -- where are you?", and they failed to use the opportunity to take responsibility.

In contrast, Rav Chaim Shmulevitz (Sichos Mussar #15) points out that Yehudah was awarded with monarchy specifically because when challenged, he took responsibility for his transgression and said, "I admit that she is more righteous than I". Notice that Yehudah doesn't say, "Thank you, Tamar, for letting me falsely accuse you, shame you, and almost cost you your life." Leadership demands the willingness to say: She was correct, I was wrong, and for that I am responsible.

Flight attendants, medical professionals and every one of us will inevitably be challenged with the call of "Ayeka? -- Where are you?" when we have kept someone waiting, given away their meal, made a mistake with their care, or with something else.

Whether we fail to answer that call because it feels negative, or we positively take responsibility and accountability, will say everything about us.

RABBI BENTZION SNEH

מעובד ע"י הר"ר אברהם הלל רייך שליט"א
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

Parshas Behar-Bechukosei

אם בחקתי תלכו ...

LEARNING TORAH, LOVING TORAH

In the second Parsha of this week's double portion, Hashem promises a big reward to the Jewish people if we follow the Chukim (the statutes). Although the word "Chukim" throughout the entire Torah denotes a specific kind of commandment.. Rashi surprises us in the beginning of the Parsha, by translating the words- "If you keep my statutes" to mean.. "If you will strengthen your learning of Torah." Tehiyu Ameilum B'Torah.. These words are a request, a plea for us to work hard in earnest taking our learning seriously.. If we do as Hashem asks - we will be rewarded with all good things.

Rav Yitchok Kulitz asks in the preface to his sefer Minchas Eliyahu; what does the phrase Ameilim B'Torah mean? Is it long hours of learning..? Is it shaos retzufim.. (Uninterrupted learning, for many hours at a time- very fashionable now)? Is it Torah Lishmah.. Learning Torah for its own sake and not for honor?

Harav Kulitz answers with an insight that rings true for everyonr.

Ahavas Torah-the love of Torah is unalterably linked to Ameilus BeTorah.. struggling to learn Torah. You simply cannot put in the time necessary to learn Torah seriously without a love for learning.

This love, Rav Kulitz continues, has great strengths. In it, lies the power to change our world, our fate and our reality.

Learning Torah has this quality because a love for Torah is the primary reason G-d created our world.

There is a symbiotic relationship between the Jewish people and the rest of the world. During the times of the Beis HaMikdash, Hashem nourished the entire world by channeling goodness to the world through its corridors. The Karbanos we sacrificed there brought immense pleasure (Re'ach Nichoach) to our Creator. Now that the Bais Hamikdash is not in existence anymore, Ahavas Hatorah, the intense love we have for learning Torah has many of the same powers.

The reverse is true as well- if you put in the hours necessary to learn Torah..Hashem promises that this will lead to an intense love for learning.. But there is a caveat.

נשמח בדברי תורתך

We must strive to have both an overwhelming joy and a true desire to learn Torah.

If we try, even for a few minutes to learn because we want to…to learn because learning is sweet.. to learn because there is no joy bigger than coming closer to our Creator.

If we do this even once-the deal is sealed- we have become partners in creation..

We have earned a share in the goodness of this world and can expect miracles to occur.

The power of simcha in our relationship with G-d knows no bounds and can change our destiny.

In this age of plenty we have learned to look for joy in other areas.. but we must make sure that our fire for Yiddishkeit does not diminish.

Responsibilities, as well, can take us away from delving into our learning and immersing ourselves in Torah..

The Vilna Gaon offers a solution- After 120 years we are all asked a question.

קבעת עיתים לתורה?

Did you take the time to learn Torah..?

Were you Koveiah Ittim..?

The Gra learns the question a little differently..

He takes notice that the word Koveiah is also understood to mean - to "steal".. as well as the more common definition- to "set a time"

The question we are being asked is.. were you able to steal.. even a little bit of time from your busy schedule to learn My Torah?..Hashem wants to know, He has an important reason..

Because anything else you loved to do.. you certainly found the time for..

Did you love my Torah enough?

Let us look deep inside ourselves to answer this question with our actions..

Hashem is waiting with open arms to welcome us into the world of Torah learning.. it is open to all.. and the rewards are both plentiful and meaningful.

Good Shabbos!

RABBI NACHUM SCHEINER
ROSH KOLLEL

IF MOSHIACH COMES DURING SFIRA

We previously discussed that there is a machlokes if the mitzvah of sefiras ha'omer today – when we did not bring the korban omer – is Min Hatorah or midrabanan.

Another possible difference between these opinions would be if Moshiach comes between Pesach and Shavous, during the days of sfira. Would the shtei halechem be brought on Shavuos?

