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PARASHAT TAZRIA

The world that we live in is quite different from the rest of the nations of the world. The Jewish world follows an order that night comes before the day, while other nation's day precedes night. Metaphorically speaking the darkness or difficult times comes before the good times. People that live a life that day comes before the night might have a good time but as time passes and they don't accomplish or accumulate, their world only gets darker.

When living night preceding day, the reality is that before day break it's the darkest moment in time. When we experience painful times it's important to know in the darkest hour to hang in there as this is the sign that it's almost over, dawn will break soon. Anything of great worth is earned through toil and challenges. Imagine a world where you can buy children in Walmart for \$19.99 (at least there is a good return policy-save the receipt!), would children have a value? The more the pain the more the appreciation and pleasure for what was obtained. The Chasam Sofer explains that Hagger had Yismael with Avraham immediately, while Sara had to wait 70 years. This was because in order to have a Yismael, you don't need preparation but to have a Yitzchak you need 70 years of Tefilla.

The Parasha speaks of two subjects that seem to have nothing in common; having children and the laws of Tzarat. Children are a good thing and Tzarat, not so much fun. The lesson is to depict the contrast of the two ways of life. A long term

investment, which has tremendous gains over time versus short term pleasure of gossip that eventually leaves one alone and friendless. When one receives tzarat, he is sent out of the camps to live alone. You may enjoy the moment of knocking someone or feel elevated when speaking down about a person but it's only temporary. Ultimately this pleasure will cause much sorrow and loneliness because what goes around comes around. Long term pleasure comes with having children, that although difficult at times, (ok, lots of times!) the satisfaction and joy of building a better world and an extension of one's self, is enormous.

The word for pleasure in the torah is Oneg, spelled Ayin, Nun, Gimel. The word for extreme pain is nega; nun, gimel, ayin. The gossip is an individual that chooses nega over oneg, one that puts his ayin tov last and not first.

We live at a time where there is a silent cry radiating from the hearts and souls of our fellow Jews. These people live in shadows and shade and do not see a future of light. How can we transform someone's darkness and help them hang on until dawn breaks? Sometimes a validating and listening ear can help lighten a heavy burden. Let's all resolve to be sensitive and aware of others who may need our attention and care. Let's make sure no one ever feels alone like a person with Tzarat, removed from the camp or the community. May we all be spared of any nega and only be blessed with an abundance of oneg.

Shabbat Shalom
Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY

1:29, 2:00, 2:30, 3:00, 3:30

SHABBOS ZMANIM

| | |
|----------------------------------|------------------------|
| CANDLE LIGHTING | 7:24PM |
| MINCHA ALEF TENT | 7:00PM |
| MINCHA BAIS CHABAD | 7:34PM |
| SHKIYA | 7:42PM |
| SHACHRIS VASIKIN- DAF YOMI SHIUR | 5:27AM |
| SHACHRIS ASHKENAZ 18 MAIN | 8:00AM |
| SHACHRIS MAIN MINYAN 18 TENT | 9:15AM |
| SHACHRIS 20 FORSHAY BAIS CHABAD | 10:00AM |
| NEW SHACHRIS 18 FORSHAY | NEW 10:15AM |
| MINCHA | 1:45PM |
| PIRCHEI | 2:00PM |
| PIRKEI AVOS PEREK BAIS | |
| MINCHA SHALOSH SEUDOS | 7:25PM |
| SHKIYA | 7:43PM |
| MARRIV | 8:23PM 18 TENT, 8:28PM |

WEEKDAY ZMANIM

| |
|---|
| SHACHRIS |
| 20 MINUTES BEFORE NEITZ |
| S 5:45 M 5:44 T 5:42 W 5:41 T 5:40 F 5:38 |
| MINCHA & MARIV |
| 12 MINUTES BEFORE PLAG |
| S 6:06 M 6:07 T 6:08 W 6:09 T 6:10 |
| MINCHA & MARIV |
| 12 MINUTES BEFORE SHKIA |
| S 7:32 M 7:33 T 7:34 W 7:35 T 7:36 |
| APRIL 16 - APRIL 21 |
| NEITZ IS 6:05 - 5:58 |
| PELAG IS 6:18 - 6:22 |
| SHKIA IS 7:44 - 7:48 |
| MAGEN AVRAHAM 8:54 - 8:50 AM |
| GRA- BAAL HATANYA 9:30 - 9:26 AM |

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



Spring
2023



ניסן / אייר
תשפ"ג

SHACHARIS MINYANIM

| | |
|---------|---|
| כותבין | 20 Forshay ↑ |
| כותבין | 18 Main Sefardi Minyan with Birchas Kohanim |
| 6:15AM | Tent ג |
| 6:30 | Tent ד |
| 6:45 | Tent א |
| 7:00 | Tent ב |
| 7:15 | Tent ג |
| 7:30 | Tent ד |
| 7:45 | Tent א |
| 8:00 | Tent ב |
| 8:15 | Tent ג |
| 8:30 | Tent ד |
| 8:45 | Tent א |
| 9:00 | Tent ב |
| 9:15 | Tent ג |
| 9:30 | Tent ד |
| 9:45 | Tent א |
| 10:00 | Tent ב |
| 10:15 | Tent ג |
| 10:30 | Tent ד |
| 10:45 | Tent א |
| 11:00 | Tent ב |
| 11:15 | Tent ג |
| 11:30 | Tent ד |
| 11:45 | Tent א |
| 12:00PM | Tent ב |

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

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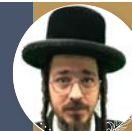
Parshas Tazria Metzora The Mystery of Tzaras

Twenty-three years ago, my wife and I had our Shabbas Sheva Brachos at the then popular Homowack Hotel (Many readers have fond memories of this famous family resort). It was a double Parsha like the one we have this week and I had the uneasiness of being a new chosson as well as the Baal Koreh. Anyone who lains often on Shabbas knows that the three most difficult Parshiyos to lain are Vaera, Vayikra and Tazria-Metzora. The difficulty is due to the change of trop patterns on similar words. For example, in this week's double Parsha the words וְרָאָה כֹהֵן can be read with a different trop and the Baal Koreh must memorize the changes beforehand. Another interesting challenge occurs when it comes to the word or היא הוא. Rashi actually gives us an introduction which we would think would make things easier for the Baal Koreh. However, in actual fact it somewhat further complicates things. Rashi explains that the word צרעת is feminine and the word נגע is masculine. It should therefore follow that anytime it says צרעת the following word should be היא and if it says נגע the following word should be איה. However, Rashi explains that with each reading, there can be an exception to the rule and hence the introduction doesn't really assist the Baal Koreh unless he remembers the reason for the change of rules as he reads the passages. The result of the above challenge is that a person who didn't have proper time to prepare properly, in this case the Chosson, can have the challenging experience of being corrected many times by the listeners every time היא or איה is said.

