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יְאֵר ה' פְּנֵיךְ  
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יֵשֵׁא ה' פְּנֵיךְ  
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בס"ד

**Summer 2022**

**Early Friday Mincha**

➤ מנחה גדולה (between 1:30)

➤ 2:00

➤ 2:30

➤ 3:00

➤ 3:30

➤ 4:00

**18 Main Bais Medrash**

בס"ד

**Late Maariv Motzai Shabbos**

Half hour, One hour, One and Half hours, Two hours

Rabeinu Taam

**18 Main Bais Medrash**

אמור	9:50	10:20	10:50	11:20
בהר	9:55	10:25	10:55	11:25
בחקותי	10:00	10:30	11:00	11:30
שבועות	10:10	10:40	11:10	11:40
נשא	10:10	10:40	11:10	11:40
בהעלותך	10:15	10:45	11:15	11:45



# MIDDOS TREE

BY RABBI COREN

The most important middah that is repeated many times by the Chovos Halevavos is Hakaras Hatov. Expressing our gratitude to Hashem especially for having a place like Ohr Hachayim shul is to treat it at least like we treat our own home. Hence its mind boggling to find on the stairs and on the floors cigarette residue that people have smoked and couldn't locate the proper place to discard them. Imagine one doing so in the home the mrs would certainly not stand for it

Now the smoking topic alone is a complicated Halachikly discussion and also involves some important middos we will stay away from this for now all i could say is that if one is stuck in this sad habit at least it should stay a מקום בין אדם למקום question and not a בין אדם לחבירו so after smoking or even before have a plan to treat the place that your smoking at like your home it will have a healthy and transformational change on your Neshama and your body too  
Shabbat shalom



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## PARASHAT NASO

Naso is the longest Parasha in the Torah with the most pesukim, 176 in total. It is also unique in that the Mitzvot are stated in a very elaborate way, unlike the usual way of the Torah, short and to the point. The jobs of the Levim are greatly expounded on as is the Mitzvah of Sotah and Nazir. The Berkat Kohanim and the gifts of the Nisseim are also explained in length.

In the heart of the Parasha is the Blessing of the Kohanim that require the Kohen to bestow them with love. The blessing itself states "...to bless the nation of Israel with love" and that is the proper way for them to impart this blessing. Rav Moshe Dovid Volie from Italy explains the verse "Emor Lahem- say to them", as "Amor" which in Italian means "my love".

There are 60 letters in the 3 verses of the Birchas Kohanim. This correlates to the letter Samech which is a circle because a

beracha has a revolving effect; as you give it, it comes full circle back to you. It's the gift that keeps on giving.

The process in which the Kohen recites the Beracha is via the Chazzan. The Chazzan says a word and the Kohen repeats it. The Kli Yakar explains that the Chazzan loads up the Kohen with the power of the blessing and the Kohen delivers it. It enters his head and travels through his body through his fingers and gets projected to the nation. The Chazzan, a regular Jew from any tribe, fills the Kohen who can then overflow to the rest of the nation. He empowers the Kohen to be able to bless the Jewish people. I find it amazing that the Kohen needs "help" from the Yisrael to administer the blessing. The Kli Yakar expounds further stating that if the Chazzan did not bless the Kohen then the Kohen would bless from an empty vessel. It gets me thinking how powerful the blessing from even an ordinary person can be.

In verse 27 Hashem declares, "I will put my name on the sons' of Israel and I will bless them." If Hashem is blessing us, why is it necessary to go through the whole process of the Chazzan blessing the Kohen, the Kohen to the nation and then Hashem puts his name onto the nation? Why does Hashem not do so from the onset and bless us directly? A father who sees his children complimenting one another and ingratiating each other has a great will to grant them many more gifts in his nachas and pleasure of their mutual care and love. So too Hashem, though He can bless us directly, when he sees us bless one another it will trigger even greater blessing.

We understand the power of blessing is outstanding in each and every one of us, no matter who we are. The more we use that privilege the more we are able to receive much blessing ourselves. If you need a blessing, give one!

Good Shabbos

**NEW MINYANIM ADDED:**

**EARLY MINYAN MINCHA FRIDAY**

**1:34, 2:00, 2:30, 3:00, 3:30, 4:00**

## SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:54PM
CANDLE LIGHTING	8:10PM
MINCHA <sup>18 TENT</sup>	7:00PM
MINCHA <sup>BAIS CHABAD</sup>	8:20PM
SHKIYA	8:28PM
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	4:44AM
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00AM
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30AM
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15AM
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00AM
<b>NEW SHACHRIS <sup>18 MAIN</sup></b>	<b>NEW 10:15AM</b>
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR - PEREK ALEPH	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:28PM
MARRIV	9:08PM <sup>18 TENT</sup> , 9:13PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

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

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

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

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:16 M 8:17 T 8:17 W 8:17 T 8:18

### JUNE 12 - JUNE 17

NEITZ IS 5:23 - 5:23  
PELAG IS 6:54 - 6:55  
SHKIA IS 8:28 - 8:30

MAGEN AVRAHAM  
8:34 AM - 8:34  
GRA- BAAL HATANYA  
9:10 AM - 9:10

Zmanim by our incredible Gabbi  
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## SHACHARIS MINYANIM

כותיקין	20 Forshay ↑	Brochos 20 min/Modu 20 min
כותיקין	18 Main	Sefardi Minyan with Birchas Kohanim
6:15AM	Tent ב	
6:30	Tent ג	
6:45	Tent ד	
7:00	Tent א	
7:15	Tent ב	
7:30	Tent ג	
7:45	Tent ד	
8:00	Tent א	
8:15	Tent ב	
8:30	Tent ג	
8:45	Tent ד	
9:00	Tent א	
9:15	Tent ב	
9:30	Tent ג	
9:45	Tent ד	
10:00	Tent א	
10:15	Tent ב	
10:30	Tent ג	
10:45	Tent ד	
11:00	Tent א	
11:15	Tent ב	
11:30	Tent ג	
11:45	Tent ד	
12:00PM	Tent א	
12:15	Tent ב	
12:30	Tent ג	

Tent א - 18 Tent  
Tent ב - 20 Tent  
Tent ג - 22 Tent  
Tent ד - New Tent

FOR MORE INFO: CALL: 845-587-3462  
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## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA **6:35** PLAG **6:54**



# NASO: MORE COUNTING: THOUGHTS FOLLOWING SHAVUOS

One thing is clear--Hashem loves to count the Jewish people. He does it many times in the Torah and expounds on the count much more than many other Torah concepts. This certainly calls for a clarification. Why all this counting? The answer is repeated by Rashi in several places where the Jewish people are counted. Rashi says Hashem counts us often because of His love for us.

This reminds me of something I heard concerning Rav Noach Weinberg Z"L. When he spoke at a Bar Mitzva celebration he would point his long finger at the Bar Mitzva boy and ask, "Does your father love you? Would he sell you for a million dollars?" The boy would (hopefully) nod his head in understanding. And then Rav Noach would tell him "Hashem loves you much more!" This is the basic premise that every male and female Jew assumes before beginning their journey of Mitzvot observance.

When did this love connection begin? Rashi tells us that at the beginning of Creation the Jewish people were Hashem's selection as the First Nation that would be the light unto the world. When did it actually come into effect? 2448 years later with the giving of the Torah. Hashem opened up the heavens as is described in Parshas Vaeschanan when Hashem revealed that there is nothing else that exists outside of Hashem. And He explained that since He loved our forefathers, He therefore chose their children to be the bearers of His Torah and lead humanity until eternity.

