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Shabbos

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RABBI LANKRY



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## The Tragic Tale of Chacham Chai Dahab

A few hundred years ago, in a country called Morocco, there lived a great Tzadik, Talmid Chacham and Mekubal called Chacham Chai Dahab. Unfortunately, this Tzadik got drunk quite often.

One day a great Rosh Yeshiva from Eretz Yisrael and an outstanding Mekubal, came to visit Morocco to collect funds to support his yeshiva and the poor people in Jerusalem. This Rosh Yeshiva was invited to a Brit Yitzchok to give the shiur throughout the night. (It is a minhag by Sfaradim that the night before a Bris at least 10 men learn all night to bring a zechot, merit, to the baby.)

The Rosh Yeshiva began his shiur, and after three hours two men brought in Chacham Chai Dahab sleeping in a drunken stupor. Chacham Chai awoke and asked if they can repeat the shiur so he may join. The Rav declined and explained that they were well advanced into the shiur. Chacham Chai asked them to inform him where they were up to, and the Rav did so.

Chacham Chai asked him a very deep question, the Rosh Yeshiva turned white and excused himself for some fresh air. When he was outside, he said a Kabbalist chant and Eliyahu Hanavi came and gave him the answer. The Rosh Yeshiva returned to the class and gave the answer and everyone was pleased. Then, Chacham Chai asked him a second question, even more complicated than the first. Again, the Rav turned white and excused himself to step outdoors. Again, he called Eliyahu Hanavi and returned inside to give the answer. Chacham Chai asked a third question and as the Rosh Yeshiva was about to go outside once more. But Chacham Chaim told him, "I see you are a great Talmid Chacham and Mekubal, but don't bother Eliyahu Hanavi. I know he doesn't have the answer to this question!"

The next morning after the Brit Milah, the Rosh Yeshiva asked the Grand Rabbi of the Kehilla (who was the uncle of Chacham Chai) what had happened to cause such a tremendous, brilliant Torah scholar to become a drunkard?

The uncle explained that when Chacham Chai was young he locked himself in a room

for three years and wrote chidushei Torah. His mother was concerned that her son was not normal like all the other kids. She spoke to her friends, and they advised her to go into her son's room at night, take away all his writings and burn them. This way, they suggested, he would stop his writing and he would become normal. His mother followed this terrible advice and burned all his notes.

Chacham Chai was in such pain from his great loss that he had a breakdown, and no doctor could heal him. One day someone recommended they give him wine to calm him, and he ended up becoming a broken drunk. Everyone in town knows this tragic tale and understands how special he is.

One Shabbat, Chacham Chai needed a drink and his uncle, the Grand Rabbi, did not allow the Gabbay to give him a little mashka. As his uncle stood before the congregation to give his speech, he suddenly forgot all of his Torah and lost his ability to speak. The Grand Rabbi understood that Chacham Chai was behind this. He looked at Chacham Chai and asked him for rachmanus (pity). Chacham Chai told him to allow the Gabbay to give him a drink.

At that moment, the Grand Rabbi recalls, all his uncle's Torah came flooding to him and he experienced the feeling of being at Matan Torah where the Torah was given as a gift. Therefore, the community gave Chacham Chai the greatest respect for his vast knowledge of Torah and Kabbalistic abilities.

(Story taken from sefer Ahavas Chaim)

### Points to Ponder:

1. Did the mother do the right thing by burning her son's writings in order to make her son normal? What would you have done differently to help your son?
2. Was the mother's burning of his writings done with good or bad intentions? Does it make a difference knowing the intentions?
3. Was the uncle an enabler by providing alcohol To Chacham Chai? How would you deal with such a person like Chacham Chai?
4. If you were offered a shidduch with a brilliant boy that drank, what would be an acceptable amount of drinking for you to consider the shidduch?

### NEW MINYANIM ADDED:

### EARLY MINYAN MINCHA FRIDAY

1:32, 2:00, 2:30, 3:00, 3:30

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

## SHABBOS ZMANIM

CANDLE LIGHTING	8:05PM
MINCHA <sup>ALEF</sup> TENT	7:00PM
MINCHA <sup>BAIS</sup> CHABAD	8:15PM
SHKIYA	8:23PM
<hr/>	
SHACHRIS <sup>VASIKIN</sup> - DAF YOMI SHIUR	4:46AM
SHACHRIS <sup>ASHKENAZ</sup> <sup>18</sup> MAIN	8:00AM
SHACHRIS MAIN MINYAN <sup>18</sup> TENT	9:15AM
SHACHRIS <sup>20</sup> FORSHAY <sup>BAIS</sup> CHABAD	10:00AM
<b>NEW</b> SHACHRIS <sup>18</sup> FORSHAY	<b>NEW</b> 10:15AM
PIRCHEI	2:00PM
PIRKEI AVOS PEREK ALEPH	
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:23PM
MARRIV	9:03PM <sup>18</sup> TENT, 9:08PM

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ

S 5:05 M 5:05 T 5:04 W 5:04 T 5:04 F 5:04

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:39 M 6:39 T 6:40 W 6:40 T 6:41

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:12 M 8:13 T 8:14 W 8:14 T 8:15

NEITZ IS 5:25- 5:24

PELAG IS 6:51 - 6:53

SHKIA IS 8:24 - 8:28

MAGEN AVRAHAM

8:16 - 8:15 AM

GRA- BAAL HATANYA

9:10 - 9:10 AM

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RABBI COREN

## THE BAMIDBAR/SHAVUOS/ NASSO CONNECTION

I would like to point out a connection between the two parshiyos that sandwich this momentous holiday that just passed.

