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**BET Parashot Korach
Haftarah 5780**

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

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

the nation of the disastrous results when they leave Hashem's ways and how only through teshuva they were saved.

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

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

rejected he does not lose his composure. Hashem tells him do not be saddened, it is not you that they are rejecting but me Hashem as they ask for a King and not the King of Kings. Shmuel accepts the will of the people and put himself second.

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

Why the change in punishment from lion feed to boiling water, feed them all to the lions? Or burn them all with boiling water, what is the difference in the message? It could be Rav Yehoshua is suggesting to us what the effect of politics and power

are. At first it rips a person apart like a lion does to his prey because a person enters the political world with lofty ambitions only to discover that his hands are tied. This frustration of being unable to do what he hoped to accomplish rips him apart like the prey of a lion. In time he gets better at the game but it is like when someone pours hot water over someone it deforms their image but they are not dead. The advanced politician because of his tied hands predicament, his accomplishments are not like his original lofty agenda. Now he appears to be deformed like the person who was scalded with hot water.

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

Shabbat Shalom



NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:37, 2:30, 3:00, 3:30, 4:00

Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

WEEKDAY ZMANIM

CANDLE LIGHTING	8:15PM
MINCHA 18 TENT	7:00PM
MINCHA 18 MAIN	7:30PM
MINCHA BAIS CHABAD	8:20PM
SHKIYA	8:33PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	4:45AM
SHACHRIS 18 MAIN	8:00AM
BUCHRIM MINYAN 20	9:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:15AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA - DAF YOMI	6:00PM
PIRKEI AVOS 4	7:40PM
MINCHA SHALOSH SEUDOS	8:10PM
SHKIYA	8:33PM
MARRIV	9:13PM 18 TENT, 9:18PM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV
S 5:06 M 5:06 T 5:07 W 5:07 T 5:08 F 5:08

MINCHA & MARIV

12 MINUTES BEFORE PLAG
S 6:46 M 6:46 T 6:46 W 6:46 T 6:46

MINCHA & MARIV

12 MINUTES BEFORE SHKIA
S 8:21 M 8:20 T 8:20 W 8:20 T 8:20

JUNE 28 - JULY 03

NEITZ IS 5:26 - 5:28
PELAG IS 6:58 PM - 6:58 PM
SHKIA IS 8:33 - 8:32 PM
KRIYAS SHEMA
MAGEN AVRAHAM
8:37 - 8:39 AM
GRA- BAAL HATANYA
9:13 AM- 9:15 AM

July / August
2020



תמוז / אב
תש"פ

WEEKDAY MINYANIM

שחרית	מנחה ומעריב	מעריב
12:15pm	12 MIN	18 Tent
6:15AM	12 MIN	20 Tent
6:30	18 Tent	18 Tent
6:45	18 Main	20 Tent
7:00	20 Tent	20 ↑
7:15	22 Back Tent	20 MIN
7:30	18 Tent	18 Tent
7:45	18 Main	30 MIN
8:00	20 Tent	40 MIN
8:15	22 Back Tent	50 MIN
8:30	18 Tent	18 Tent
8:45	18 Main	18 Tent
9:00	20 Tent	At סגולת *
9:15	22 Back Tent	At סקנת *
9:30	18 Tent	10 MIN. AFTER סקנת *
9:45	18 Main	20 MIN. AFTER סקנת *
10:00	20 Tent	30 MIN. AFTER סקנת *
10:15	22 Back Tent	40 MIN. AFTER סקנת *
10:30	18 Tent	50 MIN. AFTER סקנת *
10:45	18 Main	60 MIN. AFTER סקנת *
11:00	20 Tent	9:15
11:15	22 Back Tent	9:30
11:30	18 Tent	9:45
11:45	18 Main	10:00
12:00pm	20 Tent	10:15
		10:30
		10:45
		11:00
		11:15
		11:30
		11:45
		12:00pm
		12:15
		12:30
		12:45

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MINCHA **6:40** PLAG **6:59**

Parshas Korah: Seek Me From Where You Are



RABBI COREN

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

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

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

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

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

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

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

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

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

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

This insight is perhaps my favorite message in the Torah and it's the very place where great people have fallen. So many times we say to Hashem, 'if only I would have ... or live ... or work... then I would be a great Jew and would love you b'simcha.' And yes it's certainly great to strive to do the best you can, not from where you think you should be but rather from exactly the spot you find yourself at that very moment. Seek Him from where you are with eyes on your future but don't lose the present.

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

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

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

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

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RABBI YY JACOBSON

KORACH AND JOHN LENNON

The Father of Spiritual Anarchy

Wise or Boorish?

This week's portion, Korach, relates the tragic story of the mutiny staged by a man named Korach (Numbers chapter 16), who organized a rebellion against Moses and Aaron, chosen by the Almighty to serve respectively as the Prophet and as the High Priest of Israel.

The rabbis in the Midrash made a strange observation. "Korah was clever," the rabbis declare, "so why did he commit such a folly"? What propelled the wise Korach to declare war against Moses and Aron.

Their question is intriguing. How did the rabbis know that Korach was clever? Never has this person or his wisdom been mentioned in the Torah before? Whence the certainty that Korach was a wise man? Perhaps he was a fool.

The answer, of course, is that the rabbis discerned the wisdom of Korach from this very incident. The very mutiny of Korach against the authority of Moses and Aaron, demonstrates wisdom and perception.

But why? On the surface, the mutiny seems to be a symptom of good old jealousy, of an unbridled ego craving power and fame.

No Distinctions

For this we must dissect the argument of Korach.

"The entire community is holy," argued Korach to Moses and Aaron in this week's portion, "and G-d is within them. Why do you exalt yourselves above the community of G-d?"

These are powerful words. G-d is within each and every person. Why does anybody consider themselves spiritually superior to anybody else? Truth and holiness are imbedded in each and every soul; within every pulsating heart flows the cosmic energy, so why is Moses telling people what G-d wants? Why is Aron serving as the exclusive High Priest of G-d?

Why does a Jew need Moses to teach him the word of G-d and Aaron to perform the service in the Holy Temple in his stead, when he himself possesses a soul that is a spark of the divine flame? Why can't he realize his relationship with G-d on his own, without teachers, leaders and priests?

Korach is the father of spiritual anarchy. Korach argues against all forms of spiritual authority and leadership, and against any proscribed role in the spiritual community. Korach aspires to create a society free from distinctions, borders and categories. We are all divine, and hence we are all one.

Imagine. Imagine there was no Moses, no Aron, no Sanctuary, no Kohanites, Levites or Israelites, and no religious authorities too. It's easy if you try. And the Jews would live as one.

And then from the Jews, Korach believed, the holistic energy-flow would travel to all of man-

kind. "And the world would live as one."

Korach's message—let us confess—touches a chord in us. There is something about his vision that resonates in our hearts. This is because Korach was dead right (which is why the Torah wants us to know about his ideology.)

But he was also dead wrong.

From Unity to Multiplicity and Back

We all come from one source. All of us originate in the "womb" of G-d, so to speak, where we are indeed singular. Before creation, there was only undefined unity. There were no borders, definitions or distinctions. No heaven, no earth and no countries. No teachers and students. No cultures, nations and tribes. All of us were submerged in the singular unity of the Endless Light.

On our deepest level, we crave to recreate this wholeness in our lives. We yearn for our egos to melt away in the singularity of existence. Remember the sense of ecstasy you felt in the good old times sitting with your friends in middle of the night, playing the music. There was no you or I; only the music.