Several years ago, Hashem gave me an interesting insight into the custom of not saying Tachanun 6 days after Shavuos. In Halacha it's a dispute. The Rama writes that after Isru Chag we say Tachanun. Others, as mentioned in Poskim, disagree and say that since in the time of the Bais Hamikdash one was able to make up the Korban obligation for 6 days after Shavuos therefore the days are auspicious enough to avoid reciting Tachanun. I thought of a different idea. We know from many descriptions in Chazal that the holiday of Shavuos is the time of the giving of the Torah and that Hashem, so to speak, was the Chosson and we the Jewish people were the Kallah. Just like following every couple's wedding

there are six days of Sheva Brachos it follows that after the holiday of Shavuos where we merited to marry Hashem, we find ourselves celebrating Sheva Brachos.

I think that the more we appreciate this concept of marriage, the more we can apply it to our lives. The key is to make it practical, not just theoretic. An example would be with designating time. Everyone appreciates that if a couple is serious about building a relationship, then a specific amount of time is needed to be together. In the Sefer Uma-sok Midvash on Shavuos, the author quotes a story from the Satmar Rebbe Z"L. Someone asked the Rebbe how many Tehilim he should recite each day. The Rebbe answered that it's difficult to give a number. Instead one should designate a specific amount of time, for example 15 minutes, and use that time each day to recite as many Tehilim as possible. This is actually a life-changing bit of advice. It's not about quantity, its about quality. And although this might not be the conventional custom today, it's based on a powerful and Halachik concept mentioned in the Shulchan Aruch טוב מעט בכונה מהרבה שלא בכונה--a little bit with intent is better than a lot without intent.

Exactly how to apply this concept to one's life should be worked out with your personal Rav. But I believe that it offers the potential to develop a more meaningful and loving relationship with Hashem, especially for the present generation.

Parshas Naso is the longest Parsha in the Torah. The latter part of the Parsha focuses on each tribe and its contribution. And although the offerings of all the tribes are exactly the same, the Torah repeats it again and again because every tribe has a different soul and an inner connection that is unique to them. This is true on an individual level as well. Each one of us must remember that Hashem loves us and He seeks the unique and real relationship that every man and woman can develop with Him.

May we renew our connection with Hashem and deepen our relationship with Him for now and forever.

Shabbat Shalom



## PARSHAS NASO

### GET BACK TO WHERE YOU ONCE BELONGED

I am not astonished by the fact that governments and police forces, sometimes use force to achieve their means,

(I bet you didn't expect to read that here) as I attended more than one JDL demonstration in the 1970's helping to free our brothers in the Soviet Union. (Rabbi Meir Kahane anyone?)

I also know that rioters will be rioters and there's not much one can really do that won't trigger even more demonstrations and martyrs- its a conundrum (Watts, Chicago etc) . But time and discipline will send solace, with Hashem's help.

I was thinking.. There is no word in lashon Hakodesh for conspiracy- but for the current phrase "back story"(what's really going on in the background) there are two words.. Emunah and Bitachon.

Jews who believe, know intrinsically that Hashem is behind everything..everything.. Thats the real back story.

Now that we dealt with the big stuff- let's try to learn a lesson we can take home with us.

But first, can you tell me (Rabbi Sneh wants to know also) How tough should we be?

This past week we started opening up our Shuls again.

Boruch Hashem.

Minyanim at Ohr Hachaim are running with responsibility and order. I would expect nothing less from our terrific staff and Rabbonim! Thank you!

As we approach the shul with trepidation, we know deep inside that this time must be different.

Surely the last few months have changed us.

We cannot go back to our te-filah, as just another davening.. Catch a maariv.. Speed through Shacharis. Talk to one another without taking into consideration that we were literally banned from our places of prayer and are now being given a reprieve.

Rabbi Sneh sent me a short clip of one of his inspirational minutes that he gives everyday after the Neitz minyan (in Yiddish ) and by email in Hebrew.

These inspirational minutes are

literally one of a kind. In their intensity, content, humor and relevance- simply fantastic.

Ask anyone that has heard him-(Email Zev Yurowitz to join) if the neitz is too early for you) It is worth it!

Harav BenTziyon Shlita brings a Shem MiShmuel that should make us all tremble and rethink what we just went through.

Explaining our expulsion from the Bais Hamikdash - he comes up with a novel reason. During the times that the Mikdash was functioning, anyone could do an aveirah and get kapporah.. almost right away.

This was a good thing- but it also has another side.

We became complacent and numb to the fact that we must take mitzvos seriously.

This complacency (see inside for why we bring a korban for shogieg not meizid- in some ways it's stricter) was insipid and made us view the mitzvos with less kavanah- after all you can buy a kapporah - why be so strict.

So what did Hashem do? He took it all away from us totally with a mandate to show Hashem, with our Torah and Tfillah, how much we "missed Him."

It's especially poignant that we opened again on Shavuos.

The Malbim brings a few pesukim that bring this idea to life. From Dovid Hamelech's Tehillim - the soul of every Jew.

Dovid Hamelech implores us to come to Hashem's gates (the Temple) with gratefulness, Bo-u Shearav b'Sodah. Enter His gates with much praise..

Why not be thankful inside? Why just outside?

In addition, King David asks, begs Hashem- Shivti bVeis Hashem. Let me sit in the study halls- But may I only be a visitor Be Heichalo- in His Chambers. Visitor?

The answers are one and the same.

If when we come back to the shul, the study hall- we are not full of excitement - if our hearts do not jump when we approach the shul- what message have we learned from all this?

Similarly if learning has the same excitement as our vacations . Then we will have gotten "it."

If not - it's time for reflection.

Good Shabbos!

Translation by Rabbi Reich

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## Rabbi Efrem Goldberg

### QUESTIONS RESPONSIBLE PARENTS ARE PREPARED TO ANSWER

With school almost out, the period of the year designated for formal education is coming to a close. Nevertheless, for many children, summer presents different types of education, many of them negative or dangerous. While parents find relief in not having to supervise studying, prepare for tests or make lunches, in some ways more supervision is necessary this time of year than any other.

As we head into the summer, I want to share with you some reminders of precautions we must take and conversations we need to have:

» The lack of homework often translates into much more time available to watch TV and surf the web. There are a great deal of damaging images, themes and content for adults, let alone children, easily accessible today. Do your children's devices have filters and do you monitor both the amount time they spend and how they use their technology? Are there guidelines and limitations on what they can watch and access?

» When children wander and roam the neighborhood with no particularly destination in mind, they can find trouble. Are you comfortable with how they are presenting themselves as they leave your house? Have you reviewed stranger danger? Do you know where your children are headed, who else will be there, that they got there, and what they did there? Are you comfortable with who is driving if it is a friend or peer?

» Summer generally signifies a break, but our religious identity and responsibilities are never on hold. Do you encourage your children to daven each day, find time to learn, and engage in positive and growth-oriented activities, like chesed and volunteer opportunities, even when off from school?

» Experimentation with, and abuse of, substances among young people, is a growing epidemic. Be aware of signs you should look for and changes in behavior that might indicate a problem. Do you monitor your liquor cabinet and do you monitor how you consume liquor, particularly in front of your children? Do you model moderation and appropriateness and set a good example?

» Is your home physically safe? Is your pool fence sturdy and closed? Are you careful to make sure children don't swim unsupervised or alone? Are all of your smoke detectors & carbon monoxide detectors in appropriate locations and working? Do you have a routine to ensure you locked the doors to your car and home?

Lastly, while the world is generally a safe place and the people our children are exposed to are almost always appropriate and safe, sadly the threat of abuse is real. Research has consistently shown that the most important and effective tool to protect our children is education. As loving

and trusted parents, we have the capacity to safeguard our children, but it means having a difficult and uncomfortable conversation.

