



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



תפילת השל"ה הקדוש
תפילה לכל עת, ובפרט לערב ראש חודש סיון,
להתפלל על עצמנו ועל צאצאיו לילך בדרכי ישרים

PAGE 9

COMING SOON



RABBI YY JACOBSON
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Shabbos



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RABBI LANKRY
DEAR KEHILLA,

THE RAMCHAL—YAHRTZEIT=26 IYAR

Rav Moshe Chaim Luzzatto known as the Ramchal, was a brilliant Talmid Chacham from Italy. The Goan of Vilna proclaimed that if he lived in the same generation he would walk all the way from Vilna to Italy to study by the Ramchal.

The Ramchal moved to Amsterdam and printed his works' He then moved to the holy land. He passed away at the early age of 39 and is buried in Teveria next to Rabi Akivah. The great kabbalists agree that the Ramchal was a reincarnation of Rabi Akivah and his 39 years of teaching the secrets of Torah reflects what Rabbi Akiva missed out on in his early before he was learned.

Recently the Russian government allowed access to the library of the famous Baron Rothchild which contained the handwritten manuscripts of The Ramchal. They found part 1 of the famed work of Mesilat Yesharim –“The Path of the Just”. The writing style of the Ramchal is a dialog or a debate between a wise man and a chasid. The wise man is on a quest to understand the life of a chosid; how he can be satisfied with saying a few chapters of tehillim, long Tefilot, and immersing in a ice cold Mikvah. How are they intellectually stimulated? The day comes and the wise man meets his childhood friend who became a Chasid and they engage in conversation resulting in an animated debate. The wise man starts to understand the concept of “shlaimut hama’ase”- perfection in ones actions. It doesn’t really matter how much one accomplishes but rather the quality of his accomplishment.

Finally the Chasid asks the wise man, the man that invested much of his time in the study of all types Torah wisdom, a simple question. What does Hashem want from us? I am sure many of us ask ourselves the same question. In parshas Eikev the same question is asked. The Torah tells us of only five things Hashem requests from us: #1 to fear/ awe Hashem #2 to love Hashem #3 to go in His ways #4 prayer #5 to observe all the Mitzvot. The Chasid asks the wise man; the verse seems to be redundant because #1 to fear/ awe and #2 to love Hashem is included in #5 to observe all the mitzvot. Why does the Torah put them as separate concepts? The Chasid explains that there is a difference between the actual Mitzvah and the emotional component of how to go about the Mitzvah. The first four requirements are the emotional aspects of our service; the last part is the physical action. The Chasid challenges the wise man saying, by studying all day you accomplish just 20% of Hashem’s will. How do you explain yourself?

I find this to be a tremendous chidush, a novel insight, to our way of life when defining our priorities. As the Mishna teaches us that any study that does not come to action is a waste of time. The Ramchal explains that the action of the person doing the mitzvot and the study of the mitzvot is only 20% but the duties of our heart and the way we go about doing things comprises 80% of our service to Hashem. It’s something to think about.

Good Shabbos



Zmanim by our Incredible Gabbai
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai

NEW MINYANIM ADDED:

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

PLAG EREV SHABBOS 6:40 (SHITTAS HAGEONIM)
THE SHULCHAN ARUCH (OC 263:4) WRITES THAT ONE MAYLIGHT CANDLE AND ACCEPT SHABBOS STARTING AT PLAG HAMINCHA

SHABBOS ZMANIM

CANDLE LIGHTING	7:53 ^{PM}
MINCHA ^{ALEF TENT}	7:00 ^{PM}
MINCHA ^{BAIS CHABAD}	8:03 ^{PM}
SHKIYA	8:11 ^{PM}
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	4:57 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS 18 FORSHAY	NEW 10:15^{AM}
PIRCHEI	2:00 ^{PM}
PIRKEI AVOS PEREK VAV	
MINCHA SHALOSH SEUDOS	7:45 ^{PM}
SHKIYA	8:12 ^{PM}
MARRIV	8:52 ^{PM 18 TENT} , 8:57 ^{PM}

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ

S 5:13 M 5:12 T 5:12 W 5:11 T 5:10 F 5:09

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:29 M 6:29 T 6:30 W 6:31 T 6:31

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:00 M 8:01 T 8:02 W 8:03 T 8:04

MAY 21 - MAY 26

NEITZ IS 5:33- 5:29

PELAG IS 6:41 - 6:43

SHKIA IS 8:12 - 8:16

MAGEN AVRAHAM

8:37 - 8:36 AM

GRA- BAAL HATANYA

9:13 - 9:12 AM

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RABBI COREN

PARSHAT BAMIDBAR -

Getting Ready for Shavuos

Chazal and other mefarshim explain that the reason the Torah was given in the Midbar and specifically on Har Sinai [Those that joined us on our trip to Saudi Arabia remember our discussion as to where exactly this mountain of Sinai is located] is to teach us that the most important prerequisite for receiving Torah is the Middah of anava. Since the desert is an owner-less territory, it is a perfect example for illustrating the concept of this middah. When a person thinks he owns everything and deserves rewards etc he is creating a barrier between himself and Hashem and this makes it impossible to be His true servant. The Chovos Halevavos emphasizes this concept in the beginning of Shaar Haknia. When the Jews were still in Egypt, they were told by Moshe Rabbeinu that in 50 days they would be instructed to serve Hashem. That meant that the most important middah they had to work on was humility and this applies to us today as we count up to the big day of Shavuos when we have the opportunity to relive the giving of the Torah.

The name often used for the fourth book of the Torah, Sefer Hapekudim, provides a very inspiring message that relates to what we discussed above. This name is usually translated as 'the book of numbers' but as in many situations, a vital message is lost in the translation [this is why it's so important to learn the Hebrew language properly.] The word pekuda isn't just a number; it is actually more of a command or a task (used in Hebrew for job - tafkid.) In the army we have a mefaked --a commander. On Yom Kippur we mention in davening איש ופקודתו --each person and his job.

We all have a unique tafkid that no one else is able to do. I recently shared with my daily listeners that after years of searching for the source for this concept, I finally found it in Rabbeinu Bachye where we are told that before a person comes into to the world, he/she is presented with a specific mission or role similar to all parts of creation and this is immediately acknowledged. It refers to parents and siblings and to the question of wealth and poverty. Of course, we never have a clear recollection of this mission but just knowing that it was presented to us makes it easier to be in a humble place of acceptance and tolerance. It helps us stay focused on the special abilities that we were granted. Additionally, what seems like a negative gift can prove to be a positive motivation for others.