There is much to discuss with regard to correcting a Baal Koreh. For a Bar Mitzvah boy it can be especially traumatizing and one should be extremely careful that it is done delicately. For our discussion today, however, I wish to offer a singular view on how to look back fondly at my Shabbas Sheva Brachos experience. As the Rishonim explain (see Rambam and Ramban, Sefer Hachinuch and more) the laws involved in the description of Tzaras in our Parshah do not refer to the types of skin irritation that one would show a dermatologist. These laws constitute a message from Hashem that we need to turn to a spiritual leader--in this case the Cohen--in order to properly expunge any spiritual challenge we face. As the listener and the one experiencing the words of היא and הוא, we are called upon to realize that even when we know the rules and believe all will work out for the best, there will always be exceptions. The more humble we are and the more prepared to listen to the words, the more we can--and will--experience the positive results we need in order to grow.

I recently suggested this idea to a young teenager who was grappling with challenges in his relationship with his mom. After listening to my advice, instead of arguing and turning each conversation with his mother into a world war, the young man was able to see the confrontations as opportunities for self-control and incredible growth and to feel physically and emotionally content.

Have a great Shabbas



יחליפה בלשון הטוב כלפי אחרים.

ידוע הווארט על "הקב"ה מצילנו מידים", במשך דורות, עמים רבים ניסו להשמיד ולכ- לות את העם היהודי, גזרות ניחתו מכל עבר בכל אתר ואתר. כדי להתמודד עם משברים אלו העם היהודי נקט בכמה שיטות, ואחת מהם זוהי שוחד, "שוחד בחיק (יכפה) חמה עזה" (משלי כא, יד).

בעיר וולוז'ין אשר ברוסיה, קם מושל חדש ששנא את היהודים. גזירת גירוש נחתמה על כל יהודי העיר. כדי לבטל את הגזירה החלו עסקני העיר במסע שכנועים גדול אצל כל השרים, וכמובן שבנוסף להסברים לגויים מדוע לא כדאי לבצע את הגירוש, הם נתנו גם "הסבר" בעל שווי כספי רב לכל שר שר. הבעיה הגדולה הייתה עם השר הראשי, כי לא הצליחו ליצור איתו שום קשר. בשנאתו הגדולה כלפי היהודים הוא סירב לראותם ולהיפגש עמם.

יום לפני ישיבת המושל ושריו בנוגע לביצוע הסופי של הגזירה, רבה של העיר ר' חיים החליט לעשות מעשה. הכין מזוודה מלאה ועמוסה עד לעייפה בכסף וזהב והגיע לטרק- לינו של השר הראשי. אמר הרב לממונים על הבית, 'אמרו לשר שרבים של היהודים מבקש לומר לו רק שתי מילים'. המידע הועבר לשר וסקרנותו גדלה, 'וכי חושב הוא שניתן להשפיע עלי בשתי מילים?! ממש עברו על כל גבול וחוצפה היהודים הללו! אמר בכעס, אבל מתוך סקרנות הסכים לקבלו. משכנע הרב, הביט בו המושל בסבר פנים חמורות "שתי מילים ותן לא! ראה הזהרת". ניגש אליו הרב, הניח לו את המזוודה על שולחנו ואמר "קח ושתוק!" ומיד יצא הרב לדרונו. ובכך התבטלה הגזירה.

אגב, למחרת בישיבה החלו רוחות חדשות מנשבות בקרב המחנה, כל אותם שרים שבעבר דברו כנגד היהודים והיו בעד הגזירה, לפתע שינו את עורם. הם הסבירו למושל כמה בעצם לא כדאי לגרש את היהודים ואת הנזק שיקרה לעיר כתוצאה מכך. המושל הבין ששריו כולם קיבלו שוחד. אבל התפלא לראות את משנהו, השר הבכיר שותק ולא אומר ולא מידי. כאשר נדרש להסביר את פשר שתיקתו, ענה על כך, ענה השר, "מתפלא אני, אם בשביל לשתוק קיבלתי כ"כ הרבה כסף, מעניין כמה כסף קבלו שאר השרים כדי להפך בזכותם של היהודים..."

וזהו עומדים עלינו לכלותינו אבל היות ויש להם יד יכולים לתת שוחד, והנה ביד יכולים לעזרת לזולת הם בנתינת כסף הן בלחבקו הן בהושטת יד לשלום, ולזה הופך את הלשון הלא טוב פתאום לטוב, וזהו החיים והמות ביד הלשון.

האם ללשון יש יד?

פרשת שמיני מדובר על חיות הטהורות ולא טהורות, ובפרשת תזריע וידבר וגוי דבר אל בני ישראל הכל בלשון דיבור מדובר על האדם שהוא בדרגת מדבר, והדרגה המעלה זו בלשון שמשמש האדם, זוהי דרגת המדבר. מובא במדרש רבה (פרשת בהר) שרבי שמעון בן גמליאל קרא פעם לעבדו טבי ואמר לו: "אנא גש אל השוק והבא לי משם מאכל טוב". הלך טבי ושב כעבור זמן קצר ובידו בשר לשון פרה. הודה לו רבי שמעון וביקש ממנו לגשת שוב אל השוק, הפעם עליו לרכוש מאכל רע. זמן קצר לאחר-מכן הופיע טבי ובידו... לשון.

"איני מבין" אמר לו רבי שמעון. "כשביקשתי ממך מאכל טוב הבאתי לי לשון, וכשביקשתי ממך מאכל רע הבאת לי את אותו הדבר?" השיב לו טבי, העבד הפיקח: "אכן, מהלשון באה הטהורה ומהלשון באה הרעה. כשהיא טובה - אין טובה ממנה, וכשהיא רעה - אין רעה ממנה". אומרים בדרך הלצה שהלשון אין בה עצמות, כדי שיהא אפשר לסובב אותה בכל אופן שר- צה, וצריך לדאוג ולשמור שיהיה על צד הטוב. פרנסה אותיות פה רסן. מי שרוצה פרנסה שירסן את פיו. זה שכתוב (משלי יח, כא) החיים והמות ביד הלשון.

