

Email "Sign up" to betjournal@gmail.com to receive the weekly BET issue.

BET
BRINGING EVERYONE TOGETHER

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI
SOKAVA REBBE

יט' תמוז

הרב ראובן בן הרב שמואל יו"ט שיינער זצ"ל
יהי רצון מלפני אבינו שבשמים לקים בגו חכמי ישראל הם
ונשיהם ובניהם ובנותיהם ותלמידיהם ותלמידי תלמידיהם בכל
מקומות מושבותיהם ונאמר אמן



RABBI YY JACOBSON

WILL NOT BE
IN TOWN FOR
SHABBOS

Mazel
tov



MONSEY
URGENT CARE

845-356-2273
77 Route 59, Monsey, NY
In front of Evergreen Shopping Center

REUVEN SCHEINER ZT"ל

ON THE OCCASION OF HIS 3RD YAHRTZEIT 19TH OF TAAMUZ

בְּשֵׁעָה שֶׁהָאָדָם מְשַׁתֵּף אֶת הַקְּדוּשׁ בְּרוּךְ הוּא בַחֲדוּהָ שְׁלוֹ, בְּאֵי הַקְּדוּשׁ בְּרוּךְ הוּא לְגַן עֵדֶן וְעוֹקֵר מִשָּׁם אֶת אָבִיו וְאִמּוֹ, שֶׁהֵם שְׂתֵפִים אִתּוֹ, וּמְבִיא אֹתָם עִמּוֹ לְאוֹתָהּ חֲדוּהָ, וְכֹלֵם מְזַמְנִים שָׁם, וּבְנֵי אָדָם לֹא יוֹדְעִים. אֲבָל בְּצִרַת הָאָדָם, הַקְּדוּשׁ בְּרוּךְ הוּא מְזַמֵּן אֵלָיו לְבָדוֹ, וְלֹא מוֹדִיעַ לְאָבִיו וְלְאִמּוֹ. זֶהוּ שְׂכָתוֹב (תְּהִלִּים יח) בְּצִר לִי אֶקְרָא ה' וְאֵל אֱלֹהֵי אֲשׁוּעַ וְגו'

1. The poskim tell us that the souls of the departed come to the wedding of their children and grandchildren (see above Zohar Pinchas, Shu"t Maharash Engel vol. 7 page 119, Yesod Veshoresh Haovodah Shaar Hakolel 15, and Sefer Minhagim Chabad 75).

2. Many have the custom that if the chosson or kallah have lost one of their parents, the engaged child goes to the cemetery before the wedding to extend an invitation to the parent who is deceased (see Shulchan Haezer vol. 2 page 137 and Shu"t Mishnah Halachos 5:247). Some write that the source for this custom is the Zohar (Minhag Yisroel Torah on Nisuin page 137).

3. The Shulchan Haezer writes that the custom is to invite "the parents and the relatives." It would seem that he feels that this custom does extend to the grandparents.

Paraphrased from an article by Avi Zakutinsky



"His whole life," Rabbi Scherman said, "he kept on growing and growing."

Rabbi Yosef Chaim Perlman a dayan in Flatbush and a chavrusa of Rav Scheiner said. "He was such an ohev Yisroel. He was a man of passion — passionately a masmid, passionately devoted to his family, passionately devoted to his talmidim. He had a wonderful middah — he was able to fargin, he was happy when somebody else had something."

"He did not have any single rebbi," Rabbi Perlman said. "He learned from everyone. He would go to the tishen of the Satmar Rov and the Stoliner Rebbe. The Klausenburger Rebbe invited him to come join him, but he wanted to stay in Torah Vodaath. The Klausenburger Rebbe used to send him with messages to the Soniker Rebbe."

Rav Scheiner once asked the Satmar Rov a question in learning. The Rov gave an answer, but later changed his mind, and sent

him a message to return to him. Rav Scheiner later discovered that the Rov had thought about it so much that he came late to his tish because of it.

Rav Scheiner became a maggid shiur in the yeshiva over fifty years ago, forming and shaping an untold number of talmidim with his clear shiurim and shining example.

A tremendous talmid chochom and tzaddik, with wide-ranging yedios in Torah, Rav Scheiner also gave shiurim at the Aleksander bais medrash in Boro Park.

He had a special affection for Eretz Yisroel. He started going there with his younger children for the summer, taking them on trips around the land, with a special emphasis on performing the mitzvos that can only be done in Eretz Yisroel.

"He was always a mevakeish," said Rabbi Perlman. "He respected every talmid chochom."

"I don't think that there was another rebbi or rosh yeshiva like Rav Scheiner," said Rabbi Gottdiener, the yeshiva's executive director. "He had tremendous hakoras hatov to Torah Vodaath. From the time he got here, he lived it, he breathed it, and he loved it. He, his sons and his sons-in-law all continue to remain connected to the yeshiva."

Yehi zichro boruch.

Summarized from Yated Ne'eman

‘HARAV’ REUVEIN SCHEINER ZT"ל

The family of of Harav Scheiner remains devoted to everything torah in every way imaginable. With children and grandchildren showing this commitment by learning and supporting Torah and Torah study with absolute dedication.

This can attributed in its entirety to who Rav Scheiner was.

"The middos that characterized him were his ahavas haTorah and ahavas Yisroel," said Rabbi Nossan Scherman, a lifelong friend and erstwhile neighbor and chavrusah of the niftar. "He was a masmid. He was a gutskeit. He was totally devoted to talmidim and friends. He had a tremendous influence on talmidim — not just as a maggid shiur, but a personal inspiration."

Rabb Scherman, general editor of ArtScroll/Mesorah Publications, said that he knew Rav Scheiner for seven decades. They lived in the same house, with Rav Scheiner being his landlord, chaver in the Bais Medrash Elyon kollel, learned together, and baked matzos together for fifty years.