I once saw a video of a person born without hands and feet. What this person taught himself to do, his demeanor and positive attitude were a means of inspiration and Chizuk that very few people can develop. But because he accepted what he couldn't do, he built his life using all that he was able to do.

Let's hope that we can prepare ourselves in the last few days before the day of Matan Torah to be in a place of true humility, on track to receive a new world of Torah that we have never experienced before, while staying true to our mission and living life to the fullest.



RABBI REISMAN

THE INHERITANCE OF KLAL YISROEL

As you know, Eretz Yisrael was Nischaleik to the Yotzei Mitzrayim and that is the counting of the Parsha this week. We find in the Torah that there are two things that are given as a Yerusha to Klal Yisrael. As it says in Devarim 33:4 (תּוֹרַת צִוְיָה-לָנוּ, מִשָּׁה: מוֹרְשָׁה, קְהֵלֶת) (תְּעַקֵּב). Torah is described as a Yerusha to Klal Yisrael. Eretz Yisrael is repeatedly described as a Yerusha to Klal Yisrael as is found in Vayikra 25:46 (וְהִתְנַחֲלֶתֶם אֹתָם) (לְבַנְיֵיכֶם אֲתֵרִיקֶם), as a Yerusha. Yet in the history of Klal Yisrael there is a very big difference, the Yerusha of Torah applies to every generation. To all those who want, we raise our children, Torah is the fundamental of our lives. The other Yerusha, Eretz Yisrael, is something which very few Jews over the history of Klal Yisrael have had access to. Very few Yidden in a Mi'ut of the years of the existence of Klal Yisrael have been in Eretz Yisrael.

What is the difference between the two? I saw a Vort I believe from Rav Meir Shapiro and he says the following. He says everything depends on how you are Mekabeil something. When Klal Yisrael got the Torah, we said Naaseh V'nishmah and we didn't Shmek it to see if it is good or it is not good, we were Mekabeil.

When it came to Eretz Yisrael, Klal Yisrael sent Miraglim, we went to see as it says in Bamidbar 14:7 (סוֹבְהַ הָאֶרֶץ, מֵאֵד מְאֹד) (טוֹבָה הָאֶרֶץ, מֵאֵד מְאֹד). But that is already a Psul. It is a Psul when you Shmek something out to find out if it is good or if it is not good, and there it has no Kiyum.

Torah is a true Yerusha, you take what you get. You Yarshun whatever you Yarshun from your Avos. On the other hand, Eretz Yisrael we didn't accept as a Yerusha. We went to decide if it is good enough for us. So Eretz Yisrael said ok, I will decide if you are good enough for me as well. A basic difference.

The Mussar Shebo is that it is this way with Shidduchim too. When it comes to Shidduchim that is the way it is. You look into a Shidduch when it is proposed, you Shmek it if it is good enough. Some people have very strict standards. They are very into Shemkking Ois if a Shidduch is good enough for them. When that happens it is like Eretz Yisrael. It seems out of balance. It is not a real Kabbalah. By the time someone walks to the Chuppah it has to be a Yerusha, it has to be like Torah. It has to be sort of a Naaseh V'nishma. It is a different Kabbalah. How you are Mekabeil something, if you Shmek it out then the Kabbalah is a different Kabbalah. If you are Mekabeil it B'saiver Panim Yafos then it is also a different Kabbalah. Then it is Kabbalah that has a Kiyum. A beautiful insight.



BROS OF MONSEY FINALE EVENT

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MAY 21ST

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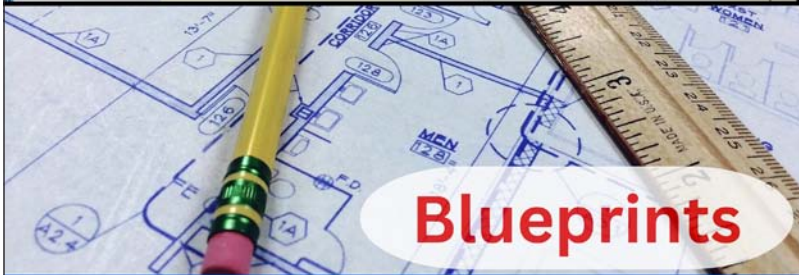
* You are a member if you attended the
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PARSHAS BAMIDBARI

Inscribed on Your Heart

שאו את ראש כל עדת בני ישראל למשפחתם לבית אבתם, במספר 1:2
 "שמות כל זכר לגלגלתם" - "Take a census of the entire assembly of the
 B'nei Yisroel according to their families, according to their fathers'
 household, by number of their names, every male according to their
 head count." Why does the Torah say, "כל עדת" - when it would
 appear that saying, "עדת" - "the assembly," of Klal Yisroel would
 certainly have included all of Klal Yisroel?

We say in the Hagadah Shel Pesach in the Piyut of Dayeinu - "אלו"
 "קרבו לפני הר סיני ולא נתן לנו את התורה דיינו" - "Had Hakodosh Boruch
 Hu brought us to Har Sinai, but not given us the Torah - it would
 have been enough." What good was being at Har Sinai without the
 Torah? Chazal say that Hakodosh Boruch Hu gave Klal Yisroel the
 Torah so that they should not speak Loshon Hara, and should not
 speak Devorim B'teilim, idle talk. Klal Yisroel were Zoche to two
 very important things in Mitzrayim: Bris Haloshon and Bris Habasar.
 Klal Yisroel did not speak Loshon Hara (Bris Haloshon), and they
 protected themselves and did not engage in Arayos, immoral acts
 (Bris Habasar). In the Zechus that they did not speak Loshon Hara,
 they were Zoche to heed the Bris Habasar, and their heeding the
 Bris Habasar was the reason they were Zoche to the eternal Geulah
 from Mitzrayim. In the Zechus of these two Brisos, when Klal Yisroel
 reached Har Sinai, they were Zoche that the זוהמה, spiritual impurity,
 left them. The Zuhama leaving was the reason that they were able
 to continue to heed the Bris Haloshon. The Ba'al Hagadah is saying
 that had Klal Yisroel been Zoche to reach Har Sinai, even had they
 not received the Torah, they would have had the Zuhama removed
 from them, and this would ensure that they would not speak words
 which are prohibited. The purpose of Klal Yisroel receiving the Torah
 in this world is so that they not speak Loshon Hara, and Klal Yisroel
 would have not spoken Loshon Hara. As for receiving the Torah, they
 would have received it in Olam Habah. The Medrash tells us that
 the other nations of the world were jealous that Klal Yisroel were
 Zoche to Har Sinai and that the Zuhama left them. Hakodosh Boruch
 Hu responded; Bring their Sefer Yichus. Hakodosh Boruch Hu was
 saying that they should bring the books where it was recorded that
 Klal Yisroel heeded these two Brisos, and it was because of that, they
 were the ones who were Zoche to Har Sinai, and the removal of the
 Zuhama. (חומת אנך)