Parshas Bamidbar and Parshas Nasso enumerate in detail the numbers of families and their names. Oddly enough, Sefer Bamidbar is called Pekudim (Numbers), which is also the name given to Sefer Bamidbar in English. One might ask, however, if this is the appropriate title, as only the first two parshios of the sefer discuss numbers. Would it not be more appropriate to refer to this book as the “Book of the Desert,” since it describes the 40 years the Jewish people journeyed in the desert? The answer is alluded to by the Chidushai Harim and others who point out that the parshios with the numbers are essentially introductory parshios to Sefer Bamidbar, and are given so as to ensure that every Jew recognizes how precious he is. Not only does he/she count, but without him/her and their Pekuda – their unique mission in this world – the Jewish people would be lacking.

This points to an additional meaning of the word pakad which teaches us that before receiving the Torah we must accept that not even one person can be left out. The holy books tell us that the word ‘Yisrael’ stands for Yesh Shishim Ribo Osiyos Latorah – there are 600,000 letters in the Torah. This means that each letter or a part of a letter represents another Jewish soul. Hence, just as one missing letter in a Torah invalidates the Torah, so too we cannot receive the Torah properly if even one soul isn’t present. Once we have accepted this premise, we can then move on to the second term used for counting which is the word Naso – the name of the parsha which follows Mattan Torah. We can then become lifted and elevated and are able to live up to our mission statement of being a light onto the nations.

The Toshe Rebbe adds another aspect which is also written in other sources: The names of the three families of Levites is Gershon, Kehas and Merari. We can homiletically say that Gershon refers to people who think they are distanced from the Torah; Merari are the people that feel bitterness in their lives; and the name Kehas means dull (as we say in the Hagadah shel Pesach: Hakhe es shinav). These different states of being are all part of the Jewish people. If a yid feels estranged, bitter or dull, it is only a temporary state of being. By embracing the Torah, the Jewish people will begin to feel the sweetness that the unity of the Torah, Klal Yisrael and Hashem offer – which is a true pleasure.

I will end with a blessing of mazal tov and a tefila that our relationship with Hashem should grow and intensify each day and each year.



RABBI BEN ZION SNEH

## THE ROAD BACK

Parshas Naso is the biggest Parsha in the Torah. But coping with adversity and isolation may be an even bigger Parsha.

We’ve talked about it before in this column, but there are some of our community who fall off the spiritual grid, so to speak. When returning, they come back stronger, but as hard as it is for me to say, there are some who fall off the tefillin wagon, and more. The cause might have been a teacher; a relationship or two that had gone sour; or a feeling of “what’s the use, I’ll never fit in.”

Their previous life fades with great difficulty into the background. Even though hope springs eternal, the road back is most often filled with challenges. But as our parsha begins, Naso es rosh benei Yisroel. We can and will overcome these challenges, with patience and perseverance.

The following true story is related by Hagaon R’ Eliezer Yotkovski (Mishnas Shel Torah).

Several years back, when the Rav lived in Bnei Brak, he was in need of a roofer to retar his roof. He found a young roofer and made up a fair hourly price with him. The Rav could see that this fellow was not a religious Jew, so he talked with him sweetly. Words of kiruv and love flowed from this Tzaddik’s heart.

“Yehudi Hayakar Sheli, my precious son... did you put on tefillin today?”

With a glimmer of hope and regret in his eyes, the roofer embarrassedly admitted that he did not. The Rav continued, “OK, here, take my tefillin. There’s a beis medrash on the corner,” he said, smiling softly. “I’m paying you by the hour anyway. It’s on me — go put them, say Krias Shema, whatever you want. I’ll see you soon.”

“Beseder,” the young fellow agreed. He took the tefillin and

left.

After about an hour, Rav Yotkovski thought to himself, “It’s been a while... Baruch Hashem, he must have had a hirhur teshuva and stayed to daven the whole Shacharis. Great!”

After two hours, he started calculating the cost of a new pair of tefillin, and after 2 ½ hours he felt that it was a foregone conclusion, the roofer surely made off with his prized tefillin. Ten minutes later, the young roofer comes bouncing through the door.

“Where were you, is everything ok?” the Rav wondered.

“Let me tell you what happened,” the roofer replied. “I put the tefillin on as you said, saying Krias Shema. But when I started to roll them up, the man next to me said, “you look like a good roofer, could you come take a look at a job I need done?”

“Harav, you would not believe the size of the job this man was offering me, I gave him a quote and we agreed to start next week!”

“As I walked back, still holding the tefillin, I met yet another man across the street who needed a roof tarred. I walked around from job to job for two hours or more closing on the three biggest jobs I have ever done, and I know it’s because of the tefillin. If this is the reward, I am putting them on again everyday!”

The Rav said, “Hashem loves you surely, but know that everyday you put tefillin on, you may not get great jobs. There might be some bumps in the road back, but hold steady, we’re so glad you’re home again, welcome back!”

With that, the young roofer’s heart felt the darkness and pain lifting once and for all.

Good Shabbos!

# What the Angel Taught Manoach

by Lazer Scheiner

The Haftorah for Parshas Nasso is the famous story of the birth of the mighty Shimshon.

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

Manoach's wife related the incident to her husband and Manoach prayed to G-d that he may be able to hear the Angel directly. G-d responded to Manoach's plea and sent the Angel back. Manoach asked him, "What should be the conduct of the lad and his behavior?"

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

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

Harav Yissacher Frand explains as follows with an insight from Rav Elya Meir Bloch. There is only

one slight difference between what the Angel said the first time and what he said the second time. The first time the Angel said she should not drink wine and strong drink. The second time the Angel said "anything that comes from the grapevine she shall not eat." This would include grapes, grape soda — anything that is remotely related to grapes. In addition, he adds, do not drink wine and strong beverage.

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

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

This was the lesson that the Angel taught Manoach. If the child sees the extra "Fear of Heaven" in the parent that leads him or her to abstain even from that which is permitted, such an upbringing will impact the spiritual growth of the child and allow him to potentially grow up to become a savior of Israel.