Rabbi Coren

PARSHAS BALAK - THE THREE WEEKS AND RAV REUVEN SCHEINER Z"l

One of my favorite stories about Parshas Balak is told by the Ohev Yisrael who noted that every Parsha in the Torah contains Ahavas Yisrael. This idea adapted well until Parshas Balak. A Chasid visited the Ohev Yisrael and challenged the Rebbe to show him where Ahavas Yisrael could be found in Parshas Balak. The Ohev Yisrael responded, "The name itself is hinted at in the letters from כמוך לרעך ואהבת." The Chossid was surprised by the Rebbe's answer and replied, "I don't know much dikduk but one thing I do know is that the spelling of the letters ו and ק can't replace the letters ב and כ. How can the Rebbe claim otherwise? The Rebbe told the Chossid, "If you're going to be so medakdek (precise) you'll never learn Ahavas Yisrael."

I love this story because it teaches us a powerful lesson about Ahavas Yisrael. The key, as we mentioned in the past, is to learn to focus on positive traits. As Rav Nachman of Breslev writes in Torah 282 a person needs to identify Nekudos Tovos in every Jew and in himself as well. When he is successful, he actually raises the person to a higher level.

Rav Nachman adds that this is what a Chazan does. He takes all the good traits of each person in the shul and combines them into a niggun.

This coming Monday is the Yarzeit of Rav Reuven Scheiner Z"l. Rav Scheiner exemplified Ahavas Yisrael. His love and acceptance of all Jews established the foundation for our very special and unique shul. Rav Scheiner participated in every Simcha as long as he had a connection. He didn't wait for an invite. He visited all Gedolim—Chasidish, Litvitsh etc. He was humble and endearing and attracted many close talmidim.

Hashgacha had it that Rav Scheiner was niftar during the beginning of the Three Weeks. His life represented the Tikkun of what destroyed the Bais Hamikdash—pure hatred for baseless reasons. 'Baseless' connotes Hashem's disapproval for the reason to hate. It is His determination that dictates when to hate. Without His acknowledgement hatred will not exist.

Let's learn from Rav Scheiner and the Ohev Yisrael and turn these Three Weeks into a time of joy and redemption with tremendous love and consideration for each other.

Good Shabbas

PICTURES FROM THE APPLEGRAD - SCHEINER WEDDING



BROTHERS - R SCHACNE AND R KALMAN



ADMUR M'TOSH



RABBI COREN IN A DANCE



DAVENING AT RIBNITZ WITH R' I.M. MORGENSTERN



PARSHOT BALAK HAFTARAH

Micha was the Navi of the Jewish nation during the reign of three kings. King Yatom Ben Euzeyaho, Achaz Ben Yatom, Chizkiyahu Ben Achaz were the 13th, 14th and 15th of the 22 kings in the Davidic dynasty. Micha was a navi for a total of 52 years. He was also one of the Bal Masoret, the one responsible for the transmission of the Torah from one generation to next. He received his Masoret from Yeshaya Hanavi and some say he was a student of Eliyahu Hanavi. In his writings, he relates the prophecies of the exile of the ten tribes and events that will take place in the time of Mashiach.

Micha explains that in the end of days when many of the nations will want to wage war on Jerusalem, there will be a steady flow of Hashem's kindness on the Jewish nation. Hashem will bestow on us of great strength and we will annihilate our enemies. We will destroy their fortresses, their supernatural powers and eradicate their idols.

The Navi Micha reprimands the Jewish nation for the lack of a proper recognition of Hashem; He proclaims, "My nation, think of all the good that Hashem has done for you. Hashem has taken you out of Egypt, and have sent you Moshe Rabainu to teach you Torah, Aaron Hakohain to forgive your sins, and Miriam Hanaviah to teach the women. Remember what Balak wanted to do to you together with Bila'am and curse the nation, but Hashem did not allow that to happen."

The Navi Micha defends the nation to Hashem: "How can we show our gratitude? Should we bring many Korbanot of young animals? Do you want us to bring a thousand Korbanot? Do you wish we bring our first child as a Korban?"

Hashem responds via Micha: "No absolutely not, but here are three things that Hashem requests, #1 we should do justice, #2 love to do kindness, #3 to go humbly in Hashem's ways.

The Navi singles out important events and places a special emphasis on Balak and Bila'am. Why was Balak and Bila'am chosen as a seminal event for Klall Yisroel to remember. The Navi Micha is giving us an amazing insight to Hashem's relation-

ship with Am Yisrael. All the events that took place in the desert we took a part in and witnessed it. If it would not have been written in the Torah we would still know about it because we experienced it. The incident of Balak and Bila'am however, all took place without our involvement. There was a distant king that hired a person with a special ability to curse us. Hashem exchanged his curses for words of blessings. We were oblivious to this wicked scheme and not part of anything that happened, but the Torah dedicates an entire Parasha to share with us a message. We should know that Hashem is watching our back even when we are not aware of the danger. This is a lesson for the generations to recognize Hashem is constantly protecting us.

We sometimes hear of an individual in Gaza that blew himself up by "accident" while building a bomb meant for us. Or stashes of weapons that were "accidentally" found and tunnels of warfare randomly stumbled upon. How many times the nations across the globe planned to hurt us but it didn't work out? These are modern day Parshat Balak's. We thank you Hashem for watching our backs...always.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY

1:40, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:55PM
CANDLE LIGHTING	8:09PM
MINCHA ^{18 TENT}	7:00PM
MINCHA ^{BAIS CHABAD}	8:19PM
SHKIYA	8:27PM
SHACHRIS ^{VASIKIN-DAF YOMI SHIUR}	4:58AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR - PEREK VAV	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:26PM
MARRIV	9:06PM ^{18 TENT} , 9:11PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:18 M 5:19 T 5:20 W 5:21 T 5:22 F 5:23

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:41 M 6:40 T 6:40 W 6:39 T 6:38

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:13 M 8:12 T 8:12 W 8:11 T 8:10

