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RABBI LANKRY  
**DEAR KEHILLA,**

**BET Parashot Pinchas  
Haftara 5780**

The Haftara speaks of Eliyahu defending the honor of Hashem just as Pinchas defended the honor of Hashem in this week's Parasha. In fact, Chazal states that Pinchas is Eliyahu.

Eliyahu lived in the year 3000 and he was the Navi in the time of King Achav ben Amari and Aciheza ben Achav. His title as Eliyahu Hagiladi is because he is from a place called Gilad. His teacher was Achiya Hasheloni, and he battles and challenges King Achav and his wife Eizavel for bringing Avoda Zarah to the nation.

King Achav rebuilt the city of Yericho and therefore the curse of Yehoshua came true; Achav lost all of his children. Upon meeting with Eliyahu, Achav asked him can it be that the curse of the student can come true but not the curse of the master? He was referring to what Moshe Rabainu said, that if the Jewish people will violate the Torah with the sin of Avoda Zarah then Hashem will stop the Heavens from

giving rain. At that point in time there was so much abundance in the land that a famine was not conceivable. Eliyahu davened to Hashem to protect the honor of the Torah, and instantly there was a famine. Three years later Eliyahu gathers the entire nation by Mount Carmel for a show down between him and the Naviim of the Avodah Zarah called Ba'al. The result was everyone was returned to teshuva.

Eliyahu left a legacy of many miracles and did not actually pass away but went to heaven as a living person. May he return speedily and bring with him the messiah, amen.

In the haftarah, Eliyahu is victorious against the Naviim of the Ba'al and this causes Queen Eizevel to threaten his life. Eliyahu runs to Be'er Shevah towards his disciple Ovadia. As he is running in the desert he finds a tree to rest under, and depleted of food and energy, he requests from Hashem to take his soul so he can rest in peace. Exhausted from escaping those who hunt him, he felt that he is too old and no longer useful to do Hashem's work. While under the

tree a miracle appears and a second tree appears so that now he can lie down with enough shade. He has a vision, a dream, that an angel wakes him up and presents Eliyahu with freshly baked bread on hot coals, and water. The angel directs him to eat and drink so he can regain his strength for the journey ahead. After eating and drinking Eliyahu walks for 40 days and nights until he reaches Mount Sinai and the cave where Moshe Rabainu entered to receive the Torah from Hashem. Hashem speaks softly to him asking; "what are you doing here?"

Eliyahu responds I have avenged the honor of Hashem and killed the false prophets of the Ba'al. I also instigated the famine because the nation has left the way of Hashem. I am the only remaining Navi left to the nation, and they wish to kill me. I came to the holy place to daven to you that you should punish the idol worshippers and protect me.

Hashem told Eliyahu to step out of the cave and Hashem presented before him three types of the most powerful angels, in great multitudes.

The first group was from wind, the second was from noise, and the third from fire. Each group was extremely powerful in their own way. However, there was a fourth group present too, and they were from the sound of silence. This referred to the attribute of kindness. Hashem said that the only way I will deal with the nation is with the attribute of chesed.

Eliyahu tries to clarify his actions by explaining that his desire was only to defend the honor of Hashem. Hashem responds that He knows the intentions of Eliyahu, nevertheless, the attribute of kindness will always prevail.

Eliyahu is instructed to return from where he came from and anoint a new king and the future leaders of the nation.

We learn how a location where something great had once occurred will become a holy site with special energies. Just like the location of the cave where Moshe went into the mountain became a holy site where Eliyahu received special revelation.



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
1:39, 2:30, 3:00, 3:30, 4:00

**SHABBOS ZMANIM**

**WEEKDAY ZMANIM**

CANDLE LIGHTING	8:12PM
MINCHA 18 TENT	7:00PM
MINCHA 18 MAIN	7:30PM
MINCHA BAIS CHABAD	8:20PM
SHKIYA	8:30PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	4:53AM
SHACHRIS 18 MAIN	8:00AM & 10:00AM
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 6	7:40PM
MINCHA SHALOSH SEUDOS	8:10PM
SHKIYA	8:30PM
MARRIV	9:10PM 18 TENT, 9:15PM

**SHACHRIS**

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:14 M 5:15 T 5:16 W 5:17 T 5:17 F 5:18

**MINCHA & MARIV**

12 MINUTES BEFORE PLAG

S 6:43 M 6:43 T 6:42 W 6:42 T 6:42

**MINCHA & MARIV**

12 MINUTES BEFORE SHKIA

S 8:16 M 8:16 T 8:15 W 8:15 T 8:14

**JULY 12 - JULY 17**

NEITZ IS 5:34 - 5:38  
PELAG IS 6:55 PM - 6:54 PM  
SHKIA IS 8:28 - 8:26 PM  
KRIYAS SHEMA  
MAGEN AVRAHAM  
8:42 - 8:45 AM  
GRA- BAAL HATANYA  
9:18 AM- 9:21 AM

July / August 2020

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**WEEKDAY MINYANIM**

**שחרית**

20 Forshay ↑ 12 MIN. <sup>אורח</sup> 18 Tent  
6:15AM 22 Back Tent 12 MIN. <sup>אורח</sup> 20 Tent  
6:30 18 Tent 12 MIN. <sup>אורח</sup> 18 Tent  
6:45 18 Main 10 שוקית א. 20 Tent  
7:00 20 Tent 10 MIN. <sup>אורח</sup> 20 ↑  
7:15 22 Back Tent 20 MIN. <sup>אורח</sup> 18 Tent  
7:30 18 Tent 30 MIN. <sup>אורח</sup> 20 Tent  
7:45 18 Main 40 MIN. <sup>אורח</sup> 20 ↑  
8:00 20 Tent 50 MIN. <sup>אורח</sup> 18 Tent  
8:15 22 Back Tent \* Repeat Krias  
8:30 18 Tent Shema  
8:45 18 Main 18 Tent  
9:00 20 Tent At פלג \* 20 Tent  
9:15 22 Back Tent At שקיעה \* 18 Tent  
9:30 18 Tent 10 MIN. AFTER שקיעה \* 20 Tent  
9:45 18 Main 20 MIN. AFTER שקיעה \* 18 ↑  
10:00 20 Tent 30 MIN. AFTER שקיעה \* 20 ↑  
10:15 22 Back Tent 40 MIN. AFTER שקיעה \* 20 Tent  
10:30 18 Tent 50 MIN. AFTER שקיעה \* 20 ↑  
10:45 18 Main 60 MIN. AFTER שקיעה \* 18 Tent  
11:00 20 Tent 9:15 18 Tent  
11:15 22 Back Tent 9:30 18 Tent  
11:30 18 Tent 9:45 18 ↑  
11:45 18 Main 10:00 18 ↑  
12:00pm 20 Tent 10:15 18 ↑  
18 ↓ 10:30 18 ↑  
11:00 11:00 18 ↓  
11:15 18 ↓  
11:30 18 ↓  
11:45 18 ↓  
12:00pm 12:00pm 18 ↓  
12:15 18 ↓  
12:30 18 ↓  
12:45 18 ↓

**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

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

**BLUEBERRY HILL ZMANIM**

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA **6:40** PLAG **6:58**

# Korach, Balak, Pinchas: The Three Weeks and a Special New Weekly Vaad



RABBI COREN

Last Shabbas I shared with the olam a thought that came to me while laining Parshas Balak about the pasuk לא אוכל לעבור את פי השם לעשות טובה או רעה מליבי. Bilam is forced to admit that nothing can be said by him without Hashem willing it, meaning even his mouth is in the hands of Hashem. Not much bechirah there. We have quoted many times from Reb Noach that people think they have free will but in truth they don't have it. What they have is the freedom to will. So what's left for us is to struggle with the ability to will what Hashem wills. As the mishna in Pirkei Avos teaches עשה רצונו כרצונך--make His will your will. This is what we aspire to. And similar to a very intricate surgery that one must do in order to live, we must always make sure that what we long for is that which Hashem wants for us and not what we believe we need for ourselves.