ולכאורה איזה יד יש ללשון? נקדים קודם שיש כלל גדול בדינו שה' נוהג תמיד איתנו במדה כנגד מדה, אם כן קשה למה המצורע שדיבר לשון הרע, לשונו לא תקבל עונש, למה מביא שני ציפורים? מביא הרב יוסף חיים בעל ה'בן איש חי' (יש שמביאים זאת על רבי שמואל הנגיד) משל שבנין על פיו את התירוץ: משל למלך שהיה לו שר יהודי ופעם אחת נסעו שניהם ביחד במרכבה. בדרך הם עברו ליד מקום של גוי ששונא את היהודים שראה את השר היהודי החל לשיר שירי גנאי על היהודים ובמיוחד על השר היהודי, ששמע זאת המלך צוה את שרו היהודי: "הענש את הגוי בכך שתכרות לו את הלשון". אחר שה- מלך הלך, ניגש היהודי בסבר פנים יפות לגוי והביא לו מתנות יקרות וחשובות בקביעות, עד שלבסוף הגוי הפך לאוהב של היהודים. בהזדמנות נוספת שוב עברו המלך והשר ליד הגוי, ושוב הגוי שר. המלך שמע זאת וכעס על היהודי- "אמרת לי לך לכרות לו את הלשון למה לא הקשבת לוי"? ענה לו היהודי- "אדוני המלך הקשב למה שהוא שר, הוא שר הפעם שירי שבת על היהודים אז למה להענישו?"

ואז המלך הבין שהיהודי החליף את לשון הגוי בלשון אחרת ע"י מתנות בסתר. כך אמר הקב"ה- אני לא רוצה שלמצורע בכלל לא תהיה לשון אלא שישתמש בה לדברים טובים, משום זה עונשו הוא לצאת מחוץ למ- חנה כדי שיוכל להיות עם עצמו לבד ולחשוב שהלשון הרע גרמה לו את ה"גלות" הזו, ואז

Rabbi Aaron Lankry
Marah D'asra
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
דוב"ג - כנ"ד שיטור
914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner
Rabbinic Coordinator,
Rosh Kollel, Kollel Boker & Night Kollel
845-587-3462 | rabbisheiner@18forshay.com

Shmulie Fruchter
Manager
845-587-3462 ext 4 | manager@18forshay.com



RABBI REISMAN

A THOUGHT ON THE PARSHA BASED ON THE GRA'S LETTER

I'd like to move on to a thought for Parshas Tazria Metzora, and I would like to share with you something that Rav Pam always mentioned, or often mentioned on these weeks, because the Parsha of Tazria Metzora talks about Tzaraas which is the punishment for Lashon Hara.

Parshas Tazria Metzora follows Parshas Shemini. Parshas Shemini deals with which animals, birds, or fish are Kosher. It tells us the Siman of what's Kosher and what you're allowed to eat. Just like a Jew has to be careful about what he puts into his mouth, the Torah says you have to be careful with what comes out of your mouth. Just like eating forbidden food causes Timtum Haleiv, the effects of forbidden speech are similar.

Rav Pam would read to us from the language of the Gra's letter. The Gra wrote a letter to his wife when he embarked on a trip to go to Eretz Yisroel. He was not successful in reaching Eretz Yisroel, but that was his intention. Being that it was a long trip from Lithuania, he left his wife with a long letter with instructions about what to do in his absence.

In the letter, he writes about Shemiras Halashon. That's what he writes to his wife about. (מזהירך שתרגיל בכל היותר אני). I beg you, I tell you, to be careful as much as possible (לישב יחידי) to sit alone, (כי חטא הלשון על כולו) when people talk, the sin of speech (על כולו) is the worst, (ולשון הרע כנגד כולם) and Lashon Hara is the worst.

Now listen to his language. אמרו חכמינו ז"ל שכל מצותיו ותורתיו של אדם אינו מספיק למה שמוציא

(מפיו). All of the Torah and the Mitzvos of a person are not adequate to forgive things that he may take out of his mouth. Lashon Hora, Leitzanus, Shevuos, Nedarim, Machlokes, or Klalos. Improper Lashon, improper language whether it be Lashon Hara or frivolous speech, disputes, oaths or curses. (בפרט). G-d forbid in a Shul. (בבית הכנסת). ובשבת יום טוב על אלו צריך לירד). לשאול למטה הרבה מאד. ואי אפשר לשער גדול הייסורין והצרות שסובל (בשבייל דבור אחד). His language is very very powerful. That what a person says he has to give a Din Vecheshbon about. אל תתן את פירך לחטיא את בשרך ואל תאמר לפני (המלאך כי שגגה היא). He writes to his wife there are no excuses. A person has to be very careful with Shemiras Halashon.

Rav Pam would often describe his mother, someone who never spoke Lashon Hara, but not because she learned Hilchos Lashon Hara, not because she learned the Sefer Chofetz Chaim. It was because she looked at people with a good eye, she always looked to see a person in a positive way.

The trick to avoiding Lashon Hara is not to fight it every single time, but to battle the root cause of Lashon Hara. The root cause of Lashon Hara is the bad eye with which a person looks at others. When a person has complaints about others. That's the problem, the problem is we don't look at people with a happy enough eye, with a happy enough face. We don't Fargin other people. Hachaim V'hamaves B'yad Halashon.

Wishing everybody a wonderful Shabbos and an extraordinary Rosh Chodesh.



PARSHAS TAZRIA METZORA WHO COMES PRIOR TO HASHEM?

דבר אל בני ישראל לאמר אשה כי" 12:2 זכר - "תזריע וילדה זכר" - "Speak to B'nei Yisroel saying: When a woman conceives and gives birth to a male." Vayikra Rabbah 14:7 אשה כי תזריע - הדא הוא דנתיב: "When a woman conceives - is that which is written in Koheles 11:2 - Give a portion for seven, and also for eight." "Give a portion for seven," refers to the seven days of Tumas Nidah. "And also for eight," refers to the eight days of circumcision. Hakodosh Boruch Hu said: If you observed the restrictions of the seven days of the Tumah of a Nidah, then I will give you a son in reward and you will circumcise him at eight days from his birth, as it says in the Posuk, "וביום השמיני ימול בשר ערלתו" - "And on the eighth day the flesh of his foreskin shall be circumcised." The Medrash learns from this Posuk that the reward for heeding Tumas Nidah is that a baby boy will be born, for which the Mitzvah of Bris Milah can be performed. Why is the reward for the performance of the Mitzvah of Tumas Nidah a Zechus to have a baby boy, and therefore the performance of the Mitzvah of Bris Milah?