JULY 17 - JULY 22

NEITZ IS 5:38 - 5:43
PELAG IS 6:53 - 6:50
SHKIA IS 8:25 - 8:22

MAGEN AVRAHAM
8:45 AM - 8:47
GRA- BAAL HATANYA
9:21 AM - 9:23

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



Summer
2022

בית מדרש אור חיים
BAIS MEDRASH OR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSIEUR NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI LANKRY

ק"ץ
תשפ"ב

SHACHARIS MINYANIM

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

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

FOR MORE INFO: CALL: 845-587-3462
www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 6:40 PLAG 6:57

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

זמנים לשבעה עשר בתמוז

תשפ"ב Sunday July 17th

6:53 – פלג

8:26 – שקיעה

מנחה

1:30 18 Main	3:15 Tent א	5:00 18 Main	6:45 Tent ב
1:39 Tent א	3:30 18 Main	5:15 Tent ב	7:00 18 Main
2:00 18 Main	3:45 Tent א	5:30 Tent א	7:15 Tent ב
2:15 Tent א	4:00 18 Main	5:45 Tent ב	7:30 Tent א later מנין פלג
2:30 18 Main	4:15 Tent א	6:00 18 Main	7:45 Tent ב
2:45 Tent א	4:30 18 Main	6:15 Tent ב	8:00 18 Main
3:00 18 Main	4:45 Tent א	6:30 Tent א מנין פלג	8:05 Tent א

מנחה followed by Maariv:

6:30 פלג מנין	Tent א	6:53 פלג	Tent א
7:30 second מנין פלג	Tent א	7:50 second מנין פלג	Tent א
8:05 שקיעה מנין	Tent א	8:26 at שקיעה	Tent א
8:15 10 min before שקיעה	Tent ב	8:35 10 min after שקיעה	Tent ב
8:25 at שקיעה	Tent ג	8:45 20 min after שקיעה	Tent ג
8:35 10 min after שקיעה	18 ↓	8:55 30 min after שקיעה	18 ↓
8:45 20 min after שקיעה	Tent א	9:05 40 min after שקיעה	Tent א
8:55 30 min after שקיעה	Tent ב	9:15 50 min after שקיעה	Tent ב
9:05 40 min after שקיעה	Tent ג	9:25 60 min after שקיעה	Tent ג

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

• Weekly Thursday Night Chabura •

פרשת בלק

Enjoy a Lively discussion of relevant Torah Topics
In a warm informal atmosphere
Hot food and beverages will be served

This week's guest speaker

שליט"א רב זלמן הלר

Rav of Bais Medrash Tzefes Yom Tov

10:15 PM | 20 Upstairs

Looking forward to seeing you

Yudi Steinmetz Shlomo Becker

לע"נ הבחור יששכר דוב בעריש ז"ל בן ר' שלמה נ"י

Let's Rise
MONSEY CHALLAH BAKE
לעלוי נשמת יוסף ברוך בן משה אהרן
Come Join
40 WOMEN IN
HAFRASHAS CHALLAH

Thursday, July 28

50 RIVERGLEN DRIVE
THIELLS, NY 10984
8:00 PM

PLEASE RSVP
917-721-0855

MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT
917-750-5523 IF YOU WOULD LIKE TO PURCHASE
DOUGH FOR \$23

HOSTED BY:
TZIPORA STERN, HENNY KLIPPER & GITTEL FOLLMAN

Rabbi Aaron Lankry
Marah D'asra

305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
דוב"צ - מנוד שיעור

914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner

Rabbinic Coordinator,
Rosh Kollel, Kollel Boker & Night Kollel
845-372-6618 | rabbisheiner@18forshay.com

Uri Follman
Manager

845 587 3462 | manager@18forshay.com



Rabbi YY
Jacobson

Thank You

Years ago, Joseph Cabiliv served as a soldier in the Israeli army. One day, in the early 1970s, as he patrolled the Golan Heights, which the Israelis had taken back from Syria during the Six Day War in 1967, his jeep rolled over a land mine and exploded. Joseph was wounded badly and immediately hospitalized at the Rambam hospital in Chaifa, where he awoke a few days later.

Joseph remember nothing of the circumstances that had brought him to the hospital, and could only feel extreme pain in his legs. Yet that pain didn't come close to the horrifying news that he soon came to realize. Lifting up his bedsheet, he saw that both of his legs had been amputated. The doctors had no alternative but to amputate his legs in interest of saving his life.

The period that followed was devastating for Joseph. He made it home, but could not move or function as an ordinary person. His parents were heartbroken, with his mother crying all day, and his father remaining painfully silent. His friends who came to visit were also without much to say and felt uncomfortable all the while. As soon as they could, they exited the house. The pain and sadness were too much to bear.

Joseph felt deep anger, not just towards his situation, but towards the country. The country for which he sacrificed himself could not help him during this time. His life soon turned into a bitter, cynical, and negative experience.

A few years later, during the summer of 1976, a group of 150 wounded IDF soldiers came to visit America. At the suggestion of one of the organizers of the trip, the group headed to visit the Lubavitcher Rebbe on the bottom floor of the Chabad 770 Headquarters in New York. Seated in their wheelchairs, they lined up awaiting to hear from the Rebbe.

The Rebbe spoke to them in Hebrew, articulating that in Judaism, the body is very important, but it is only an extension of the neshama (soul). The body is here to help the soul fulfill its purpose. The soul, though, is not here for the body. Therefore, even if the body has limitations, the soul is as powerful as ever, and the bodily limitations in no way affect a person from carrying out their potential and purpose in this world. In fact, to the contrary, because a person is limited, it means that G-d has given the person much more in their soul to

compensate for the challenges and limits experienced by the body.

The Rebbe continued to state that the name given to these group of soldiers is Nachei Zahal, which literally means, "The Invalids of the Jewish Army." The Rebbe suggested though that their name be changed. "Your name should be 'Metzuyanei Zahal,' the 'Exceptional of the Jewish Army,' he said. "This is not to just make you feel great about yourselves, but to highlight the truth, because as I said, if you are limited in your body, that means that you were given special power and potential in your soul and spiritual essence far more than a healthy person."