PARSHAS NASO

## BE A פתי – NAÏVE

7:89 ובבא משה אל אהל מועד לדבר אתו וישמע את הקול מדבר אליו "מעל הכפורת אשר על ארון העדות מבין שני הכרובים, וידבר אליו"

"When Moshe arrived at the Ohel Moed to speak with Him, he heard the Voice speaking to him from atop the Cover that was upon the Aron of the Testimony, from between the two Keruvim, and He spoke to him."

This Posuk seems redundant, and provides many details. Why does the Posuk repeat that Hakodosh Boruch Hu spoke to Moshe, and why do we need to know all of the particulars as to where the Voice of Hakodosh Boruch Hu emanated from?

7:89 "מבין שני הכרובים" – The Keruvim teach us about Hachna'ah, humility. Sukkah 5b – "מאי כרוב, כרוביה" – Rashi explains that the Gemara is telling us that the K'ruv had the face of a child. Just as a child does not become embarrassed, so too one must never be embarrassed to fulfill the Rotzon Hashem. A child is never arrogant, so too one must never become arrogant. Mishlei 14:15 "פתי יאמין לכל דבר" – "A fool believes everything," Tehillim 116:6 "שומר פתאים ד" – "Hashem protects the fools." One who is a "פתי" – "fool", when it comes to the word of Hashem, Hashem protects him. This means that one who follows the Rotzon Hashem without question, is guided by the Ribbono Shel Olam in all his actions. "וידבר אליו" is the same Gematria as "ענו מכל האדם" – "Most humble of them all." Moshe was the greatest Anav of them all. (באר משה)

מעין בית השואבה – Medrash Rabbah 3:1 – Mishlei 14:15 "פתי יאמין לכל דבר" – The literal translation is "A fool believes everything". The Medrash says a "Pesi" is a "Na'ar", a youth. The Medrash continues - R' Yehoshua Hakohen Bar Nechemiah tells us about the first time Hashem wanted to reveal Himself to Moshe – Hakodosh Boruch Hu said, "If I reveal Myself in a loud voice, I will scare Moshe. If I reveal Myself in a low voice, Moshe will not hear it and will pass by." Therefore, Hakodosh Boruch Hu revealed Himself using the voice of Moshe's father. Moshe responded, "What does my father request of me?" Hakodosh Boruch Hu responded, "I am not your father; rather I am the

G-D of your father."

What is the connection between "Pesi" that the Medrash quotes and the incident about how Hakodosh Boruch Hu revealed Himself to Moshe for the first time? A Na'ar is called "Pesi" from a Loshon of Pitui (easily convinced). Children generally accept and believe everything that their fathers and mothers tell them. Although in life it is not good to be a Pesi, in Avodas Hashem it is proper to be a Pesi. The first step in Emunah in Hakodosh Boruch Hu is when one is a child. The child is Mekabel Emunah in the Ribbono Shel Olam from his parents. This is the foundation of building proper Emunah, and attaining the highest levels of Emunah. The Yesod of Emunah is "שהשריש בו אביו בהיותו פסי" – "That which takes root from the father when one is yet a Pesi". The very first time that the Ribbono Shel Olam called out to Moshe was in the voice of Moshe's father, to teach us the importance of our Shoresh. (מעין בית השואבה)

Now we can understand why the Torah seems to be redundant when saying that Hakodosh Boruch Hu spoke to Moshe, and why it was necessary to know that the Voice of the Shechina emanated from between the Keruvim. Moshe Rabbeinu was truly great. The greatest part of his righteousness was his humility. The Torah tells us that the Shechina emanated from the Keruvim to teach us that we must serve Hakodosh Boruch Hu without question. Moshe was like a child who accepted everything from Hakodosh Boruch Hu, without embarrassment. There is another facet that was needed in order for Moshe to hear the Voice of the Ribbono Shel Olam, and that was the Torah Hakdosha. The Voice of Hakodosh Boruch Hu first went to the Aron and Luchos, the Torah Hakdosha, before reaching Moshe. It was because Moshe Rabbeinu was steeped in the Torah Hakdosha, that he was Zoche to hear the Shechina. When one is a true Yarei Shomayim, he is Zoche to hear the Voice of Hashem, and is guided in every step of life. May we be Zoche to hear the Voice of Hashem.

## MISHNAYOS BAAL PEH

The world is in need of a purified atmosphere. Purified air comes through words of Torah. Words of Torah offer protection in general and for each individual. The division of the Six Orders of Mishna for memorization by heart is intended for "U'velechtech Baderech." The Mishnah or

Mishnayos recited from memory, wherever one may be, in whatever sort of place he may be, will illuminate the bond between Yisroel and Hakodosh Baruch Hu.

The letters MiSHNaH are the same as NeSHaMaH. It is extremely difficult to

find the words to express the tremendous benefit one receives from the constant repetition of Mishnayos. And there are no words to describe the tremendous gratification one gives the Creator, may He be blessed.

– Hayom Yom Sivan 9.

UFARATZTA





RABBI REISMAN

## HATAVAS CHALOM DURING DUCHANING

During Duchaning we have something called Hatavas Chalom. It is based on a Gemara in Berachos 55b which talks about (אזח יאמ עדי אלו אמלח) someone had a dream and it bothered him, it is a troubling dream. Such a person is Maitiv Chalom, he Davens during Duchaning that the Chalom be for good.

For some mysterious reason the Rambam does not bring this Gemara. Some of the Meforshei HaRambam (the Yad Hamelech in Hilchos Tefila, among others, and the Tosafos Beracha in this week's Parsha in Parshas Naso on page 42) wonder why the Rambam leaves out the idea of being Maitiv Chalom during Duchaning. A Shaila.