Regarding every Mitzvas Aseh that one performs, Hakodosh Boruch Hu could say, "מי הקדימי ואשלם" - "Who will precede Me, and I will pay him." This means that one is not entitled to reward for the performance of his Mitzvos, for it was Hakodosh Boruch Hu Who enabled him to perform the Mitzvah. One cannot perform the Mitzvah of a Bris Milah without Hakodosh Boruch Hu giving him a baby boy, and therefore one should not be entitled to reward for it. This is all when Hakodosh Boruch Hu gives the person a baby boy for "free." However, Hakodosh Boruch Hu wants to give us the opportunity to be entitled to reward. He therefore said that one who heeds Hilchos Nidah will be Zoche to a baby boy - in other words, one is earning the right to receive the baby boy. Being that he is entitled to the

baby boy, when he performs the Milah on the baby boy, he is performing a Mitzvah on that which he has already earned, and is therefore entitled to reward for his actions. (אדרת אליהו)

How can one receive reward for performing Mitzvos? One who puts up a Mezuzah, is only able to do so because the Ribbono Shel Olam gave him a house. One who performs any Mitzvos with "his" money must realize that it is actually the Ribbono Shel Olam's money. Divrei Hayomim 1:29:14 "כי ממך הכל ומידך נתנו לך" - Dovid Hamelech says to the Ribbono Shel Olam, "Everything is from You, and from Your hand I gave to You." If one is not cognizant of this when performing Mitzvos, it is a sin. This is only true if thoughts are not like actions. However, if thoughts of performing Mitzvos are like actions, then the thoughts themselves are the Kiyum of the Mitzvah. Thoughts originate from the person, and he receives reward for those thoughts

Hakodosh Boruch Hu wants Klal Yisroel to be entitled to reward. Hakodosh Boruch Hu says that the reward for heeding the Halachos of Nidah is that one will be Zoche to a baby boy. When he then performs the Mitzvah of Bris Milah, he is entitled to reward, for he earned the right have that baby boy by heeding the Halachos of Nidah. The blood of Nidah came about because of the sin of the Eitz Hada'as, a sin where Odom and Chava were given a command not to eat something, yet they did. They were given the opportunity to receive reward by heeding the command, but did not accomplish it. Being that the sin brought death to the world, the woman has the blood of Nidah, and the man has the blood from the Bris Milah. However, with this blood we can create a Tikun for the sin of Odom and Chava. If we heed Hilchos Nidah, we will be Zoche to a baby boy, and be able to perform the Mitzvah of Bris Milah in a way that we earned the Mitzvah.

BIRTHDAY

For many Gedolei Yisroel, we know the date of their yahrzeit but not their birth date. By the Rambam it says he was born Erev Pesach after Chatzos hayom - afternoon. Not only do we know the date, but the approximate time.

By the first war against Bnei Yisroel, waged by Amalek, the Pasuk says: ...When Moshe lowered

his hand,

V'govar Amalek - Amalek would prevail. The Yerushalmi says: That day was Amalek's birthday, therefore his Mazal was energized. If it is so by Amalek, then, it is even more so by Bnei Yisroel.

==== The Rebbe at a Yechidus with Chacham Mordechai Elyohu and Harav Reb Avrohom Shapiro, Chief Rabbis of Isreal. 26th of Adar II, 1986.

Beis Iyar: [5,594-1834] Yom Holedes of the Maharash - 4th Chabad Rebbe.

New cycle of shiurei Rambam begins. A - 3 perokim a day to complete the Rambam within 1 year. B - 1 Perek a day to be completed within 3 years. C - Sefer Hamitzvos of the Ramabam.

UFARATZTA



Stories for Shabbos



Stories of Reb Shaya'le Kerestir The Magical, Vanishing Laundromat

When Rav Yissochor Beirish Rubin arrived in America after the Second World War, he arrived poor and penniless. One of the Jews who recognized the Tzaddik's gadlus and tzidkus began to spread the word that one of Rav Yeshayale Kerestir's einiklach had arrived and was now available for counsel and berochos in Manhattan's Lower East Side. Among the many Yidden who sought his berocha came a wealthy Jew from Bridgeport, Connecticut, who explained that he saw an advertisement proclaiming a grandson of the Tzaddik Rav Yeshayale Kerestir had arrived. He took out four kemiyos (amulets) that the Kerestirer had written and handed one to Rav Rubin as a gift, along with a handsome donation as a pidyon and told Rav Rubin the following story behind the kemiyos that he kept and treasured

In the days before the First World War, he had made his way from Hungary and settled in the East Side of Manhattan. In those days, the washing machine was a new invention and an expensive luxury. This Jew had a kliger kop and had a brilliant idea to make a parnossa. Knowing that most people could not afford a washing machine, he took out loans, invested in several of the new expensive machines and opened one of the first laundromats. Here people could rent and use the machines to do their laundry, benefit from them and pay for their use in an affordable manner without having to purchase one.

The laundromat was a very successful enterprise and the Jew soon became wealthy. His neighbors were jealous and one of them copied his idea, opening a laundromat just down the street on the opposite side. His clientele of fellow goyim grew since they preferred to do the laundry with him, while the Jew's business dwindled and dwindled. The Jew was very upset and told his woes to a Shad"ar – a meshulach who at that time was sleeping there as his guest from Hungary. "Back home in Hungary there is a wonder Rav, a Rebbe and Tzaddik in Kerestir, whose berochos and yeshuos are famous. Surely he can help you. Send a kvittel and a pidyon with me and I will be sure to bring the matter before the Rebbe." The Jew did so

and in no time a parcel arrived, containing four amulets with instructions from the Kerestirer Rebbe that the Jew was to affix each kemia to one of the four walls of the laundromat, and so he did.

The nefarious plans of his non-Jewish neighbor did not end with stealing his customers. Apparently, he wasn't satisfied with just taking away business; he decided to hatch a plan to put a sure end to any chance of this Jew's success. He hired an arsonist and paid him to set the store on fire. He gave the arsonist the exact address of the Jew's laundromat and waited to hear news of his wicked scheme's success. Meanwhile, it was Shabbos night and the stores were all closed. The would-be arsonist arrived at the location where the address said the store should be but try as he might, he searched high and low and could find no laundromat at the said address! After fruitlessly searching for some time, he almost gave up when he asked a passerby where the laundromat was. They pointed him to the non-Jew's laundromat, which was just down the street. Thinking that his boss must have made a mistake with the store's number, since it was on the same street (not knowing that his boss who hired him also owned a laundromat), he set fire to the goy's laundromat. The sirens blared and the fire trucks came to put out the conflagration. When the police arrived together with the fire inspector, they immediately recognized that the evidence pointed to arson. They tracked the materials down to the arsonist, arrested him and he confessed to the crime and pointed to his hired boss as the culprit. The goy was arrested and sentenced to many years in prison for arson, fraud and other crimes. The kemia that the Jew gave Rav Rubin contained the sheimos that formed the roshei teivos of the pasuk in Bereishis 19:11, "And the men at entrance of the house they [the angels] struck with blindness from young to old and they failed to find the entrance". So had this bully been blinded; wondrously the accomplice had failed to find the laundromat, even though it had been right in front of him!