Rabbi Yakov Horowitz, an experienced and respected voice on the topic of child safety education, identifies four points to communicate to our children in order to empower them to protect themselves and to transform them into difficult targets for predators:

» **No secrets from parents** - In a non-anxious, calm conversation we must remind our children that we love them beyond words and that they can feel confident confiding in us about absolutely anything. We must make them recognize that we take them seriously, we will honor their concerns and fears, and we will always do everything in our power to serve their best interests.

» **Your body belongs to you** - It is crucial for children to understand the concept of personal space and that our bodies belong to us, and us alone. Our private parts are ours and absolutely nobody—not a friend, family member, or person in any position of authority—can have access to them.

» **Good touch/bad touch** - Not every touch is bad and qualifies as abuse. However, there is touch that is categorically wrong and should set off an alarm for our children. They must understand the difference so that they can be aware and respond appropriately.

» **No one should make you feel uncomfortable** - Lastly, we must communicate to our children that no one should make them feel uncomfortable. If they do, they have a right to walk away and tell someone they trust.

Too many parents are avoiding this talk because they think they will introduce their children to a topic that will make them fear adults and worry excessively. The experts explain, however, that rather than fear adults, children will feel safer knowing they can trust their parents and will feel empowered to protect themselves going forward. While it is never comfortable to broach this subject, good opportunities for bringing it up can be bath times for young children, clothes shopping for older children, or at the time of a doctor's appointment.

Should G-d forbid issues arise, the best way to respond to our children is to tell them that we believe them and that we will react swiftly and appropriately. Halacha (Jewish law) is clear that valid safety concerns must be reported.. Remaining silent, covering up, or excusing inexcusable behavior leaves other children vulnerable to abuse and trauma that will haunt them their entire lives and inflict what can be irreparable damage.

May our children remain safe and may Hashem grant us the courage and strength to be vigilant in protecting them.



## Rabbi YY Jacobson

### Stars and Sand

There's an interesting law in the Talmud recorded in Tractate Shabbos (23b) by the great Talmudic sage, Rava. If you have ten Jews who all want to light the Chanukah menorah, but they don't have ten menorahs, what can they do?

Let's say they take one bowl, fill it with oil, and they place inside the bowl around and around ten wicks, and then they kindle these wicks. Can we say that all of these ten Jews have fulfilled the mitzvah of lighting the menorah? In a classic Talmudic distinction, Rava says, it depends. If you place a vessel over the bowl so that each of the ten wicks emerges independently, it's perfectly fine. Each one of them fulfills the mitzvah. But if the bowl is filled with oil and the ten wicks are just left open and there's no utensil covering it, then nobody fulfilled the mitzvah. The reason is because, from a distance, it seems like just one large bonfire. The ten people didn't do the mitzvah, and not even one person did the mitzvah, because you're supposed to kindle a flame, not a bonfire.

This articulates a profound message in Judaism. There is the light that we generate together as a collective nation. It's the value of family, of community, and as Hillel says in Ethics of the Fathers, "If I am only for myself, then what am I?" We all need attachment. We all need connection. And together, as a collective group, we create something incredible that we cannot create on our own.

But there is another element too in Judaism. And that is to recognize the indispensable contribution of your soul, of your life, of your mind, of your body, of your unique gift. Each and every single one of us

is an indispensable note in the Divine Cosmic Symphony.

The day you were born is the day G-d said that the world is incomplete without you, without your unique energy and creativity. It goes back to the genesis of our history. G-d always promises our patriarchs, beginning with Abraham, Yitzchak and Yaakov, "I'm going to make your children like the stars of heaven and like the sand of the sea." The commentators ask that there's a lot of sand on the beaches, but you can't compare the number of grains of sand to the number of stars. The number of stars exceed the sand! So once G-d tells Avraham, "Your children are going to be like the stars of heaven," isn't it redundant and anticlimactic to say we're also going to be like the sand of the sea?

But the answer, of course, is that stars and sand represent two different qualities. One grain of sand is pretty valueless on its own. But when you bring together many grains of sand, you create a phenomenal beach. That's the power of unity.

With stars, it's very different. Stars are individualistic. Every star shines on its own. And when stars collide, they destroy each other. So G-d tells Abraham. "Your descendants are going to have a dual quality. They're going to be like the sand of the sea, but like the stars of heaven. They're going to cherish and appreciate the power of community, the power of oneness, the power of cohesion, like the sand of the sea.

But they're also going to possess the quality of being like the stars of heaven. Every single one of them casting a unique light to illuminate our planet, to illuminate our lives.

Every one of us was born an original. We must make sure that we don't die as copies.



## MESSAGE TO MANOACH AND HIS WIFE: GO BEYOND THE LETTER OF THE LAW

Rabbi Yissocher Frand

The Haftorah for Parshas Nasso is the famous story of the birth of the mighty Shimshon. There is a difficulty in this story that troubles all the commentaries. The Angel announced to the barren wife of Manoach that she would have a child and instructed her to abstain from wine and strong drink and from coming into contact with tumah [impurity]. The Angel further instructed her that the child to be born would be a Nazir from birth. No razor would ever be allowed to pass over his head. This child, the Angel informed Manoach's wife, would become the savior of Israel. After delivering this information and these instructions, the Angel departed from the woman.

Manoach's wife related the incident to her husband and Manoach prayed to G-d that he may be able to hear the Angel directly: "Please, my L-rd, may the man of G-d whom you sent come now again to us and teach us what we should do with the lad who is to be born." [Shoftim 13:8]

G-d responded to Manoach's plea and sent the Angel back. Manoach asked him "What should be the conduct of the lad and his behavior?" [Shoftim 13:12]

The Angel responded: "Of everything that I spoke to the woman, she should beware. Of anything that comes from the grapevine, she shall not eat. Wine or strong beverage, she shall not drink. Anything contaminated she shall not eat. Everything that I commanded her, she shall observe." [Shoftim 13:13]

This is virtually a verbatim restatement of what the Angel already told Manoach's wife. The commentaries ask two questions. First - the Angel did not answer Manoach's question. Manoach asked about the "conduct of the lad and his behavior". The Angel spoke about the conduct and behavior of Manoach's wife! Second - what new piece of information did the Angel convey to Manoach that the Angel had not already told to his wife? It appears to be a totally redundant statement of something Manoach already knew!

Rav Elya Meir Bloch offers a beautiful insight. There is only one slight difference between what the Angel said the first time and what he said the second time. The first time the Angel said she should not drink wine and strong drink.

The second time the Angel said "anything that comes from the grapevine she shall not eat." This would include grapes, grape-flavored lollipops - anything that is remotely related to grapes. In addition he adds, do not drink wine and strong beverage.

This, Rav Elya Meir says, was the answer to Manoach's question. Manoach's question was how to raise a child who would grow up to be the savior of Israel. It is hard enough to raise any child. However, the challenges of raising a child who is called upon to be a 'nazir from the womb' are infinitely harder. Manoach wanted to know "How should I raise such a child? What techniques in child rearing should I utilize to insure his spiritual purity and to guarantee the success of his Divine mission?"

The Angel responded that the way to successfully raise a 'nazir from the womb' is through the meticulousness and the zealotry of accepting "fences" (har-chokos), above and beyond the letter of the law (lifnim m'shuras hadin). The secret to raising the future leader of the Jewish Nation involved taking the extra step and going the extra mile. Your wife should not only refrain from drinking wine - which is the basic requirement for a nazir - but she should not even go near grapes! Such meticulous observance on her part will make an impression on the child.