Hakodosh Boruch Hu told Moshe that he should teach Klal Yisroel
 that they must watch their "דיבור" - "speech" - for Dibbur is the
 fiftieth gate, and it is Dibbur that leads a person in this life. This is
 as it says in Shir Hashirim 3:6 "מי זאת עולה מן המדבר" - and it says
 in Shemos Rabbah 2:4 that, "מן המדבר" means "מן הדיבור." Klal
 Yisroel were in the Midbar to purify the air. It is called, "מדבר" from
 a Loshon of "דיבור" for it is a place devoid of Dibbur, and Klal Yisroel
 were to purify the מדבר and speak proper words there. "מי זאת עולה"
 "מי" - "מן המדבר" - the fiftieth gate of Kedusha will be reached if Klal
 Yisroel elevate the מדבר, with their דיבור. We count forty-nine days
 of Sefirah, until we come to the fiftieth day, "מי". Through Dibbur, Klal
 Yisroel said the amazing words of, "נעשה ונשמע" and they continued
 to purify the air of the Midbar through their positive speech. (אור
 החכמה)

"כל" is the Gematria of fifty - a reference to the fiftieth level of
 Kedusha. Klal Yisroel were to travel through the Midbar in order to
 purify the Midbar with their Dibbur. Klal Yisroel were to use it only
 for good - Torah and Ma'asim Tovim, and not Chas V'sholom to
 speak Loshon Hara, to speak poorly about a fellow Yid. Klal Yisroel
 had tremendous Zechusim because of their Bris Haloshon while
 in Mitzrayim, and it is that which needs constant Chizuk, must be
 continuously fortified. Klal Yisroel needed to connect themselves
 to their roots and always remember where they came from. It was
 one unit, one united Klal Yisroel. Not Chas V'sholom looking down at
 others, rather all trying to raise themselves in Ruchniyos, as well as
 raising all of those around them.

We were given this precious gift of Torah in order to teach us how
 to speak, and how to live our lives. Each one of us has a portion in
 the Torah, and we must become a Sofer, a scribe. We are to write the
 Torah on our hearts, so that we have an everlasting connection to
 our root - the Torah Hakdosha. The Yom Tov of Shavuot is coming
 upon us, and we must be Mechazek ourselves in this very important
 Midah, of using our words in the proper way. We must have this
 burning desire to reach that elusive fiftieth level of Kedusha. It can
 only come through the Torah Hakdosha, and our using our speech
 properly. In the Zechus of using our words to toil in the Torah
 Hakdosha, and perform Ma'asim Tovim, may we be Zoche to see the
 Geulah Shlaima and have the Zuhama removed forever.

GIVE ME SOMETHING TO LIVE FOR

A psychologist asked the Rebbe: I got my client to the Hospital on time and saved his life. Afterwards he said to me: "You are responsible for me being alive. Now give me something to live for." What do I say to

him.

The Rebbe said, tell him that he is part of G-d's world, and that means that he has to answer to G-d.

==== excerpt of JEM, My Story, Issue 536.

If you ask the right question you come up with the right answer.

The question is not why should I live. The question is how should I live. With whatever tools and circumstances Hashem gives me, how can I make his world better. And ultimately, I only have to answer to Hashem!

UFARATZTA



Kid's Program on Lag Baomer

AT 18 FORSHAY



SMALL MIRACLES

Rabbi Tzvi Sytner

There is no such thing as a small miracle. A miracle is a miracle, period. Indiscriminate of its magnitude, if something happened beyond the realm of the ordinary, extended above the sphere of the expected, it is miraculous.

Who's to say that you should have woken up today able to see with your eyes, hear with your ears or walk with your feet? No one. If you are, G-d handed you a present. He handed you a miracle. Is it the size of the Splitting of Sea? You might say that isn't. But think of it differently. A miracle is a miracle, no matter the shape or size.

If you have a family, a job or a home, it's not because that's how life is meant to be. You could have exactly the opposite – no family, no job and no home, and just the same, it can be said, "That's how life is meant to be." It's not nature that's organically running your life. It's a symphony of people and places being set up for you, an orchestrated harmony of parts and pieces being designed for you. By G-d to you and for you.

That's what we call a miracle.

Human tendency is to notice the outliers, to be in awe of the colorful supernatural. But that tendency is born out of desensitization to what we see any day, every day. And we do see people breathing, walking and talking every day. That daily scene grows on us and dulls our sensitivity to the ordinary.

But that doesn't take away from the miracle that we call life.

Big or small, it's the same G-d, giving you the same result – a miracle, a blessing. It's His love, and it knows no bounds.

That's all there is to it. A bona fide miracle.



RABBI BEN ZION SNEH

PARSHAS BAMIDBAR

JOY, JOY, ECSTATIC JOY – Is it allowed?

What role does pleasure and joy play in the life of an Orthodox Jew?

Strong motivators, for sure for some the primary ones, others, maybe the only ones.

What's the proper approach, the Shvil Hazahav, the middle path.

Our Creator endowed us with feelings, we have passion. In fact, the Zohar tells us, our emotions, our likes and dislikes, who we are at our core, all comes from Above.

We're a season away from singing it again, but last Simchas Torah we sang Yisroel, V'Oraisah, Vekudesha Brich Hu, Chad Hu; Hashem, His Torah and the Jewish people, are all connected, we are one. Ve'Ata Mechaye es kulam. Hashem literally provides us with Chiyus (life). He is the composer - we the song. He, the master designer - we, every fiber of us, including our thoughts and emotions, are his handiwork.

It sounds a little radical, but this is our philosophy, our world view. For those of us who are not chassidish - see the Nefesh Hachaim, R' Chaim Volozhiners beautiful sefer and countless others.

R' Avrohom of Chackanow (1789-1875), one of the gedolim of his time and any time was a Rebbe, who led his flock (he succeeded the Chidushei Harim) - did not identify as a Chasid, davened nusach Ashkenaz and followed the Vilna Gaons mehaleich in most everything he did.

A special, special Neshama, who merited lofty praises from contemporaries, R Avrohom was pushed into leading the European Hasidic community.

Some of us may know a great Rosh yeshiva, with future that we might have gone to cheder or summer camp with... forever human to us, we stand in awe at who they have become. One such friend of R' Avrohom, dared to overstep his boundaries, and asked, " what exactly is the difference between us - we went to the same yeshivas studied with hasmodah... couldn't I have become a Rebbe?"