Let's delve a little deeper. Tosfos in Masseches Shabbas in the name of Rabbeinu Tam teaches us a mind boggling lesson in what it takes to have a correct desire. He says that Chazal teach us in Masseches Makos that בדרך שאדם רוצה אותו לילך מוליכים אותו-- Hashem will lead a person in the way he wants to go--even if it's not really His will. Therefore even someone like Moshe can have his own desires which may not agree with those of Hashem. In fact, this is what Miriam, his sister, was claiming. Hashem, of course, told her she was wrong and she was punished for her accusations.

I was able to use what I learned from Reb Noah to explain Korach's claims. Korach wasn't stupid, he knew that Moshe was the only one that had the honor to speak to Hashem one on one and that Aaron would be the Kohen HaGadol. Korach, however, claimed that Aaron's appointment was the result of Moshe's desires and that the decision didn't emanate from Hashem's true will. Korach and Bilaam (Iehavdil) and really every one of us must experience incredible challenges to ensure that our hearts are always pure and that our inclinations follow the will of Hashem and are not being biased by money or greed or jealousy.

All this is hinted in the words of Moshe to Korah after his failed coup. He ends with strange words כי לא מליבי --it's not from my heart. I suggest that Moshe is hinting to what Tosfos explains above and I think this might also be what Bilam was saying: Even my heart's desires won't be able to be fulfilled if Hashem doesn't will it.

So how do we purify our heart so we crave what Hashem wants? First and foremost we must intensify our davening. It's amazing that this week I opened up a Sfardi siddur and decided to say some of the beautiful prayers that I rarely ever get to recite which appear before the actual opening prayers. And right there in the Tefila were the words asking

Hashem to provide what the person praying was yearning for.

The second way to reach the level we desire is something that gave me tremendous Chizuk last week. I received a phone call from one of the chèvres in the Semichas Chaver shiur and he asked me if we can start a Vaad that will work on one middah each week just like they used to do in years gone by. I was tremendously inspired just to hear such a request and I couldn't say no.

And so it is quite appropriate to begin working on our middos and especially Ahavas Yisrael. We will begin the Vaad this Motzai Shabbas 10:15pm on zoom. See details for logging on.

May this be a zchus for us and Klal Yisrael and help us to always yearn for what Hashem wishes for us.

Good Shabbas

## FOR PEOPLE WHO WANT TO WORK ON THEIR MIDDOS

Exciting New Vaad  
**FROM RABBI COREN**

Time : Motzai Shabbas  
**10:15 PM.**

15 minute Vaad  
**ONE MIDDAH PER WEEK**

**VIA ZOOM:**

<https://us04web.zoom.us/j/6354571297>

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Marah D'asra

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RABBI YY JACOBSON

## AN ODE TO DIVERSITY

### The Art of Leadership

Miriam has died. So has Aaron. G-d tells Moses that his turn is about to come. "Go up this mountain in the Abarim range and see the land I have given the Israelites. After you have seen it, you too will be gathered to your people, as your brother Aaron was. . . ."

At this dramatic moment, captured in this week's portion (Pinchas), Moses speaks to G-d. "May the Lord, the G-d of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so G-d's people will not be like sheep without a shepherd."

One can only imagine the emotions that engulfed Moses at the time. For more than four decades he had faithfully shepherded the people; with astonishing self-sacrifice he had committed himself completely to the creation and development of the nation of Israel. Now, as he is about to leave the world, he beseeches G-d not to leave the people orphaned. We can be quite certain that Moses' brief words contained far more than what is explicitly reported.

Indeed, this is the "job" of the Midrash, to attune us to the nuanced expressions and intricate intimations within biblical narrative. The Midrash on this passage focuses our attention to the peculiar way in which Moses addresses G-d at this particular encounter: "G-d of the spirits"? What is the significance of this title?

"Just as no two faces are identical," states the Midrash, "no two personalities are identical. Every human being possesses an individual identity... During the time of his death, Moses requested from G-d, saying, 'Master of the universe! You are aware of the distinct personality of every single individual and that no two of your children are alike. When I pass away from them, I beg You; please designate for them a leader who will contain every single one of them according to his individuality... G-d of the spirits! You recognize the individual spirit

of each of your creatures, so appoint someone who will know how to walk with each individual according to his spirit."

### TWO FORMS OF LEADERSHIP

This is a remarkable interpretation. Perhaps more than anything else, it captures Judaism's view on the meaning of genuine leadership. Leadership, in all its forms — in the family, in the work place, in schools, organizations, spiritual communes and societies — is not about cloning people to fit the image and disposition of the leader. An authentic leader must embrace, rather than shun, human diversity. To a true leader, the distinctions between people are a positive phenomenon, not a threat. It is rooted in the leader's appreciation of the creator of humanity as "G-d of the spirits," one G-d who created many distinct faces, spirits and hearts, each of them called upon to experience life in a unique and individual fashion.

One of the great challenges facing many marriages, communities and societies today is the notion of "My way or no way." Or as a person once remarked: "I am easy to get along with, once you learn to worship me." It's a feeling that the landscape of my emotions and of my religious experience is the only terrain worth treading on. If you think differently, if you have a different path, you must be on the wrong team.

Judaism, on the other hand, declares the oneness of G-d and the plurality of man. The idea that all of us must be the same is foreign to the Judaic ethos. John Lennon's "Imagine," notwithstanding its powerfully luring message, is merely that: a figment of imagination, an abstract fantasy not rooted in reality.

Diversity is sown into the very fabric of existence. No two flakes of snow are alike; no two people are alike. A leader's goal is not to have all of his or her followers look alike, but rather to contain within himself or herself the unique disposition and soul-energy of each individual, guiding them to maximize their own potential, just as the brain guides individual limbs and organs to function according to their particular nature within a larger organism.

This applies to all leadership positions, including, of course, the respective leadership roles of spouses in marriage. The goal in marriage is not to think alike, but to think together. No two individuals think alike, nor

should they. A successful marriage is about learning how to contain within your own space the presence of a distinct individual without feeling the need to suppress the spouse's otherness, so that your identity reigns exclusively in the relationship. Like notes in a ballad, each of us represents a unique and distinct note, and together we recreate the symphony, not by singing the same note, but by expressing our individual note as an indispensable part of the song.

### ABSOLUTES VS. INDIVIDUALITY

Yet we have to be committed to the same song. If not, our individual notes can create chaos rather than a melody. The importance of individuality does not mean that every whim and instinct of an individual ought to be sanctioned in the name of individual self-expression. If we wish this world not to be a jungle, we must recognize that G-d, the "G-d of the spirits," created absolute universal standards of morality and ethics that bind all of humanity. To the Jewish people, G-d presented an absolute system of Torah and mitzvos.

Yet this does not compromise the focus of Judaism on individual expression. Within the framework of the moral life and the Torah life, the paths to truth are endless[5], not unlike the same 88 keys of the piano which lend themselves to endless musical combinations. Mozart, Handel, Beethoven, Schubert, Bach and Tchaikovsky did not need to create new keys in order to display their creative genius and musical brilliance.

We, too, need not create or change the moral and Torah law in order to express our individuality. External individualism relies on external and visible changes in order to assert itself. Internal individualism, being in tune to your own inner rhythm, allows you to transform the same old notes into beacons of pulsating creativity.

Moses' plea to G-d to appoint a leader who can contain and embrace diversity constitutes a lesson to us about the quality of leadership we ought to cultivate in our relationships with each of our children, students, employees, and people we have influence on, allowing them to shine in their own beautiful way. We must be leaders to whom people can look to as a source of inspiration through which they can embrace life with their own individuated hug.



RABBI BERACH  
STEINFELD

## LEINING ON SHABBOS

In Bamidbar 28:10 the posuk teaches us that every Shabbos had its Korban Olah. The Gemara in Sukka 41b

asks why is the mitzvah of taking a lulav pushed off on Shabbos? Isn't it just moving something that might be muktzah, which should not be a problem on Shabbos? Rava answers that we are worried the person might take it in his hand and go to his Rebbe to teach him the bracha or ask for guidance how to shake it and he will carry it 4 amos in reshus horabim. This reason also applies to Shofar and Megilah on Shabbos.