The way to instill Fear of G-d into any child is to allow the child to see Fear of G-d in his or her parents. I believe it was Rav Yaakov Kamenetsky, and perhaps others as well, who commented on the difference between European Jews and American Jews. He said that both in Europe and in America there were (and are) Sabbath observant Jews. However, the difference was that in Europe there were Jews who observed "Erev Shabbas" [the eve of the Sabbath]. In other words, these Jews would already abstain from all forbidden forms of work at noon on Friday. This image of an "Erev Shabbos Jew" was a European phenomenon, which is not observed in America.

In America, if Candle Lighting is 4:18 on Friday afternoon, the husband might walk in the door from work at 4:12. He has enough time to remove his wallet and his keys and his change. He says "Good Shabbos" and so begins his Shabbos. This is not "forbidden". Such a person is most definitely a "Sabbath observer". But there is no way to compare the impact of the "European Erev Shabbos" on impressionable young children, as compared to the "American Erev Shabbos."

This was the lesson that the Angel taught Manoach. If the child sees the extra 'Fear of Heaven' in the parent that leads him or her to abstain even from that which is permitted - such an upbringing will have impact on the spiritual growth of the child and allow him to potentially grow up to become a savior of Israel. When a parent cuts corners and tries to get by with the "letter of the law", the child will in no way have the same appreciation for the lesson or values the parents are ostensibly trying to convey to their progeny.

# Stories of people who shape our lives

## A Jewish Mother By Rabbi Paysach Krohn

Chazaq, a New York based organization run by brothers Rabbi Ilan and Rabbi Yaniv Meirov and, amongst a plethora of projects, aimed at developing and deepening public school children's exposure and commitment to a Torah life, has helped and inspired hundreds of thousands of Jews. I remember hearing from Rabbi Ilan Meirov about his mother, Shoshana, and the type of indelible impact she made on her children. She had grown up in Uzbekistan and, after many years, moved to Israel, where she eventually went on to marry her husband, Moshe. They were traditional, but not very fluent in Judaism. They later moved to America, where they raised three sons – Shlomo, Ilan and Yaniv. Mrs. Meirov wanted to enroll her children in Jewish schools, so she began looking into one school which she thought might be a good fit. But after visiting the school, she just didn't have the feeling that it would suit her boys. She didn't feel the warmth of Torah and Yiddishkeit that she was looking to imbue her children with. The truth was, she was right. She began then looking around her own close neighborhood for another school, and was told about Ohr Yisrael. When she walked into the school, she was mesmerized by the sound and sight of authentic Yiddishkeit. She then entered the main office and began speaking with the principal, Rabbi Sheya Geltzhaler. Rabbi Geltzhaler knew that her children didn't have a strong Torah background up to this point, and in fact, in the younger grades, the classes were in Yiddish, which certainly would be difficult for the boys to catch on to at this point. Rabbi Geltzhaler, knowing this, began explaining that it would likely not be the best fit for her children. Realizing this, her heart began breaking and tears streamed down her cheeks. She didn't know what would happen with her kids. How would they make it as Jewish children? Who would guide them? Rabbi Geltzhaler then looked at Mrs. Meirov and said, without hesitation, "Your boys are accepted." And he did ... because she was trying and wanted authentic Yiddishkeit for her children. The boys flourished, and Ilan and Yaniv have developed into marbitzei Torah, those who spread the beauty and breadth of Torah, near and far. With hundreds of Torah classes and thousands of Jewish children being given a Torah education, they have achieved so much. And where did it all begin? With Rabbi Geltzhaler, and with Mrs. Meirov crying for her children to be given a Torah education. In the Haggadah, we say, in reference to the last child, the child who doesn't know, "At p'tach lo" – You (in feminine form following the guidelines of Hebrew grammar) initiate the conversation for him." The Jewish mothers are those who help their children find their way through Jewish life and Torah commitment. The Jewish mothers are the ones who, true to their name of "Em," whose letters of aleph & mem refer to the span of time from Adam to Moshiach, will help their children grow from their youth into paragons of Jewish integrity and Torah commitment, and with that, herald the final redemption. Torahanytimes Newsletter.

## A Defining Moment In a Child's Life

The story is not new, but I feel its message is timeless & should be reiterated time & time again. When Horav Yitzchak Hutner, zl, was about 17 years old, the heretical philosophies of the Haskalah, Enlightenment movement, were being espoused throughout Europe at the expense of young people whose spiritual future was at serious risk. The Haskalah promised them respect, opportunities to further themselves both intellectually & financially. No longer would society look down on them disparagingly as beggars & nonentities. They would be cultured & contributing members of society. Many young Jewish men and women fell prey to the glitter and promises. The leaders of this mutiny against Torah sought out the brightest & most promising young people, because they would comprise their future. Rav Hutner was hounded to join the ranks of the defectors. They made every attempt to wear him down. Finally, they gave him an ultimatum: He must give them an answer the next morning. If his response was positive, the world would be his. If it was negative, he could go back & continue being scorned as a parasite. When one lives with his other 9 siblings under abject poverty conditions & the blandishments are presented in the most alluring & convincing manner, it creates ambiguity within one's mind. Rav Hutner went to sleep. It was a troubled sleep, because he did not know how to get these people out of his life. He was not strong enough – until 4:00 a.m., when he woke with a start. His decision had been made – he was continuing to attend yeshivah & on to bais hamedrash. His life would be one long symphony of Torah study. What entered his mind at 4:00 a.m. that had the power to wake him up & cause him to make such a conclusive decision? It was his mother's love for Torah. He reminisced about eight years earlier, when he had come home from cheder & informed his mother that his class was making a siyum, concluding the first chapter of Meseches Bava Kamma. His mother was beyond excited. The next morning, as he was about to leave for school, he noticed that his mother was wearing her one Shabbos dress, which she had purchased before she got married. His sisters were also bedecked in their Shabbos clothes. He could not understand why they were doing this: "Mother, today is neither Pesach nor Shavuos. Why are you dressed in Shabbos clothes?" His mother explained, "Today is more important than Pesach and Shavuos. Today you are making a siyum on a perek. Soon you will make a siyum on the next perek, then the entire Meseches, until you finish all of Shas. Is there any greater joy than that?" Rav Hutner realized how much Torah meant to his mother. This imbued him with a love of Torah & an ambition to devote the rest of his life to learning & disseminating Torah. His mother met the criteria of l'hazhir: she catalysed the shine of Torah within her child. She illuminated him as a result of the Torah he had learned. She showed him how much Torah meant to her and, by extension, how much it should mean to him. L'hazhir gedolim al ha'ketanim: The adults should light up the lives of their children, as a result of the Torah that they learn.





PARSHAS NASO

BE ALL THAT YOU CAN BE
4:22 נשא את ראש בניי"ג
גרשון גם הם, לבית אבתם
למשפחתם"

"Take a census of the sons of Gershon, also them, according to their fathers' household."
What does the Posuk mean to tell us when saying, "גם הם" - "Also them" - the B'nei Gershon?