Each of us, in our own way, pines to go back to that pre-creation paradigm of unity. We want to imagine that we were never created. Imagine...

But—lo and behold—created we were...

Modern Age Spirituality

The idea that all souls are the same was Korach's mistake, and it is one of the mistakes of modern new-age spirituality. We are accustomed to thinking that definitions create barriers, and barriers cause mistrust and hatred. We are convinced that to be spiritual means to have no borders.

But creation was the act of making borders. From unity came multiplicity. From a single undefined G-d, came an infinitely complex and diverse universe. Diversity is sown into the very fabric of existence. No two flakes of snow are alike; no two people are alike. There are tens of millions of different species of plants and animals. And there are the inherent divisions between people, such as male and female, body and soul, and the specific divisions into nations, cultures and individuals.

Why did G-d create multiplicity? Because the deepest unity is the unity found within diversity. If we are all the same, unity is no achievement. The truest unity is achieved when differentiations and demarcations are imposed upon the primordial oneness, and its component parts are each given a distinct role in existence, complementing each other. Like notes in a ballad, each of us represents a unique and distinct note, and together we recreate a cosmic Divine symphony, not by singing the same note, but by expressing our individual note as an indispensable part of the song. Every individual existence is part of a symphonious expression of the singular essence of its Creator. In this world we must achieve unity within diversity.

For the unity of humankind we need one G-d; but for G-d's unity to be complete we need human diversity, each individual fulfilling his or her role in existence, sharing with others their unique contribution, and learning from others the wisdom they lack on their own.

Our differences must not divide us; on the contrary, our differences complete us.

This is true on a political and sociological level as well. Many believe that worldwide anarchy could lead to worldwide peace. Yet anarchy is never peaceful, because conflict in the world is not the result of the division of our planet into superimposed countries and cultures. Conflict is the result of the truth that there exist inherent differences between peoples and when these

differences compete, conflict is born. Therefore, our role as humans is not to deny that there are distinctions, but rather to create those types of borders and boundaries that will foster respect, unity and love within the inherent diversity of mankind.

If we create unity by denying that there are any differences between us, our unity will be skin-deep and short lived, once we realize that there are indeed distinctions. Besides, by denying our differences, we will deprive each other of what each of us can give the other which the other lacks. Real unity is one that is achieved within our diversity, or as Robert Frost wrote: Good fences good neighbors make.

Imageless

And it goes one step deeper. Since G-d has no image, the only way a world filled with images can grasp His unity is by diverse images integrating, for each of them captures a part of the truth, none of them captures it all. Together we recreate the oneness.

To experience undefined unity in a world of definition, diversity is the only way. By the integration of diverse forces we capture that transcendental unity.

Fusion

The Chabad school of Jewish spirituality takes it a step deeper.

G-d can't be defined by unity or by multiplicity. Just as He transcends plurality, He also transcends unity. Therefore, it is only through the fusion of unity and multiplicity—through a place which transcends both of them—that we can connect to the true undefined essence of G-d.

If you choose unity and "worship" it, you are clinging to one aspect of G-d. Conversely, if you embrace the ethos multiplicity, you are acknowledging another aspect of G-d. Only in the fusion of the two, only in discovering the unity within multiplicity, and the multiplicity within the unity, do you touch the undefined essence of G-d, which transcends and integrates all-ness and oneness, where nothingness and somethingness are one.

Swallowed and Consumed

What was the end of the Korach saga?

Korach and his colleagues were swallowed by the earth. The 250 leaders of Israel that joined his mutiny were consumed by a flame. This is a psychological description of what happened to many an idealist who attempted to live by Korach's mythical unity and by John Lennon's Imagine and imagination. It occurred to a generation of young passionate and beautiful Americans who worshipped and romanticized unity at the expense of all forms of authority, borders and distinctions.

The harsh, competitive reality of earth "swallowed" up much of their young idealism and selflessness. Their passion ascended in the flames of time, as they themselves were absorbed by the self-serving and egocentric demands of planet earth. From beneath the crust of the earth we can still recognize stretched out arms, silently asking the question, what happened to all of the love?

For the love that defies borders is short lived. It ascends in the flames of ecstasy and nothing of it remains in the harsh realities of planet earth. Only love and unity that recognizes diversity, borders and categories, will allow heaven and earth to touch lips with each other.



WHY NOT DAVEN FOR KORACH

RABBI BERACH STEINFELD

RABBI BENTZION SNEH



מעבוד ע"י הר"ר אברהם הלל רייך שליט"א

ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

Parshas Korach The Art of Machlokes How to Argue and How Not to Argue

There's an old Yiddish expression, loosely translated in a politically correct way as advice.

If we Jews want to know what our challenges are and what we need to work on - all we need to do is look at the world at large.

It would definitely be a fair statement to say that our world today has never been so divided. We are polarized both socially and politically in ways so extreme they are frightening.

If this tried and true expression is correct, we all must learn to deal with the divisions in our own communities.

Anti-Semitism has once more reared its ugly head. Could it be true that on a personal level we all have a bunch of Jews we simply do not like?

Into this powderkeg of a world, comes Parshas Korach, Hashem's mussar shmooze on the evils of machlokes.

How can we argue, when we need to?

The midrash tells us, just as everyone has a different face, we all have different opinions. Arguments are a natural outgrowth of this truth.

As we mentioned many times before. Even during an argument we must always take into consideration the other persons opinion.

Respect is the way to go..even in a machlokes.

This message may be hard for many of us to hear.

Rabbi Sneh illustrates this concept in a beautiful, original gematria.

One's opinion or side of an argu-

ment in hebrew is "Tzad."

If you take your side (tzad) and the others persons side into consideration, when involved in a discussion.. That is (tzad plus tzad= 188) the gematria of Pikayach - a smart person!

Now if in addition, your friend also takes his own side and your side into consideration, add another 188- totalling, 376. The Gematria of Shalom!

A guide to life backed up by gematrias.

In this weeks Parsha Moshe Rabbeinu asks for a punishment that is out of the ordinary for those challenging his leadership. The earth will split and they will go deep down into the crust - while they are still living!

Why keep them alive?

R' Yissocher Dov of Belz gives an interesting interpretation which teaches us another beautiful lesson in the same vein.

Moshe Rabbeinu was distraught that Korach and his camp needed to be punished. But he wished for them to remain alive, because only while they are alive could they still do Teshuvah!

Which in fact they did.

Moshe was so concerned with his adversaries that he kept their best interests always.

That's a leader.

As Rabbi Sneh so aptly concludes, we are all leaders of our own families, our own lives. It behooves us to always take the high road in any machlokes.

May we all appreciate the blessing that true Shalom brings!

Good Shabbos!

The posuk in Bamidbar 17:31 says, "As soon as Moshe finished talking to them, the ground opened up and swallowed them." The kashya is, why didn't Moshe daven that Korach should do teshuva? Moshe was the one who davened on behalf of Klal Yisroel that they should do teshuva and Hashem should accept their teshuva. Rabbeinu Bachya asks this question and adds that there is no aveira that can not be forgiven via teshuva. We even find the Yerushalmi Sanhedrin 10:5 says that Moshe davened on behalf of Korach V'adaso that they should not lose their share in Olam Haba so why didn't Moshe daven for this world too?