The Checkanower was someone who during the terrible gezairahs led Klal Yisroel. In keeping with the promise of the mishnah in Pirkei Avos, he lived and breathed the pasuk in our Parsha (Vzos asu lahem, vechayu, ve Lo Yamusu 4,19) - homiletically speaking, he lived life to the fullest, mitzvos besimcha, avodah with tremendous inner joy.

Answering back his friend, he asked innocently, can you tell me the most intensely joyous experience you ever had? "Sure," his friend replied immediately. "It was just a few months ago - we were taking barrels totalling tens of thousands of liters, over the border from Serbia to Poland. I was the mashgiach of this huge enterprise. As we attempted to cross the border, the guard, looking for huge bribes, accused us of carrying whiskey instead of wine. Whiskey carries heavy duties but wine, none. He insisted on checking all the barrels himself, spilling out the wine, making it all non-kosher - Yayin Nesech!!

He started the process of spilling each barrel and as if by some miracle, was distracted by another caravan, and we were waived through. Saving the wine worth, perhaps millions of Zlotys. My joy and gratitude to Hashem knew no bounds!"

Innocently, The Rebbe turned to his friend and said quietly, "you probably wouldn't believe me but I have that exact same feeling every single time I put on my tefillin."

Wow...

R' Asher Stoliner, Zatz"l asked R' Moshe Kobrin how his flock was. He showed a kvittel from R Nochum, shochet of Slonim, who, overjoyed between putting on his shel yad and shel Rosh, two boxes of tefillin, he danced, forgetting the shelrosh til later - a halachic problem. He asked for a brocha to refrain from dancing til afterwards.

Double wow..

And us ???

Weekly article written by R' Avrohom Hillel Reich based on a lesson and a story by Harav Ben Tziyon Sneh



RABBI YY JACOBSON

ENTERING INTO THE WILDERNESS

The Feel-Good Judaism of the Modern Jew

The Desert

What was the significance of the fact that Torah was given in a wilderness, in a barren and infertile desert, not in a civilized terrain, nor on soil conducive to human living and nature's blessing. Why did G-d communicate His blueprint for life and enter into an eternal covenant with the Jewish people in the aridity and desolateness of a desert?

In a past essay, we discussed three explanations. 1. The Torah was given on soil not owned by any particular people or community, to signify that the Torah belongs to every single Jewish soul. 2. The giving of the Torah in the wilderness represents the idea that Torah is not a product of a particular culture and genre. It enriches all cultures, but transcends them. 3. The function of Torah is to confront and refine the "barren wilderness" within the human psyche and the world.

Today we will explore a fourth and deeper dimension, articulated by the Lubavitcher Rebbe in a pre-Shavous address, 1972. It is a message that may be particularly relevant to the modern Jew.

Feel-Good Religion

One of the errors that a Jew living in the modern era is likely to make is that Judaism makes no existentially profound demands on its believers. Judaism is a feel-good religion, and its objective is to make one feel comfortable about ones self. For many religious leaders and teachers today, the primary objective is to present a version of Judaism that will fit nicely in to the mind-set and living patterns of their constituents and will reassure them that they are wonderful people. Many rabbis are committed above all to teach a Judaism that will not shake up our comfort-zones.

In many ways this has become the hallmark of the American version of Judaism – designed to conform to the paradigms of modernity. "In the image of the modern, American Jew, have we created Judaism."

"My goal is to study and practice a Judaism that does not interfere with my conveniences," a man once told me. "I have my lifestyle, philosophy, schedule, habits, and social patterns; as long as Judaism can fit into this, I will make room for it and enjoy it too."

But if we communicate a Judaism just to make people feel good, why do we really need it? Why not just figure out what works best for our lives and pursue *that*? Therapy, yoga, exercise, suburban living, meditation, nutrition, sports, the arts, music, etc. If Judaism is merely here to nurture my pre-defined identity and satisfy my ingrained appetites, why bother with it all together?

And can the feel-good Judaism inspire a future? Can such a type of Judaism take root in the hearts of the youth? Can it appeal to the idealistic dimension of the human soul, searching to touch the Divine?

A Tale of Two Images

But suppose that Judaism was real -- it was the authentic blueprint for life from the living G-d -- then the question should not be, "How do I find a Judaism that does not disturb me too much," but rather – what does Judaism really say about my calling? What does Judaism believe about life, death and everything in between? What does Torah have to say about the most important question and dilemmas facing the human mind and heart? The question must be not how I can mold Judaism in my image, but how I can mold myself in the image of Torah? How can I revisit my image and recreate myself based on the visage of man articulated in Judaism?

If Torah is true, I must have the courage to take a hard, deep look at my preconceived notions, thoughts and behavior patterns, ready to discover truth that may challenge me.

This is why Torah was given in the barren desert, in uncivilized wilderness, where it had no predefined culture to contend with and to be compared with. Only in the physical and artistic silence

of the desert can we open ourselves to a radical search for truth. Only in a desert, can we walk into something with our whole being, ready to find anything.

If Torah would have been given in a city or amidst a beautifully natural terrain, it would have, by definition, conformed to the culture prevailing in those particular areas. In the great river lowlands where civilization began (the Tigris-Euphrates rivers and the Nile), the eye is captivated by the shifting scenes of nature; in cities, the eye is overtaken by the works of man -- art and architecture. In such environments, the Israelites would only be able to absorb a religion that would fit into their psyches, patterns, and sensibilities, like all the Pagan religions of the time. The Jews could never attune themselves to the word of a G-d who transcends nature.

Sinai challenged the Jewish people to revisit all of existence from its deepest genesis; to reexamine life and history from its very nucleus; to see the world not from the human perspective, but from the perspective of G-d who cannot be confined in human modalities. A revolution of this magnitude cannot take place in a populated environment, not even in an environment where life blossoms and nature flourishes. Only in the emptiness and desolateness of the wilderness is the ego subordinate to the search for truth. Only in the silence of the desert, can a person bid farewell to all of his or her paradigms and allow his soul to absorb radical transcendence.

A Rash People

This explains a deeply enigmatic episode which occurred at Sinai.

The Bible relates that when Moses presented the covenant before the Israelites, they responded, "We will do and we will listen" (Exodus 24:7). This expression has always been a source of wonderment and surprise to rabbis and a refutation of the anti-Semitic portrayal of Jews as calculating and self-protective. "We will do and we will listen" implies a commitment to observe

the covenant even before the Jews heard its details and understood its ramifications.

The Talmud (Shabbas 88b) tells a story about a Sadducee who once saw one of the great Talmudic sages, Rava, so engrossed in learning that he did not attend a wound in his own hand. The Sadducee exclaimed, "You rash people! You put your mouths ahead of your ears [by saying "we will do and we will listen"], and you still persist in your recklessness. First, you should have heard out [the covenant details]. If it is within your capacity, then accept it. If not, you should have rejected it!"