Although compared to the B'nei Kehas, the B'nei Gershon had less value, nonetheless, "גם הם" they too were important, for it was very important that they were, "לבית אבתם" - they were from Shevet Levi. Regarding the B'nei Kehas, their greatness was from their, "משפחה" even more than others, for their Mishpacha included Moshe Rabbeinu and Aharon Hakohen. (אלשר)

Why does the Torah say, "גם הם" here, when the assumption would be that just as we counted the B'nei Kehas, we now will also count the B'nei Gershon - why would we assume differently when the Torah counts them both? The Kli Yakar explains that had the Torah not stated, "גם הם" then we may have thought that the reason that the Torah stated Kehas first was due to the Kovod of the Aron that the B'nei Kehas carried. Just as we see in the building of the Mishkan that the Torah first stated the Keilim of the Mishkan, and then the construction of the actual Mishkan, but as Betzalel said, that did not mean that the Keilim were to be built first. Rather, the Mishkan was to be built first for there to be a place for the Keilim, but the Keilim were stated first due to their importance. So too here, one may have thought that the B'nei Kehas were mentioned first due to the importance of the Aron that they carried, but in fact, the Bechor, the B'nei Gershon, should be counted first. Thus, the Torah says, "גם הם" - that the B'nei Gershon were also to be counted, meaning that there was that which was supposed to be counted prior to them, namely, the B'nei Kehas. However, we learn from the Gemara in numerous places that the Loshon of "וכך" - in this case, "גם הם", teaches us that they are equal to another in some way.

In what way is the Chashivus of Gershon the same as Kehas? There are times that people do not reach the Shleimus of their Avodas Hashem, for they make themselves small and their work small. They think they are not important, and thus what they do is not really important. They therefore do not really put in much effort in their Avodas Hashem, thinking that they would not accomplish much even if they did - so why bother. The truth is that this is a great mistake, for one is not judged comparatively to others, rather one is judged based on his own abilities. Thus, the Torah says, "גם הם" by the B'nei Gershon, so that one should not say that they were not so important, for their work did not compare to the work of the B'nei Kehas, who carried the Aron, while they only carried the יריעות. Although they "only" carried the יריעות, they were

just as important as the B'nei Kehas, for they fulfilled what they were commanded to do, to the best of their abilities. We know that the Aron was the Ikar of the Mikdash, and Moshe Rabbeinu said that it should be made first. However, it was Betzalel who constructed the Mishkan, and he said that the Mishkan must be built first in order for there to be a place for the Aron. Although something may be an Ikar, it doesn't mean that it is not very necessary for it to have that which is Tofel to it. Although the place where the Aron would go was a Tofel to the Aron, it too is an Ikar, as this Tofel is needed for there to be a place for the Aron to be. The same is true with Yisocho and Zevulun, that Zevulun was the one who supported Torah with his money, for if there is no Kemach, there is no Torah. Although the Kemach is a Tofel to the Torah, it is still needed before the Torah - for without Kemach there cannot be a Kiyum to the Torah. Although it is really proper for every person to have from himself Kemach and Torah, earn money and learn Torah, and not to receive money for his Torah, nonetheless in our generation it is too difficult for most to be עמול in work and be עמול in Torah, and is thus permitted for one to receive payment for his Torah study or teaching. (קול רם)

Gershon was the oldest son, and one may have thought that he would therefore be counted first. However, the Torah did not count them first, and instead counted the B'nei Kehas first. Why did the Torah count Kehas first? Kehas was involved in carrying the Torah, and Kovod Hatorah comes above all else. This is something which we must know and follow through on - always giving the proper Kovod Hatorah whenever warranted. Nonetheless, the Torah wants to tell us that the fact the Kehas was counted first due to Kovod Hatorah does not mean that the B'nei Gershon are unimportant and should be overlooked. They too were very important, and the Torah says, "גם הם" - "Also them" - they were counted, for they too are very important. Rashi tells us, in the beginning of Parshas Terumah, about a special Kupah, "charity box", that was exclusive for the אדנים - the brackets that were needed for the Mishkan. Why did there need to be a special Kupah for the Adonim, that which one would think is not so important? While the Adonim may not have been "important" relative to other parts, without the Adonim, there would not have been a standing Mishkan. This is a very important lesson for us to learn. One should not look to see all of the important positions in Klal Yisroel and seek to have the most important position. Rather, one must look within himself, and see what is it that Hakodosh Boruch Hu wants from him. If he fulfills that which Hakodosh Boruch Hu wants from him, in the most optimal manner, then he is as great as the greatest position in Klal Yisroel. It is all about serving Hakodosh Boruch Hu properly, and in the best way we can. The Torah is teaching us here with these two key words, "גם הם" - "Be all YOU can be" - that is all that Hakodosh Boruch Hu asks of you. May we all be Zoche to truly be all that we can be in our Avodas Hashem.

In Bamidbar 3:1 it says that these are the children of In Rosh Hashana 27b we see the case of a person walking behind a Shul or lives behind a Shul and hears the shofar or the megillah. If he had in mind to be yotzei he is. If he does not have in mind to be yotzei he is not yotzei. We have two people who both heard the megillah or shofar and one is yotzei and one is not. In Rosh Hashana 28a Rav Ashi says that if a non-Jew forces a person to eat Matzah he is yotzei. Rava says if a person blows the shofar to make musical sounds, he will be yotzei. The reason is that Rava holds that Mitzvos do not require kavana. The Gemara explains that the difference between hearing the shofar for music which one is yotzei and walking behind the Shul where one is not yotzei is that when he walks behind the shul, he is not aware of the mitzvah being done but rather thinks it is a donkey braying. The Gemara does differentiate between a person listening to the shofar who does not need kavana to be yotzei and the one blowing the Shofar who must have kavana to be motzi and the reason one who has in mind when walking behind the shul is yotzei because the person blowing is a shaliach tzibbur and has everybody in mind. Regarding the one who hears the Shofar if he is required to have kavana will be a machlokes if we need both the kavana of the one blowing and the one listening or is it sufficient to have the kavana of the one blowing but the listener would not be required to have kavana.

The Rosh and the Rif and Bahag all pasken that mitzvos require kavana. The Tur in Orach Chaim 60 says when we say one has to have kavana for a mitzva does not mean that you need kavana to be yotzei but rather to make sure the mitzva is done correctly but there is no need to have kavana to be yotzei. The Bais Yosef in 60:4 brings both opinions and says the minhag is to have to have kavana you are doing the mitzvah. The Magen Avraham 3 says that we pasken you need kavana only for a Mitzvah DeOraysa but not for a DeRabbanan. The Mishna Berurah 10 says therefore all Brachos are a DeRabbanan with the exception of Bentching and Birchas haTorah if one did not have kavana he is Yotzei bdieved. The Gra does not differentiate between a Mitzvah deRabbonon and a DeOraysa.

The Tur in 213 writes that one can not be motzi others unless he eats or drinks with them and then if they eat together so long as there is kavana to be yotzei it will work. The Bais Yosef says that this is according to the shitta that holds that mitzvos need kavana but according to those that hold mitzvos do not need kavana then even if the one making the bracha and the one listening to the bracha would be yotzei without kavana. The Mechaber in 213:2 paskens that one who makes a bracha for others must eat with them and there is a need to have kavana to be yotzei. The Olas Tamid asks why does the Mechaber pasken lechumra in a case where it is only a Bracha which is a DeRabbanan? The Elya Rabba says that since the Mechaber says that we pasken Mitzva needs kavana it is not a chumra or a safek but rather a psak.

The Shulchan Aruch HoRav 213:4 says that according to those who are of the opinion that Mitzvos DeRabbanan do not need kavana whether it is a bracha rishona or achrona, for example if a person picks up a fruit to eat and before he has a chance to make the bracha he hears someone else make the bracha he does not need to make a bracha. Since it is a shailoh of a bracha levatala one should be makpid on this halacha. The only eitza is if a person has in mind that in general, he does not want to be yotzei from someone else and he has hepech kavana only in this matzav he would be able to make his own Bracha.

May we all be zocheh to say Brachos properly!