There are a number of answers to the above question. The first answer is that Moshe felt weakened since Bnei Yisroel sinned so many times that Moshe lost the ability to daven for them in this world. The second tirtutz could be that Moshe was worried that during the time he will be davening for Korach, more of the Bnei Yisroel will be caught up with apikorsus and therefore time was of essence.

The third tirtutz is that since Korach was mezalzel in Moshe Rabbeinu, the tefillah would therefore not even help. This would be similar to a person who was very stingy and was always annoying his contemporary who was a big baal tzedaka. This friend of his would sign as a guarantor of loans. Everyone recognized this friend as a great person. One day the miser lost all his money and needed a loan so he asked his friend to sign on his loan, which the friend did. When he got to the bank, he was refused his request. They said, "We don't trust the signature." The miser complained and said, "You gave loans to everyone else based on this signature, but not to me?" They answered him, "Since you always made fun of him, chances are that you got this signature fraudulently." Similarly, if Moshe would daven for Korach, it would seem to be fraudulent since Korach challenged him.

The fourth answer is that Moshe had davened to Hashem during Makkas Choshech that Hashem should not kill Korach and Dasan and Aviram. Hashem told him, I will listen to you but you will regret it later. At this point he could not daven on their behalf since Hashem had proven to him that they did not deserve to survive Makkas Choshech.

The last answer could be based on what the Mashgiach of Chevron says in his sefer Ohr Meir. He explains that Moshe Rabbeinu was actually punished because he did not daven that Korach and his eida should do teshuva, The least that Moshe should have davened for was that Korach get a job in the Mishkan. This is based on Gemara Sotah 13b that says: who was greater than Moshe Rabbeinu where Hashem said to him "rav lach"? Hashem refused his tefilla with the word "rav" in response to Moshe saying, "Rav lachem bnei Levi." Hashem said to Moshe, you hit them with a stick and with the same stick you will be hit.

May we be zocheh that all of Klal Yisroel do teshuva!



by Rabbi Efrem Goldberg

3

3 Keys to Being Happy

STOP PURSUING IT AND START EXPERIENCING IT.

When the Founding Fathers included the pursuit of happiness as an American right and entitlement, it is almost as if they conceded that happiness can be pursued, but it is unlikely to ever be attained. If you look around, you can't help but notice that for many, the pursuit has grown tiring and indeed, many have given up. In the last 20 years, there has been an astounding increase in antidepressant use by Americans.

In 2006, Harvard psychologist Daniel Gilbert wrote a book called *Stumbling on Happiness*. In it, he argues that the things and experiences we typically predict and imagine will bring us happiness, rarely do. Rather, he says, happiness is elusive and we should learn from how others have stumbled upon it. The first part of his thesis is undeniable. Study after study has concluded that money, fame, and power not only don't contribute to happiness, but often are obstacles to and detractors from experiencing it.

As we find ourselves in the first of two months characterized by happiness and in which we are charged to be *marbeh b'simcha*, increase and expand our joy, it is worth asking ourselves: what are the true keys to happiness?

Here are three suggestions from Torah sources for finding happiness.

1. Happiness is not an emotion; it is a decision. Stop waiting passively to feel it and start actively choosing to be it.

The Torah says, "All these blessings will come upon you and overtake you" (Deut. 28:2). What does it mean to be overtaken by blessing? Rabbi Shlomo Yosef Zevin explains that G-d gives each of us blessing in our lives. That blessing can manifest itself in all types of form – material possessions, meaningful relationships, special skills, wonderful opportunities, family, and the list could go on and on. The first blessing is the particular gift. But an even greater

blessing is to recognize, appreciate and acknowledge the blessing – to be overtaken by it.

Happiness occurs when we make the decision to focus on the blessings in our lives, no matter how challenging or formidable the struggles we face simultaneously. If our happiness results from the blessings we already have, we can always find happiness because we always have at least something. But if our happiness is determined by what we don't have, "If only I had more money, a nicer house, a better job, a more loving spouse, more loyal children, etc." we will never be happy because we can always have more. By definition, there will always be something we don't have.

It has been suggested homiletically that the etymology of the word *simcha* (joy) comes from Hebrew "sam mo'ach," focus your thoughts. Make the decision to be happy and the feeling will follow.

2. Happiness comes from giving not from getting. It comes from being a giver, not a taker.

Social scientists are now studying what makes people happy and their answer is counter-intuitive. Paradoxically, the biggest obstacle to achieving happiness is our own pursuit of it. When happiness is defined by our needs, our wants, and our desires, it will remain elusive and unattainable for we will never have everything. Instead, studies show that people report better health and greater happiness when they volunteer for a worthwhile cause or spend time helping others. Moreover, studies have shown the efficacy of volunteering and helping in combating depression.

Someone once wrote to the Lubavitcher Rebbe z'l in a state of deep depression and hopelessness. The letter essentially said, "I would like the Rebbe's help. I wake up each day sad and apprehensive. I can't concentrate. I find it hard to pray. I keep the commandments, but I find no spiritual satisfaction. I go to the synagogue but I feel alone. I begin to wonder what life is about. I need help."

The Rebbe sent a brilliant reply back that did not use even a single word. He simply circled the first word of every sentence in the letter and sent it back. The author of the letter understood, and he was on the path to greater happiness and hope. The circled word at the beginning of each sentence was 'I'.

A self-centered person, a taker, can never be happy in life because they could never take enough. Givers find joy in doing for others and therefore have great access to happiness because there are always ample opportunities to give.

3. Surrender control – let go, let G-d.

A few summers ago, on a visit to Israel, I decided to go skydiving and to appreciate our homeland from a new perspective. After a comprehensive five minutes of instruction, I was taken up in a tiny plane that if I wasn't crazy enough to jump out of, I was crazy to get into. With a helmet and goggles, they placed me with my feet dangling off the side of the airplane. We were 12,000 feet in the air and the beautiful land of Israel was a fuzzy blur. I vividly remember leaning over and looking down and feeling like I couldn't breathe.

Before I could have any second thoughts, I felt a nudge and out the plane I went. I was heading towards mother Earth travelling over 130 miles an hour. The wind was rushing all around me, my arms and legs were extended, and I think I tasted my spleen. For a brief moment, I felt panicked. This is absolutely nuts, what kind of crazy, insane person does this? I thought to myself.

I started to get scared, worried and anxious and then I remembered. Immediately behind me, attached by numerous metal latches and clips, was a big Israeli man who trains paratroopers in the Israeli army and who does these jumps 8–10 times a day. We jumped in tandem and the moment I remembered that he literally had my back, I felt the biggest relief and was able to enjoy the rest of this remarkable experience.

The difference between a miserable, anxious experience and an exhilarating one was remembering there was someone who had my back who knew what he was doing. Six thousand feet and forty five seconds into the jump, he pulled the cord, the chute released, we sat up in the harness and for the next 10 minutes had the most extraordinary ride over Israel.

We need to take initiative, put forth our best efforts, and do everything we can to bring positive outcomes in our lives. However, believing that we can control and manipulate every outcome and result places impossible stress and pressure that preclude our ability to experience happiness. There is nothing more liberating, cathartic and joyful than doing our best, and then letting go of our need to control and allowing G-d do the rest. Remember: He has your back.

No matter how hard we try and what kind of effort we produce, our lives are going to inevitably and invariably throw curveballs our way. The difference between panicking anxiously or enjoying the ride is our ability to let go.