*(As heard from Rav Yitzchok Zelteneich, who heard it from his father-in-law Rav Yissochor Beirish Rubin – Mofes HaDor p.469-471)
Submitted by Mr.M*

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RABBI YY JACOBSON

Why Do We Love Gossip? Skoopy My Good Old Parrot

Two Birds

The Torah section of this week, Metzora (Leviticus chapters 12-15), discusses the laws of tzaraas, usually translated as "leprosy." Tzaraas was an illness whose identifying mark was a white patch (or patches) appearing on the skin of a person, the walls of a home or on a garment. This patch, plus several secondary symptoms, determined the person as being temporarily "impure" and required him or her to separate from the public and undergo an intense program of introspection and moral healing.

Once the symptoms of the illness were gone, a detailed process of purification would begin, following which the person was deemed pure once again and restored to his untarnished condition.

A unique and strange service was employed for this task. Two birds were brought forth. One was slaughtered with its blood poured into an earthenware vessel of spring water; the other bird, together with a piece of cedar wood, crimson thread (a wool dyed with pigment made from an insect or snail) and a hyssop (a very low plant) were dipped into the blood-water mixture and sprinkled upon the person being purified, seven times. The second bird was then sent free "upon the open field."

What is the significance behind this apparently bizarre ritual?

The sages explain: Because the plague of tzaraas (leprosy) comes in punishment for evil and malicious talk, defaming another human being which is an act of chatter, therefore birds are needed for his purification, because birds chatter continuously with a twittering sound."

The question, of course, is why is the chattering of birds symbolic of disparaging talk? And why was one bird sacrificed while the other was set free to continue its life?

Imitation

What is unique about the chattering

of birds is that many of them imitate human speech. Talking birds have varying degrees of intelligence and communication capabilities. Some, like the crow, a highly intelligent bird, are only able to mimic a few words and phrases, while some budgerigars have been observed to have a vocabulary of more than one thousand words.

As a young child, each day at 4:00 p.m. when I would return home from school, our resident parrot waited to greet me. As I entered the door, Skoopy—as we named him—would begin jumping around his cage and excitedly chirp my name "Yosef Yitzchak." Now, Skoopy could not say "Yosef Yitzchak," my full name (even many of my friends have difficulty calling me by my two names), so he would instead call me: "Tsfeetzak." It was delightful to return home each afternoon having my name repeated some 20 times with so much zest!

Skoopy grew old, fell ill, and died one day. My mother and I buried Skoopy in the backyard of our Brooklyn home. I bid farewell to good old Skoopy, knowing that no one would call me "Tsfeetzak" again, nor would anyone pronounce my name twenty times when I would return from school.

Despite my warm feelings for Skoopy, like most parrots, she could only mimic fragments of my name. Even the birds that know how to imitate human conversation could usually learn to chatter only fragments of human dialogue.

Broken Words

This is why the Torah employs the birds in attempting to heal us from malicious talk. When we speak disparagingly about other people, the conversation may be clever, engaging and certainly "juicy." Yet the words being spoken are broken, coming from human beings who are themselves broken. Individuals engaged in negative conversation about others are akin to birds: they are mimicking human language; they may even be

employing sophisticated verbiage, but in truth their words are not human compositions; they merely imitate human beings.

Great people talk about ideas; ordinary people talk about things; small people talk about other people. When you are in touch with your humaneness, your words carry a ring of majesty and dignity to them. Your words are candid, real, deep, pure, coming from the humanness within your being. Not accidentally does the Targum (the authoritative Aramaic translation of the Bible) translate the phrase "a living creature", descriptive of the first man, as "a speaking spirit" (ruach memallelah). To be human is to emulate the Divine who created the universe through words. We too have the power to create worlds, embrace souls and heal hearts through words. Each word we use can be a conduit for love and for blessings.

But when we are scared of being human—genuinely human—we resort to malicious talk that defames and degrades other people. In our desperate need to feel better about ourselves, we describe the lowliness of others. In our pressing need to muse ourselves, we cut down others.

Slander stems from boredom, or insecurity, or apathy, or inner negativity. All of these qualities are indicative of impoverished, broken spirit. It is no wonder why following such a conversation an incurable emptiness sets into our psyche. G-d created the world through words and He gave us the power to destroy it through words. When we employ that power, we ourselves also feel broken.

The Talmud says: "Evil speech kills three people: the person who says it, the person about whom it is said, and the person who listens to it—and the person who listens to it is worse than the one who says it."

Transformation

The healing of the leper involves two birds. One bird is slaughtered and its blood poured into a container of spring water. This represents the blood



RABBI STEINFELD

HAIRCUT DURING OMER

and destruction caused by malicious talk and how it tarnishes the vibrancy and freshness of life.

Now the second bird is dipped into the blood and then sent free to continue to chirp freely. What this symbolizes is that now we must learn how to sublimate our fragmented words and their broken consequences. It is not enough to stop talking; rather, we need to go back and transform our fragmented language into wholesome communication; our mediocre conversations into authentic dialogue.

The second bird teaches us that we are accountable not only for our evil speech; we are also called to task for all the words we could have said but we did not. "The word you had not sense to say, who knows how grand it might have rung?" The second bird is thus sent away to the field in order to chirp and spread the importance of gentle healing and positive speech.

A story:

A man who was not careful about his speech came to a Rabbi. He had decided to change and needed advice on how to go about it. The Rabbi gave him a very peculiar answer. "Take a feather pillow into the street and release its feathers in every direction." The man was perplexed, but his resolve was firm to do as he was advised and change his life. After doing as he was told he returned to the Rabbi. "Now what should I do?" he asked. "Go back into the street and collect all of the feathers to the very last one," was the reply.

Again the man made his way into the street and began the daunting task.

At his wits end, he returned to the Rabbi dejected reporting his inability to follow his last words of advice. "Remember," said the Rabbi, "that your words are like those feathers. Once they leave your mouth they never return. Make sure the words you allow out are ones you won't have to go chasing after."

The Torah tells us that a "mitztaer" (a person in pain) is exempt from the mitzvah of Sukkah. One may say that this exemption of a mitztaer being pattur from Sukkah is only applicable to the mitzva of Sukkah as the Torah commands us to dwell in the Sukkah the same way one needs to dwell in his house a whole year.

The Radvaz, the Birkei Yosef and the Sdei Chemed all say that a mitztaer is not only pattur from Sukka, but from all other mitzvos too. The Chelkas Yoav differentiates between Sukkah and other mitzvos. Even the slightest tzaar is enough to patter one from the mitzvah of Sukkah; however, regarding other mitzvos one may be pattur only if he has a lot of tzaar.