The basis for this question is the sefer Kol Eliyahu, who wonders if bringing the shtei halechem of Shavuos is dependent on whether sfiras ha'omer was recited. Since the shtei halechem is the culmination of the package that is meant to begin with the counting of the omer on the 2nd day of Pesach, if the beginning of the procedure is missing, it is possible that there will be no shtei halechem, either. Thus, even if we are counting today midrabanan, since from a Scriptural perspective, we are not performing the mitzvah, we may not be able to bring the shtei halechem on Shavuos.

That being the case, if Moshiach comes during sfira, whether the shtei halechem would be brought, should depend if our sfira is min hatorah. If the sfira today is still min hatorah, the shtei halechem can be brought, since the sfira was a valid sfira min hatorah. However, if the sfira today is not min hatorah, then it is possible that the shtei halechem would not be brought.

The Beis Yitzchak, however, takes issue with this and maintains that each korban stands on its own and the shtei halechem can be brought even if the korban omer was not brought and the sfira was not counted.

The Darchei Teshuva adds that even according to the Kol Eliyahu – that the shtei halechem depends on the counting of the sfira – as long as we counted some days, even if we started in the middle, it would be enough to allow bringing the shtei halechem. His son, the Minchas Elazar adds that as long as we did count – albeit a counting midrabanan – those days will connect to the days that are counted afterwards, and the shtei halechem can be brought.

He uses these ideas to explain why a boy who becomes bar mitzvah during sfira can continue to count with a brocha. As long as he counted – albeit a counting when he was a katan and only a mitzvah midrabanan – those days will connect to the days that he will count afterwards, and he can continue to count with a brocha.

Thus, according to the Beis Yitzchak and the Darkei Teshuva, even if the sfira is not min hatorah, the shtei halechem would still be brought.

The same should be in regards to a scenario that the korban omer was not brought during the time of the beis hamikdash. If the mitzvah of sfira depends on the actual bringing of the omer, then if the omer was not brought, there would be no mitzvah to count. But if it is just a way of telling us the date on the calendar – and it does not depend on the bringing of the actual korban – then the mitzvah of counting would still be applicable.

BENTCHING OR SFIRA WHICH ONE IS FIRST?

Another possible difference would be for one who made an early shabbos, and is finishing the meal, after nightfall, when it is possible to count sfira. What comes first: bentching or sfira? At first glance it may depend if sfira is min hatorah or dirabanan. If sfira is min hatorah, since they are both a Scriptural mandate, they would seem to be equal. On the other hand, if sfira is dirabanan, seemingly bentching should take precedence, since bentching is min hatorah. This is indeed the opinion of the Noda B'ehuda, in his sefer, Tzlach.

The Shaagas Aryeh, however, writes that a mitzvah min hatorah does not take precedence over a mitzvah midrabanan. He proves this from the fact that we say borei pri hagafen in kiddush, and then recite the brocha of kiddush, even though borei pri hagafen is dirabanan and the brocha of kiddush is min hatorah. This proves that a mitzvah min hatorah does not take precedence to a mitzvah midrabanan. If that is the case, even if sfira is midrabanan, bentching would not take precedence.

The Tzlach suggests that this is not a proof. The Gemara that requires reciting borei pri hagafen first is only true when a person already davened maariv, and was yotzei the kiddush min hatorah in maariv. In that case both brochos are midrabanan, but otherwise a mitzvah min hatorah would take precedence over a mitzvah midrabanan. If that is true, then bentching should be first.

Thus, if sfira is midrabanan, whether bentching should be recited before sfira is a machlokes between the Shaagas Aryeh and the Noda B'ehuda.

SUMMARY

There is a machlokes if sfira today is min hatorah or midrabanan. A nafka mina may be, if Moshiach will come during the days of sfira, if the shtei halechem will be brought on Shavuos.

According to some, there is a nafka mina if one made an early shabbos and is finishing the meal, after nightfall, when it is possible to count sfira, if bentching comes first or sefira.

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PUSHING OFF A BRIS TO BE ABLE TO DO METZITZAH

We previously discussed the big question, in light of the current "social distancing," what a mohel should do about metzizta, and about using a tube. Generally speaking, there were many gedolim who were very strong about keeping to metzitzah b'peh.

Rav Avraham (, a mohel for many decades, who recently passed away, discusses this in his sefer, Bris Avraham Hacohen, as well as in a letter. He writes that he was sent to ask Rav Moshe Feinstein if the metzitzah b'peh can be skipped when there was an issue of a contagious disease. Rav Moshe answered, "It is forbidden to change! One who does mitzvos will not suffer anything bad!" Someone there asked him why we should not be concerned about the danger of catching a disease. Rav Moshe repeated his words. "It is forbidden to change! One who does mitzvos will not suffer anything bad! Rav Elyashiv and Rav Nisim Karelitz wrote the same.