His argument was logical. Imagine somebody offers you to invest a large sum of money in a developing company. To respond, "Sure, here is the money, and then afterward I will listen to the details," is ridiculous. If you do not know what the company is all about, why subject your money to possible loss? And yet, in this case, the Jews declared that they were ready embrace a life-altering covenant, even before they heard all the details and knew what Judaism was all about! Why? How?

Rava answered the Sadducee with these words: "We walked [into it] with our whole being."

What Rava meant was this: By definition, a relationship with G-d cannot be created on our terms; it must be on His terms. If there is something called Truth, if there is something called Reality, we cannot define it; it must define us. We cannot accept it on condition that it suits our senses and expectations. On the contrary, we must realign our condition to it. Once the Jewish people knew that G-d was communicating with them, they did not want to fit religion into their imagination; they had no pre conditions for a relationship with truth. It was in the desert that the Jews can declare, "We will do and we will listen."

This process must occur each year anew. To receive Torah, we must have the courage to walk into a desert; we must strip ourselves from any pre-defined self-identity. We need to be ready to hear the sound beneath the sounds we are accustomed to. Torah is not merely a cute and endearing document filled with rituals, to satisfy nostalgia or tradition. Torah demands that we open ourselves up with our whole being and declare, "We shall do and we shall listen!"

All parents want the best for their children — that they should be good and upright, that they have everything they need for a fruitful, joyous life. The classic work, Shelah HaKadosh, contains a prayer that parents should recite for their children at any time of the year — but especially on the day before Rosh Chodesh Sivan, for that is the month when G-d gave us the Torah, and when the Jewish people began to be called His Children

תפילה השל"ה הקדוש

תפילה לכל עת, ובמרט לערב ראש חודש סיון,
להתפלל על עצמו ועל צאצאיו ליקר בדרבני ישראל

אתה הוא ה' אלקינו עד שלא בראת העולם. ואתה הוא אלקינו משבראת העולם, ומעולם ועד עולם אתה קל ובראת עולמך בגין לאשתמודע אלהותך באמצעות תורתך הקדושה, כמו שאמרנו רבותינו זכרונם לברכה: בראשית, בשביל תורה ובשביל ישראל, כי הם עמך ונחלתך אשר בחרת בהם מכל האמות ונתת להם תורתך הקדושה, וקרבתם לשמך הגדול. ועל קיום העולם ועל קיום התורה בא לנו ממך ה' אלקינו שני צוויים, כתבת בתורתך: פרו ורבו, וכתבת בתורתך: ולמדתם אתם את בניכם, והכונה בשתייהן אחת, כי לא לתהו בראת כי אם לשבת, ולכבודך בראת, יצרת אף עשית, כדי שנהיה אנחנו וצאצאנו וצאצאיו כל עמך בית ישראל יודעי שמך ולומדי תורתך.

ובכן אבוא אליך ה' מלך מלכי המלכים ואפיל תחנותי, ועיני לך תלויות עד שתחנני ותשמע תפילתי, להזמין לי בנין ובנות, וגם הם יפרו וירבו הם ובניהם ובני בניהם עד סוף כל הדורות, לתכלית שהם ואני ואנחנו, כלנו יעסקו בתורתך הקדושה ללמוד וללמד, לשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה, והאר עינינו בתורתך ודבק לבנו במצוותיך לאהבה וליראה את שמך

אבינו אב הרחמן, תן לכלנו חיים ארכים וברוכים, מי כמוך אב הרחמן זוכר יצוריו לחיים ברחמים, זכרנו לחיים נצחיים, כמו שהתפלל אברהם אבינו: לו יחיה לפניך. ופרשו רבותינו זכרונם לברכה – ביראתך

כי על כן באתי לבקש ולחנן מלפניך, שיהא זרעי זרע זרעי עד עולם זרע כשר, ואל ימצא בי ובזרעי ובזרע זרעי עד עולם שום פסול ושמץ, אך שלום ואמת וטוב וישר בעיני אלקים ובעיני אדם, ויהיו בעלי תורה, מארי מקרא, מארי משנה, מארי תלמוד, מארי רצא, מארי מצוה, מארי גומלי חסדים, מארי מדות תרומיות, ויעבדוך באהבה וביראה פנימית, לא יראה חיצונית. ותן לכל גויה וגויה מהם די מחסורם בכבוד, ותן להם בריאות וכבוד וכן, ותן להם קומה ויפי וחוץ וחסד. ויהיה אהבה ואחוה ושלוש ביניהם ותזמין להם זווגים הגונים מזרע תלמידי חכמים, מזרע צדיקים. וגם זוגים יהיו כמותם ככל אשר התפללתי עליהם, כי זכרון אחד עולה לזכרון ולזכרון

אתה ה' יודע כל תעלומות ולפניך נגלו מצפוני לבי, כי כונתי בכל אלה למען שמך הגדול והקדוש ולמען תורתך הקדושה. על כן ענני ה' ענני בעבור האבות הקדושים אברהם, יצחק ויעקב, ובגללם תושע בנין להיות הענפים דומים לשרשם, ובעבור דוד עבדך רגל רביעי במרכבה, המשורר ברוח קדשך

שיר המעלות אשרי כל ירא ה' ההלך בדרךיו: גיע כפיו כי תאכל אשריו וטוב לו: אשתך כגפן פריה בירכתי ביתך בניך כשתלי זיתי סביב לשלחנך: הנה כי כן יבורך גבר ירא ה': בירכה ה' מציון וראה בטוב ירושלים כל ימי חייך: וראה בנין לבניך שלום על ישראל

אנא ה' שומע תפלה יקום בי הפסוק ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיו לא ימושו מפיו ומפי זרעך ומפי זרע זרעך אמר ה' מעתה ועד עולם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי



RABBI NACHUM SCHEINER
ROSH KOLLEL

Different Minhagim on Shavuos

Different Minhagim on Shavuos

There is a well known custom brought by the Rama to put out greenery on Shavuos in the shul and in the houses, as a way to remember the greenery that was by Matan Torah. The Mishna Berura explains that this is referring to the greenery that was there on the mountain when Hashem gave the Torah. In fact, this custom is already mentioned in the Targum Sheini on Megilas Esther. The pasuk (2:9) says: “לְשֵׁנוֹ עַם אֶחָד” – there is one nation...” Chazal elaborate on the words of Haman, and explain that he was trying to point out that the Jews don’t really care about their kingdom, but are more into their own holidays. Haman specified each holiday, with its customs, mentioning that on Shavuos they are busy putting out greenery. There is another minhag, brought by the Maharil and the Yaavetz, to bring roses. This is based on the Midrash that compares the Jewish nation to roses. Just as the roses are prepared for Shabbos and Yom Tov, so, too, the Jewish nation is set for the ultimate redemption. According to this reason, it would be appropriate to bring roses on any Shabbos or Yom Tov.