The question that arises seems obvious; how can we read the Torah every Shabbos in Shul? Why are we not worried that somebody may come to carry the Sefer Torah in reshus horabim?

There are a number of answers to this question. The first answer is that since in the Torah, from which we lein, it discusses the mitzvah of keeping Shabbos, we are therefore not worried that a person may come to carry it in reshus horabim. The second answer is that Torah is different than Megilah, Shofar and lulav. Everyone used to have their own Sefer Torah, whereas owning a Megilah, Shofar, and lulav were not so common; therefore they worried that someone may come to carry it in reshus horabim.

The third tirtutz is based on the Tosfos Yom Tov in Megilah 1:2 based on Tosfos in Megilah 4b that says regarding milah, we are not worried that the mohel will carry his paraphernalia. One who does a milah is considered a baki, so there is no need to go to a chacham to learn. Similarly, a person who reads the Torah is considered a baki and will have no need to go to a chacham to learn. The fourth tirtutz is that since Krias haTorah is done betzibbur, there are always more than one person involved, so one person will remind the other not to oever the issur of carrying daled amos in reshus horabim. The fifth tirtutz is based on the Maharsham that says that a person may not take out a Sefer Torah from the Shul even for people sitting in jail, so there is no chashash that he will come to carry the Sefer Torah. A sixth tirtutz could be that when a tzibbur misses Krias haTorah one week, they are able to make it up the next week; there therefore won't be such a pressure to go learn by the Rov how to lein. The seventh tirtutz is similar to the sixth in that since Krias haTorah is a mitzvah on the tzibbur, and not on every yachid, there won't be such a pressure to go to the Rov to learn how to lein.

The eighth tirtutz is that if we were to have this gezeira, we would never be able to have Krias HaTorah on Shabbos, but when it comes to lulav, Megilah and Shofar, the mitzvah may be done if it does not fall out on Shabbos. The ninth tirtutz is that since the chiyuv of Krias haTorah is for Shabbos, there is no chashash that someone will forget that it is Shabbos and come to carry, since the whole reason he is leining is because it is Shabbos.

May we be zocheh to keep the Shabbos and to learn the Torah on Shabbos properly!

RABBI BENTZION SNEH



מעובד ע"י הר"ר אברהם הלל רייך שליט"א

ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

Yehi Zichro Baruch.

Parshas Pinchas

### First Yahrzeit of Harav Reuven Sheiner Zatzal

## Children Learn What They Live

In counting the children of the tribe of Reuven, the posuk tells us, Chanoch begat his family- called HaChanochi.

In a play on words Harav Sneh tells us that the Torah is hinting at a major lesson we can all learn regarding chinuch.

If we want to mechanech our children in the right way (Chanoch)- we must ourselves become a mishpachas Hachanochi- a family that engages in Torah study and celebrates its virtues.

In short, the best example we can set for our children is our own behavior. Children do as we do, though not always as we say.

Harav Reuven Sheiner Zatzal was a shining example of this way of life. Totally immersed in Limud HaTorah, he cared deeply for his talmidim and his family. They in turn took deep life lessons from being in his presence and sensing his love for Torah.

The excitement he had for a lifestyle of Torah was palpable.

When his children began learning gemara Rav Sheiner made a kid-dush in Shul. There was no such thing as a common everyday occurrence when it came to Torah- each day was fresh and choshuv. What day could be more choshuv than one that started his sons on the road to learning the precious Torah Sh'Beal Peh and the holy words of Chazal!

It is this simcha and dveykus that we here at Ohr Chaim have the zechus of benefiting from every-day.

Harav Sheiners children and grandchildren have created and sustained a makom Torah in our midst that enables us to grow in our avodas Hashem, a unique and vibrant home to Torah and Tefillah that is surely a spiritual outgrowth of Harav Sheiner Zatzal's legacy.

Many of us get frustrated when our children just won't listen to us and take our guidance. But one thing we can be sure of- their antennas are always up and they are watching closely.

The story is told of a man that made his living years ago selling hats.

Traveling from shtetl to shtetl, he sometimes took to resting in between sales calls in the cool and comfortable wooded areas outside of town.

One day after falling asleep under a large tree he woke up to find that all of his hats were gone!

The only one remaining was the one on his head.

Looking up at the trees he saw many monkeys, each one wearing one of his precious hats!

They were so high up, he could not figure out how he was going to get these goods back from them.

Flashing an angry face at them and waving his hands up and down, didn't help- they just waved their hands at him, mocking him with their angry faces!

He shouted at them- they shouted.. Stomped his feet- they stomped theirs..

He was so upset. Not being able to budge them one bit, their mocking got to him and he angrily took off his own hat and threw it on the ground.

The monkeys immediately took off their hats and threw them on the ground where the stunned merchant was able to retrieve them all!

The lesson is clear. Although our children may not be the best listeners- they keep an eye on us at all times, copying our behaviors, both good and bad- for we are their biggest and most constant role models.

Let us not forget this as we take the time to improve our own middos and become an even better example for everyone around us.

Good Shabbos!



## Torah Teasers Parshas Pinchas

במדבר כ"ה: י' - ל': א' (Numbers 25:10-30:1)



1. In this parsha, what letter is written in a way that would usually render a Torah scroll invalid?
2. Which Jews mentioned in this parsha died in the desert on account of their sins? (7 people)
3. Which two first cousins have the same name?
4. Which two of Yaakov's granddaughters are mentioned in this parsha?
5. In this parsha, regarding which two people does the Torah state that they died in the land of Canaan?
6. In this parsha, regarding which group of people does Torah state "they did not die?"
7. In this parsha, which verse contains the names of 11 different people?
8. In this parsha, what law is Moshe unaware of, leading him to consult with Hashem about what to do? What other three laws in the Torah does Moshe not know?
9. In this parsha, where does the typical phrase, "Hashem spoke to Moshe saying" appear, but in a different order?
10. In what context is a shepherd mentioned in this parsha?
11. Which offering must be brought "in its set time" (bemo'ado)? What other offering must be brought "in its set time"?

- 1) The letter vav of the word shalom (Numbers 25:12) is split. Although this would ordinarily render the entire scroll invalid, in this instance it is required (Talmud - Kidushin 66b).
2. Zimri (Numbers 25:14), Dasan and Aviram (26:9-10), Korach (26:10), Nadav (26:61) Avihu (26:61) and Tzelafchad (27:1-3) all died in the desert on account of their sins. (Additionally, Moshe and Aharon died in the desert due to their actions at the "waters of Meriva" - Numbers 20:12).
3. One of the sons of Shimon (Numbers 26:19) and one of the sons of Yehuda are both named Zerah.
4. Serach the daughter of Asher (Numbers 26:46) and Yocheved the daughter of Levi (26:59) both appear in this parsha.
5. The Torah states that the two eldest sons of Yehuda, Er and Onan, died in the land of Canaan (Numbers 26:19).
6. The Torah states explicitly that "the sons of Korach did not die" (Numbers 26:11).
7. These names all appear in Numbers 27:1: Tzelafchad, Chefer, Gilad, Machir, Menashe, Yosef, Machla, Noah, Chagla, Milca, Tirza.
8. According to the simple reading, Moshe did not know which relative inherits a person who dies with surviving daughters, but no sons (Numbers 27:5). Elsewhere in the Torah, Moshe did not know (1) the laws of Pesach Sheini (Numbers 9:6-8), (2) the punishment given to the Shabbat wood-gatherer (Numbers 15:32-36), and (3) the punishment given to the one who curses Hashem (Leviticus 24:11-12). Only regarding inheritance did Moshe actually ask Hashem; in the other cases Hashem informed Moshe of the law as soon as it became clear that Moshe did not know it.
9. In Numbers 27:15, when Moshe asks Hashem to appoint a worthy successor to lead the Jews, his request is introduced with the words, "Moshe spoke to Hashem saying: " This is the only place in the Torah where this language is found.
10. When Moshe asks Hashem to appoint a worthy successor, he reasons that the Jews should not be left "like a flock of sheep without a shepherd" (Numbers 27:17).
11. The daily offering (Tamid) must be brought "in its set time" (Numbers 28:2). The Passover lamb, mentioned in parshas Behalosecha, also must to be brought "in its set time" (Numbers 9:2).