The Rebbe then asked the members of the army for permission to give each of them one dollar which they could give to tzedakah. When the Rebbe finished his talk, he walked over to each wheelchair and looked every soldier in the eye, giving him a dollar and offering words of encouragement and blessing. Initially people believed that he merely repeated the same words to each soldier, although it was later discovered that to each soldier, something special and specific was conveyed.

One of the soldiers sitting there was Joseph Cabiliv, who was wheelchair bound. Sitting there angry, depressed and bitter, the Rebbe approached him. The Rebbe took Joseph's hands and placed them in his own, holding them tightly and warmly. He looked Joseph in the eyes and said two words...

"Thank You."

This was a thank you for what Joseph did for the Jewish people, and for the sacrifice he made for the Land of Israel and for the people of Israel.

Joseph later revealed, "That's what I was waiting for. I was waiting for someone to look me in the eye and say, 'Thank you for what you have given us and thank you for your sacrifice.'"

That 'Thank You' took Joseph back to Israel and gave him a new lease on life, where he went on to become a successful real-estate developer. And every morning, as Joseph woke up and looked at his body and thought that his life was over and he was incapable of achieving what a regular person could do, he remembered the gaze and the thank you of the Rebbe. That gave him new vitality and inspiration to move on. Those simple yet powerful two words did wonders for Joseph.

Yes, two words.

Thank You.

My Father's Blessing

by Eve Levy

A parent's blessing is stronger than any length of distance or amount of time.

When I was a young girl my father adopted the beautiful Jewish tradition of blessing his children each Friday night. He would give us this customary blessing by placing his hands over our head and saying the timeless words:

"May God make you like Sarah, Rebecca, Rachel and Leah. May God bless you and watch over you. May God shine His face towards you and show you favor. May God be favorably disposed towards you and may He grant you peace.

My siblings and I would wait for this moment all week long. Receiving my father's blessing was the highlight of our week and we would fight to be the first in line for the blessing.

I've always had a special bond with my dad. Moving away from home was not an easy thing for me to do. Forgoing my weekly blessing and his warm touch upon my head felt like a great sacrifice. When I was 18 I headed off to Israel to study for the year. At the airport after saying all my goodbyes to the family I turned towards my father, head slightly bent, waiting for my blessing. His voice cracked with emotion and I didn't hold back my tears either.

I was only leaving for 10 months but deep in my heart I had a feeling that I might not be coming home. And even if I did, things would never be the same. I was moving on. growing up. I had big dreams to fulfill. My parents had given me wings to fly.

We cried together and I savored his wonderful blessing given over me. It carried me through the loneliness and difficult times during the year that lay ahead.

Less than two years later I got married. My family flew to Israel for the occasion and when all the festivities were over it was time for my family to head back home to Canada.

I went over to my father with pleading eyes that silently begged, "Please don't leave."

The taxi van pulled up outside the hotel and the bags were being packed into the trunk. Goodbyes and hugs were exchanged. I went over to my father with pleading

eyes that silently begged, "Please don't leave." I stood in front of him, head slightly bent, waiting to receive his blessing.

I was a young bride. I was unsure. I was scared of embarking on this new stage in my life without my family to support me. I tried to hold it together, especially for my groom, but I felt so weak in that moment.

After my dad gave me the traditional blessing he whispered into my ear some other words of encouragement. Every word a blessing, almost a prophecy. "Eve, you will be strong. You will be okay. You will make a good wife..." And with that he got into the waiting taxi and left me to build a life with my husband.

Wherever I went I carried his deepest heartfelt blessings.

Over the past two decades life has taken me to far off places and adventures. It's only on rare occasions that I get to spend quality time with my parents. These days my father's precious blessings are few and far in between. But I have held on to each one from all those years. I have absorbed the words, the meaning and the significance. I try to feel the love that traverses across the hundreds of miles that lie between us. A parent's blessing is stronger than any length of distance or amount of time.

From the time my children were born my husband and I have been giving them the customary blessings each Friday night. At the time a mentor told me, "Start while they are young, while they still let you touch them!" Blessing my children is very meaningful for me. It binds me to warm experiences that I had as a child.

Now as some of our own children are growing up and moving out of our home, traveling along the journey of life, we are not able to physically give them this blessing every week. I hope they feel the love that we send from afar. The prayers. The hopes. The love of a parent travels any distance. The power of a blessing is like nothing else. It breaks down all barriers.

May we all feel embraced by the blessings of our parents.



Rabbi Reisman

The Nevuah of Bilam

Let's begin by sharing a Yesodosdika Ramban with you regarding Bilam. The Ramban himself refers to an error that people have with the understanding the level (Darga) on which Bilam was. As the Ramban says in 24:1 there is a Chazal that can easily be misunderstood. Chazal say on the Posuk that is found in Devarim 34:10 (ולא-קם נביא עוד) (בְּיִשְׂרָאֵל, כְּמֹשֶׁה) that for Klal Yisrael there was never another Navi like Moshe Rabbeinu, however, for the Umos Haolam there was (אבל באומות העולם קם, ואיזה זה) (בלעם). Chazal somehow compare Bilam to Moshe Rabbeinu in Nevua and they add that the reason for this was that the nations of the world should not say that had we had a Navi we would have also been Mikabeil the Torah as Klal Yisrael did from Moshe Rabbeinu.

Based on this many understand that Bilam somehow had a career as a Navi, he had been a Navi for many years. Says the Ramban, it is not true. Bilam was a magician who came with magic (כי בפעמים הראשונים היה מנחש ורוצה לקלל) (אותם בנחש), he had the ability to perform Kishuf and the Gemara says (Ed note. There is a long discussion on this topic on Daf Zayin Amud Aleph of Maseches Berachos) he knew to be Mechavein to the hour that HKB"H gets angry and at that time to curse. Now this does not make him a Navi. There is a Gemara in Maseches Berachos that says that there was an Amora who knew Michavein Es Hasha'a that he wanted to know when HKB"H gets angry Kavayochel. Bilam was not a Navi previously and it was only here that he became a Navi Bichvodon Shel Yisrael, these few times.