Stories that give us strength

Rav Yaakov's First Entrance Exam

After little Yaakov Kamenetsky was born, his family moved to a small town by the name of Dolhinov, where the people of the village had an unquenchable love for Torah. As a young child, his father would take him on Shabbos night at 2 AM to the Beis HaMedrash which was filled with the sounds of Torah learning, as if it was in the middle of the day.

At the age of 11, the young Rav Yaakov Kamenetsky left home to learn in the Yeshivah of Minsk, where he passed an entry exam with the Rosh Yeshivah, Rav Shlomo Glovenchitz, zt"l, displaying his brilliance in learning. The Rosh Yeshivah, however, was still unsure whether he should accept such a young boy into the Yeshivah, & told him: "You are not even Bar Mitzvah yet." With the innocence of a child, the young Rav Yaakov replied, "Well, I came here to learn not to be the tenth man of a Minyan." Rav Yaakov was accepted into the Yeshivah, & made his way to become one of the greatest Torah giants of his generation! *Torah U'Tefilah*.

For the Sake of That "Hour or Two"

Rav Yehoshua Leib Diskin, zt"l, would occasionally go visit an elderly relative with his Gabbai. The relative was bed-ridden, and always looked forward to her visitors. When they arrived, they couldn't help but notice how poorly lit the apartment was, and how dirty and odorous the rooms were. As usual, Rav Yehoshua Leib asked if there was anything he could do to help. Although the sick relative never allowed him to help, she replied that this time she had a request. "Please Daven for me that I merit to live a long life!" The Gabbai was shocked at her words, thinking of the poor quality in which she lived, and wondered why it was so important for her to cling to life? The woman, noticing the Gabbai's reaction, ex-



the Tefilos. It is my hope to live for many years to come so that I can continue Davening and answering 'Amein', even if it is only once every two weeks!"

Rav Yehoshua Leib was so impressed by her words that he repeated them to others many times! *Torah U'Tefilah*

The Blessing & The Bottle — Continued

Reb Boruch explains why this man had the power to end the plague

Rabbi Baruch gave them a knowing smile.

"Allow me to tell you a story. Oh, the things a single mitzvah can accomplish. "The drunkard you met was once, as you probably already know, a wealthy man, good-looking and quite well-regarded. He used it to his advantage, propelling himself up the social ladder and augmenting his business. Once, he paid a call to a non-Jewish widow, who had been the wife of a well-known noble. She was immediately impressed by her visitor. "Imagine us as a couple," she said. "It could do you and your business wonders. Why live with that woman back home? Alongside me, consider yourself as a noble among nobles, and with your wisdom and my wealth, there's nothing we cannot achieve. Think about it." "I hear you," said the man, nodding. "But before I commit, could you please arrange a grand banquet and introduce me to the upper crust? Many nobles and princes will undoubtedly show up, and before that day is over, my name will be quite known. Our stature will grow." "The noblewoman was only too happy to comply.

A date was set, and the invitations were sent. The man steeled himself for perhaps the most important day of his life; he, too, fancied the woman and all the glory she represented. "The banquet took place at the noblewoman's estate. Many important guests had indeed arrived, with whom the man was delighted to mingle and chat. Around the early morning, as the festivities were finally winding down, the two set out for a walk around the expansive lawns surrounding her estate. Their stroll, however, was interrupted when a series of groans and sobs drifting in the fading darkness reached the man's ear, and he immediately followed them, dragging the noblewoman after him, until he stood before a miserable pit. Inside, clawing at the walls, were his fellow Jews. The man could only stare, horror-struck at the scene. "Save us, sir, please!" "Have mercy on your fellow human beings!" "What is this?" he managed to yell over their wails. "What is your crime? What have you done?!"

"They described their crime of failing to pay the taxes imposed on them. The man begged the noblewoman to free the poor souls imprisoned on her estate, which she did. The man then hired a coach and paid the driver to bring the prisoners home. "Of course, any mitzvah is closely tailed by another one. As relief washed over the man in waves, a new uneasiness crept into his heart. Is this how he persisted in his good deeds? By leaving his faithful wife and marrying a gentile? The man then ordered himself a coach and fled the noblewoman and her promises without a glance over his shoulder. "A tumultuous storm erupted in Heaven at the man's act of self-restraint. What reward should this man deserve? The Heavenly Court decided that man would be capable of annulling any decree from Above. This, however, prompted another outburst in Heaven, one which now concerned Heaven itself, as its decrees were no longer relevant while this man roamed the earth—naturally, he would always revoke everything. Thus, a caveat followed: the man was to be subjected to a life of alcoholism, so drunk he would be unable to follow the events surrounding him and reversing them. "Indeed," finished Rabbi Baruch, "it's quite risky having the man force Heaven's Hand. Seeing as this plague wouldn't have stopped until countless more have died, I had no choice but to employ his blessing."

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plained herself to him and said, "You must be wondering why I want to live many more years in such conditions."

She continued, "Once every two weeks, a nurse comes to bathe me and clean my room, and for an hour or two after that, it remains fit for me to say Brachos to my Creator. There is a Shul across the street and I am able to open my windows and respond 'Amein' and 'Yehei Sh'mei Rabbah' to



RABBI REISMAN

HOW DO YOU KNOW IF YOUR MACHLOKES IS L'SHEM SHAMAYIM?

In the very first Posuk of the Parsha 16:1 the Posuk mentions that not only Korach started this fight but also Dasan and Avirom and On Ben Peles (וַיִּקַּח קִרְחַי, בֶּן-יִצְחָר) (בֶּן-קֵהֶת בֶּן-לוֹי; וַדִּתֵּן וְאַבִּירָם בְּנֵי אֶלְיָאֵב, וְאוֹנִן בֶּן-פֹּלֵת--בְּנֵי רְאוּבֵן). It needs a Biyur because there are 250 men most of whom are unnamed that accompany Korach. So why does the Posuk single out these three individuals? That is something that needs explanation. Perhaps On Ben Peles to tell the story of his wife who rescued him, but certainly why are Dasan and Avirom mentioned?

The Chiddushai Harim says something very important to understand. He says that Dasan and Avirom were not from Sheivet Levi. As you see later in Parshas Pinchas in 26:9 (וּבְנֵי אֶלְיָאֵב, נְמוּאֵל וַדִּתֵּן וְאַבִּירָם). Oliyav is not from Sheivet Levi. The 250 men for the most part were from Sheivet Levi so they were as Rashi tells us afterwards, they were Darshuning Kavod Atzmon. They said why is Moshe Rabbeinu taking all honor from Sheivet Levi for his family, maybe it should go to us. So it was a complaint. But Dasan and Avirom were not from Sheivet Levi.

Says the Chiddushai Harim that that is the point. A person has a Yeitzer Hora for his own Kavod. It is a certain level of Rishus that you want honor, you want your own Kavod, you have Gaiva and you want to do things to benefit yourself. There is another level and that is the level of Dasan and Avirom. They connected themselves just L'shaim Machlokes. Dasan and Avirom are singled out, they are (בְּנֵי אֶלְיָאֵב). They are not even Leviim. Look how they connected themselves to the Machlokes of Korach, for what reason, for what purpose? They gained nothing for this tumult. It was only because of the Sin'a that they had for Moshe Rabbeinu. This is what the Chiddushai Harim says.

The deeper message of the Chiddushai Harim is this. How do you know, when you are involved in Machlokes Chalila, how do you know that you are doing things properly, you think that you are doing things L'sheim Sha-

mayim. Korach thought that he was right. How do you know if you are doing things L'sheim Shamayim or not L'sheim Shamayim?