## Torah Teasers - Pinchas - Answers

# TZELAFCHAD'S DAUGHTERS WERE NEVER ABOUT THE MONEY

Rabbi Yissocher Frand

The daughters of Tzelafchad came to Moshe to ask for their deceased father's portion in the Land of Israel, since their father had died without sons to inherit his portion.

In tracing the lineage of the daughters of Tzelafchad, the Torah seems to provide redundant information. The pasuk says that they were "the daughters of Tzelafchad, son of Chefer, son of Gilead, son of Machir, son of Menashe" and then that they were "from the family of Menashe son of Yosef" [Bamidbar 27:1]. Why was it necessary to emphasize the fact that they descended from Menashe son of Yosef twice?

Rashi asks this question and answers that the emphasis indicates that love of Eretz Yisrael is genetic. Yosef loved the Land of Israel and insisted that his bones be returned there. This love for Eretz Yisrael ran in his family such that his descendants (Tzelafchad's daughters) insisted that they be given their fair portion in the Land.

The wife of the Sefas Emes asked her son (the Imrei Emes) a question on this Rashi: What is the proof that the daughters of Tzelafchad loved the Land of Israel? Perhaps they were just interested in their inheritance as a monetary matter.

The Imrei Emes gave his mother a very good answer. There are two opinions regarding the identity of Tzelafchad. One opinion is that he was the chopper of wood [Bamidbar 15:32]. Another opinion is that he was from the group who tried to force their way into Canaan after the decree of the spies [Bamidbar 14:40]. Either way, Tzelafchad died in Parshas Shlach, prior to beginning of the decreed 40 years of wandering. His death occurred some 38 years prior to the events in Parshas Pinchas. If Tzelafchad's daughters were interested in their father's estate from a strictly financial perspective, why would they have waited 38 years to ask for it? Inheritance is not limited to land. What about his cattle? What about his other property? Apparently, they were not interested in that. It was only now, when they were on the doorstep of Eretz Yisrael that they came pressing their claim for inheritance of their father's portion. This is the demonstration of their love for the Land. They were silent regarding the cash and moveable property. However, their inheritance in the Land of Israel mattered greatly to them. They inherited this affinity to the Land from their great grandfather, Menashe son of Yosef.

# Perfect Timing

Rebbetzin Sarah Meisels

As I have consistently done for a number of years, every summer I come to America from Israel. It was during one of my visits that my mother *a"h* was not doing well, and appeared to be taking a turn for the worse. With my family members alternating to visit her, the time came when it was my turn. That was one issue which preoccupied my mind at the moment.

Aside from that, I was contacted by Mrs. Gottlieb from the Shalhevet Organization. An organization founded in Boro Park by Rabbi Ezriel Tauber and Rav Shimshon Pincus zt"l, the intent is to provide Jewish women with an avenue to grow in Yiddishkeit and gain inspiration. Aside from a large library of CDs which can be borrowed, speeches are given and classes are held on an array of topics.

It was around the same time that my mother was not doing too well that Mrs. Gottlieb asked me to deliver a series of lectures every Tuesday. Agreeing to do so, I went on to speak about the importance of the Jewish home, the power of Tefillah and Divine Providence. It was the following Tuesday that I intended to speak about the power of answering Amen.

But then my mother was admitted into the ICU (Intensive Care Unit). Knowing that I would need to look after my mother, I realized that I would be unable to give the class. Calling Mrs. Gottlieb, I explained my situation and apologized for the last minute cancellation. "You have to come!" Mrs. Gottlieb tried to convince me. "There will be a few hundred women waiting."

Reiterating that my mother was in the hospital, I was not getting too far. "I will even send an ambulance to take you back and forth from the hospital," Mrs. Gottlieb kindly said. "You will be able to return immediately after the lecture." I continued to remain adamant that I remain with my mother and not leave her even for a short period, but then Mrs. Gottlieb finally convinced me. "If you speak, it will be a *zechut* (source of merit) for your mother to have a *refuah sheleima* (complete recovery)." As I heard that, I could not say no. And so, I finally acquiesced. Telling the nurse that I would return in an hour, I quickly made my way over to where the class was being held. Speaking about the impact of

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reciting Amen, as soon as I finished, I was taken back to the hospital by a member of Hatzalah. I continued to stay with my mother until one o'clock in the morning, at which time I was forced to leave the ICU. Driving to my sister's house to spend the night, I anticipated that I would return to the hospital the next morning to be with my mother.

As I awoke the next day, even before I started heading to the hospital, I received a phone call. "Did you hear what happened last night?" "No," I said. "I was in the hospital until very late." "Did you notice who was sitting in the front row when you were speaking?" "I'm sorry, but I didn't. There were a lot of women there." "You didn't see Rivki Biller?" my friend

asked. "She, I did actually see," I said. Rivki Biller was my sister's classmate. After returning from hearing me speak about the impact of responding Amen, Rivki was indelibly inspired. I had noted how the *gematria* (Hebrew numerical value) of Amen and *malach* (angel) are the same – 91 – signifying that every time a person answers Amen, an angel is created which protects the person.

Now let's turn to Rivki Biller's story.

It was later that night when Rivki was home with her husband that she came up with an idea. Having unfortunately lost a daughter, Rivki said to her husband, "You know what, let's do something special with regard to saying Amen. Let us resolve to answer Amen to each other's *berachot* with heartfelt concentration as a source of protection for our home and children." My husband agreed to do so.

Shortly thereafter, I was thirsty and told my husband that I would take a drink and make a *beracha* out loud, whereupon he should answer Amen! And that is what we did.

Not too long afterwards, the phone rang. It was my son. He had been staying with us at our home, while the rest of his family was out in the country. "Mommy," he said, "don't worry." As soon as I heard that, I knew I should start worrying. "Mommy, I'm okay, but I was in a car accident. I have to tell you that the car is totaled and not salvageable. When the ambulance arrived along with the police and looked at the current condition of the car, they guaranteed us that no one could have walked out alive. But then there I was alive, walking and breathing. 'An angel must have come here and plucked you out of the car!' the police affirmed. 'There is simply no way we can make sense of your survival other than attribute it to a miracle.'"

After relating the details of this traumatizing incident, my son said, "Mommy, just wait at home. The police will bring me back." Hearing that, Baruch Hashem, my son was safe, I went on to ask him one question which had been in the forefront of my mind. "What time did the accident occur?" "10:34 pm," he said.

As soon as he said that, everything made sense. It was only earlier that day that I had heard about the greatness of Amen and how every utterance of this powerful word creates a protective *malach*. And indeed, later that night, my husband and I sat down together and looked to implement that which I learned. I remember the exact scenario. We were sitting in the kitchen when I made the *beracha* and he said Amen. But there was more to the scene. Our kitchen clock was facing right across from us. And as I vividly remember, the minute my husband said Amen, the clock struck 10:34 pm.

*Such is the power of Amen. It not only enables us to reaffirm our emunah in Hashem, but brings blessing and protection to our families, communities and world at large. That one little word holds endless potential for having the greatest of impacts. We would be wise to eagerly seek out every opportunity to answer a loud, resounding Amen. We can accomplish so much by doing so little.*

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RABBI REISMAN

## RAV MORDECHAI DRUK

### ON ELIYAHU HANAVI

#### THE MECHILA OF ATTENDING A BRIS

For the Haftorah, we read about Eliyahu Hanavi. Eliyahu Zu Pinchas and we know that Eliyahu is the Malach Ha'bris. We find in the Haftorah that Eliyahu says that he was Mekaneh L'sheim Hashem. He had Kin'a and as we know Al Pi Zohar and Al Pi Medrash that Eliyahu Hanavi as a result of that goes to every single Bris. The Zohar says that you have to say the words Zeh Kisai Shel Eliyahu to invite Eliyahu in and that is the Minhag that the Mohel says Zeh Kisai Shel Eliyahu Malach Ha'bris and Eliyahu comes.