As a matter of fact the Ramban mentions this throughout the Parsha whenever it says Vayakar Elokim L'bilam, that HKB"H appeared to Bilam, the Ramban says Bichvodon Shel Yisrael (לכבוד ישראל) like in 23:4 for example. So that Bilam was not an ongoing Navi. Here in this episode he was Zoche to Nevua for a first and only time. He was Zoche a few times to Nevua but these times that he was Zoche to Nevua (ותיה) (עליו, רוח אֱלֹהִים) as it says in 24:2 were

the only times in his life that he was Zoche. He himself said as it says in 24:4 (נאם--שמע, אמרי-קל: אֲשֶׁר מִחֲזָה שְׁקִי יִחֲזָה), (נפל וגלוי עינים). He says as a Chiddush that he was Zoche here to Nevua. So that Bilam was Zoche to Nevua only in this Parsha. These are the words of the Ramban.

The question you may ask is if so how does that answer the Taina (complaint) of the Umos Haolam. How does that answer their complaint that Klal Yisrael has Moshe Rabbienu and if they would have had a Navi they would have also become greater? The answer to that seems to be that Bilam got Nevua, had he made something positive out of it then he may have been a Navi for a very long time. Moshe Rabbeinu was given Nevua the first time at the Sneh as it says in Shemos 3:3 (וַיֹּאמֶר מֹשֶׁה--אֶסְרֶה-נָא) (וְיִאָרְאָה, אֶת-הַמֵּרְאָה הַגָּדֹל הַזֶּה: מִדּוּעַ, לֹא-יָבֵעַר (הַסִּנֵּי) and he went to see what was taking place at this thing. It was an opportunity. When a person has an opportunity he has to seize that opportunity and do something with it. Moshe Rabbeinu had the opportunity and he made himself into a Moshe Rabbeinu. Bilam had the opportunity and he made nothing out of it. It could be that that is why the Parsha ends with the Eitz of Bilam to entrap Klal Yisrael with the Znus. That is to say look what Bilam did with his opportunity.

Rav Pam used to say that just as the Gemara says that Hillel is Michayeiv Es Ho'aniyim, some people whose actions obligate others, so too every human being has a time be it an hour in his life that is Michayeiv him forever. When he has an opportunity that touches greatness. He has to seize and build on it and grow from it and not let it fall. The difference between Moshe and Bilam, they both had the opportunity. The difference is that Moshe took the opportunity to become Moshe Rabbienu and Bilam did not. This is the Yesod of the Ramban which can be found in 24:1. Although as I said it is a theme that he mentions briefly throughout the Parsha.

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



MIDDOS TREE

BY RABBI COREN

”מה דעלך סני לחברך
לא תעביד”

We are entering the three weeks. Chazal teach us that the reason why the Bais Hamikdash was destroyed and is still destroyed is Sinas Chinam. The definition of Sinas Chinam is for a longer shmooze (see our weekly Parsha article), but the simple explanation is “baseless hatred of others”. Instead of hating others for the wrong reason, decide for today that you will love others for the right reasons. To make it even more simple and practical, we will follow the words that Hillel told the wanna-be convert: “מה דעלך / “What you hate don't do to others”. If we really keep to this powerful instruction, we will avoid many wrongdoings and become more loving and caring to other people. Whether we are delaying traffic because we are waiting for a parking spot, leaving behind trash or coughing near someone's face without covering our mouth, the key is to train ourselves to think, “would I be bothered if someone else did this to me?” Usually this formula works.

Shabbas Shalom

THE FINAL CHALLENGE

By Zelda Goldfield

Landing the first job in Tali's profession was challenging. Who wants to hire an architect with no experience in the field? Especially when the young, petite haredi applicant looks no more than 18 years old, and the company never hired anyone from her type of background before. Why did they even grant her an interview, she wondered?

She found out when the CEO, Ariel, and her boss-to-be, Amnon, plied her with questions about a seemingly unrelated item in her CV – her year of experience as a ballet teacher in a local haredi school of arts. She got the job. The company subsequently added other religious women to their workforce.

Tali's next challenge appeared on the morning she began her job. Amnon's department worked in a huge open space. Tali's desk was situated in back of Amnon's so that he could easily turn backwards to instruct her. He sipped his coffee as he explained the new project she was hired for. She reached for her own water bottle, said the brocha aloud, and only then took a swig of water. He gaped at her in amazement. "What did you just say Tali? You weren't talking to me, were you? Who in the world were you talking to?" And so Tali explained to Amnon the lessons of thanking G-d for what he has given us, even for a drink of water.

Amnon lived in a kibbutz located halfway between Jerusalem and Bet Shemesh. Yet he knew nothing about Judaism and had never spoken to a haredi Jew. Tali found herself not only in a new job, but in the position of Defender of Her Faith. Whenever he offered to give her a lift to the main road, she braced herself for a barrage of questions. Her boss was not interested in becoming a ba'al teshuva. He was an intelligent and curious person. Skeptical but not antagonistic. During coffee break one morning in the company kitchen, he "caught" her checking the rice. The company prides itself on being equal-opportunity and democratic where employees and bosses mingle freely in the dining hall where all are welcome to partake of a hot lunch. The kitchen is strictly vegetarian, uses no disposables, recycles water and boast a huge compost heap in the garden. Totally ecological. And totally kosher, according to the elderly and nearsighted Moroccan cook. So Tali "helps"



her check the rice. When Amnon saw Tali bent over a large tray, fingers nimbly moving over the little white grains on the large plate, he burst into laughter. He sensed that it had something to do her halachic stringencies. "What exactly are you searching for in that rice? Think you'll find a little pussycat?" Hashem came to Tali's rescue. She looked up from the rice, and grasped between her fingers a dead, crunched up spider. She shoved the spider in front of Amnon's eyes so he could view the corpse himself. He gallantly conceded. "Vegetarians, right?" she coyly teased.