The answer typically is that if you have something personal to gain from it then you are probably not doing it L'sheim Shamayim. If you have nothing to gain from it then you are. If you find yourself in a dispute, if you have any benefit from the dispute, step aside because you are blinded by the Shochad of your own benefit.

What about Dasan and Avirom? They could have said to themselves we have no benefit and we are involved in this so we must be right. Says the Chiddushai Harim that when a person gets involved in a Machlokes because of his Sin'a, Dasan and Avirom had a hatred for Moshe Rabbeinu that dated back still to Mitzrayim. When you don't like someone, that itself is a form of Shochad, it makes you see things improperly. If you ever see a Machlokes, either you have a benefit like the 250 men or you have Tainos of Sin'a for the person involved, in either of these cases know that you are not seeing things clearly.

There is a Halacha in this. The Chofetz Chaim in his rule of saying Lashon Hora L'toeles, gives a list of conditions. The hardest of these conditions is that if you have Sin'a for the person that you want to say Lashon Hora L'toeles about, you have no right to say it. If you have your own hatred for the person you have no right to speak up even though it is clear that you should speak up. You should speak up L'toeles but not if you have Sin'a. According to the Chiddushai Harim the message is this, when you dislike someone you don't see things right. You are like someone who takes a bribe. You see things in a crooked way. Parshas Korach is the lesson of staying away from Machlokes. It is rare that someone gets involved in a Machlokes unless he has something to benefit or he has a chip on his shoulder, he has complaints against the person or the people that the Machlokes is about. Be careful.

Dear Readers,

As Summer approaches, we are excited to bring you our new “Ask The Nutritionist” column. Culled from questions asked throughout the week, this column will address relevant, time sensitive topics that will allow us to lose weight, live a healthy lifestyle, and enjoy delicious food! Keep your eye on this column for weekly advice, and feel free to submit your own questions to basya@nutritionbytanya.com!

Dear Basya, I am proud to say that I lost about 20 pounds this past winter. However, since Corona began, I have been gaining weight. I am not eating more than I used to eat, so I really don't understand why I am gaining. I have tried cutting my food plan and skipping snacks here and there but it hasn't helped. Please Advise!

Signed, Frustrated and Gaining

Dear Frustrated and Gaining

It is always wise to fix the problem in the place that it is broken. If you are mysteriously gaining but not eating extra, it is likely that eating less isn't the answer. Did your schedule change? Are you eating your meals later in the day? Are you sleeping less? Are you more stressed? All of these factors can affect your weight loss, and can be the reason for your plateau. Try to get back to your normal sleeping habits, return to the original food schedule your counselor recommended, and of course, reduce stress, and see if your weight loss resumes.

Stay Healthy! Best, Basya

Basya Kovacs is a nutrition counselor, and manager of the Monsey, Monroe, Miami, and Israel locations at Nutrition by Tanya. Nutrition by Tanya has more than 10 locations throughout the world, a complete food line, and has recently come out with it's first cookbook - *Cooking with Tanya*. To find out more information, or to sign up for our program, please email us at info@nutritionbytanya.com or call 844-TANYA-DIET.



Rabbi Nessanel Sommer giving a shiur at the Night Kollel on the topic of "How to build an Eruv"



DR. SIMCHA

DR. SIMCHA'S Spotlight

Check out the very beginning of this weeks PARSHA , posuk 7 “ve'haya ha'ish Asher yivchar Hashem hu hakadosh “

The CHAZAL say that the word VE'HAYA refers to SIMCHA so

Translate this posuk as follows “ the ISH who is be'simcha , he's the one that I choose & he's THE KADOSH “ !!!!

SIMCHA !! Nothing like it !!!!

Come let me help you get some !

Avi Weinberg

UFARATZTAH



The Rebbe said about American youth: “You cannot COMPEL them to do anything. You can TEACH them to do anything.

=====

It seems that this analysis goes across Americans from all sorts of family backgrounds.

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Thursday, Yom Hbahir, Gimmel Tammuz.



THE REBBE'S JOB

BY YANKI TAUBER

In 1963, Professor Velvl Greene of the University of Minnesota was a rising star in the firmament of science. Acclaimed as a pioneer in his field of bacteriology, he was invited by NASA to join a select team of scientists studying the possible effects of space travel on human life. The requests to lecture at various forums and symposiums kept pouring in, and soon the young scientist was visiting dozens of universities throughout the United States each year.

1963 was also the year in which Dr. Greene first came in contact with Rabbi Moshe Feller, the Lubavitcher Rebbe's emissary in Minneapolis. Up to that time, Velvl and his wife, like many American Jews of their generation, had little use for their Jewish heritage; observances such as Shabbat, the kosher dietary laws and tefillin struck them as old-fashioned if not primitive, and certainly without relevance to their modern lives. But their association with the Fellers changed all that. In the young chassidic couple the Greenes saw a vibrant and fulfilling outlook and lifestyle, which seemed to answer a deep lack in their own highly successful but rootless lives.

At Rabbi Feller's suggestion, Dr. Greene wrote to the Rebbe, and the Rebbe's warm and engaging reply was not long in coming. The two developed a steady correspondence, and the young scientist was soon taken by the Rebbe's phenomenal mind and passionate devotion to his calling. With each letter, the professor found himself further encouraged in his journey of spiritual discovery and his growing commitment to a Torah way of life. Soon, the Greenes

were establishing a kosher kitchen in their home and groping their way through the rudimentaries of Shabbat observance.

In one of Velvl's discussions with Rabbi Feller, the issue of "Creationism versus Evolution" came up. Here the professor proved his old, scornful self. "You know that I have great respect for the Torah," he said. "Its teachings and observances now fill a most important role in my life. But regarding this issue, you people are still stuck in the Dark Ages. It amazes me that you still take the story of a six-day creation literally, in face of all that science has discovered about the age of the universe and how it developed."

"I must concede that my scientific knowledge is limited," said Rabbi Feller. "I certainly cannot discuss this with you on your level. But the Rebbe wrote a lengthy letter on the subject, in which he demonstrates how the theory of evolution is just that, only a theory, and a poor one at that—fraught with contradictions and lacking any sound scientific basis."

The professor was incredulous. "The theory of evolution is accepted by virtually every serious scientist alive! But show me the letter—I'd like to see what the Rebbe writes."

After reading the letter, Velvl was still unconvinced. When he presented his objections to the Rebbe's thesis to Rabbi Feller, the latter again professed himself unqualified to argue science with a scientist. "Why don't you write the Rebbe?" he suggested.

This Dr. Greene did, penning a no-holds-barred critique of the Reb-

be's arguments. "Because I greatly respected the Rebbe," Dr. Greene recalls, "I dropped the condescendingly forgiving tone that scientists usually assume with laymen, addressing the Rebbe as I would a colleague whose ideas I rejected. I bluntly stated that he was wrong, specifying what I saw as faulty and unscientific in his arguments. I concluded my letter by saying that the Rebbe had best stick to his field of expertise, Torah, and leave science to scientists."