Now, there is a Medrash which is quoted in the Bnei Yisaschar (I don't know what the original source of the Medrash is), which says that when people come to a Bris there is a Mechila to their Aveiros when it comes to the Bris. Why is there a Mechila?

The way the Medrash is brought in the Bnei Yisascher and it is quoted here also by Rav Druk in the Darash Mordechai (page 251 in the Bamidbar volume) that Eliyahu said I am going to go to a Bris? I am a Kanaoi. Maybe there will be someone who will be in Aveira. Maybe the Avi Ha'ben, the Sandek or anyone there is a Baalei Aveira and Eliyahu says I can't take that and I will end up being with Kin'a so HKB"H says Chayecha, I will be Mochel. So because of that, someone who goes to a Bris, certainly a Sandek or the Baal Bris has Mechila for his Aveiros. Azoi Shteit in the Medrash.

Rav Druk brings an extraordinary exchange that took place at the Bris of Rav Shlomo Zalman Auerbach's grandson many decades ago. Rav Shlomo Zalman spoke and he read this Medrash that Eliyahu Hanavi causes Mechila to everybody at a Bris. Rav Shlomo Zalman said it can't be. How can it be that Yom Kippur is not Mechapeir unless a person does Teshuva and going to a Bris is Mechapeir more than Yom Kippur even if a person doesn't do Teshuva?

Rav Shlomo Zalman said it cannot be. If you are going to say that it means with Teshuva, but that is not what the Medrash says. The Medrash says Eliyahu Hanavi says that maybe there will be a Baal Aveira and I can't be Sovel him and I will be a Kanaoi against him. So it must mean that HKB"H is Mochel everybody. So what in the world is going on here that at a Bris there is a full Mechila, it can't be.

Rav Shlomo Zalman said a Pshat as follows. He said that really there is no full Mechila. The idea is that when a person does an Aveira if it is a P'gam in the Neshama so Eliyahu Hanavi sees that he has an odor about him, he is a Tamei person. So for the period that he is at the Bris, HKB"H says to Eliyahu

you can't be Sovel him, I will give him an aura of Kedusha because he visits a Bris. At the Bris the person has the aura of Kedusha. But not to say that it lasts and the person is totally Nimchal. It cannot be. This is what Rav Shlomo Zalman said when he spoke at the Bris.

Rav Yechezkel Levenstein the Mir Mashgiach was at the Bris and he got up and said I beg to differ. If Chazal say that HKB"H is Mochel that means that HKB"H is Mochel. Devarim Kip'shutan. That was Rav Yechezkel Levenstein's Emunah that Peshuto Shel Chazal is true.

Now one minute. If the Peshuto Shel Chazal is true, said Rav Yechezkel Levenstein, when Chazal say (כל הכועס כאילו) (עובד עבודה זרה), somebody who gets angry it is as if he served Avodah Zora it is also Kip'shuto. People think that it is not literal. No! Somebody who gets angry it is (כאילו עובד עבודה זרה). Zagt Rav Yechezkel, the problem is that when it comes to (כל הכועס כאילו עובד עבודה זרה) people don't believe that it is literal. When it comes to a Bris Mochlin Lo that is literal. That is inconsistent. If you believe Chazal in literal you have to understand everything literal.

I would add to that. When Chazal say that the first 10 people in Minyan gets Schar for everybody else, people are lacking Emunah. If people believed that the first 10 people in Minyan get Schar K'neged Kulam, they would run to do it. Imagine, you get Schar for everybody. But it is a lack of Emunah.

So Rav Shlomo Zalman Auerbach and Rav Yechezkel Levenstein had a Lebedika disagreement if Mechaprin Lo Kol Avonosov is literal. Of course, I was at a Bris today and I would like to feel that Mechaprin Lo Kol Avonosov is literal. However, if you want to go with that approach you have to understand that the other Chazals are meant to be understood literally as well.

Rav Druk brings this in the Darash Mordechai in the Haftorah of Parshas Pinchas and he adds a bit of a Peshara between the two. He says someone who goes to a Bris because he holds that a Bris is important and Choshuv, such a person Mochlin Lo Kol Avonosov. Someone who comes to a Bris because it is enjoyable, it is a party, it is a get-together, it is a good breakfast... for him it is not meant literally. It is meant for someone who really appreciates the idea of being at a Bris.

And so, a lively exchange and a wakeup call. If you understand Chazal's Meshalim literally or not. If you accept it only for the good and not for the tough that is not an acceptable approach.





## COFFEE IS ANYTHING BUT ORDINARY

Many people start their day with a nice, hot cup of coffee. The Gerrer Rebbe once observed someone making a cup of coffee and said, “It is not a coincidence that people

## SIMCHA THE CURE FOR GALUS

As we enter into the Three weeks, it is important to look into the words of the Tochacha which tell us why we are still in Galus. In these words of rebuke, we don’t find one mention of a specific sin. We only find one complaint and that is “that we are not serving Hashem with joy and simcha”. This is a main reason why we suffer in Galus.

Parshas Pinchus is always read around the time we start the three weeks. It seems odd that at the onset of this serious and somber time we read the parsha that mentions all the Yomim Tovim, which are full of simcha and happiness. The correlation and the lesson therein are obvious.

There is another connection to Pinchus and the

drink coffee first thing in the morning.” First you take the grinds which are bitter in taste, then you add some sugar which is sweet. The hot water is then added followed by some cold milk. There are so many contrasting items going into the glass: bitter and sweet, hot and cold, black and white. Then, when it’s complete, you top it off with a “Shehakol Neheyeh B’dvaro-“ that everything happens by the word of Hashem. We are starting our day by recognizing that everything that happens today: the bitter, the sweet, the hot, the cold, the black, and the white are all coming from Hashem.

Three weeks. The Ohev Yisroel notes that the 21 days that make up the Three weeks are the same number of days of the Yomim Tovim ( Shabbos, Rosh Chodesh, 2 days Rosh Hashana, Yom Kipur, 7 days of Pesach, 8 Days of Succos, 1 day of Shavous). These two ideas show us that, in truth, these weeks are equal to the all of the Yomim Tovim and our joy during this time should be just as great. However, due to our lack of excitement in Avodas Hashem we have to suffer through this long and bitter Galus.

Rav Hutner was quoted as saying, “When Av arrives we minimize our Simcha, When Adar arrives we increase our Simcha. A Jew must always be B’Simcha, a little more or a little less but always B’Simcha”.

## P’ PINCHAS. GET AN UNBIASED OPINION

### UFARATZTAH

When Tzafchad’s daughters told Moshe that their father did not participate in korach’s rebellion which was a personal attack against Moshe, Moshe refrained from judging their case and instead referred it to Hashem to obtain an unbiased verdict.




Here we see that even Moshe Rabeinu, Hashem’s faithful servant, when Tzafchad’s daughters said to him that their father did not participate in a rebellion against Moshe 39 years earlier, this was sufficient grounds for Moshe not to want to judge this case himself due to personal bias.

We learn the importance of involving a third party when you have differences in how to go about something or deciding what is right in a situation between business associate, friends, spouses etc.

==== Based on Gutnick Chumash Pinchos \ Sichah 3rd night of Sukkos 1987

With regards to decision making, many times the Rebbe would answer K’atzas Y’didim Meivanim — to ask the advice of good friends — that know you well — Meivanim — that have a good understanding in the field, situation or business. Because you yourself might sometimes have a self bias that can cause a blind spot in the situation or decision.



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# JUST TRUST AND YOU WILL SEE

BY RABBI DAVID ASHEAR

People often say to me, "I have Emunah; I know that everything that happens is for the best. But, what about what I am going through now? Is that also for the best?" The people are good people; they are sincere. They do have Emunah. But when the time comes to apply it to their own lives, it is not so easy to feel that goodness.

Deep down, they really do believe that it is for the best. They just need some reassurance sometimes. Everything that happens is orchestrated by Hashem for our benefit. We don't always see that good, but we know it's true. Many times, it is the tough situations themselves that are the springboards to bring us to the places that we need to be.