We Ashkenazim are accustomed to the fact that the Kohanim sing by V'yishmerecha, Vichuneka and Shalom and we get to stick in a Tefila for Hatavas Chalom. However, in Eretz Yisrael they don't sing, they just say V'yishmerecha, Vichuneka and Shalom. The reason why they don't sing is because in Eretz Yisrael if someone had a bad dream he is Maitiv Chalom. There is no reason to do it on Yom Tov more than on any other day.

In Chutz L'aretz the Mishna Brura explains, where we don't Duchan for months, when Yom Tov comes we assume that there was some dream over that period of time and we say Hatavas Chalom. That is the reason that we have the custom to sing on Yom Tov, to give people the opportunity to be Maitiv Chalom.

Occasionally a person comes to me in Shul or someone calls me and says I had a bad dream last night what do I do? I tell the person go across to the Sefardim and go to Duchaning and at the Duchaning is the best Hatavas Chalom as is mentioned in the Gemara. Then they come back and they say that the Sefardim didn't sing so when am I supposed to say that whole long Perek of Hatavas Chalom? Or you can ask what do you do in Eretz Yisrael, when do you do it? In the Archos Rabbeinu, it says that the Steipler said in the name

of the Chazon Ish that if someone had a bad dream he should say a quick Hatavas Chalom as the Kohen says V'yishmerecha, Vichuneka and Shalom. He should say Yehi Ratzon She'yiyu Chalomosai Alai L'tovah. He should say it quickly then and I saw in the Sefer Piskei Teshuvos that he brings this as an Eitzah. This is a way to do it. Interestingly, I saw in the name of Rav Shlomo Zalman Auerbach not to say Hatavas Chalom, not to say it at all! It sounds like even in Chutz L'aretz he is not happy about it. I don't know why it is that way.

In the Teshuvos Melamed L'ho'yil it says that there were customs where they wouldn't say this Ribbono Shel Olam for Hatavas Chalom. I don't know why; maybe because the Rambam leaves it out. Be that as it may, our custom is to say it, and therefore, if you have a bad dream and the Kohanim are Duchaning and not singing, you say a quick Hatavas Chalom as the Steipler suggested by V'yishmerecha, Vichuneka and Shalom. So this is some advice for Yisraelim.

You are going to say to me — "Hold on a minute, what are you talking about? You just finished saying that you should say Hatavas Chalom 3 times: once by V'yishmerecha, once by Vichuneka and once by Shalom. My Siddur only has it twice! It only has it by V'yishmerecha and Vichuneka. Only twice, what are you talking about three times?"

To that I say, "What are you talking about? Why are you looking at the Siddur? Why don't you look at the Mishna Brura, the Aruch Hashulchan and the Kaf Hachaim and all the Poskim?" They bring two customs. One custom is to say it only once and one custom to say it three times — there is no custom to say it twice! Aai... the Siddurim? It is a Kasha! I don't know why the Siddurim have it only twice. It is not like the Mishna Brura. Be that as it may, the proper thing is to say it three times and you don't have to say a whole long Nussach.

## Preaching to the Unconverted

Rabbi Yaakov Asher Sinclair

“...When a man or woman shall commit any sin that men commit by committing treachery towards G-d...” (5:6)

Becoming Jewish is a “tortuous” procedure. The degree of sincerity and commitment that a non-Jew must display to prove his or her bona fides might well prove too much for those of us blessed to be born of a Jewish mother.

Thus, when a convert is accepted, the Torah charges us to “love the stranger” (Vayikra 19:34). Interestingly, the mitzvah to love our spouse is learned only from the general rule of “You shall love your friend as yourself”, whereas the imperative to love the convert is stated explicitly. In fact the Torah warns against cruelty, oppression, or unkindness to a convert 36 times!

Rashi explains that the seemingly general term of one committing “any sin that men commit by committing treachery towards G-d” means “theft from a convert.”

Someone who steals from a convert desecrates the Name of his G-d in the eyes of this convert who has come to seek refuge under the wings of the Divine Presence. For this reason the Torah uses the verb me'ila, which denotes misappropriation of Temple property and the like.

Thus, someone guilty of such an offense must bring a korban chatat (a sin-offering) — the punishment for Temple property misappropriation.

Source: based on the Tzforno as seen in Talelei Orot

Ohr Somayach, Torah Weekly



RABBI STEINFELD

## WHY BIRCHAS KOHANIM?

The posuk in Bamidbar 6:23 says that Hashem commanded Aharon and his sons to bless the Yidden. The Sefer Metzach Aharon discusses an interesting question: Why did Hashem choose the Kohanim to be the ones to bless Klal Yisroel? We know that the greatest kedusha Klal Yisroel has is via the Torah Hakadosha. It would stand to reason that Hashem should give the bracha to Klal Yisroel via those who excel in learning the Torah.

The gemara in Bava Basra 116a says that Rav Pinchas bar Chama said that if someone has a sick person in his household, he should go to a chacham who will daven on the cholah's behalf. The Nimukei Yosef and Rema in Yoreh Deah 335:11 and the Meiri in Moed Koton 9a say that the bracha of a talmid chacham should be beloved to a person and one should go to great lengths to receive the bracha. In the Midrash Tanchuma in Vayechi 7 we see that Hashem says, "In the past, I (Hashem) would have to bless my people. From here onward, the Kohanim and tzadikim will be the ones to bless the people." We see from this that the bracha of a kohein and a talmid chacham seem to be equal. To top it off, we find in Horiyus 13a that a mamzer talmid chacham comes before a Kohen who is an am ha'aretz. Why are the Kohanim the chosen vehicle to bring brachos to klal Yisrael?

There are a few answers to this question.