The following question arises in the Shulchan Aruch 472:10. How can the ruling of the Shulchan Aruch who states that despite the fact that one has tzaar from drinking wine one still needs to be mekayem the mitzvah of daled kosos be reconciled according to those opinions who say that the exemption of mitztaer is only regarding Sukkah?

The answer could be that daled kosos is a mitzvah of pirsumei nisa. It is so important that the halacha states that one is required to sell the shirt off his back if need be to be mekayem the mitzvah of daled kosos. Therefore, one who is mitztaer is still required to do the mitzvah of daled kosos.

The Shulchan Aruch 291 says that if one has tzaar eating seuda shlishis he is exempt. This would be a proof that mitztaer applies to other mitzvos besides the mitzvah of Sukkah. One may argue with this and say that Seuda Shlishis is different as the mitzvah was given as an Oneg for Shabbos and one who is in pain does not have oneg; therefore one would be exempt from eating Seuda Shlishis if one is in pain.

What is the case regarding a mitz-

vah MiDerabbonon where Chazal say that "bemakom tzaar lo gozru Rabbonon?" Would this apply in a case where a person needs to shave or take a haircut since he is in pain?

I am not going to pasken here. I will just state various shittos and reasonings. For an actual psak one should consult a Rov.

The Radvaz says that since mitztaer is pattur from all mitzvos (not just Sukkah), one may shave or take a haircut during sefirah.

According to the Mishna Berurah one is exempt from eating the third meal on Shabbos if one is in pain because he does not have oneg when in pain. Therefore, this argument does not apply during sefira so one would not be able to shave or take a haircut even if one is in pain.

The Chavos Yair 191 says that there is a rule: (gadol kvod habriyos that it is docheh issurim DeRabbonon) a person's honor is so important that it supercedes a prohibition that is De-Rabbonon. Therefore, a kal v'chomer may be seen, where one is in pain, he most certainly would be exempt.

The Ohr Sameach argues with this and says that "bizayon" embarrassment is certainly worse than pain.

Regarding Sefira, the halacha might be more lenient as it is just a min-hag.

One may argue and say that this minhag is based on aveilus for the talmidim of Rabbi Akiva and therefore being in pain might be the exact thing that is required to remind us of the zman of aveilus.

These are just thoughts on this topic, not a psak.

May we be zocheh to do all the Mitzvos properly this Pesach!

Do you have a topic or discussion you want to read about? Please send comments or questions to hymanbsdhevens@gmail.com or berachsteinfeldscorner@gmail.com



RABBI EFREM GOLDBERG

WHETHER YOU COME TO TALK TO G-D, TO YOUR FRIENDS OR TO BOTH, SHUL IS A PLACE FOR YOU: A MEASURED CALL REGARDING TALKING IN SHUL

There is an old joke about an atheist who goes to shul every Shabbos and sits next to his friend Rosen. One day, someone asks the atheist why he keeps coming to services if he doesn't believe in G-D. He replies, "Rosen goes to shul to talk to G-D. I go to shul to talk to Rosen."

The truth is there are many believers who come to shul to talk both to G-D and to their friends, most of whom they haven't seen the entire week. This is understandable, and it is why most campaigns to stop the talking in shul either fail to launch or fail to succeed long term, even if they do have an impact for a short time.

So what can be done to improve this epidemic? Some wish for a massive crackdown, a zero-tolerance policy. Others cynically dismiss the issue altogether and react with great indignation to the suggestion that anyone has a right to call for them to stop talking or to institute policies towards that end. But, like most topics, the issue of talking in shul needs to be addressed with nuance and realism and at the same time with resolve and optimism.

The place we come to daven is called a *beit knesset*, a hall to assemble and congregate. We draw energy from one another, we come to connect with one another and it is an unreasonable expectation that we would do so without exchanging a greeting or being drawn to engage in at least a brief conversation.

Halacha recognizes that when people see each other, even if one is in the middle of davening, a greeting is not only tolerable or acceptable, it is permissible. Though the Mishna Berura (66:3) is clear that we don't follow this practice today, the Mishna in Berachos 13a states that when transitioning between paragraphs of Shema, one can not only interrupt and respond out of fear (for example, to respond to the greeting of a king who could sentence him to death should the greeting go unanswered), but one can even initiate a greeting out of respect. (The

Rambam understands out of respect as referring to one's parents, but Rashi understands *adam nichbad* more broadly.)

And so any effort to address the epidemic of excessive and disrupting talking in shul must begin with the recognition that people come to shul for many different reasons and that while most come to talk to G-D, they also show up to connect with their friends.

Moreover, a shul that encourages and promotes outreach and aspires to create a warm and welcoming atmosphere for newcomers and the uninitiated simply cannot have a zero-tolerance talking policy which will be perceived as cold, heartless and off-putting.

So what can be done? Do we simply accept that people will talk in shul and during davening as they have since davening was first instituted?

We cannot! There is too much at stake, too many things to daven for, too many people relying on us for our heartfelt prayers, too many children who are watching us and learning from us. I promise you, in your section, perhaps even in your row, is someone desperately davening for a child, someone struggling with a serious diagnosis, someone feeling lonely, someone whose marriage or finances are in crisis, someone struggling with anxiety or depression, or a family member of one of these individuals pouring their heart out to Hashem to intervene and intercede.

The saying goes, if you come to shul to talk, where do you go to daven? However, it could be emended to read, if you come to shul to talk, where should your friends and neighbors go to daven?

The Chasam Sofer (Derashos 2:309) writes that only Shuls that are homes of prayer, not conversation, will be rebuilt in Israel in the Messianic era. The Tzlach, R' Yechezkel Landau writes, "There is no greater rebellion against the King of the world than to speak in His sanctuary, in His presence.

Speaking during davening is like placing an idol in the Temple."

The Chafetz Chaim (Mishna Berura 124:27) quotes the Kol Bo: "Woe to the people who speak during davening. We saw several Shuls destroyed because of this sin. There should be people appointed to work on this issue."

We cannot and must not concede that talking is a given and that is why this Shabbos we are launching a campaign to minimize talking in davening. Following the advice of the Chafetz Chaim, a diverse committee under the leadership of its chair, Dr. Jonathan Winograd, has been working on a nuanced, measured campaign to identify segments of davening that we can collectively agree to make an effort not to disrupt with talking, while being open and tolerant that people may exchange greetings at other times.

We have identified two parts of davening in which we are appealing to refrain from talking altogether:

The Shulchan Aruch writes that one who talks during Chazaras HaShatz, the chazzan's repetition of the Amidah, will suffer a consequence "too great to bear." We can all commit not to talk from Borchu until the end of the chazzan's repetition at Shacharis and from the beginning of the silent Amidah through the repetition at both Mussaf and Mincha.