Rabbi Reuven Elbaz told a story about one of his oldest students in the Yeshiva who was a Baal Teshuva, and he grew leaps and bounds in Torah and Yirat Shamayim. He was ready to start dating and was set up with a great girl from a respected family. Everything was going great. A few days before they were going to get engaged, the girl broke it off.

The young man was devastated. He thought that he was going start a family and a - a holy Jewish home with the perfect girl, and now everything was shattered. He went to Rabbi Elbaz who explained to him, "It is all - straight from Heaven, don't worry, Hashem will give you the real girl that He has intended for you."

But it was very hard for the young man to accept. He told the Rabbi, "I just want to cry. But I want to channel my tears toward prayer to Hashem, so I am going to go to the Kotel."

On his way to the bus stop, a car pulled over and asked him if he knew how to get to the Kotel. It was a religious man, traveling with some of his family members, so the young man said, "Yes, actually, I am going to the Kotel. If you want, I could come with you and show you how to get there."

He got into the car and they started talking Torah. They spoke Torah the entire way. The driver was very impressed by the things that this young man was saying, and he seemed to have beautiful Midot. In the back-seat of the car was the driver's wife and his single sister.

When they arrived at the Kotel, the wife got out of the car and asked the young man if he was dating. She told him that she has a great girl, her sister in law, who was actually in the car with them. He agreed to go out, and that night they had their first meeting. Eventually, he married that girl. He told Rabbi Elbaz, "Baruch Hashem that this is the one I am marrying, and not the first girl. Now I see how she is much better for me in every way: Yirat Shamayim, Midot. I fit in perfectly with her family and they are even helping us financially."

When he was crying about that broken Shiduch, Hashem was saying, "Your real Shiduch is on the way to the Kotel now. I have to get you there. This breakup is best for you, trust Me."

A Rabbi spoke at his daughter's Sheva Berachot last week and said over that a year ago his daughter came back from studying for a year in Seminary. She was looking to get a teaching job. She was very qualified. She went for her first interview to give a model lesson in a school about forty-five minutes from her house.

They absolutely loved her. They told her on the spot, "You got the job." This was at the end of the school year. They told her, that every summer there is usually one teacher who has to leave, you will take the place of that teacher. They called her back at the beginning of August, and they told her that the second grade Morah is leaving, so you are hired for second grade. The girl started to prepare and was excited to start her new position.

Less than a week before the school year started, they called her back and said, "Unfortunately for you, the second grade teacher was only leaving on condition that her other job worked out, but it didn't, so she's back. We're sorry, but we don't have any positions available now."

The girl was now stuck with just a few days left until school and no job. Her initial thoughts were, "How could they do this to me? I could have found a job in ten other schools!" She then calmed herself down and realized that it was all from Hashem.

She ended up getting a secretary job in a business very close to her house. Though it wasn't what she wanted to do, she took what she could get. The other secretary who worked there was so impressed with her that she suggested her for her brother. Recently, she married that boy and became the sister-in-law of the other secretary.

Hashem knew exactly what He was doing the whole time. He prevented the girl from getting a teaching job in a school so that she could find her Shiduch. Hashem always has our best interest in mind. The more we trust Him, the happier we'll be.

## ונותנים באהבה

The shul has adopted a drive encouraging all to sign a Kabbalah for forty days – All names will be entered into a raffle to be drawn iy"H on First day of Slichos September 13.

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**DETAILS TO FOLLOW. . . .**

Dear Basya,

I read your article a couple of weeks ago about someone who hit a plateau and I decided to write to you as well. I have been following your plan almost perfectly but I haven't lost weight in a month. I am back to my pre-Corona routine so I don't believe that this plateau is due to sleep, stress, or schedule changes. I do sometimes nibble on my kids' dinner, have a few extra nuts, and I have a bit extra challa every Shabbos but other than that I am nearly perfect. Can these small extras really halt my weight loss?

Signed, Feeling Stuck

Dear Stuck,

Let's talk science and math for a moment. It takes a cut of 3500 calories to lose a pound. Therefore if one cuts 500 calories per day they will lose a pound a week. The reverse is also true - let's discuss the little extras that you are having every day and attach some approximate calorie counts to those extras:

1/2 cup of pasta with cheese (a few large spoonfuls) - 200 calories  
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15 glazed almonds - 175 calories  
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per slice 1 tablespoon extra dip - 100 calories

As you see, it is extremely easy to eat an extra 500 calories a day, mindlessly, while still feeling "on track"! So be careful with those little nibbles and extras and see if your weight loss resumes. If, after making sure not to add in small extras here and there, you are still not losing weight, it may be time to readjust your plan.

Best, Basya



# OUTRAGE WITHOUT RAGE

by Rabbi Efreim Goldberg

It seems everywhere we turn these days is anger and rage. Some are angry at those not wearing masks, others outraged mask-wearing is being legislated. There is anger provoked by the pandemic. Anger at elected leaders on both sides of the aisle for how they have governed during this unprecedented time. There is anger at the police and anger at those calling to defund the police. Anger at those supporting annexation in Israel and anger at those who could possibly object or question its wisdom or timing.

Raymond Novaco, a psychology professor at the University of California at Irvine, describes that right now, "We're living, in effect, in a big anger incubator." Maurice Schweitzer, a professor at the Wharton School at the University of Pennsylvania, who studies the regulation of emotions says that most of us are more comfortable being angry than anxious. When life becomes uncertain and more and more seems out of our control, we alleviate and avoid the proclivity towards anxiety by getting angry instead. That anger can be directed at a spouse and children, at a neighbor or co-worker, or moral outrage expressed online.

And now, disastrously, this angry incubator is about to be put into a literal pressure cooker. Meteorologists revealed this week that more than two-thirds of the continental U.S. is going to experience a historic heat wave in July.

But doesn't anger energize and spark revolutions? Didn't anger just stimulate a national conversation on race and equality that may finally lead to positive developments?

The word "rage" comes from the Latin rabies, meaning madness.

The simple answer is anger is never good. It never builds, only destroys. It never produces, it just compromises. It never provides clarity, only cloudiness and confusion. Anger never builds bridges, it only creates schisms. The word "rage" comes from the Latin rabies, meaning madness. Giving in to rage is an act of madness because you give up so much and get nothing in return. Mark Twain said, "Anger is an acid that can do more harm to the vessel in which it is stored than to anything on which it is poured."

The Orchot Tzaddikim says that character traits are called mid-dot in Hebrew, literally translated as "measurements," because they are neither inherently good or bad, rather they must be appropriately channeled and employed in correct measures. The exceptions are arrogance and anger which are categorically wrong and don't belong in our emotional toolbox at all. Moses saw his dream of entering Israel shattered because, according to many, he gave in to anger when he hit the rock instead of speaking to it.

In a letter to his son, the Ramban writes that anger is a wicked impulse. The Rambam writes that anger diminishes a person's overall quality of life: "Those who frequently become angry have no quality of life; therefore, our rabbis instructed us to distance ourselves from anger to the farthest degree, until a person acts as though he does not sense even those things that would justifiably anger a person." (Hilchot Deot, 2:3)

Indeed, research shows that anger clouds judgment, distorts perspective, and deprives you of the ability to see another point of view or feel empathy. Anger is linked to higher blood pressure and inflammation, infections, heart disease, and cancer. One study found a tripled risk of a stroke during the two hours following an angry outburst. Mental health experts are warning about rising domestic violence during this age of anger.

What stimulates positive change, and drives people to pursue justice, equality, goodness, and truth is not anger or rage, but outrage. The Rambam writes that real anger is never healthy, warranted, or productive. But occasionally and strategically, one may exhibit anger in order to strongly communicate a message or accomplish a goal. Nevertheless, even when expressing outrage, one can never indulge the feeling of rage and let himself be overtaken by the emotion of anger.

Anger is an animalistic emotion; outrage is a call to action. There are things worth being outraged about, but there is nothing worth feeling rage over. Outrage is productive, rage is counterproductive. Outrage brings results, rage creates problems.