- The first answer is based on Sotah 38b that we only give a kos of a bracha to one who is a tov ayin; the Maharsha explains that the kavana of the mevarech goes into the bracha. That is why Hashem chose the Kohanim. The Kohanim have no chelek in Eretz Yisroel so they can give the bracha whole-heartedly, without any misgivings.
- A second tirutz is that since the Kohanim are the ones bringing korbanos, which bring a kapara for every Yid, it is therefore fitting that they are the mevarchim.
- In a similar vein, we can answer that Kohanim are considered the shaliach of Klal Yisroel, as we see in Kiddushin 23b. It is therefore fitting that they

are Hashem's shaliach to bentch Klal Yisrael.

- A fourth tirutz is that since the Kohanim were commanded with more mitzvos, they are on a higher level and therefore able to bentch Klal Yisrael.
- The sefer Minchas Shmuel discusses the fact that part of the bracha uses the terminology "Koi sevarchu." The word Koi is b'gematria 25. The Kohanim received the chof daled (24) matnos Kehuna. The twenty-fifth matana they received was that they are the ones to bentch Klal Yisroel.
- A sixth tirutz is that since the Kohanim never sinned regarding the Eigel, it is only fitting that they should be the defenders of Klal Yisroel and therefore be able to bring bracha unto Klal Yisroel.
- A seventh tirutz is similar to the Kli Yakar's explanation as to why the Kohanim were appointed to see and pasken on tzoraas even though talmidei chachamim were known to be the ones who would not veer from halacha, neither to the right or left. The Kohanim were known as rodef shalom and had the great quality of being humble. They were therefore in a position to pasken negaim, and for that same reason, they were the ones chosen to bentch Klal Yisroel.
- The eighth and final answer is that the bracha of the Kohanim does not come from the Kohein himself; the Kohein is just the vehicle of the bracha. The Rambam Hilchos Tefillah 16:6,7 says that even a Kohen who is not so medakdek be'mitzvos can and should duchen and bentch Klal Yisroel. The bracha is from Hashem, and the Kohein is just the shaliach. A bracha of a tzaddik can be understood as "Tzaddik gozer ve'Hakadosh Baruch Hu mekayem." The bracha of the tzaddik may not end up being the one that Hashem intended to give. Conversely, when a Kohein gives a bracha it will always reflect Hashem's will. We therefore want the bracha of the Kohanim!

May we be zocheh to be gebentched from Hashem via the Kohanim in the Bais Hamikdash!





RABBI NACHUM SCHEINER  
ROSH KOLLEL

## HILCHOS MEZUZAH

### INTRODUCTION

As we bid farewell to the yom tov of Shavuos, it is an appropriate time to discuss the laws of mezuzah. This is especially fitting as the Night Kollel is now studying these halachos. As we read on Shavuos, the blast of the shofar was an integral part of Kabalas Hatorah. As the Rambam famously states, the purpose of the shofar is to wake us up and remind us about the purpose of life. What is less well-known is that the Rambam makes a similar statement about mezuzah.

### THE WAKE UP CALL

At the end of hilchos mezuzah, the Rambam writes that each time one enters or exits his house and passes by the mezuzah, it is as if he is “meeting up” with Hashem’s omnipresence. He adds that this should serve as a wake-up call, arousing a person to remember Hashem’s love and immediately one will be awakened to go in the proper path. Thus, a person has a constant reminder — on his way in and on his way out — as to what life is all about, and that will help keep a person on track. The Rambam also quotes the Gemara which tells us that whoever has the trio of tefilin, tzitzis, and a mezuzah on his door can be assured he will not sin, because he has so many reminders and angels that will protect him from wrongdoing.

### THE GREAT REWARD FOR MEZUZAH

Before getting into the actual halachos of mezuzah, I would like to discuss the importance of this mitzvah and some of the reasons given for it. I will also discuss the schar a person will merit for keeping this mitzvah properly.

The Rama states that when passing the mezuzah, one should place his right hand on the mezuzah and ask Hashem to watch over him. The Arizal is quoted as saying that one should also kiss his hand after touching the mezuzah. All agree that it is a time to remember that Hashem is guiding us and that we must act accordingly. The Chayei Adam adds in the name of the Zohar that in this respect, mezuzah is similar to tzitzis: it serves as a reminder to keep the Torah and mitzvos of

Hashem, and therefore one should think about these ideas when passing the mezuzah and not just pass by without any thought.

The Torah tells us about this mitzvah twice, in the first and the second parshios of Shema that we say every day. This is one of the few mitzvos for which the Torah spells out the schar one will get for the mitzvah: *l'maan yirbu yimeichem vimeei vineichem*: longevity, not only for oneself, but also for one’s children. The Gemara actually uses this as proof that women are also required to fulfill this mitzvah, unlike tzitzis and tefillin, which they are exempt from. Since women are also meant to have longevity, it is obvious that they be included in the mitzvah.

The Gemara adds that mezuzah is a *shmira*, a protection for one’s home so that no evil should befall him. Additionally, the Gemara mentions that one who is careful to fulfill this mitzvah properly will merit a nice home. However, the converse is true as well. The Gemara asserts that if one is not vigilant in this mitzvah, he is endangering his life and the life of his children, and is also prone to dangers invading his house. Additionally, the Gemara calls such a person: *menudah lashama'im* — excommunicated from the One above.

The Bach points out that this double reward is unique to mezuzah. In general, one who fulfills a mitzvah gets a reward, but in the case of mezuzah, besides the reward for the mitzvah, we also merit special protection.

The Baal Haturim points out that by fulfilling this mitzvah, we will have merit to have the “entrance-key” to Eretz Yisroel. This is based on the juxtaposition of mezuzah to the parsha of the entry to Eretz Yisroel.

May we be merit the fulfillment of this, speedily in our days, Amen!

To be continued...