Putting trees

There is another minhag brought by the Magen Avraham to put trees in the shul and in the houses. He explains that the reason for this is because on Shavuos we are judged on the fruits of the trees, and it reminds us to daven for them. Since this is the reason, some suggest that it should be branches of fruit trees, specifically. Others maintain that fruit trees cannot be used – due to the issur of bal tashchis, the issur to ruin or cut down a fruit tree – and only branches of non fruit trees should be used.

The Gra abolished this minhag

In the sefer Maaseh Rav – a compilation of the rulings of the Gra – it is quoted that the Gra ruled that the custom of putting trees must be stopped. Being that this is a tradition of the non-Jews on their holidays, and it is not something we are required to do, it should not be done. Interestingly, this ruling was accepted by many, even in the Chasidic circles, as is spelled out by the Minchas Elazar.

Was the Gra only referring to the addition of the Magen Avraham, to put trees, or was he even against greenery, mentioned in the Rama? The Steipler is quoted as saying that the Gra was only opposed to trees, not greenery. This would make sense, since the non Jews only put trees. This is also seemingly the opinion of the Mishna Berura, who quotes the Magen Avraham, and adds that the Gra abolished this custom, which sounds like he is only referring to the custom of the trees. The Aruch Hashulchan, however, writes that

the Gra abolished both trees and greenery. So, according to the Rama, the custom is to put greenery, according to the Magen Avraham – trees, and the Gra took issue with trees, or possibly the greenery, as well.

Understanding the opinion of the Gra

The Chayei Adam explains the opinion of the Gra as follows. There are really two independent components to the issur of copying the goyim:

- 1) If they do something for avoda zora, we cannot do it, even if it is a mitzvah, and even if we were doing it first. He proves this from the pasuk in Parshas Shoftim. The pasuk says (Shoftim 16:22): “ולא תקים לך” – מצבה אשר שנה ה’ אלקיך – You shall not put up a matzeiva (made from one stone) which Hashem hates.” Rashi explains that although the Avos did offer korbanos on a matzeiva, and it was beloved, now that it became a manner of idol worship, it became despised by Hashem.”
- 2) Even if it is not for avoda zora, but simply a custom of the non-Jews, we cannot do the same. In this case, if we were first, we would not need to stop, if it is done for a mitzvah. But in a case of just a minhag, we would be required to stop, even though we were first. This is what the Gra is alluding to when he is quoted as saying that since putting up trees is only a minhag, we must stop it. In other words, if it would be a mitzvah, we would not need to stop, but since it is only a minhag, we are required to stop, since they made it into idol worship.

Summary

The Rama writes about the custom of putting greenery, and the Magen Avraham adds about putting trees. The Gra did not allow trees – and some say he did not allow greenery, as well. Since it is for avoda zora, and for us it is only a custom it is considered chukos hagai, and should be abolished.

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8:45-9:45

• Mishna Yomis
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• ZERA SHIMSHON
SHIUR

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RABBI EFREM GOLDBERG

ANGEL BAKERY AND YOU: REPRESENTING THE BRAND

If you are boycotting a product, company or service because you are angry, frustrated, disappointed, or committed to your principles, you are far from alone. According to a recent survey, a quarter of Americans are boycotting a product or company they had spent money on in the past. Some are taking a political position, others a stance on social issues, and the result is more and more people are expressing themselves through their wallets.

The boycott movement has made its way to Israel. Among my earliest memories of visiting Israel is eating a delicious rugelach from Angel's Bakery. The iconic bakery, Israel's largest, produces 275,000 loaves of bread and 275,000 rolls daily and controls 30 percent of Israel's bread market. Founded in 1927 in Mandatory Palestine by Salomon Angel, Angel's Bakery today exports to the United States, United Kingdom, France, Belgium, and Denmark.

Last week, outside supermarkets in major cities in Israel, boxes of Angel's products remained untouched, and a growing number of high-volume customers, particularly large Yeshivas, were cancelling orders. A huge order for Meron for about 50 million NIS was reportedly canceled.

What happened? Was an Angel's product found to be contaminated? Was there a Kashrus violation? Were workers being underpaid or mistreated? The controversy had nothing to do with ingredients, kashrus, or employee conduct. The source of the boycott that could cost the company potentially hundreds of millions of shekel was a social media post by the company's chairman of the board, Omer Bar-Lev.

Bar-Lev, a longtime Labor Party politician and former Minister of Public Security, participated in a protest outside the Bnei Brak home of Rav Gershon Edelstein, considered by the Chareidi

community to be the Gadol HaDor. Bar-Lev posted a picture of himself with the "Brothers in Arms" protest group on Twitter, writing, "Beyond and in addition to the importance of military service to everyone, the law of "No equality in the burden" [i.e., the Draft Law] that the coalition intends to enact is the bribe of [Prime Minister Benjamin] Netanyahu and [Finance Minister Yariv] Levin to the Haredi parties so that they will vote in favor of the coup d'état."

Charedi politicians immediately expressed outrage, with United Torah Judaism MK Moshe Gafni tweeting, "Omer Bar-Lev and Angel's have no respect for the Torah! You should seriously consider whether you can trust their kashrut. Bar-Lev does not understand what the Torah is and what is great in the Torah and everyone has to calculate whether it is possible to buy food products from them. I despise him!"

Labor Minister Yoav Ben-Tzur (Shas) attacked Bar-Lev as well, saying "Freedom of expression is not the freedom of humiliation, Omer Bar-Lev and the group of privileged people who demonstrated outside the house of Rabbi Gershon Edelstein disgraced the honor of the Torah and there is no forgiveness for that."

The call for boycotting Angel's was swift and the response and cooperation came quickly, sending a loud message not only to Bar-Lev, but also the board of directors and management of Angel's.

Some have pushed back expressing support for Angel's and Bar-Lev. Yisrael Beiteinu chairman Avigdor Lieberman posted two pictures of himself purchasing challah in Angel's, writing: "On the way home, I stopped to buy challos for Shabbat in Angel's Bakery. As far as I know, the State of Israel is still defined as a democracy and people are allowed to express their opinions. We won't allow Charedi askanim to harm the livelihood of Israeli citizens."

This story has not yet concluded, and it remains unclear if Bar-Lev will walk back his post or even resign, or if he will double down and hope that the Bakery will weather the storm.