There is no shortage of causes that could benefit from your outrage, your social action, and efforts in measured, productive ways. Save your energy to take on racism, antisemitism, incivility, or inequality. Don't waste energy by taking your anger out on your spouse or children, your friends or colleagues.

Address your anxiety, don't let it manifest as anger. Keep your calm by letting out energy through regular walks, exercise, or meditation. Practice an attitude of gratitude by journaling the blessings in your life each day and staying focused on what is going right, not what is wrong, what you have, not what is missing. Expose yourself to media and social media that will help generate productive outrage but shut out news and commentary, posts and conversations that will frustrate, irritate, and aggravate. Watch for warning signs, familiarize yourself with triggers and cut off the anger before it even escalates or rises within you. Learn to self soothe, distract and put things in perspective.

As the summer is about to get hotter, don't let yourself lose your cool.

we just leave the car in the garage this time?"

**FBI**

A rancher was minding his own business when an FBI agent comes up to him and says, "We got a tip that you may be growing illegal drugs on the premises. Do you mind if I take a look around?"

The old rancher replies, "That's fine, you shouldn't go over there though." As he points at one of his fields.

The FBI agent snaps at him, "I am a Federal agent! I can go wherever I want!" With this he pulls out his badge and shoves it into the rancher's face.

The rancher shrugs this off and continues with his daily chores. About 15 minutes later he hears a loud scream from the field he pointed out earlier. Suddenly he sees the FBI agent sprinting towards him with a large bull on his heels. The rancher rushes to the fence and yells "Your badge! Show him your badge!"

**Universal Pastime**

Two men, Tom and Joe, have loved baseball more than anything their entire lives. One day Tom says to Joe, "If you die before me, promise me you'll come back and tell me if there is baseball in Heaven."

Joe agrees and makes Tom promise the same thing. About a week later Tom dies.

One night Joe wakes up to somebody calling his name. Scared, he asks, "Who's there?"

Suddenly Tom appears and says, "Hi Joe. I'm coming here from Heaven. I've got some good news and some bad news. I'll give you the good news first, there is baseball in heaven!"

Joe gets very excited, but then he asks, "What's the bad news?"

Tom looks at him grimly and says, "I looked at the lineup and you're pitching tomorrow."

**Word Usage**

Husband: "Oh the weather is lovely today. Shall we go out for a quick jog?"

-Wife: "Hahaha, I love the way you pronounce 'Shall we go out and have cake!'"

I asked my daughter if she'd seen my newspaper. She told me that newspapers are old school. She said that people use tablets nowadays and handed me her iPad. The fly didn't stand a chance.

I've always thought my neighbors were quite nice people. But then they put a password on their Wi-Fi.

"I went to the doctor and he said, 'You've got hypochondria.' I said, 'Not that also.'"

**The Wife From Chelm**

A man and his Chelmer wife are sitting inside, by the fire, when the radio announcer comes on: "We are expecting up to a foot of snow tonight, please make sure you are parked on the even-numbered side of the road." The wife goes out and moves her car.

The next day the same thing happens, and the announcer comes on: "We are expecting up to a foot of snow tonight, please make sure you are parked on the odd-numbered side of the road." The wife goes out and moves her car.

A few days later the same thing happens and the announcer comes on: "We are expecting up to two feet of snow tonight, please make sure you are parked on the-" but the power goes out in the middle of the announcement.

The Chelmer wife freaks out, "Which side do I put my car on?!"

Her husband tenderly confronts her saying, "How about



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**הלכות ט' באב**

Summary Shiurim from Rosh Hakollel  
בעניניא דיומא ובעניני הפרשה Erev Shabbos Halacha Shiurim

**7:00-8:00am**  
18 Upstairs Bais Medrash

**Shacharis**  
6:15 & 8:00am

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תש"פ Summer Participants

**Kollat Boker**

7:00-8:00am Currently Learning מסכת ברכות

- |                  |                     |                  |
|------------------|---------------------|------------------|
| David Buchinger  | Shlomo Yosef Jundef | Motty Lowinger   |
| Mordy Eisenberg  | Eliyahu Kaufman     | Yossi Neuman     |
| Shimon Eckstein  | David Kaufman       | Mordy Shifman    |
| Moshe Felsenburg | Yoel Kivelevitz     | Asher Sarfati    |
| Heshy Friedman   | Zevy Krupa          | Sruly Stern      |
| Avi Grunwald     | Yanky Lamm          | Silbergberg Meir |
| Yehoshua Heber   | Yehuda Leibb        | Menachem Shapiro |
|                  |                     | Naftali Yarmush  |

**Night Kollat**

8:15-9:45pm Currently Learning הלכות עזרת הפתח

- |                      |                  |                   |
|----------------------|------------------|-------------------|
| Avrohom Anteby       | Eliyahu Kaufman  | Simcha Rockove    |
| Tzvi Blech           | Bentzion Katz    | Samuel Rosenberg  |
| Ira Davidson         | Leiby Kornfeld   | Dough Rosenthal   |
| Shimon Eckstein      | Aron Kohn        | Yaakov Rothschild |
| Yehoshua Farkas      | Yitzchok Kolodny | Moshie Rose       |
| Mordechai Fleischman | Yehuda Leibb     | Menachem Shapiro  |
| Mayer Fuchs          | Yaakov Levin     | Avrohom Szwernin  |
| Eli Gross            | Yoel Levin       | Chaim Taback      |
| Ari Goldberg         | Yanky Moddel     | Shlomo Weber      |
| Hillel Goldscheiner  | Avi Neiman       | Netanel Weinberg  |
| Shlomo Yosef Jundef  | Mordechai Nulman | Moshe Weingarten  |

- |  |   |  |  |   |
|--|---|--|--|---|
| <b>Daf Yomi</b><br>8:45-9:45pm<br>Sun- Thurs | <b>Mishna Yomi</b><br>9:15-9:30pm<br>Sun- Thurs | <b>Amud Yomi</b><br>9:00-9:45pm<br>Sun - Thurs | <b>Chumash Shiur</b><br>9:45-10:45pm<br>Thursday | <b>Zera Shimshon</b><br>8:15-9:00pm<br>Thursday |
|--|---|--|--|---|

**JOIN US TODAY!**

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RABBI NACHUM SCHEINER

ROSH KOLLEL

The First YARTZEIT OF RAV REUVAIN SCHEINER ZT"l

CHINUCH HABANIM

He instilled in his children a simchas hachaim, an appreciation and excitement for the zechus that we can serve Hashem, "ashreinu ma tov chelkeinu." His chinuch was tailor-made for each child – chanoch lanaar al pi darko – and together with ybl"c my grandmother, was full of love and inspiring us to reach our potential, and greater heights in avodas Hashem. The seudos Shabbos were always exciting, full of zemiros and divrei Torah, as well as a table full of guests.

We all felt how every yom tov was a special occasion. As the yom tov would approach and the preparations would go into full gear the anticipation and excitement grew. He would speak at family gatherings on yom tov b'inyana d'yoma, and thank Hashem publicly that he was zoche to shivti b'veis Hashem, and have a family of bnei torah, in the zechus of my grandmother, she'tichyeh and the zechus avos.

TEACHING IN DIFFERENT VENUES

For many years he davened with Rav Moshe Bick, until the talmidim of Torah Vadaas, who lived in the neighborhood asked him to become the mara d'asra of their shul. For 10 years he led them, giving shiurim for them in halachah and agada, until the demographics changed and the people moved to a different neighborhood.

At that time he was asked to give a daf yomi shiur in Alexander Beis Medrash, for many older Yidden, many of whom were Holocaust survivors. He learned with them for over 20 years, finishing Shas 3 times. The attendees would talk about how much they loved him and enjoyed his shiurim. Each siyum mesechta would be celebrated with great fanfare, with one of them donating the food. He said that this seder gave him the special opportunity to teach many mesechtos, which are not usually covered in the



standard yeshiva curriculum.

At one point he was actually giving three different shiurim each day: the early morning daf, his regular daily iyun shiur, and a few times a week he also gave a bekius shiur, in the afternoon. This is when he started to go around with his famous tape recorder, to facilitate preparing the different shiurim, wherever he went.