*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!*

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# SHACHARIS MINYANIM

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

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# Mincha Mariv Minyanim

## 18 Main מנחה

מנחה גדולה - (between 1:30 - 1:33)

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

## מנחה ומעריב

12 MIN BEFORE פלג	Tent א
12 MIN BEFORE LATER פלג	Tent ב
12 MIN BEFORE שקיעה	Tent א
6 MIN BEFORE שקיעה	Tent ב
AT שקיעה	Tent ג
7 MIN AFTER שקיעה	Tent ד
14 MIN AFTER שקיעה	Tent א
21 MIN AFTER שקיעה	Tent ב
28 MIN AFTER שקיעה	Tent ג
35 MIN AFTER שקיעה	Tent ד
42 MIN AFTER שקיעה	Tent א
49 MIN AFTER שקיעה	Tent ב
56 MIN AFTER שקיעה	Tent ג
60 MIN AFTER שקיעה	Tent ד

## מעריב

\* Repeat Krias Shma after nightfall

At פלג *	Tent א
At later פלג *	Tent ב
At שקיעה *	Tent א
6 MIN. AFTER שקיעה *	Tent ב
10 MIN. AFTER שקיעה *	Tent ג
17 MIN. AFTER שקיעה *	Tent ד
24 MIN. AFTER שקיעה *	Tent א
31 MIN. AFTER שקיעה *	Tent ב
38 MIN. AFTER שקיעה *	Tent ג
45 MIN. AFTER שקיעה *	Tent ד
52 MIN. AFTER שקיעה *	Tent א
59 MIN. AFTER שקיעה *	Tent ב
66 MIN. AFTER שקיעה *	Tent ג
72 MIN. AFTER שקיעה *	Tent ד
9:45	18 Main

10:00	10:15	10:30	10:45	
11:00	11:15	11:30	11:45	
12:00	12:15	12:30	12:45	
1:00	1:15	1:30	1:45	2:00

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5:00 am

Tent ב

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Mincha & Maariv  
At the Later Plag

7:40pm  
Tent ב

\* Remember to repeat קריאת שמע

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Weekday Minyanim



Summer 2023

Early Friday Mincha

- מנחה גדולה (between 1:31-1:34)
- 1:45
- 2:00
- 2:15
- 2:30
- 2:45
- 3:00
- 3:15
- 3:30
- 3:45
- 4:00
- 4:15
- 4:30
- 4:45
- 5:00

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RABBI YY JACOBSON

# LOVING YOUR GPS:

## Three Attitudes Toward Your Life Journey

### Part I

#### Working on the Road

A fellow stopped at a rural gas station and, after filling his tank, he paid the bill and bought a soft drink. He stood by his car to drink his cola and he watched a couple of men working along the roadside. One man would dig a hole two or three feet deep and then move on. The other man came along behind and filled in the hole. While one was digging a new hole, the other was about 25 feet behind filling in the old. The men worked right past the fellow with the soft drink and went on down the road. "I can't stand this," said the man tossing the can in a trash container and heading down the road toward the men.

"Hold it, hold it," he said to the men. "Can you tell me what's going on here with this digging?"

"Well, we work for the county government," one of the men said.

"But one of you is digging a hole and the other is filling it up. You're not accomplishing anything. Aren't you wasting the county's money?"

"You don't understand, mister," one of the men said, leaning on his shovel and wiping his brow. "Normally there's three of us--me, Rodney and Mike. I dig the hole, Rodney sticks in the tree and Mike here puts the dirt back."

"Yea," piped up Mike. "Now just because Rodney's sick, that don't mean we can't work, does it?"

#### The Cloud

The journey of the Jewish people in the desert, the Bible relates in this week's portion (Behaaloscha), was guided by G-d. A cloud hovered over the portable sanctuary built in the

desert. "Whenever the cloud lifted from the Tent, the Israelites would set out accordingly; and at the spot where the cloud settled, there the Israelites would encamp".[1]

"They thus camped at G-d's word and moved on at G-d's word," the Torah states.[2]

Now, the Torah repeats this phrase—"They thus camped at G-d's word and moved on at G-d's word"—three times![3]

This is strange. Why repeat the same exact words three times? The message was quite clear the first time stated: The Jewish journey through the wilderness—their movement as well as their sojourn—was determined by G-d.

#### Three Attitudes

The thrice repeated declaration of the same fact—"They thus camped at G-d's word and moved on at G-d's word"—represents three states of consciousness relating to G-d guiding the Israelite journey through the desert. The cloud may have determined their trek, but there were three ways to experience this truth. Perhaps there were three types of people, each one related differently to this reality.

The first time the Torah makes the declaration it is merely stating the objective fact: The Jewish people moved at G-d's word and camped at G-d's word. Some of them may have not paid attention to the cloud or even thought it changing positions were random. Yet their lack of awareness did not alter the truth: It was the GPS—G-d's Positioning System—that guided them in the wilderness.

The second declaration informs us of a deeper consciousness that pervaded some of the Jewish people at the time. In the words of medieval Spanish commentator Ramban (Rabbi Moshe ben Nachman, Nachmanadies, 1194-1270): "Even though they may have been exhausted (and wanted to stay longer) or even if they were displeased with the place and wanted to proceed further, they disregarded their own wishes and guided their movements by the cloud."[4] They were fully cognizant of the fact that they ought to subordinate their preferences to the will of G-d dictating their journey.

The third declaration takes it to a new level. There were those Jews, the Torah is telling us, did not have their own preferences. They did not care to camp out, nor were they compelled to move on. Their exclusive desire was to serve as conduits for the course G-d charted out for them, to embrace the destinations the Almighty prepared for them. Their personal vision was seamlessly aligned with G-d's vision for them.[5]

[1] Numbers 9:17

[2] Ibid. 9:18

[3] Ibid 9:18;20;23

[4] Rambam Ibid. 9:19

[5] See the commentary of Rabbi Chaim ben Atar (died in 1740 in Jerusalem), known as the Or Hachaim to these verses. Based on his explanation, it is clear how the words in each one of three verses represent these three perspectives.