The Rebbe's next letter resumed their correspondence where it had originally lain—in Velvl's spiritual quest and his Jewish identity. Of the evolution issue, not a word. The professor assumed that the Rebbe had been chastised and was conceding that in matters of "empirical fact" Torah must defer to current scientific thinking. With this, he considered the matter closed. His progress towards a Torah-true life continued, and in the course of the next year and a half, he reported to the Rebbe each of the milestones he and his family were passing in their journey: full Shabbat observance, observance of family purity, etc. The Rebbe responded with words of encouragement and blessing and, on one occasion, a gift of a pair of tefillin, which Velvl began to put on each day.

Then came the letter in which the Greenes told the Rebbe that they had decided to place their children in a yeshivah, a Torah day school that would provide them with a full Jewish education. The Rebbe's reply was especially warm and encouraging, as befitting the turning point in their lives that such a move indicated. Then, at the end of his letter, the

Rebbe added, "By the way, concerning what you wrote me in regard to the Torah's account of creation . . ." and proceeded to refute, point by point, Dr. Greene's objections to the Rebbe's "unscientific" treatment of the subject.

"You are probably wondering," concluded the Rebbe, "why I waited this long to respond to your remarks on the matter. But my job in life is not to win arguments. My job is to bring Jews closer to the Torah and its mitzvot."

THE REBBE SAID THANK YOU

By Yanki Tauber

The Rebbe talks and distributes dollars for charity to the wounded servicemen of the Israeli Defense Force

When Joseph Cabiliv—today a successful real estate developer—regained consciousness in the Rambam Hospital in Haifa, he remembered nothing of the circumstances that had brought him there. He felt an excruciating pain in his legs. The discovery that followed was far more horrendous: glancing under the sheet, he saw that both his legs had been amputated, the right leg at the knee, the left at mid-thigh.

The day before, Joseph, who was serving on reserve duty in Zahal (the Israeli Defense Forces), was patrolling the Golan Heights with several other soldiers when their jeep hit an old Syrian land mine. Two of his comrades were killed on the spot. Another three suffered serious injury. Joseph's legs were so severely crushed that the doctors had no choice but to amputate them.

Aside from the pain and disability, Joseph was confronted with society's incapacity to deal with the handicapped. "My friends would come to visit," he recalls, "sustain fifteen minutes of artificial cheer, and depart without once meeting my eye. My mother would come and cry, and it was I, who so desperately needed consolation, who had to do the consoling. My father would come and sit by my bedside in silence—I don't know which was worse, my mother's tears or my father's silence.

"Returning to my civilian profession as a welder was, of course, impossible, and while people were quick to offer charity, no one had a job for a man without legs. When I ventured out in my wheelchair, people kept their distance, so that a large empty space opened up around me on the busiest street corner."

When Joseph met with other disabled veterans he found that they all shared his experience: they had given their very bodies in defense of the nation, but the nation lacked the spiritual strength to confront their sacrifice.

"In the summer of 1976," Joseph tells, "Zahal sponsored a tour of the United States for a large group of disabled veterans. While we were in New York, a Lubavitcher chassid came to our hotel and suggested that we meet with the Lubavitcher Rebbe. Most of us did not know what to make of the invitation, but a few members of our group had heard about the Rebbe and convinced the rest of us to accept.

"As soon as they heard we were coming, the Chabadniks sprang into action, organizing the whole thing with the precision of a military campaign. Ten large commercial vans pulled up to our hotel to transport us and our wheelchairs to the Lubavitch headquarters in Brooklyn. Soon we found ourselves in the famous large synagogue in the basement of 770 Eastern Parkway.

"Ten minutes later, a white-bearded man of about 70 entered the room, followed by two secretaries. As if by a common signal, absolute silence pervaded the room. There was no mistaking the authority he radiated. We had all stood in the presence of military commanders and prime ministers, but this was unlike anything we had ever encountered. This must have been what people felt in the presence of royalty. An identical thought passed through all our minds: Here walks a leader, a prince.

"He passed between us, resting his glance on each one of us and lifting his hand in greeting, and then seated himself opposite us. Again he looked at each of us in turn. From that terrible day on which I had woken without my legs in the Rambam Hospital, I have seen all sorts of things in the eyes of

those who looked at me: pain, pity, revulsion, anger. But this was the first time in all those years that I encountered true empathy. With that glance that scarcely lasted a second and the faint smile on his lips, the Rebbe conveyed to me that he is with me—utterly and exclusively with me.

"The Rebbe then began to speak, after apologizing for his Ashkenazic-accented Hebrew. He spoke about our 'disability,' saying that he objected to the use of the term. 'If a person has been deprived of a limb or a faculty,' he told, 'this itself indicates that G-d has given him special powers to overcome the limitations this entails, and to surpass the achievements of ordinary people. You are not "disabled" or "handicapped," but special and unique, as you possess potentials that the rest of us do not.

"I therefore suggest,' he continued, adding with a smile '-of course it is none of my business, but Jews are famous for voicing opinions on matters that do not concern them—that you should no longer be called *nechei Yisrael* ("the disabled of Israel," our designation in the Zahal bureaucracy) but *metzuyanei Yisrael* ("the special of Israel").' He spoke for several minutes more, and everything he said—and more importantly, the way in which he said it—addressed what had been churning within me since my injury.

"In parting, he gave each of us a dollar bill, in order—he explained—that we give it to charity in his behalf, making us partners in the fulfillment of a mitzvah. He walked from wheelchair to wheelchair, shaking our hands, giving each a dollar, and adding a personal word or two. When my turn came, I saw his face up close and I felt like a child. He gazed deeply into my eyes, took my hand between his own, pressed it firmly, and said 'Thank you' with a slight nod of his head.

"I later learned that he had said something different to each one of us. To me he said 'Thank you'—somehow he sensed that that was exactly what I needed to hear. With those two words, the Rebbe erased all the bitterness and despair that had accumulated in my heart. I carried the Rebbe's 'Thank you' back to Israel, and I carry it with me to this very day."

How The Rebbe Still Inspires Entrepreneurs



The Rebbe giving three dollars to a young bochor.
We all know this person and it is obvious that the zchus of the dollars certainly worked

Zalmi Duchman

In 2012 I was included on the South Florida Business Journals list of 20 under 40. As part of the process I was asked a bunch of questions, one being who my biggest mentor was. My answer was Rabbi Menachem Mendel Schneerson. Schneerson passed away when I was only fourteen, eleven years before I started my business, and he never directly mentored me in business, but his impact on my life has been constant since the day I was born. I've tried to apply the lessons I learned by watching him in my day-to-day life and as an entrepreneur.

Rabbi Menachem Mendel Schneerson, also known as the Rebbe, was born in the Ukraine in 1902 and came to America in 1941. In 1951, one year after the passing of his father in law, the sixth Lubavitcher Rebbe, Menachem Schneerson took leadership of the Lubavitch movement, becoming the seventh and final Rebbe. He passed away in 1994, leaving no successor, but his movement did not die. Today you can find thousands of his "Shluchim" (Emissaries) living in all corners of the world, spreading his message and keeping his legacy alive.

The Rebbe was not your traditional Rabbi. This short article can never do justice to the Rebbe's brilliant mind, and to what he meant for the millions of people who came to visit him over his lifetime, but I will try to give my readers a taste of who the Rebbe was to me, and to share some of the leadership skills I learned from him— skills I believe any

entrepreneur can benefit from.

Besides being a Rabbi and knowledgeable in all aspects of Judaism and Jewish law, the Rebbe had a brilliant business mind, and he advised thousands of people, Jews and non-Jews alike, in business matters they brought to him. Not only did the Rebbe advise businessmen and women, he advised government and political leaders as well. The Rebbe launched and scaled his own "business" and brand, known as Chabad, a brand that is growing in popularity 21 years after the passing of its leader.