Whatever your personal opinion on judicial reform, the proposed draft law and any of the other issues being highly contested in Israel, this episode raises what I think is a fascinating question.

The episode of Angel's Bakery, seems different than other boycotts. The company didn't advocate a position, didn't partner with an activist, and didn't launch a provocative or controversial marketing campaign. The company did not express any position about the Draft Law or judicial reform. A private individual, not acting as a representative of the company, expressed his opinion, whether you agree with it or not.

Should we boycott every business or hold every company accountable for the personal opinions of its board members? Do we look into the campaign contributions, analyze social media posts, and track every company executive before deciding if we should purchase from that brand? What about the other board members, management, or high-level employees, how far in the company should we go?

While those questions may seem extreme, it seems Bar-Lev made waves specifically because he is the chairman of Angel's, the current face of the company. When he took on that role, he accepted that he would be synonymous with the brand and that his choices, actions, social media posts, and statements, implicit and explicit, would be associated with the company he chairs. Being the face of a company or brand means people will feel either more aligned or more alienated to the company based on the impression you leave. And fair or unfair, that must be considered before every post, position, or participation.

What's true for Bar-Lev is true for each and every one of us. We may not have signed up for it but being Jewish means you are the face of our brand, you are synonymous with the Jewish people and with our values, our Torah, and most of all our Creator. When people have positive experiences with you and impressions of you, they will think more highly about the Jewish people and Hashem. If they have a negative interaction or experience with you, they won't only harbor impressions or feelings about you, but by association they will think more critically about our whole people.

We read just last week, v'lo sechalelu es shem kodshi v'nikdashti besoch b'nei Yisroel, do not desecrate Hashem's Holy Name, instead, sanctify His name among the Jewish people. Rav Pam noted that these words appear adjacent to the expression Ushemartem mitzvosai v'asisem osam, observe My laws and perform them because the greatest responsibility to "represent" the brand, the people who will most be associated with the total Jewish people and our Torah, are the observant community. Rabbeinu Bechaye'i notes that there is no middle ground, no neutral. There are only two alternatives provided. With every speech, action and behavior, we are either helping the brand or hurting it, advancing our cause or setting it back, bringing people closer to Hashem and His Torah or causing them to feel further away.

Every time we grab the keyboard to post or proverbial microphone to demonstrate, we need to know, we are the chairman, one wrong move and others could boycott what we hold most dear.



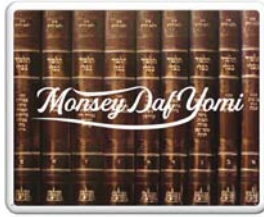
Stories for the Shabbos Table

SING IT FOR ME

By Rabbi Yechiel Spero

Yair Yisraeli did not have an easy childhood. When he was just a little baby, his father passed away and a few years later, his mother also died. Raised through the kindness of others, he never forgot the importance of being sensitive to those in need. Rav Yair grew into an exceptional person, a rosh yeshivah of Tiferes Yisrael Yeshivah in Rishon LeZion and a baal chesed extraordinaire. Rav Yair was beloved by one and all. For many years, he influenced thousands of talmidim, who cherished their rebbi and kept a connection with him long after they left his tutelage. Additionally, many sought out Rav Yair when checking into medical references. He was well connected and informed. Just to give you an inkling into what type of person Rav Yair was... On one occasion, he attended a cello recital for a little boy. It seemed strange that a rosh yeshivah would show up to a musical performance. When someone asked him why he had come, he admitted that he didn't know the family, but he knew the boy was a yasom and the mother an almanah. "Since there was no father to attend, I thought it would be nice if I would go and then compliment the boy on his talent. The mother was so happy I came." At the end of his life, Rav Yair was very sick, confined to a bed in Maayanei Hayeshua Medical Center. During those days, Rav Chaim Kanievsky, who felt extremely close to Rav Yair and valued his relationship, visited him. Yet, though his family knew how special Rav Yair was, nothing could prepare them for the greatness they were to witness in the final few days of his life. The doctors informed the family that the situation was dire, and they themselves could see that Rav Yair was slowly leaving them. During that time, his family and close talmidim stood around his bed. He didn't ask for much; there wasn't much they could

do for him. Although he had been a luminous figure, with an unbridled joy, the illness had taken its toll. Rav Yair had little strength or energy left. When a group of singers made their rounds in the hospital to cheer up the patients, they stopped in Rav Yair's room and asked if he had any requests. At first, he graciously declined. Then, out of the blue, he seemed to change his mind. He cleared his throat and motioned that he had a request — but it was an unusual one. Rav Yair wanted the choir members to sing a song: a Russian song. Now this was very strange. Either there was something about Rav Yair's childhood his family and talmidim were unaware of, or his mind was slipping. However, when he repeated his request, the singers did their best to accommodate him. A few of them knew a Russian folk song and they began singing it to the best of their ability. Rav Yair smiled; he appeared so happy that they were fulfilling his request. When they finished, he asked for another one and they duly cooperated. When they finished that song, he requested one more. With each song the singers sang, the situation seemed more and more bizarre. But soon everyone would understand. As soon as they finished the third and final song, Rav Yair leaned over. Next to his bed was a curtain. He pulled it away slightly and began conversing with the man in the bed next to him. A man from Russia. Although Rav Yair's strength was sapped after the little choir's performance, he smiled at his neighbor and asked if he'd enjoyed the songs. Had he ever. Unfortunately, the Russian man had no visitors. While Rav Yair's side of the room was constantly buzzing with activity, his roommate had no one. In truth, however, he did. He had Rav Yair. One day later, Rav Yair returned his neshamah to Shamayim, after spending his final day on this earth doing his best to bring joy to another Yid. *At the ArtScroll Shabbos Table*



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Thursday Morning May 18

Info about the shiur or to join the group
Reb Shea Stern 845-290-4162



מנין מיוחד עבור בני ארץ ישראל

ביום שבת ב' ד'שבועות
תפילת מנחה עם קריאת פרשת נשא
בשעה 7:00
א TENT

FOR BNEI ERETZ YISROEL

2nd day of Shavous
MINCHA WITH KERIA OF
פרשת נשא
7:00pm
א TENT

18 FORSHAY ROAD | MONSEY, NY 10952

Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

Insights of Maharal on
חג השבועות

By
Rav Simcha Bunim Berger שליט"א
מורא דאחרא ק"ק וילנודוש גרין

Thursday Night- May 18
9:45-10:15pm
20 Upstairs

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



Daily Shacharis Vasikin

עדות המזרח
With Birchas Kohanim

Location: 18 Main

Shavuos Schedule
תשפ"ג

מחיל אל חיל

2nd NIGHT ALL NIGHT LEARNING B'CHABURA

RABBI ELIYAHU WINCELBERG SHLITA

Will be speaking on the topic of:

Flowers on Shavuos: Mutar, Assur, or Mitzva?