Despite his skepticism about religion, he had many fine qualities. Amnon was an excellent teacher and expended much effort in explaining and helping the people who worked under him. He generously offered professional advice to whoever approached him on matters unrelated to work. Amnon never raised his voice, did not get angry, and did not use offensive language.

Tali remained with the company for five years and grew immensely in her field, largely due to Amnon's tutelage. When she left to open her own office she had been well-prepared. But she was not prepared for the WhatsApp she received recently from Ariel, the CEO. I've been away from the company for over four years now. Why would Ariel be writing to me? "Amnon died. Funeral today at 3 in his kibbutz." Tali immediately phoned a religious friend who still worked there. She told her that Amnon had been ill for the last few months with cancer. Together, they attended the funeral, which was unlike any fu-

neral they had ever seen. Tali stood frozen in disbelief. She looked at Ariel, who was getting ready to leave, and implored: Kaddish! They didn't even say Kaddish! Everyone in Israel, even secular Jews, are familiar with Kaddish because whenever a soldier is buried, the Army Rabbinate perform a religious burial. Ariel squirmed under Tali's demanding gaze. "You don't have enough people left here to say Kaddish. The sun is setting in half an hour Tali, just go home and leave it. OK? Amnon wouldn't care." But Tali and her friend did care and rose to the challenge. They insisted that Ariel remain and they would organize a minyan. Tali phoned her husband who was picking up some of his fellow cheder Rebbes for a staff meeting. Instead of taking them to the meeting, he diverted them to the cemetery. Her friend's husband was home sick, but jumped out of bed when he heard that he was desperately needed, and enlisted a few boys from the local yeshiva. Nine men raced into the kibbutz cemetery where Ariel, Tali, and her friend were anxiously waiting, watching as the coral sun descended lower & lower. The breathless young men looked at each other and asked who could say Kaddish? Because their parents were alive, they could only answer, but not lead the prayer – unless their parents gave permission. It was one of the enlisted yeshiva boys who came to the rescue. "No problem guys. I'm an orphan. I'll say the Kaddish." As the fiery winter sun sank down into the Judean Hills, men who had never met Amnon said Kaddish for his soul.

The Jewish Press



Rabbi Efrem Goldberg

WHAT EXACTLY HAPPENED? IT MAY BE NONE OF OUR BUSINESS

In his book “Other People’s Money and How Bankers Use It,” Supreme Court Justice Louis Brandeis famously wrote, “Publicity is justly commended as a remedy for social and industrial diseases. Sunlight is said to be the best of disinfectants.” Shining a spotlight on an issue can expose and reveal corruption, dishonesty, fraud or abuse that otherwise might go unnoticed, ignored, or even excused. Brandeis wrote these words well before the Internet was a thought in anyone’s mind and he likely could not have even dreamt of the sunlight it would shine and the accountability it would generate.

The capacity for instant access to information also makes us better informed, allows us to think more critically, and empowers us to ask crucial questions that make us safer, healthier, and stronger. If you want to know more about your doctor’s education, read reviews of your landscaper, or see what your child’s teacher posts on Facebook, the endless information is now just a click away.

Brandeis was absolutely correct. Sunlight is indeed a great disinfectant. The internet has sanitized our world in wonderful ways by holding people accountable for their behavior, choices, actions, positions, and writings. But what Brandeis didn’t mention is that unfiltered sunlight can also be harmful, toxic, and cause cancer.

There has never been a greater vehicle to disseminate lashon ha’rah, gossip and slander, than the internet. Lives have been literally destroyed because of false accusations, innuendo, distortions, and untruths. Once upon a time thoughts, ideas, and opinions were only printed if they had merit and were deemed worthy and carefully screened by a publisher. Journalists had to vet their stories and fact checkers confirmed all assertions before an article went to print. While the system wasn’t perfect, the result was authors gained credibility and readership based on their education, expertise, experience, and peer review.

Today, anyone with internet access can publish his or her ideas and opinions and even his or her version of facts with no expertise or credentials and with no consequence or accountability. Readership and popularity are often a function of salaciousness and sensationalism, not truth and accuracy.

In his book, *The Death of Expertise: The Campaign Against Established Knowledge and Why it Matters*, Thomas M. Nichols elucidates this concept: People are now exposed to more information than ever before, provided both by technology and by increasing access to every level of education. These societal gains, however, have also helped fuel a surge in narcissistic and misguided intellectual egalitarianism that has crippled informed debates on any number of issues. Today, everyone knows everything: with only a quick trip through WebMD or Wikipedia, average citizens believe themselves to be on an equal intellectual footing with doctors and diplomats. All voices, even the most ridiculous, demand to be taken with equal seriousness, and any claim to the contrary is dismissed as undemocratic elitism.

All of this places an enormous burden on us, the readers and consumers of information, to be vigilant and judicious before blindly accepting everything we come across in print, online, or in person. Especially in the information age, we must ask ourselves, who is the author or speaker of these words? What authority or credibility do they have? How does what they are saying match up with what I know about the person, place, or issue being discussed? Is there another side to this story? Do I have all the facts and information to draw a conclusion?

The Torah instructs us - *mi’dvar sheker tirchak*, distance yourself from falsehood. The Gemara (Shabbos 55a) tells us that G-d’s signature, his insignia, is *emes*, truth. To be G-dly and G-d-like one must have ferocious loyalty and fidelity to the truth. Exaggerating, distorting and

bending the truth distance us and alienate us from the Almighty. The Sefer HaChinuch (Mitzvah 74) writes that the Torah does not include the obligation to “distance” ourselves when it comes to any other mitzvah or law. When it comes to lying, it isn’t enough to be committed to the truth and devoted to never lying, but one must distance themselves completely from lies and from liars. He writes that not only is the one who lies accountable, but the one who listens to lies, who provides a platform, or who explicitly or implicitly allows the liar to spread his or her lies, is also answerable.