*(Concludes next week)*



RABBI EFREM GOLDBERG

## PLATFORMING, ECHO CHAMBERS AND SILOS: THE DEBATE OVER CNN'S TOWN HALL

Last week, CNN hosted a prime-time town hall featuring former President Donald Trump. The conversation lasted seventy minutes and garnered very strong reactions from both supporters and critics alike.

One critic of CNN wrote, "Platforming Trump was irresponsible given the lies he was always likely to spew at the town hall." A supporter shared, "CNN performed a valuable journalistic service this week by hosting a spirited town hall with Donald Trump. Like it or not, Mr. Trump is one of the two people who are most likely to win the presidency next year."

Anderson Cooper defended his network, saying, "The man you were so disturbed to see last night, that man is the front-runner for the Republican nomination for president. You have every right to be outraged today, angry and never watch this network again, but do you think staying in your silo and only listening to people you agree with is going to make that person go away?"

Whatever you think of Trump and the moderator, this debate about the town hall raises an important question, not only about CNN, but about each one of us. Are we stuck in our silos and echo chambers, only exposing ourselves to those we agree with and only platforming people who match our mentality and perspective? If, on the other hand, we do allow ourselves to listen and learn from diverse sources, where do we draw the line? What behaviors and beliefs are so out of bounds that we must not provide a platform or pay attention?

New research from UC Berkeley shows a startling number of Americans exist in "partisan echo chambers," where they only consume news that reinforces their existing political and social biases. David E. Broockman, one of the study's authors, describes the concept of selective exposure and suggests that many people choose to isolate themselves in a bubble because that constantly reinforces their views, in effect providing a defense against a complex, unstable world.

Clearly there are people and ideas that are out of bounds, beyond the line. While we may disagree on where to draw that line and whom to exclude, we can likely agree that there is a large, beautiful, Jewish

and Torah world made up of people and perspectives that differ from our own but are certainly legitimate. The question is, how often do we read, listen to, or engage those with whom we may not agree or agree entirely? Do we listen to opinions or conclusions we don't fully identify with but that can help broaden our thinking and ultimately solidify our own?

This week, I spoke to seniors at a local high school about Jewish communal life and leadership and finding your mission in this world. Almost all of them are going to seminary next year in Israel and I challenged them: Each of you will likely have somewhere comfortable and convenient to go for Shabbos: maybe a sibling, or aunt or uncle or grandparents or close family friend. They will have American-style beds and a shower, delicious and plentiful food, and a Shabbos table that feels familiar. Go to them, enjoy, spend time with family. But don't go there exclusively and don't even go there mostly. Use your year or years in Israel to explore the beautiful tapestry of Klal Yisroel. Spend Shabbos in Geulah and the Gush, in Ramat Eshkol and Ranana, in Bnei Brak and the Carlebach Moshav. Meet Jews who dress differently, think differently, and serve Hashem differently. See the splendor and richness of Hashem's children, decide what you will embrace and incorporate from each and identify what doesn't speak to you and why.

I told them that no matter what seminary you attend, you will have rebbeim and teachers who will speak right to your neshama, who will inspire you, and what they say and how they live will resonate deeply. But you will inevitably also be exposed to someone who will say something that rubs you the wrong way, that upsets you or turns you off, that doesn't sit well with you, or won't be consistent with how you were raised or how you want to raise your family. Don't be upset, don't conclude you are in the wrong seminary or you are in the wrong class. Ask yourself, why are you upset, what is the core of your frustration? How can understanding what you disagree with help you understand more about you and what you believe in?

The truth is, the message I shared with these young students is relevant to all of us. Not only can we travel to different communities and expose ourselves to

different experiences and ideas, but thanks to technology we can journey without going anywhere at all. Whether in Hashkafa or l'havdil politics, don't only listen and read people you agree with and who feel safe and secure. Challenge yourself to expand your mind, your thinking and your perspective.

Someone I admire greatly, a big Talmid Chacham who is a broad thinker, once put it to me this way. We each have a home address and place we live most comfortably. But isn't our life enhanced if we have a passport and travel, if we explore and see the bigger world. We likely want to go back home, but perhaps we bring a souvenir or a tradition back with us. We need spiritual passports. While we should have a spiritual home address that anchors us, we should want to get our spiritual passport stamped by visiting other destinations.

Of course, we need more intense "selective exposure" when it comes to ideas, images and ideals that are foreign or hostile to our timeless Torah but perhaps we could all benefit from more exposure to the range of beauty in the Torah world.

Our practice of taking three steps backward at the conclusion of the Amidah comes from a Gemara in Yoma (53) which states, "Hamispaleil tzarich she'yafsiach shelosha pesios l'achorav v'achar kach yitein shalom. The one who prays must take three steps back and only then pray for peace." R' Menachem BenZion Zaks (in his commentary on Pirkei Avos) explains that we cannot pray for, nor achieve, peace if we are not willing to step back a little and make room for others and their opinions, their tastes and personalities. After stepping back, we ask "Oseh shalom bimromav, God, who creates peace, please bring peace," and we then turn to the right and to the left. Explains R' Zaks, achieving peace and harmony means bowing towards those on the right of us and those on the left of us, not just straight ahead on our path.

Maintaining the capacity and the will to bow, recognize, listen to and learn from those on the right and left of us religiously and politically is the key to the greater peace with others that we desperately yearn for. But it may also be the key for peace of mind and peace within ourselves as well.