## Rabbi Reisman

### A THOUGHT ON DUCHANING – WHERE YOU STAND AND HOW TO PRONOUNCE HASHEM’S NAME.

As we prepare for Shabbos Parshas Naso. I would like to speak today specifically about Nesias Kapaim, about Duchaning and various Halachos related to Duchaning that come up when we here in Chutz L’aretz Duchan on Yom Tov. Ashkenazim Duchan only on Yom Tov. The Sefardim Duchan every day. As a matter of fact, when Rav Aharon Leib Shteinman used to come to America and Rav Sheinberg used to come to America, they Davened with the Sefardim Davka in order that they be able to have Nesias Kapaim by Shacharis every single day.

Let us talk a little about Nesias Kapaim. First I would like to tell the Kohanim a Chiddush. Where do the Kohanim stand when they Duchan? Well everybody knows that they stand at the Mizrach side. Actually, the Magen Avraham says that the main place for the Kohanim to stand is in front of the Aron Kodesh (Lifnei Ha’heichal). The Aron Kodesh is a Dugma to the Heichal of the Beis Hamikdash and just like in the Beis Hamikdash the Duchan was in front of the Heichal they are supposed to stand in front of the Heichal (Aron).

The Magen Avraham says that if you have a Shul where the Aron Kodesh is on the Darom (the southern wall) and the Chazzan and everybody is facing Mizrach which is proper because you should face Mizrach even if the Aron is on the Darom. When the Kohanim Duchan they should not be on the Mizrach wall they should be on the Darom wall and they should turn to face them because the Ikkur is not the Mizrach wall the Ikkur is standing in front of the Heichal. When the Mishna Brura brings this in S’if Kotton Lamed Zayin he says

Yeish Cholkin because the Pri Chadash disagrees. We of course typically have the Aron Kodesh on the Mizrach wall, and therefore, we don’t have this Machlokes. However, there are some Kohanim who don’t stand in front of the Aron Kodesh. They go on the side because they think that the Ikkur is to be on the Mizrach wall which is incorrect. The Ikkur is to be Lifnei Ha’heichal, and therefore, to the degree possible the Kohanim should be careful or be Mehadeir in the Hiddur Mitzvah and certainly the Ikkur Hamitzvah is to stand in front of the Heichal, which is in front of the area of the Aron Kodesh.

Another Nikuda, Nesias Kapaim is unusual in that you are only Yotzei in Lashon Kodesh. It is not like Shema which you can be Yotzei in any language. It is not like Bentching where by Bentching you can be Yotzei in any language. But Duchaning is only in Lashon Kodesh.

There is a very big Nafka Mina in this. This is because there are some mispronunciations in the way we pronounce words which are widespread and there is a Limud Zechus that for mispronunciations if we will say it is not really the way to pronounce things, but at least it is no worse than a different language.

I mean specifically that there are people who are raised to say a Kamatz as a Patach. So in Hashem’s name instead of saying Ado and then ending with Noi with a Kamatz they end with a Patach. Nai. Sefardim of course have the Minhag to pronounce it that way. In Ashkenazic communities though it was never the Minhag. With the advent of modern Hebrew which have adopted the Sefardic pronunciation, there are some Ashkenazim who pronounce it that way too.

The Shulchan Aruch says in Siman Kuf Chaf Ches, S’if Lamed Gimmel (מי שאינו יודע לחתך האותיות לא ישא את כפיו). If you don’t know how to pronounce things then don’t Duchan.

The Magen Avraham says (אלא אם כן כל בני עירו קורין כן). Unless all of the people of his community say it that way. So Sefardim who say a Patach in Hashem’s name there is a Limud Zechus.

The Steipler once personally took out an ad in the Sefardic newspaper in Eretz Yisrael with a Bakasha, with a request, that even though Sefardim pronounce a Kamatz as a Patach, at least when they say Hashem’s name they should say Noi instead of Nai because it is not correct and a Kamatz and a Patach are two different vowels and even though it became the custom to say it the same. Similar to the fact that Ashkenazim say Ayin and Aleph the same, but at least in G-d’s name they should say it correctly. L’mayseh though, Sefardim do it their way. They are a community that does it that way. Among Ashkenazim though, there is little excuse to say it that way especially during Duchaning where you are not Yotzei.

In Eretz Yisrael it could be there is a whole community of Ashkenazim that does it that way. But in Eretz Yisrael Kohanim should be careful. These are two things, where you stand and how you pronounce especially HKB”H’s name that you have to be careful.

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*

#### SHALOM BAYIS: LOGIC IS NOT ENOUGH

#### UFARATZTA

**Answering your -- question concerning uprooting yourself and moving according to your wife’s request. You are correct in your argument that it is difficult to change one’s place of residence after having lived there for fifty years, especially when your livelihood and business are there. However, since we are warned about distressing one’s wife... you must appease your spouse in the above matter through other means. You should not suffice with the fact that you have won with logical arguments that only speak to the brain.**



==== Igros Kodesh V18 P525

# PARSHAS NASO

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

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## Parshas Naso Pix Key

**Wagons traveling** – As part of their gifts to the Mishkan, the Nesi'im (princes) donated six wagons for the Leviim to use to carry the different parts of the Mishkan while the nation was traveling in the desert – 7:3

**Between the Keruvim** – The final words of the parsha state that the Voice of Hashem would call out to Moshe from between the two keruvim – 7:89

**You were warned** – The Torah details the process of the Sotah – the suspected unfaithful wife. She doesn't become a Sotah unless her husband first warned her not to be alone with a certain man – 5:14, see Rashi

**Girl blowing up (Veronica Salt – Blueberry)** – If the Sotah was indeed unfaithful and she drank the Sotah waters into which Hashem's Name was erased, her body would become swollen, and she would suffer a shameful death – 5:27

**Birchas Kohanim** – The Torah details the process and text of Birchas Kohanim – 6:22-27

**Shimshon** – The haftorah for parshas Naso is about the birth of Shimshon – Shoftim chapter 13

**Leave Now** – There were three areas in the Midbar – the Mishkan, the encampment of the Leviim around the Mishkan, and the encampment of the rest of the nation surrounding the Leviim. If one had tzara'as he had to leave all three areas. If one had a Zav emission he had to leave the first two areas but could remain in the general area of the nation. If one became impure because of contact with a dead body he had to leave the area of the Mishkan, but could enter the area of the Leviim – 5:1-4

**Robber stealing** – The Torah discusses one who acts improperly with money, by withholding wages of a Jew, or not paying back a loan and then swears falsely about it. He must bring an Asham (guilt) offering, aside for paying back what he owes – 5:5-10

**Crown** – The Nazir who chooses to abstain from wine, cutting his hair, or coming into contact with a dead body, is described as having “the crown” of Hashem upon his head – 6:7

**Happy Chanukah** – The Torah details the korbanos of the 12 Nesiim. They are read during the 8 days of Chanukah as well – chapter 7

**Everyone is unique** – Even though the 12 Nesiim brought the exact same Korbanos and donations, the Torah lists each one individually. This symbolizes that each was special to Hashem. The Medrash lists in great detail the rationale for each Nasi in bringing what he brought.