Shlomo HaMelech, the wisest of all men, wrote in Mishlei (18), “*maves v’chaim b’yad lashon*, death and life are in the hand of the tongue.” Perhaps his wisdom can be amended today to read death and life are in our fingertips on the keyboard. Not everything appearing in our inbox or on our Facebook timeline are authoritative or even true. Just because someone rants about a bad meal or poor service he had at a restaurant doesn’t mean you shouldn’t try it out. Just because someone got his or her thoughts posted to The Huffington Post or The Times of Israel doesn’t mean he or she is a journalist or someone with a command of facts, the definitive position, or even a reliable perspective at all.

The burden of making sure that the internet functions as a disinfectant and not as a toxin is on the readers and consumers of its content. We must be judicious, careful, and extremely vigilant, not only in what we write, but as importantly, in how we process and accept what we read.

There is another danger of non-judicious consumption of what is available on the internet. Even when what is being reported is true, is it our business, do we need to know, will the knowledge help us or hurt others? The craving for salacious details and the appetite to know the story emanates from a terribly unhealthy sense of nosiness, inquisitiveness and our insatiable need to be in the know.

This phenomenon expresses itself in many scenarios. When some hear about a couple getting divorced, their first response is “what happened?” as if they are entitled to a report about the most personal and private details of a couple and often children going through a difficult time. Many pay a shiva call and feel a need to ask, “How did he or she die?” Certainly the mourner is free to volunteer the cause of death if they like, but is it really our business and do we truly need to know? When we ask, “Why did he lose his job?” or “why did they break their engagement?” or “why is she still single?” are we asking because we care about them, or is finding out somehow satisfying something in ourselves?

For some, the “need to know” stems from a sense of “information is power.” Information is social currency and the more we know, the richer and more powerful we are. For others, the “need to know” stems from an inability to live with tension or mystery. And yet, for others, the “need to know” is similar to whatever draws us to slow down and look at the accident on the highway even though it has nothing to do with us at all and only creates traffic for others.

The Torah places great value on people’s right to privacy. Jewish law demands that we conduct ourselves with the presumption that all that we are told even in pedestrian conversation is to be held in confidence unless it is explicitly articulated that we are free to repeat what we heard. The laws of *hezek re’iyah* forbid a person from looking into his or her neighbor’s property in a way that violates their privacy. We are instructed not to speak *lashon ha’rah* or *rechilus* and spread gossip, even if the information is absolutely true and entirely accurate. The Talmud (Bava Metzia 23b) goes so far as to tell us that we are permitted to distort the truth in circumstances that someone is prying for information that is none of their business and that they are not entitled to have.

Certainly the internet can be a great resource and blessing in our lives but the burden is on us to remain vigilant not to assume everything we read is true, or to read even things that are true, just because they are available to us.

PARSHAS BALAK

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



Rabbi Dani Staum

stamtorah@gmail.com

Parshas Balak – Parsha Pix Key

Ox eating grass – The beginning of the parsha notes that Balak and his people, Moav, were disgusted with the Jewish people. They complained to the elders of Midyan that the Jewish nation were going to destroy their surroundings like an ox devours grass in a field – 22:4

Riding a donkey – Bila’am rode on his donkey that later spoke to him – 22:21, 22:28

Looking out from the summit – In his efforts to find a place to curse the Jews, and after failing twice to do so, Balak took Bila’am to a summit where he could see only part of the nation so he could curse them. That too failed – 23:13-14

House made of money – When the officers of Moav offered Bila’am money and prestige as payment for his going to curse the Jewish people, Bila’am replied that even if they offered him a house full of gold and silver, he was only able to say what Hashem allowed him to say – 22:18

Blessings versus Curses – Four times Bila’am tried to curse the Jews, each time from a different location. Every time he ended up spewing beautiful blessings, extolling the unparalleled virtues of the Jewish people – chapter 23-24

Rushing stream – One of the blessings Bil’am unwittingly uttered about the Jewish people was that they are, “Like gardens beside a river... Like cedars beside the water” -24:6

Roaring Lion – One of the blessings Bil’am unwittingly uttered about the Jewish people was, “They crouch, they lie down like a lion. Like a lioness who dares rouse them?” 24:9

Shalosh Regalim (Pesach, Shavuos, Succos) – When Bil’am’s donkey began talking to him the first question it asked was “why did you hit me three times?” Instead of using the more common word “*pe’amim*” (times) it says *regalim*, which can also mean “festivals”. Rashi says there was a hidden message to Bila’am that he was trying to curse a holy people who observe three festivals that bring them closer to Hashem – 22:28

The Benefit of the Doubt

The following story exemplifies how we should never judge others. An older woman boarded a crowded bus in Israel. There weren’t any available seats, so she was forced to stand. Next to her sat a young girl. The girl looked out the window pensively & ignored the woman beside her. The elderly woman expected the young girl to offer her seat, but the girl though aware of the situation did not look up. The woman said, “She’s not even looking at me; it’s mindboggling. Today’s teens are so self-involved, so entitled!” The other standing passengers nodded their heads sympathetically. “I’m so confused,” the older woman said, unable to understand why the young girl still refused to get up & offer her seat even after the rudeness was pointed out to her. Instead, the girl stared out the window, totally oblivious to the conversation around her. A man standing next to the woman said, “Frankly, it’s scandalous.” “It’s not even crossing her mind that maybe I need the seat more than she does?” the critical woman continued. A second man concurred. “Zero respect.” The woman said, “It’s a lack of manners. What a generation.” she sighed, expanding her criticism from the girl to all her imagined peers. Just then, a woman across the aisle wrapped up a call on her cell phone. “I have to go,” she said, shutting her phone & rising. She opened a folded wheelchair and proceeded to help the young girl, apparently her daughter, out of her seat. The passengers who had been so free with their loud & vocal criticism were silenced, & it was evident from their faces that they were deeply ashamed of themselves and regretted every word they’d uttered. We learn from this story that we must be aware of our tendency to judge others and the consequences of this tendency. First, we judge, & soon enough, we feel the need to relay it to others. It is then an easy next step to humiliating the object of criticism in public. The woman did not hesitate to complain about the girl in front of a crowded bus. She was so sure of her judgment, so confident that she was right. Because of her, the others joined in on the harsh criticism.