# JOKES

## SHERLOCK HOLMES AND THE CASE OF THE CAMPING TRIP...

Sherlock Holmes and Dr Watson went on a camping trip. After a good meal and a bottle of wine they lay down for the night, and went to sleep.

Some hours later, Holmes awoke and nudged his faithful friend. "Watson, look up at the sky and tell me what you see." Watson replied, "I see millions and millions of stars." "What does that tell you?"

Watson pondered for a minute.

"Astronomically, it tells me that there are millions of galaxies and potentially billions of planets.

Astrologically, I observe that Saturn is in Leo.

Horologically, I deduce that the time is approximately a quarter past three.

Theologically, I can see that the Creator is all powerful and that we are small and insignificant.

Meteorologically, I suspect that we will have a beautiful day tomorrow. What does it tell you?"

Holmes was silent for a minute, then spoke. "Watson, you fool. Someone has stolen our tent."

## WONDERING

I was wondering why the baseball kept getting bigger and bigger, and then it hit me.

## LANDING GEAR

The topic of the day at Army Airborne School was what you should do if your parachute malfunctions. We had just gotten to the part about reserve parachutes when another student raised his hand.

"If the main parachute malfunctions," he said, "how long do we have to deploy the reserve?"

Looking the trooper square in the face, the instructor replied, "The rest of your life."

## DAY OFF

Why did the employee get fired from the calendar factory? She took a day off.

## DUMBEST KID?

A young boy enters a barber shop and the barber whispers to his customer, "This is the dumbest kid in the world. Watch while I prove it to you."

The barber puts a dollar bill in one hand and two quarters in the other, then calls the boy over and asks, "Which do you want, son?" The boy takes the quarters and leaves.

"What did I tell you?" said the barber. "That kid never learns!"

Later, when the customer leaves, he sees the same young boy coming out of the ice cream parlor.

"Hey, son! May I ask you a question? Why did you take the quarters instead of the dollar bill?"

The boy licked his cone and replied:

"Because the day I take the dollar the game is over!"

## WHAT DID THE JANITOR SAY...

What did the janitor say when he jumped out of the closet? Supplies!

## POPULAR POLITICIAN

As a popular local politician I always try to help out whenever I can.

So that's how it came to be that when a fellow came up to me in a hotel lobby the other day and asked me for a small favor, I was more than happy to oblige.

"Hi," said the fellow, introducing himself as Bob Smith. "I'm having a very important business meeting in a few minutes, and it's very important that I impress them. If you can just come over during our meeting and say hello I would be forever indebted to you!"

So that's how a few minutes later, I found myself walking over to the fellow with a big smile on my face, "Hi Bob!" I said.

I barely got the words out of my mouth when Bob looked up with an annoyed expression, "DON'T BOTHER ME NOW, CHRIS. CAN'T YOU SEE I'M IN THE MIDDLE OF AN IMPORTANT MEETING?!"



meat by the pound

Whole per lb

Smoked Black Angus Rib Eye

Smoked Tongue

Smoked Swiss

Smoked Minute

Smoked Shoulder Lamb

Smoked Deckle

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ALL MEN OF THE COMMUNITY ARE INVITED TO THE

NEIGHBORS *helping* NEIGHBORS

# BRO

THIS SUNDAY

SUNDAY | 6:30 PM

# JUNE 4, 2023

MINISCEONGO GOLF COURSE

110 POMONA RD, POMONA, NY 10970

YOUR CHANCE TO WIN **SAM PARKER**  
A CUSTOM SUIT BY *new york*

**NEIGHBORHOOD REPRESENTATIVES:**  
PESACHYA AKERMAN  
ZVI AUMAN  
SHRAGI GOBBIOF  
ELOZAR DORFMAN  
AVI GOLDSTEIN  
ABIE GREENBLATT  
SHUA HEBER

CHAIM HEINEMANN  
YUDI HERZBERG  
YISROEL ISAACS  
YAIR JACOBS  
MORDY KAHANA  
YEHUDA KATZ  
NAFTOLI KATZMAN  
CHEZKY LITENATSKY  
LEIBI MARKOWITZ  
SHUIE METAL

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SHMUEL SPITZ  
BORUCH STEINHARTER  
AMITY STERN  
ARYEH STOCHEL  
SHABSALUVITZKY  
DOV WELLER  
NAFTOLI YARMUSH  
AVI YUROWITZ



ALL WOMEN OF THE COMMUNITY ARE INVITED TO A

# WOMEN'S Night Out

MONDAY | 6:30 PM

# 6.5.23

MINISCEONGO GOLF COURSE

110 POMONA RD, POMONA, NY 10970

**Mixcraft** *the pizza guy*

**NEIGHBORHOOD REPRESENTATIVES:**  
MIRIAM SHIRAH AUMAN  
BASAYA BRICKMAN  
ALIZA DEUTSCH  
CHANA DORFMAN  
TZIPPORAH GOLDSTEIN  
AVIVA GREENBLATT

ANITA HAJIOFF  
CHANI HEBER  
SHIRA HEINEMANN  
CHUMI HERZBERG  
DEVORAH LEAH ISAACS  
ADELLE KATZENSTEIN  
CHANI (EISENBERGER) KING  
SHANDY KLIEIN  
TOVA KRULL

ESTI LITENATSKY  
YO CHEVED MAGID  
LEAH METAL  
SHANDY MOORE  
DASSY MYTELKA  
RIVKA DANI PANTIERER  
MIRIAM ROSENBERG  
DEBRA ROSENBERG  
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ILANA RUDNER  
CHANA RUS SCHENKER  
MICHAL SCHOENFELD  
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ESTY SOROTZKIN  
PENINA STERN  
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Your Chance TO WIN:  
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EGG CHAIR FROM  
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BRAIN FOOD PROCESSOR FROM ROYALUX INC  
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