Creating Leaders

One of the Rebbe's central messages was that anyone should be a leader, because each person can choose to be an example to the people around them, leading others to their best path in life. The Rebbe passed this message down to his emissaries, making them understand that everyone needed to be a leader to do what it took to get the job done: bringing Jews closer to Judaism.

Because he knew he could never accomplish his passion of spreading

his message to Jews all over the world on his own, the Rebbe was the ultimate entrepreneur. He expanded his father-in-law's work by sending emissaries all over the world. Today there are over 5,000 Chabad "Shluchim" operating "Chabad Houses" all over the world, with almost 3,000 new Chabad centers opened after the Rebbe's passing. These emissaries are all leaders and more importantly, entrepreneurs. They each run daily programs, pre-schools, Friday night dinners, Passover Seders and more, while figuring out how they will bring in the money needed to keep the lights on and make payroll each week. Like most entrepreneurs, Chabad Shluchim must chart new territory and use their own creativity to expand their offerings. These entrepreneurs have the added burden of living in places unfamiliar to them, with little or no family or friends around. Yet they are thriving and finding a way, day in and day out, to keep their "startups" alive and growing.

Using Technology

The Rebbe accomplished his goal of creating thousands of new leaders by

'Consciousness: that annoying time between naps.'

'i souport publik edekation'

'Be nice to your kids. They'll choose your nursing home.'

'3 kinds of people: those who can count & those who can't.'

'Why is 'abbreviation' such a long word?'

'Ever stop to think, and forget to start again?'

A Personal Trainer

I decided to quit my job as a personal trainer because I don't feel I'm fit enough for the job...

I've handed in my 'Too Weak' notice.

I've just bought my pet duck a face mask so I can take him for a walk during corona-virus. It's nothing flashy but it fits the bill.

Gifted Dog

A man says to his neighbor, "I have an extraordinary dog. He brings me the newspaper every morning."

The neighbor responds by saying, "That's nothing special. Lots of dogs do that."

The man says, "Sure, but I don't have a subscription."

Therapy

My therapist told me the way to achieve true inner peace is to finish what I start.

So far today, I have finished two bags of chips and a chocolate cake.

I feel better already.

Funny bumper stickers....

'Born Free. . . .Taxed to Death'

'Cover me. I'm changing lanes.'

'REHAB is for quitters'

'I didn't fight my way to the top of the food chain to be a vegetarian.'

'I don't suffer from insanity, I enjoy every minute of it!'

'According to my calculations the problem doesn't exist.'

'Pride is what we have. Vanity is what others have.'

'Always remember you're unique, just like everyone else.'



RABBI NACHUM SCHEINER
MONSEY, NY

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CERTIFIED MOHEL

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leading by example and by providing the tools necessary for a bright future. The Rebbe was a pioneer in communicating his message via the latest technologies. In 1988, before most of society was aware of the unfolding communication revolution that became the Internet, the Chabad-Lubavitch movement began using online discussion networks to bring Judaism to tens of thousands of Jews around the world. Today thousands of Shluchim around the world are continuing their leader's legacy by using Social Media to spread their message. I have many friends that are Shluchim who began using social media before it was popular to bring awareness to their organizations and communities. The Rebbe's example of using new technology to spread the message has flowed down to his followers, creating a ripple effect that has continued to today.

Being Constantly Engaged

The Rebbe believed that one must always strive for the best and never settle. If something is worth doing, do it now. Action speaks louder than words, and most importantly: there is never time for rest or vacation. Once the Rebbe took on the leadership of the Chabad movement, he never left New York. He didn't travel to Miami for the winter, nor to Boston or Washington, D.C. for a conference; and yes, he never went to Israel. The Rebbe had a mission and there was never one moment when he wasn't fully engaged in it.

In the book, "The Secret of Chabad", author Rabbi Dovid Eliezrie tells a story of a successful businessman named George Rohr. Mr. Rohr explains that the reason why he "invested" so much more of his money in Chabad houses compared to other Jewish causes and organizations is because Shluchim have so much skin in the game. Unlike other organizations, these emissaries are completely dedicated to their movement — failure is never an option. Shluchim witnessed their leader, the Rebbe, completely devote himself to his cause, and his leadership by example radiated to them, making a major impact on how they build and run their own organizations.

Ask any new entrepreneur what they'd want if given one wish and they will likely answer "a way to clone myself," because no one will ever be as passionate about a business as the founder. The Rebbe did just that: he created 5,000 clones of himself, with just as much passion and dedication,



RABBI NACHUM SCHEINER

ROSH KOLLEL

The First YARTZEIT OF RAV REUVAIN SCHEINER ZT"L

As we approach the first yartzeit of my illustrious grandfather, HaRav Reuvain Scheiner zt”l, I would like to share some reflections of his great ways.

The pasuk says: “Or zarua latzadik ul’yishrei lev simcha – there is a light planted for the righteous, and one who follows Hashem’s straight path is full of joy.” This pasuk personifies one of the dimensions of my grandfather. As many people have testified, he lived a life full of joy, joy for his own achievements, as well as truly enjoying the accomplishments of others.

He would mention the merits of his esteemed parents, who brought him up in the ways of the Torah. Although his father was an orphan from a young age and suffered much through his life – including the terrible years of the First World War – he was always full of simcha, and was known for his sterling midos. He would also talk about his mother, who would go out of her way to help others.

He grew up in Scranton, Pennsylvania, which had a large frum community, but, unfortunately, as was the situation in many communities in the first half of the 20th century, the chinuch for torah was limited to afternoon Talmud Torah. His parents, showing their true dedication and devotion for their children’s chinuch, sent him away to New York, to join Mesivta Torah Vadaas, which was to remain his home for the rest of this life.

In order to ensure that their other children would also receive a proper chinuch, they then followed him and moved to New York, so that their other children would also enjoy a yiddische chinuch. Their efforts indeed paid off and they merited children, son-in-laws, Rav Moshe Mintz shlit”a, Rav Asher Green shlit”a, and ybl”c, Rav Chaim Weintraub, as well as many grandchildren going in the ways of the Torah.

In Mesivta Torah Vadaas he drank thirstily from the fountains of all his rebbeim, including Rav Shraga Feivel Mendolwitz, Rav Reuvain Grozovsky, and Rav Gedalyah Schorr. In addition, he became close to many great rebbes and tzadikim. He would go often to bask in the presence of the Satmar Rav, and would join the hakafos on Simchas Torah, and would tell how he was at the port when the Rebbe’s ship arrived.

He also would go to the Klausenberger Rebbe and talk about his great ahavas hatorah. He spoke about the speech the Rebbe gave at the chanukas habayis for his



His hasmada in those years was well known, both in the Mesivta, as well as later when he joined Bais Medrash Elyon. At one point, he learned with one chavrusa a whole day to maximize the learning.

When Rav Reuvain Grozovsky’s son, Reb Chaim, introduced him to his sister-in-law, he was delighted at the opportunity to marry into such a prestigious family. He told his rebbi, Rav Reuvain, that he had wanted to become his rebbi’s son-in-law, but at least he became a mechutan.