Kaddish is among our holiest prayers. It can only be said in the presence of a minyan and is so significant that if given the choice between answering Kedusha or Kaddish, the Mishna Berura (56:6) says one should choose to answer Kaddish. The Talmud (Berachos 57a) teaches that one who replies "Yehei shmei rabbah..." can rest assured that he has a place in the Next World.

Not talking during these parts of davening is mandated by Jewish law. But, even for those who don't connect to davening, don't feel they are in the presence of the Almighty or don't feel bound by these particular laws, not

talking during these parts of davening is simply what any decent person would do.

Talking during these parts of davening is not only disrespectful to G-D, it is also unkind, insensitive, and cruel to those trying to offer heartfelt and focused prayers. It is a gross violation of bein adom l'chaveiro. If you wouldn't talk during a show, the opera or a movie, no matter how bored or distracted you might be, how could you entertain talking when people around you are in the middle of a conversation with Hashem, even if you are done? It is hard enough to connect with our prayers, to concentrate on the words and to feel we have experienced an intimate rendezvous with our Creator in the best of circumstances. To do it while people in our vicinity are chatting away is nearly impossible.

Not talking until the conclusion of Chazaras HaShatz, including the time between when we finish our silent Amidah and we are waiting for the chazzan, is doable, it is realistic, it is a fair expectation of those attending and it is the minimum to be respectful of our friends and neighbors.

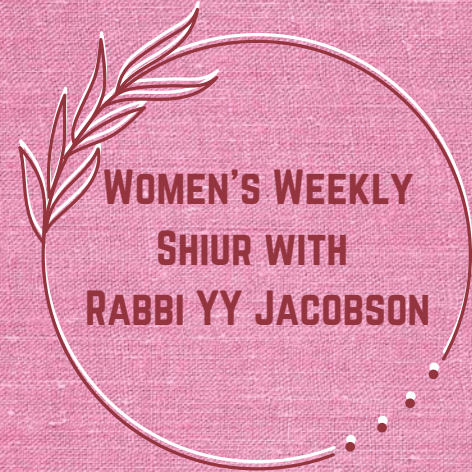
When mourners recite Kaddish, they are paying tribute to their lost loved one. When others around them are talking, it is not only rude and unkind, it is an affront to the memory of their family member. We can and must all make an effort to listen quietly and answer enthusiastically when Kaddish is being recited.

To help us be mindful of these efforts, we have produced bookmarks that will be on each seat and will be placed in our siddurim going forward. When Kaddish is being recited, volunteers around the minyan will be holding up signs reminding us that if we wouldn't talk during someone's backswing or during a tennis point, we must not talk when our friend is honoring their loved one and affirming their love of Hashem.

Two and a half hours in a room full of friends is a very long time to refrain from talking. Sometimes we see someone and we have a message to deliver, something important to share, maybe even some love or support to offer. We invite anyone who is driven to talk, to step into the lobby, socialize and shmooze. One who steps out to have a conversation shouldn't be judged, they should be admired.

But someone who engages in conversation when their neighbor is communing with Hashem or talks while our community's mourners are saying Kaddish in memory of their loved ones, deserves judgment, not for their lack of religious commitment, but for their lack of caring for his or her fellow community member.

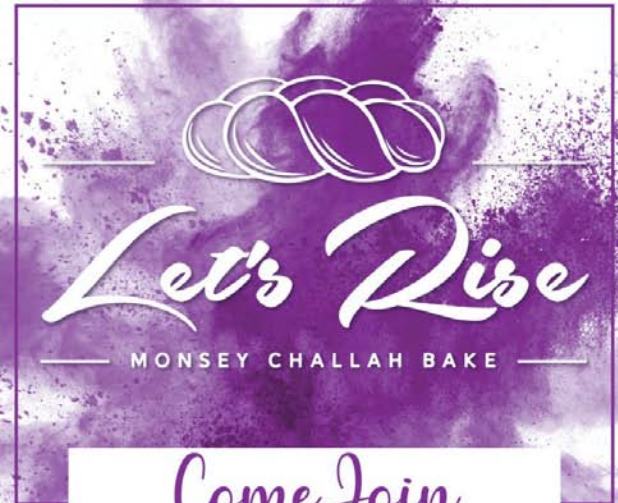
The bottom line is this - our community needs your help. Please join the movement and commit to not talk minimally during these points of davening. In that merit, may all our prayers be answered for good and may we merit only Hashem's greatest blessings.



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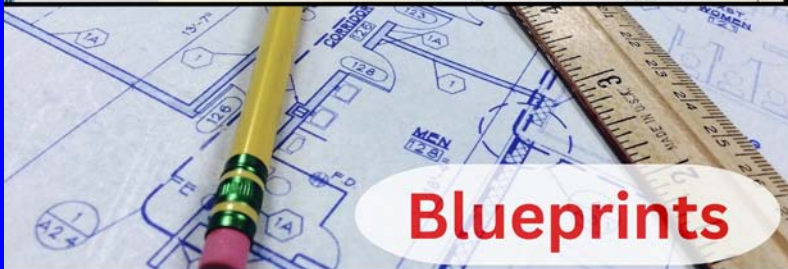
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18 FORSHAY ROAD | MONSEY, NY 10952

Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

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

הלכות מזוזה
Shiurim by Rosh Kollolel and Featured Guest Speakers

Shiurim Open to All

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

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JOKES

A RABBI, A HINDU AND A LAWYER

A rabbi, a Hindu and a lawyer were driving late at night in the country when their car broke down. They set out to find help and came to a farmhouse. When they knocked at the door, the farmer explained that he had only two beds, and one of the three had to sleep in the barn with the animals. The three quickly agreed.

The rabbi said he would sleep in the barn and let the other two have the beds. Ten minutes after the rabbi left, there was a knock on the bedroom door. The rabbi entered exclaiming, "I can't sleep in the barn; there is a pig in there. It's against my religion to sleep in the same room with a pig!"

The Hindu said HE would sleep in the barn, as he had no religious problem with pigs. However, about five minutes later, the Hindu burst through the bedroom door saying, "There's a COW in the barn! I can't sleep in the same room as a cow! It's against my religion!" The lawyer, anxious to get to sleep, said he'd go to the barn, as he had no problem sleeping with animals.

In two minutes, the bedroom door burst open and the pig and the cow entered...

KIA VS ROLLS-ROYCE

A man driving a Kia stops at a traffic light next to a Rolls-Royce. The Kia driver rolls down his window and calls out to the Rolls-Royce driver, "Hey, pal, that's an impressive car. Does your Rolls have Wi-Fi? My Kia does!"

The Rolls-Royce driver replies, "Yes, it has Wi-Fi."

The Kia driver continues, "Nice! And do you have a fridge in there? I have a fridge in the backseat of my Kia!"