**Over and over and over** – (see previous note)

## Bitachon: The King, the Doctor & the Cannibals

Rabbi Wallerstein ZT'L told a story about a king who went on one of his hunting trips one day with his palace staff. As he was walking through the woods, he slashed his finger on a sharp branch. He quickly called his doctor over to him since he was accompanying the king for this purpose. The doctor examined the king's finger and said, “You need stitches right away, or you could lose the finger.” So, the doctor stitched him up, and the king asked him, “Do you think I'll be okay?” The doctor answered, “I don't know. I did my best, but I don't know.” A week later, the king has his doctor come to examine his finger, which had gotten all red and infected. The doctor prescribed some antibiotic ointment, but it didn't help. Two weeks later, the king was furious. “My finger is green!” He yelled at his doctor. “And it looks like the infection is moving to my arm!!” The doctor sighed and said, “Okay, as I feared, we're going to have to amputate.” He performed the surgery, and the king woke up and looked at his missing pinky and decided he would teach his doctor a lesson. In a rage, the king threw the doctor into his dungeon and declared, “Because my finger turned green, you will rot and turn green in this dungeon with the rats.” The next week, the king decided to go on another hunting trip, but this time, he was alone, without his doctor like usual. In the depths of the woods, the king is captured by savages. This particular tribe served their G-d with human sacrifice. They tied the king up, brought him to the altar, and surrounded him with flowers and vegetables to bring to their G-d. The whole tribe was singing and dancing and performing rituals. The leader went to cut the king's head off when he suddenly stopped short. “No good,” he said. “He's an incomplete sacrifice. He has nine fingers. Untie him, let him go.” The king was extremely relieved that his life was saved because of his missing finger. He quickly ran to the dungeon to release his inmate, and he hugged him and kissed him, and said, “You won't believe it!! I was in the forest, and I was captured, and they were about to chop my head off! And because you took my finger off, my life was saved!! I don't even know how to thank you.” And the doctor said, “Well then I also have to thank you.” And the king said, “Why do you have to thank me?” The doctor solemnly held up his hands and said, “Because I have ten fingers.” Had the king not put the doctor in the dungeon, he would've been with the king, and he would've been the sacrifice! There are two men in this story, both at the lowest point in their lives. One was in a dungeon left to die, and one had just lost an appendage, and because of both those circumstances—those low points—both men were saved. This is what Hashem is all about. Even if chas veshalom something bad happens in someone's life, that very challenge could be the thing that ultimately saves them. Hashem asks us to put our trust in Him every seventh year for shemitah, and every seventh day for Shabbat. From this story, we learn that we have to trust in Hashem, because what seems like the worst, is always for the best. *Jack E. Rahmey as taught to him by Rabbi Amram Sananes.*





Once upon a time, long, long ago there were two unique lions in the jungles of Africa. Both, it seems, had human-like qualities that made them claim territory, daring the other to cross over the line. Strange as it seems, the boundary between their turf was a well-traveled trail through the jungle. All day every day, both lions lay in the brush staring across the trail at their compatriot, daring him to cross into their territory. The local natives knew of this animal feud, but all this was unbeknown to African Jack, a well-known and most publicized guide who did not speak Lionese and was unfamiliar with the territory.

While he was leading a safari through the jungle, walking all day and cutting vines with their machetes, all this constant hacking brush had them worn to a frazzle. After seeing two or three of his safari drop from exhaustion, African Jack decided to stop on the trail between these two lions and camp for the night.

After sitting up camp, eating, and getting his safari settled African Jack sat on a stump and began reading. While he was busily engaged in the printed page, the two lions, simultaneously, pounced on African Jack and ate him on the spot.

When the 6 o'clock news heard of the tragedy, they reported, "African Jack killed this evening. The motive is unclear, but it is reported he was reading between the lions."



**RABBI ZEV SMITH  
SPEAKING AT THE NIGHT  
KOLLEL**



## WRITING LETTER TO SON

A student fell into a cycle of classes, studying, working and sleeping. He didn't realize how long he had neglected writing home until he received the following note: "Dear Son, Your mother and I enjoyed your last letter. Of course, we were much younger then, and more impressionable. Love, Dad."

## THE WILL

Joe passed away. His will provided \$30,000 for an elaborate funeral. As the last guests departed the affair, his wife, Helen, turned to her oldest friend.

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

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

"How much did this really cost?"

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

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

Helen answered. "The funeral was \$6,500. I donated \$500 to the shul.

The food and drinks were another \$500. The rest went for the memorial stone."

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

"Two and a half carats."

## IT TAKES A VILLAGE

I read somewhere that it takes a village to raise a child...

Where is this village and is there a number you can call?

Can I take his place?

## LAWYERS AGAIN

An attorney telephoned the governor just after midnight, insisting that he talk to him regarding a matter of utmost urgency.

An aide eventually agreed to wake up the governor.

"So, what is it?" grumbled the governor.

"Judge Garber has just died" said the attorney, "and I want to take his place."

The governor replied: "Well, it's OK with me if it's OK with the undertaker."

## I STOOD ON MY PHONE

I accidentally stood on my phone... Siri suggested several local gyms.

## TWO ENGLISH BUTCHERS.

Two English butchers, who hated each other, were doing business across the street from each other for ten years. For the full ten years they always competed for the other's business.

One butcher would put up a sign reading, "Sirloin: £2.50 a pound" and the other would put up a sign "Sirloin: £2 a pound." The first would put up a sign reading, "Whole veal loin: £1.85 a pound" and the second would, again, underprice him.

This went on for the full ten years; back and forth, back and forth. One day the first butcher got a bright idea. Instead of advertising his prices he placed a professionally painted sign reading, "The Queen buys all her meats here."

The next day another professionally painted sign appeared in the window of the butcher shop across the street which read, "G-d save the Queen."

## TAKE YOUR KID TO WORK DAY

An 8 year old girl went to the office with her father on 'Take your kid to work Day'.

As they walked round the office she started crying and getting cranky. Her father asked what was wrong. As the staff gathered round she sobbed loudly, "Daddy, where are all the clowns you said you worked with?"

## FOR DUMMIES

I'm reading a book called "Quick Money for Dummies"...

By Robin Banks.

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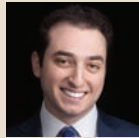
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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### SPOTLIGHT – SHAVUOS 5782 AT OHR CHAIM

#### PRE SHAVUOS INSPIRATION

In preparation for “counting up” to the yom tov of Shavuos, there were a number of shiurim.

Rabbi Moshe Rubinovich gave a chabura at the Night Kollel about what the Kabbolas HaTorah of Shavuos is all about: “The Din Torah of Shavuos – What Is It About, How to Prevail, and What Do We Gain?” He discussed how Kabbolas HaTorah of Shavuos is really the aspect of connecting to Hashem’s Chochma and the effect it has on us by uplifting our natural selves to becoming spiritual beings.

On Wednesday night before Shavuos, Rabbi Zev Smith, acclaimed Magid Shiur, Irgun Shiurei Torah, gave a shiur at the Night Kollel, on the topic of the simcha of receiving the Torah: “Shavous – Creating an Inspiring and Impressionable Yom Tov, past the cheese cake and flowers.” The audience walked away truly invigorated from his words of inspiration about this great yom tov.

On Thursday night, Rabbi Simcha Bunim Berger gave a special shiur: “Insights of Maharal on Shavuos,” from 9:45-10:15, at 20 Forshay upstairs.

On Friday morning, as well as on Shavuos night, I gave a shiur, on the topic: “Taryag Mitzvos – Can we keep them all?” On Shavuos we received the Torah and all the 613 mitzvos, which are alluded to in the Aseres Hadibros. Seemingly there are mitzvos which cannot be performed by all Jews, as some are only applicable to Kohanim, some only to men, some only to women, some only in Eretz Yisroel, etc. Being that the case, is there any way for us to connect to and keep – in some way – all 613 mitzvos? We discussed some of the answers given on this question.

#### LEARNING ON THE 1ST NIGHT OF SHAVUOS

The full house of learning – upstairs, downstairs, as well as in tent aleph – was a sight to behold. The refreshments in tent beis were enjoyed by all. After an uplifting night of learning, there were various minyanim, both before vasikin and k’vasikin, which took place in tent daled and tent aleph. In the spirit of kabalas hatorah, there was heartfelt singing of Ahava Raba, giving expression to the great longing we have for learning and understanding Hashem’s Torah. Both minyanim were followed by a gala kiddush.