After 3 years of learning in the kollel of Bais Medrash Elyon, his rebbi, Rav Schorr asked him to give a shiur in the mesivta, and he started his long career of harbatzas hatorah, which lasted almost his entire life. As one rebbi pointed out, he didn’t just teach his students, but his ahavas hatorah was contagious and flowed over until his talmidim also felt that love for Torah.

new and beautiful beis medrash. The Rebbe made it clear that the magnificent white walls were there just to enhance the Torah. He announced that if anyone had a chidush while learning in the beis medrash and didn’t have paper to write it down, would be welcome to write their chidushei torah on the walls.

It is quite appropriate to mention a conversation he had with the Kapshinitzer Rebbe. He once told the Rebbe that he is a melamed, a teacher of Torah. The Rebbe told him that he is following in the ways of Hashem, who is the “melamed torah l’amo Yisroel.” This is indeed a suitable description of his harbatzas hatorah, teaching others, in the way Hashem does to the entire Jewish nation.



SEUDAS SHALOM ZACHOR

The Rama writes that there is a minhag to make a seuda and festivities on the Friday night after a baby boy is born, and it has the status of a seudas mitzvah. The source is the Terumas Hadeshen, who proves that a shalom zachor is a seudas mitzvah, from the Gemara which relates that Rav and Shmuel came to a "Yeshua Habein." Tosfos explains that it was a seuda celebrating the healthy birth of a baby boy. Since the Gemara tells us that Rav would only participate in a meal which was a seudas mitzvah, we can infer that a shalom zachor is considered a seudas mitzvah. The Pischei Teshuva writes the same, in regards to someone who made a neder to only participate in a meal which is a seudas mitzvah, that he is allowed to go to a shalom zachor.

REASONS FOR A SHALOM ZACHOR

1. The Terumas Hadeshen based on Tosfos explains that it is a seudas hodahah of sorts, thanking Hashem for a safe delivery of the child.
2. The Taz quotes a Midrash that compares a bris milah to bringing the child on the altar, and the child must first experience a Shabbos, before being fit to be brought before the King. We therefore celebrate that the baby is now ready and fit for the bris.
3. The Taz also quotes the Drisha who says that this is to comfort the newborn baby who learned the whole Torah from an angel and forgot it all, on his way into this world.
4. Another idea is brought by the Yaavetz, based on a different concept mentioned in the Gemara: "Shavua Habein." He explains that it is an expression of swearing, a reference to the fact that, prior to birth, every soul is told to swear that he will keep the Torah in this world. We make the shalom zachor to remind the baby of this commitment.

IN SUMMARY

A shalom zachor on Friday night is considered a seudas mitzvah. There are a number of reasons:

1. To thank Hashem for the safe delivery of the child.
2. To celebrate that the baby is now fit for the bris.
3. To comfort the newborn baby who learned the whole Torah from an angel and forgot it all.
4. To remind the baby of his commitment to keep the Torah in this world.

There are many interesting shiurim on the topic of milah available, which were given at the kollel of Ohr Chaim, and are available – both in English and Hebrew.

In addition, as the summer early Shabbos minyanim are now in full swing, I would like to inform everyone that there is now a Kuntres – in English – available on

the topic of "making an Early Shabbos," compiled from shurim that were given at Ohr Chaim, covering many of the questions that come up regarding early Shabbos. If you would like a copy of any of these shiurim, please send a request to RabbiScheiner@18forshay.com or reach out to me @ 845 372 6618.

COMMUNITY KOLLEL NEWS

We are pleased to announce that the sounds of Torah are once again reverberating in 18 Forshay, as both the Kollel Boker and the Night Kollel have returned to learn in person at Ohr Chaim, with great excitement.

We have also started a new limud: "Constructing an Eiruv." This topic is something applicable to almost everyone! Now is an opportunity to really understand what goes into making an eiruv. Come join us and get clarity in these fundamental halachos. To arrange for a chavrusa, feel free to contact me: RabbiScheiner@18forshay.com or 845 372 6618.

Due to popular demand, the Kollel's first guest speaker gave another shiur. Rabbi Avraham Yitzchok Berman is Menahel and Rosh Kollel, Yeshiva Madregas HaAdam, Hillcrest, NY, as well as a great expert on the topic eiruv. His topic was: "More than Just a string – Expanding your knowledge on Eruvin." There was a fascinating Power Point Presentation and slide show. He discussed, among other things, exactly where the poles and the strings should be placed, with real live examples of many intricate questions that come up.

I gave my first "in-house" shiur, in connection to the parsha. Topic: The Term Challah & When Does It Have To Be Taken?" As in the past, these shiurim are available on the shul's website 18Forshay.com, Torah-anytime, and on MP3 in the shul.

DAF YOMI

Our daf shiurim are back! Don't miss out these golden opportunities! The current list of shiurim is as follows:

- 5:40-6:15am (Ivrit) – Rabbi Usher Benedict, 20 Upstairs
- 6:00-6:55am – Rabbi Zalman Heller, 18 Upstairs – Office
- 7:00-8:00am – Rabbi Yossi Chesir, 20 Downstairs
- 8:00-8:55am (Yiddish) – Rabbi Yitzchok Y. Klein, 18 Main floor back room
- 8:20-9:00pm (on Thursday at 9pm) – Rabbi Simcha Bunim Berger, 20 Upstairs
- 8:45-9:45pm – Rabbi Yanki Model, 20 Downstairs

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

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WEEKDAY MINYANIM

מנחה ומעריב

12 MIN. BEFORE ק"ס	18 Tent
12 MIN. BEFORE LATER ק"ס	20 Tent
12 MIN. BEFORE שקיעה	18 Tent
AT שקיעה	20 Tent
10 MIN. AFTER שקיעה	20 ↑
20 MIN. AFTER שקיעה	18 Tent
30 MIN. AFTER שקיעה	20 Tent
40 MIN. AFTER שקיעה	20 ↑
50 MIN. AFTER שקיעה	18 Tent

מעריב

At פלג *	18 Tent
At פלג *	20 Tent
At שקיעה *	18 Tent
10 MIN. AFTER שקיעה	* 20 Tent
20 MIN. AFTER שקיעה	* 20 ↑
30 MIN. AFTER שקיעה	* 18 Tent
40 MIN. AFTER שקיעה	20 Tent
50 MIN. AFTER שקיעה	20 ↑
60 MIN. AFTER שקיעה	18 Tent
9:15	18 Tent
9:30	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 ↓

*Repeat Krias Shma after nightfall

שקריט

Brochos 30 min/Hodu 20 min before Neitz

כותרת	20 Forshay ↑
6:15AM	22 Back Tent
6:30	18 Tent
6:45	18 Main
7:00	20 Tent
7:15	22 Back Tent
7:30	18 Tent
7:45	18 Main
8:00	20 Tent
8:15	22 Back Tent
8:30	18 Tent
8:45	18 Main
9:00	20 Tent
9:15	22 Back Tent
9:30	18 Tent
9:45	18 Main
10:00	20 Tent
10:15	22 Back Tent
10:30	18 Tent
10:45	18 Main
11:00	20 Tent
11:15	22 Back Tent
11:30	18 Tent
11:45	18 Main
12:00pm	20 Tent

↑ Upstairs
↓ Main Floor

מנחה 18 ↓

מנחה גדולה - (between 1:28-1:32)

1:45	2:45	3:45	4:45	5:45	6:45	7:45
2:00	3:00	4:00	5:00	6:00	7:00	8:00
2:15	3:15	4:15	5:15	6:15	7:15	8:15
2:30	3:30	4:30	5:30	6:30	7:30	

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