The Rolls-Royce driver, getting irritated, responds, "Yes, there's a refrigerator."

Not backing down, the Kia driver asks, "That's cool, man! What about a TV? I've got a TV in my Kia's backseat!"

The Rolls-Royce driver, increasingly annoyed, says, "Yes, there's a television. A Rolls-Royce is the epitome of luxury vehicles!"

The Kia driver says, "Amazing car! But, do you have a bed in there? I've got a bed in the back of my Kia!"

Frustrated that his car lacks a bed, the Rolls-Royce driver speeds off. He heads straight to the dealership and orders a bed to be installed in his Rolls. The following morning, he picks up his car, and the bed looks fantastic, complete with silk sheets and elegant brass accents. It's undoubtedly a bed suited for a Rolls-Royce.

The Rolls-Royce driver spends the entire day searching for the Kia. Finally, late that night, he spots the Kia parked with fogged-up windows. He gets out of his Rolls-Royce and knocks on the Kia's window. At first, there's no response, but then the owner pokes his head out, dripping wet.

"I now have a bed in the back of my Rolls-Royce," the Rolls-Royce driver declares smugly.

The Kia driver replies, "Did you really drag me out of the shower just to tell me that?!"

TITANIC

Q: What do you get if you cross the Atlantic with the titanic?

A: About halfway.

I RACED A TESLA

A Tesla just tried to race me at the light...

I totally had it for the first 100 meters, but I can only walk so fast.



COMPUTER CHESS

A computer once beat me at chess...

But it was no match for me at kickboxing!

AIRLINE ANNOUNCEMENTS

1. "Weather at our destination is 50 degrees with some broken clouds, but we'll try to have them fixed before we arrive. Thank you, and remember, nobody loves you, or your money, more than Southwest Airlines."
2. "Your seat cushions can be used for flotation, and, in the event of an emergency water landing, please paddle to shore and take them with you with our compliments."
3. "As you exit the plane, make sure to gather all of your belongings. Anything left behind will be distributed evenly among the flight attendants. Please do not leave children."
4. And from the pilot during his welcome message: "Delta airlines is pleased to have some of the best flight attendants in the industry. Unfortunately, none of them are on this flight!"
5. Overheard on an American Airlines flight into Amarillo, Texas, on a particularly windy and bumpy day: During the final approach, the Captain really had to fight it. After an extremely hard landing, the Flight Attendant said, "Ladies and Gentlemen, welcome to Amarillo. Please remain in your seats with your seat belts fastened while the Captain taxis what's left of our airplane to the gate"

FIRE HYDRANT FACTORY

A man who worked at a fire hydrant factory was always late for work.

When confronted by his boss the man explained, "You can't park anywhere near this place!"

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RABBI NACHUM SCHEINER

ROSH KOLLEL

SHEHECHYANU ON THE BROCHA OF SEFIRAS HA'OMER – PART II

We previously discussed that we do not recite she'hechyanu before the mitzvah of sefiras ha'omer because it is only a zecher to remember the omer in the beis hamikdash, or because it is a mitzvah that has no physical enjoyment.

Here are some more explanations:

1. It is included in the she'hechyanu of the yom tov
The Avudraham explains that since sefira is a preparation for the yom tov of Shavuos – when we bring the korban of shte'i halechem – the she'hechyanu recited on Shavuos is for the mitzvah of sefira, as well. He adds that we find a similar notion when it comes to burning the chometz. Although it is a seasonal mitzvah, and should warrant reciting she'hechyanu, since it is for the yom tov of Pesach, the she'hechyanu of Pesach is for the mitzvah of biur chometz, as well. Similarly, the Mei'iri (Pesachim 7a) writes that the she'hechyanu of Pesach is also for the sefira.

According to this explanation, even during the time of the Beis Hamikdash, they would not recite she'hechyanu.

2. A mitzvah that causes anguish

The Tzror Hamor explains that the very fact that this mitzvah causes us heartache is a reason not to recite she'hechyanu. The brocha of she'hechyanu is recited to show our joy that we can once again perform this mitzvah. However, since this reminds us of the churban, we cannot rejoice.

The sefer Akeidas Yitzchok takes issue with this answer. He points out that we have mitzvos that remind of the churban, such as on the yom tov of Pesach – when we are reminded of the fact that we are missing the korban pesach – yet we still recite she'hechyanu.

However, it is possible that the Tzror Hamor only meant in a case like sefira where the mitzvah itself reminds us of the churban. However, when it comes to Pesach, although we are missing the korban pesach, that is a sorrow on the sidelines, but there is nothing in the mitzvos performed reminding us of the churban, so we can say the brocha.

According to this explanation, as well, it would seem that during the time of the Beis Hamikdash they did recite she'hechyanu.

3. A time of judgment

There is another answer given, based on the Mishna in Edios: the time of the judgment of the wicked people is during this season and it is not proper to recite she'hechyanu. This is similar to the concept that we don't say she'hechyanu during the three weeks since these are days that great tragedies befell the Jewish nation, and we cannot rejoice.

According to this understanding, even when there was a beis hamikdash, there was no she'hechyanu recited for

the mitzvah of sefira.

4. We wish we could go straight to Kabalas HaTorah

Another answer given by the acharonim is that we only recite she'hechyanu when we have reached a special time, and we are happy to celebrate this great milestone. Sefira, on the other hand, is a time to remove any impurities from our souls and prepare ourselves for receiving the torah. Therefore, we do not celebrate this occasion, as we would prefer to skip this waiting period and get straight to the yom tov of Shavuos. According to this understanding, as well, even when there was a beis hamikdash, there was no she'hechyanu recited for the mitzvah of sefira.

5. Nothing new

On the night the Jews were to leave, they received great levels of kedusha. This was a temporary gift for them – a flash of greatness for that night only. The days of sefira are given to slowly reach this greatness once again, one day at a time. This was their job – and our job, every year – to try to regain those great levels. Since the levels reached during sefira are not new, but a way of retrieving the greatness we were given, the excitement is not as great, and we do not recite she'hechyanu. It is like returning a lost object to the rightful owner; we are just retrieving the levels that we already reached.

Summary of the reasons that we do not recite she'hechyanu

1. Only serving as a commemoration
2. Mitzvah that has no physical enjoyment
3. A mitzvah that causes anguish
4. Included in the she'hechyanu of the yom tov
5. A time of judgment
6. We would rather go straight to kabalas hatorah
7. Nothing new

SUMMARY

There no she'hechyanu recited before the mitzvah of sefiras ha'omer, because it is only a zecher to remember the omer in the beis hamikdash, or because it is a mitzvah that has no physical enjoyment.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

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

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

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

CHAVRUSA LEARNING - 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*

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