Some even ruled that the bris should be pushed off, if metzitzah b'peh cannot be performed. The Minchas Yitzchok (9:97) was asked about a baby who was in the hospital and they would not allow them to do metzitza b'peh. He ruled that the bris should be postponed until a later day, so that they would be able to perform metzitzah. The Satmar Rav also said the same.

A similar story is quoted in my father's sefer Darkei Moshe. Rav Moshe Feinstein was asked about a baby who had a possible contagious disease, and the bris could be done on the 8th day, if the metzitzah b'peh was skipped. He ruled that the bris should be postponed until a later day, so that they would be able to perform metzitzah b'peh.

IN SUMMARY

Under normal circumstances, the consensus of the poskim is that we must continue the tradition of klal Yisroel for thousands of years and do metzitza only with one's mouth, some poskim even ruling that it the bris should be postponed if necessary.

COMMUNITY KOLLEL NEWS

Our virtual Night Kollel and Kollel Boker have started, with the learning of chavrusos taking place over the phone and zoom. We are learning the topic of Sefiras Ha'omer. If you would like to join us during these trying times, please send an email to RabbiScheiner@18forshay.com or call 845 372 6618, and we will try to set you up with a chavrusa on zoom or over the phone.

I gave a shiur via teleconference and Zoom, on the topic: "Korban Pesach Sheini – Sources & Reasoning For Differences & Similarities To Pessach Rishon." I also gave a shiur, on the topic: Part II – Sefiras Haomer – One Mitzvah or 49 Mitzvos?"

To join the weekly shiur on live conference, call in at 845 360 8016, Pin 1820.

We also have many different shiurim going on from our various rabbis, via teleconference and Zoom, including Rabbi Berger's famed Zera Shimshon and Tefillah shiurim. The Zera Shimshon shiur is on Thursday Nights 8:15-9:00 pm. To Join the Live Conference, Call: 712 451 0133, Code 536645, or join with zoom – https://us02web.zoom.us/j/85184560550, Meeting ID 851-8456-0550.

Rabbi Weber's shiurim are as follows: Amud Yomi Sun. – Thursday evening: 8:45 pm. Shabbos Drasha and Chizuk: Thursday evening 7:45 pm, "A New Look on the Parsha." Friday mornings 8:00 am.

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

DAILY DAF YOMI SHIURIM

Here is a list of the current daf yomi shiurim taking place with zoom or live conference. Seize the Moment and come join a Shiur and travel with us through Shas!

7:00 AM (English) Rabbi Yosef Chesir – Live Conference: Call 425 436 6391, Pin 687317

9:00 AM and 6:40 PM (English) Rabbi Shea Stern – Live Conference: 339-207-8090 or join the Zoom Meeting Click: https://us04web.zoom.us/j/4878317633, Meeting ID: 487 831 7633

8:30 AM (Yiddish) Rabbi Y Yitzchok Klein – To Join the Live Conference Call/Text 917 573 7123

8:20 pm Sun-Wed/9:00 pm Thursday (English) Rabbi Simcha Bunim Berger – Live Conference: 712-451-0133 Pin 536645, or join the Zoom Meeting Click: https://us02web.zoom.us/j/89438307027, Meeting ID: 894 3830 7027

8:45pm (English) Rabbi Yanky Model – Live Conference: Call 515 604 9713, Pin 773390

Our exciting youth program – under the auspices of Rabbi Yossi Fried – has been enjoying Rabbi Reuvain Hoff's stories, parsha, prizes and much more, which has been taking place via Zoom, every Tuesday and Thursday.

Wishing you a healthy and wonderful Shabbos,

RABBI NACHUM SCHEINER

בס"ד

~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Chavrusa Learning in a Warm Environment

8:30-9:30pm

הלכות ספירת העומר

Shiurim by Rosh Kollel and Featured Guest Speakers

Come Join and Gain Clarity in these Fundamental Halachos

Weekly Shiur given by Rabbi Scheiner Wednesday Night

Zoom link

https://us04web.zoom.us/j/72485196446?pwd=dXBnL0dHUVZWTG0wT2JIZ045MzI1UT09

Meeting ID 724 8519 6446 Password 0NvFt8

To Join the shiur on live conference

Call in at 845 360 8016 Pin 1820

To have a chavrusa set up with
zoom or over the phone reach out to
Rabbi Scheiner at RabbiScheiner@18forshay.com or 845 372 6618

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner | 845.372.6618 | RabbiScheiner@18forshay.com

~Kollel Boker~ SUNDAY MORNING ~Halacha Chabura~ ~Night Kollel~ YARCHEI KALLAH יְרֵחֵי כַלָּה Yeshivas BEIN HAZMANIM ישיבת בין הזמנים שובבי"ם PROJECT

127 DAYS UNTIL UMAN

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Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker, please email us at betsuggestions@gmail.com

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL **RABBI NACHUM SCHEINER ohrchaim18@gmail.com** OR CALL 845 372 6618