12:00am -1:00am

Minyan Shacharis Viskin 4:50

20 Forshay, Upstairs

*Wishing the Kehilla a
גוט יום טוב!*

All ages

Refreshments will be served



Rabbi
Aaron Lankry
אוריאל אהרן



Rabbi
Daniel A. Coren
אדוארד דניאל אהרן קורן



Rabbi
Nachum Scheiner
נחום שניין

Shavuos Night Learning
סדר ליל שבועות תשפ"ג

All Night Learning B'Chavrusa

18 Main Bais Medrash

R' Nachum Scheiner will gladly help set up chavrusas

There will be a Chabura learning a Shavuos-related sugya with a short shiur 2:00-2:30am 18 Backroom. (Mareh mekomos will be distributed)

All Night Learning 2nd Night of Shavuos too!

שחרית כותיקין - 20 Upstairs

4:45am

Refreshments all night!

R Scheiner can be contacted at

845-587-3462

or RabbiScheiner@18forshay.com

*Wishing the Kehilla a
גוט יום טוב!*

Shavuos Schedule
תשפ"ג

Youth Program

Shavuos Night

TIME

TOPIC

SPEAKER

11:45- 12:45

Rus

Rabbi Dovid Malin

12:45- 2:00

Storeis of Torah and Chizzuk

Rabbi Aliyahu Fuchs

2:00- 3:00

TBA

TBA

20 Upstairs

*Wishing the Kehilla a
גוט יום טוב!*

Refreshments
ALL NIGHT!



Rabbi
Aaron Lankry
אוריאל אהרן



Rabbi
Daniel A. Coren
אדוארד דניאל אהרן קורן



Rabbi
Nachum Scheiner
נחום שניין

Shavuos Schedule
תשפ"ג

Shavuos Night
Inviting all Teenage Bochorim

To a Series of Special Shuirim on intriguing topics

Given by

RABBI ELIYAHU WINCELBERG SHLITA

12:30-1:15am

"Kosher Birds: A Tradition That's Nothing to Squawk About"

1:30-2:15am

"Gobble Up the Facts: Is Turkey Kosher?"

*Wishing the Kehilla a
גוט יום טוב!*

18 Main – Front right table

Hope to see you



Rabbi
Aaron Lankry
אוריאל אהרן



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Daniel A. Coren
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Rabbi
Nachum Scheiner
נחום שניין

JOKES

I just changed my computer login password to "Alcatraz" and now the "Esc" button won't work?

I LOVE MY JOB.

Wife: But all you do all day is round up cows.
Farmer: What did you say to me?
Wife: You herd.

CHICKEN LEGS

A man was driving along a freeway when he noticed a chicken running along side his car. He was amazed to see the chicken keeping up with him because he was doing 50 MPH. He accelerated to 60 and the chicken stayed right next to him. He sped up to 75 MPH and the chicken passed him up. The man then noticed that the chicken had three legs, so he followed the chicken down a road and ended up at a farm.

The curious man got out of his car and noticed that all the chickens had three legs. He asked the farmer, "What's up with these chickens?"

The farmer explained, "Well, everybody likes chicken legs, so I bred a three-legged bird. I'm gonna be a millionaire." "How do they taste?" asked the man.

"Don't know," replied the farmer, "haven't caught one yet."

THE GOLF BALL...

These two guys were approaching the first tee. The first guy goes into his golf bag to get a ball and says to his

friend, "Hey, why don't you try this ball?" He draws a green golf ball out of his bag. "You can't lose it." His friend replies, "What do you mean you can't lose it?!" The first man replies, "I'm serious, you can't lose it. If you hit it into the woods, it makes a beeping sound, if you hit it into the water it produces bubbles, and if you hit it on the fairway, smoke comes up in order for you to find it." Obviously, his friend doesn't believe him, but he shows him all the possibilities until he is convinced. The friend says, "Wow! That's incredible! Where did you get that ball?!" The man replies, "I found it."

I don't own a telescope, but it's something I'm thinking of looking into!

VACATION

I asked my boss, "Can I get a couple of weeks off for Channukah?"

"It's May," he said.

I said, "Sorry. May I get a couple of weeks off for Channukah?"

THIGNS...

In the men's room at work, the boss placed a sign directly above the sink. It had a single word on it: "Think!"

The next day, when he went to the men's room, he looked at the sign, and right below it, immediately above the soap dispenser, someone had carefully lettered another sign which read, "Thoap!"

JOB INTERVIEW

On a job interview, the manager handed me his laptop and said, "Sell this to me."

So, I took it, left the office, and headed back to my place. Eventually, he phoned me and demanded, "Return my laptop immediately!"

I said, "\$300, and it's yours!"

PARENT'S DICTIONARY

DUMBWAITER: one who asks if the kids would care to order dessert.

FULL NAME: what you call your child when you're mad at him.

GRANDPARENTS: the people who think your children are wonderful even though they're sure you're not raising them right.

INDEPENDENT: how we want our children to be as long as they do everything we say.

PUDDLE: a small body of water that draws other small bodies wearing dry shoes into it.

SHOW OFF: a child who is more talented than yours.

STERILIZE: what you do to your first baby's pacifier by boiling it and to your last baby's pacifier by blowing on it.

TOP BUNK: where you should never put a child wearing Superman jammies.

VERBAL: able to whine in words.

WHODUNIT: none of the kids that live in your house.

A SAUDI PRINCE WENT TO GERMANY...

A Saudi Prince went to Germany to study. A month later, he sends a letter to his dad saying: "Berlin is wonderful, people are nice and I really like it here, but I'm a bit ashamed to arrive to school with my gold Mercedes when all my teachers travel by train."

Sometime later he gets a letter from his dad with a ten million dollar check saying: "Stop embarrassing us, go and get yourself a train too!"



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@ Bais Medrash Ohr Chaim

Many thanks to our good friend Susie Grama, whose help we appreciate very much



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Join us for our annual

SHAVUOS SHIUR

with

Rabbi YY Jacobson שליט"א

ליל שבועות

Thursday Night

1:00 am – 3:00 am
& 2:45 am – 4:15 am

TOPIC: TBA

2nd day Yom Tov

Shabbos afternoon

6:30 pm

TOPIC: TBA

in Tent Gimmel





קביעין בן תהוין פתגהו חבורתא

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JUNE 4, 2023
ט"ו סיון תשפ"ג



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