There were also many who joined the track of learning with Rabbi Yosef Fried on Shavuos related topics. This included source booklets, for everyone to be able to get involved. Some of the topics covered were: “Baths and Showers on Yom Tov – Have Times Changed?” “Waiting

in between Meat and Dairy, and the Minhag of Eating Dairy on Shavuos,” and “The Mitzvah of Writing a Sefer Torah.”

There was also a special program for teenage bochurim, with shiurim on the following topics: at 12:30 – “The Request for the Elusive Chilazon,” and at 1:30 – “Techeiles from the Murex Trunculus – the Real Deal or an Impressive Imposter?” The overflowing crowd of bochurim truly enjoyed the shiurim on these intriguing topics.

Once again, Rabbi Jacobson gave his inspirational shiur in tent gimel, going through the night, with a small “coffee break.” His topic was : “David and Bas Sheva as you have never heard,” as well as “Which Derech in Judasim will prevail in 100 Years?” The full house of hundreds of participants were inspired and uplifted by his fascinating shiur, as Rabbi Jacobson, in his intimate style, kept the crowd mesmerized for hours.

#### YOUTH PROGRAM

The Youth Program also had an exciting and uplifting Shavuos night program, including: Rabbi Dovid Malin, who started off the program, at 11:45, with Rus and Pirkei Avos. 12:45 was Stories of Torah and Chizzuk, with Rabbi Eliyahu Fuchs, and much more.

#### 2ND NIGHT OF SHAVUOS

Once again there will be the “All Night Learning” on the 2nd Night of Shavuos, as well. This is open for all ages, with refreshments, and followed by a minyan Vasikin. Rabbi Eliyahu Wincelberg will be speaking at 11:30, on the topic: “Flowers on Shavuos – Mutar, Assur, or Mitzvah?”

#### 2ND DAY OF SHAVUOS

Rabbi Jacobson spoke again on the second day of Yom Tov, before Mincha. In this shiur he discussed: “If I would have only known the rest of the Story!”

#### NE’ILAS HACHAG

For the Ne’ilas Hachag, there was a communal Ne’ilas Hachag. I continued the theme of how every Jew can perform all 613 mitzvos. I elaborated on the power of achdus – “k’ish echad b’lev echad – and how through our unity, we can collectively fulfill all the mitzvos.

Rabbi Jacobson also led a Ne’ilas Hachag/Farbrenge celebration.

The singing was inspiring and uplifting, leaving all the participants with feelings of the beauty of Hashem’s torah and the greatness of the performance of His mitzvos, which will definitely remain for many months to come!

### Rabbi Scheiner

**KOLLEL BOKER**  
7:00-8:00am

Chavrusa learning  
Gemara  
Currently: מסכת ביצה

Friday - *Shuirim*  
*Beinyonei Dyoma and relevant topics*

**NIGHT KOLLEL**  
8:15-9:45pm

CHAVRUSALEARNING  
- HALACHA

Currently: הלכות חול המועד

**SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS**

• Daf Yomi  
8:45-9:45

• Mishna Yomis  
8:45-9:00

• ZERA SHIMSHON SHIUR  
8:15-9:00 *Thursday Nights*

**ADDITIONAL LEARNING PROGRAMS:**

• *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*  
• *Yeshivas Bein Hazmanim*

• *Yeshivas Kiyumu v’Kiblu / Purim Shushan Purim*

• *Shovevim Program / Early Friday morning learning b’retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

# ~Night Kolloel~

## "TAKE THE INSPIRATION FROM SHAVUOS"



### Summer תשפ"ב

Members



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

Yochanan Abitbol  
Shimon Eckstein  
Yosef Fried  
Mordechai Garfinkle  
Meir Genut

Yitzchok Gould  
Avi Grunwald  
Yoel Kivelevitz  
Yanky Lamm  
Pinny Lang

Meshulam Rubinfeld  
Kalman Serkez  
Yerachmiel Sodden  
Sruly Stern  
Menachem Shapiro  
Naftali Yurmish

# ~Night Kolloel~

Currently Learning חול המואד 8:15-9:45pm

Avrohom Anteby  
Shimon Eckstein  
Yehuda Ehrman  
Yehoshua Farkas  
Eli Gross  
Yosef Grumet  
Bentzy Katz

Benji Kohn  
Yitzchock Kolodny  
Moshe Langsam  
Mordechai Nulman  
Shmuli Richman  
Sam Rosenberg  
Moshe Rubinovich  
Yakov Rothchild

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## ~Kolloel Boker~

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מסכת תשפ"ב Summer  
Starting New מסכת Summer

**Currently Learning**  
מסכת ביצה

Summary Shiurim from Rosh Hakolloel  
בענינא דיומא ובעניני הפרשה  
Erev Shabbos Halacha Shiurim

**7:00-8:00am**  
18 Upstairs Bais Medrash  
**Shacharis**  
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaim18@gmail.com



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## ~Night Kolloel~

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UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

מסכת תשפ"ב Summer

**8:15-9:45pm**  
18 Forshay – Main Bais Medrash

**הלכות חול המועד**  
Shiurim by Rosh Kolloel and Featured Guest Speakers

**Shiurim Open to All**

<b>DAF YOMI</b> 7:00-7:45pm (Hebrew) Sun - Thurs	<b>DAF YOMI</b> 8:30-9:15pm Sun - Thurs	<b>MISHNA YOMIS</b> 8:45-9:00pm Sun - Thurs
<b>ZERA SHIMSHON</b> 8:15-9:00pm Thursday	<b>MAHARAL ON THE PARSHA</b> 9:45-10:15pm Thursday	<b>THURSDAY NIGHT CHABURAH</b> 8:15-9:00pm With Guest Speaker

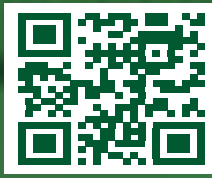
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ABOUT THE EVENT



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KALLA**  
with Rabbi Dr.  
Ari Bergmann

10:00 am  
Making Shmitta Relevant:  
Here and Now

11:00 am: Panel Discussion  
Common Shmitta Halakhic  
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Rabbi Dr. Ari Bergmann is the founder and Managing Principal of Penso Advisors, LLC, a New York-based global macro and risk management boutique specializing in derivatives structuring/trading and systemic risk mitigation. Prior to founding the firm in 1997 Dr. Bergmann was a Senior Managing Director at Bankers' Trust. Ari received a BTL from Ner Israel Rabbinical College in 1981 and furthered his graduate studies at many prestigious Yeshivot in Israel. He holds an MA and Ph.D. in Comparative Religion from Columbia University where he studied with Professors Yosef Hayim Yerushalmi and David Weiss Halivni. Ari is an Adjunct Professor at Yeshiva University and before coming to YU, he taught at Columbia University and at the University of Pennsylvania. His book, 'The Formation of the Talmud: Scholarship and Politics in Yitzhak Isaac Halevy's Dorot Harishonim', was just published by De Gruyter in February 2021. Ari lectures extensively in Israel, Brazil, Europe and the US on topics of Finance, Talmud and Jewish Thought.



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"GROWTH THROUGH CHALLENGE"  
Rabbi Yosef Shapiro

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**8:30 PM**  
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**FOR WOMEN**  
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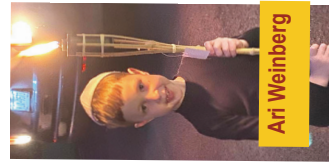
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