When he first started teaching, he moved to Brooklyn and in the afternoon joined the Kollel Gur Aryeh, and became close to Rav Yitzchok Hutner zt"l. He also davened at the shul of the previous Novominsker Rebbe, Rav Nachum Mordechai, zt"l, as well as with his rebbe, Rav Gedalya Schorr. In 1968, Mesivta Torah Vadaas moved to its present location, in Kensington, and he moved to Boro Park. He then started to teach in the afternoon in Yeshiva Chasan Sofer, and became close to the great tzadik, Rav Shmuel Ehrenfeld, the Matesdorfer Rav zt"l.

EXEMPLARY MIDOS AND CHESD

As I spoke about this past Thursday night, at the siyum hashas, the Zeide's midos were exemplary, and he was very unassuming. This midah made him worthy of being one of the mosrei hatorah, as we see from the Mishna in Pirkei Avos: "Moshe kibel torah misinai – Moshe received the Torah on Har

Sinai." The mefarshim explain that Moshe was fitting to be the one to receive the Torah because of his humility. Even when he gave a shiur or learned with talmidim he made himself into nothing. A bachur would speak to him as if they were equals and there were occasions when a bachur would have to be reminded that he is speaking to his rebbi.

Guests were in the house all the time. Meshulachim who needed a place to stay always felt welcome in the house, and would often come for long periods of time. Zeidy would encourage them and help them in any way that he could. He was constantly busy helping others in any way that he was able to. We saw a live example of the words of Rav Itzele Volozhiner, in the hakdama to Nefesh Hachaim, quoting his illustrious father Rav Chaim Volozhiner, "A person is in this world – not for himself, but for others, and one must do whatever he can to help others.

YAMIM TOVIM

When it came to a yom tov, he would make it come alive, discussing the fundamentals of each yom tov, from all different perspectives, the lomdisha shtikelach Torah, along with the words of the baalei musar, as well as the pearls from the Chasidic masters.

For example, before Rosh Hashana, he would discuss the shofar, which Chazal say is k'lifnim – like the kohen gadol who had

**This Shabbos we commemorate the first Yartzeit of my illustrious grandfather, HaRav Reuvain Scheiner zt”l, and I would like to share some reflections of his great ways.**

the exclusive privilege to enter the Kodash Kadashim. He would add that the baalei musar take from this that one should tremble from the awe of such great spiritual heights, akin to entering such a holy place, where not everyone came out alive. And the Chasidim take out of this that one should be full of simcha to have the zechus of reaching such a sublime level of dveikus to Hashem.

When it came before Pesach, he would quote his rebbi, Rav Shraga Feivel Mendolowitz, who would discuss the famous words of the Sefer HaChinuch. Every Jew is like a prince, and we have to be sure to act accordingly, because a person is affected by his actions. When a person acts externally with royalty, as befits a yid who is a ben melech, he will be sure to rise above many of the pitfalls which surround him.

**AHAVAS ERETZ YISROEL**

Later in life, out of his great love for Eretz Yisroel, he arranged to run a summer camp, bringing bochorim to Eretz Yisroel. He would infuse in them the appreciation of this extraordinary opportunity that they would have, to be allowed to walk the land that Moshe Rabeinu wished to enter, but did not merit to do so.

He would give a shiur for them in the mornings, and then travel with them to mekomos hakedoshim, adding flavor to each place from maamarei Chazal. In addition, he would arrange visits to many gedolei Yisroel. The campers speak about their fond memories of their enjoyable summers.

**YIRAH AND SIMCHA**

His nephew, Rav Chagai Preschel shlit”a, who spoke at the shloshim, made note of the Shaarei Teshuva, at the end of Shulchan Aruch Orach Chaim. He discusses the very first and last halacha in Shulchan Aruch Orach Chaim, which mentions “tamid”: “shivisi Hashem l’negdi samid – I place Hashem before me always, and “tov lev mishteh tamid – a good heart is always festive. This, should be the clarion call of a yid – a constant yiras shamayim and simchas hachaim. He said that this personified our father – his yiras shamayim and simcha was his trademark, always serving Hashem with seriousness and simcha – joy for his own accomplishments, as well as those of others.

**MEI’CHAYIL EL CHAYIL**

The sefarim say that just like klal Yisroel said naaseh v’nishma when they received the Torah, every person has to have his own personal naaseh v’nishma, looking for more. This personifies my grandfather. He was al-



**RABBI SCHEINER SPEAKING AT THE SIYUM HASHAS LEARNED BY ALL CHILDREN + GRANDCHILDREN**

ways looking to grow in Torah and yiras shamayim, always looking to gain new insights in Torah, like fish which get excited from each new drop of water. When new sefarim or recorded shiurim came out from various rosh yeshivas – such as Rav Shmuel Rozovsky zt”l, Rav Nachum Pertzovitz zt”l, and ybl”c Rav Asher Areili shlit”a, and many others – he would grab the opportunity to study them and share with his talmidim. And the same would be when he had an opportunity to hear from any new rabanim. When Rav Eisenberg opened a shul in his area, he would go to listen to his drashos, as well.

This was also the case for any new insight in avodas Hashem. If he would hear of a better way to do a mitzvah, he would try to implement it into his own avodas Hashem. Towards the end of his life, he learned the sugya in Menachos, and felt it was correct to wear techeiles, and started to do so. It didn’t matter if for 80 years he had done otherwise.

**OD YENUVUN B’SEIVA**

When he turned 80, he was concerned that he didn’t have the koach to be able to teach talmidim properly, and spoke about

the great hakaras hatov he has to the Ribono Shel Olam and to Mesivta Torah Vadaas that he was zoche to be a part of the yeshiva his whole life. Indeed, even after he retired from saying the shiur to talmidim, he stayed a part of the yeshiva, and for close to a decade, he learned with a chabura in the yeshiva. This was his life, to be part of the yeshiva, learning and davening his whole life, coming almost until the last day of his life 19 Tamuz 5779, and was buried next to his illustrious rebbi, Rav Gedalya Schorr, on Har Hazeisim.

May he be a meilitz yosher for his entire family, his thousands of talmidim and all of klal Yisroel.





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# Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

Thursday Night Mishmur  
Weekly Chumash Shiur Given by:

**Rabbi Yehoshua Weber**

Founder Ohr Tzvi Rabbi Emeritus Clanton Park Synagogue, Toronto

**Every Thursday Night**

**9:00-9:45pm**

**Location:**

**20 Upstairs**

**Sushi will be served**

For more information about the shiur Please reach out to Rabbi Weber Ohrtzi@gmail.com

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT  
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18 FORSHAY ROAD | MONSEY, NY 10952

# Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

## עמוד יומי

By

**Rabbi Yehoshua Weber שליט"א**

Founder Ohr Tzvi Rabbi Emeritus Clanton Park Synagogue, Toronto

**מסכת שבת Starting this week**

**Sunday – Wednesday**

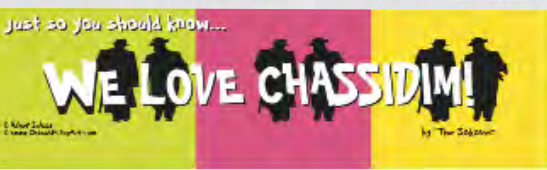
**9:00-9:45pm**

**Location**

**20 Upstairs**

Zoom  
<https://us04web.zoom.us/j/8251355882>  
Password 444588

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כולם אהובים

BMOC has gained a reputation worldwide for welcoming אחינו who unite in an unsurpassed atmosphere of exceptional warmth and אהבת ישראל

כולם גבורים

Having the privilege and zechus to open our doors once again Gedolei Yisroel Shlita have suggested that the hour should be utilized to manifest our adherence to מורא מקדש and Kedushas Beis Haknesses.

וכולם מקבלים עליהם

To enhance the quality of our Tefilos we therefore  
**RESPECTFULLY ENCOURAGING ALL MISPALIM CHASHUVIM TO TRY AND REFRAIN FROM TALKING DURING DAVENING** with special emphasis being placed on Minyanim starting on the hour.

**DETAILS TO FOLLOW. . . .**