Jack E. Rahmeyer based





**PARSHAS
BALAK
EYIN TOVAH-
SOMETHING TO STRIVE
FOR.**

It's a natural tendency- a survival instinct, in fact, to think of ourselves, primarily. Self promotion and even before that - self preservation, helps us achieve what we need in this life.

But as the Mishnah in Pirkei Avos urges: Join the elite club of the students of Avrohom Avinu, not Bilaam Harasha. Among the three defining characteristics that this membership entails- is having an Eyin Tovah, the ability to think well of others in each and every situation.

Among the hardest things for a human being to do, it is so very important for us to have. In fact, many other commandments find their source in this imperative. Amongst them, the directive not to speak ill of anyone- Lashon Harah.

Yes, we are all still working on this mitzvah- it's been a long, long time for us as a nation, but we mustn't give up. Our tradition is that once we control our impulses and master this commandment, the two thousand year old exile will end and our nation will return to its rightful glory.

But let's start at the source. Obsession has a choke hold on many of us today. We are obsessed with getting ahead, doing more and sometimes our feelings and our compassion must take a back seat to this drive to succeed.

When this happens, our relationships suffer. Parents fail to impart important life lessons to their children. Wives and husbands feel as if they are strangers in their own home. Friendships become shallow. Meaning, warmth and substance fall to the side in this train wreck we call our lives.

Of course everyone experiences these symptoms on a different level of intensity. I have described the extreme manifestation of this way of life.

But if truth be told, we are all victims. The me generation has joined forces with generation x and the results are frightening.

Rather than dwell on negative implications, let's focus on Eyin Tovah as a means to climb out of the hole we've found ourselves in rather than just a grim comment on society.

One of the Gedolei Chesed, the Kapishnitzer Rebbe ZTz"l illustrates this goal.

Once, the family of the Rebbe was puzzled. A poor man had come out of the Tzaddik's study wearing the brand new hat that had recently been purchased for the Rebbe.

The Rebbe explained. "The man was poorer than poor.. A broken soul full of sorrow. The hat he wore on his head, torn, worn out and hardly recognizable as a piece of clothing . I sat with him for a while, but unfortunately my words could not elevate him. Before he left, I took my new hat out of the closet and gave it to him. There are no words to describe what I witnessed. The light returned to his eyes and he wished me well with a renewed sense of self- worth, which my words alone could not have achieved.

"Yes, of course, we understand.."they replied. But surely the Rebbes older hat (which he was wearing now), would have also helped him.

Why did you give him the better hat?

It all depends how you look at it, the Rebbe replied.

In the next world, we wear the clothes that we have prepared for ourselves in this world by our good deeds and heartfelt actions to one another. By that standard, the more I gladdened the poor mans heart, the bigger my reward. If we really believe this, then it's all simple- the hat that I kept, is really the "better hat".

The Rebbe, who was well known as a paradigm of Ahavas Yisroel, loving ones fellow Jew, in his time had taught us a lesson in life that while difficult to achieve, gives us all something to strive for.

Translated by Rabbi Reich

Good Shabbos!

MARRIAGE IS A REUNIFICATION OF THE SAME SOUL*

... The union of the two parts of the same soul is not a union of two identical halves which make one whole. Rather, they complement each other, each of them enriching the other with powers and qualities, which until now, were not possessed by him

or her...
==== Based on Rebbe's letter. Tammuz 5,750 – 1950. \ Chabad.org
*Zohar

UFARATZTA



JOKES

A MEMORY TO REMEMBER!

So this reporter checks in at some old hotel smack in middle of nowhere. Coming into the lobby, he is confronted with the strange sight of an old Indian, whittling stick, long black hair, reddish skin, sitting on one of the chairs as if he intends never to get up.

"That's Old Chief Forget-Me-Not," whispers the man behind the desk reverently, "he is allowed to stay here for free because he let me build my hotel on his reservation."

"Why the weird name?" whispers the reporter. "Old Chief NEVER forgets anything that happened to him since he was two. Now he is 102. Fantastic memory."

Once the reporter has checked in, he decides to check out old Forget-Me-Not.

"Hey Chief!" he calls, "What'd you have for breakfast on the morning of your 21st birthday?"

"Eggs," replies the Chief without even looking up.

The reporter is so amazed, he jumps in his car and drives at least two hours over to where his other reporter friend is staying. Once telling the story over, both reporters jump in the car and drive right back two hours to the hotel, smelling a big scoop.

On the way, the second reporter tells the first: "Why don't you address the Chief more respectfully, so he'll demonstrate to us more?" Following his friend's advice, the first reporter greets the Chief with a resounding "HOW!!" "Scrambled," replies the Chief.

THE MAYOR AND THE CONTRACTOR

The mayor of a Jewish village decided to create an additional room in their home. His wife spoke to the general contractor for some

time. They laughed and enjoyed what seemed like a long conversation. Her husband asked what they were talking about. The woman introduced the two men and the general contractor returned to his work. The husband asked, "Did you know each other?" The wife replied, "Yes, actually. We were engaged to be married when I was very young." Her husband smiled and said. "Wow, I guess you should be happy you married me. I'm the mayor. If you had married him, you would have been married to a general contractor." "No" she replied. "He would have been the mayor."

WATERMELONS

There was a farmer who grew watermelons. He was doing pretty well, but he was disturbed by some local kids who would sneak into his watermelon patch at night and eat his watermelons.

After some careful thought, he came up with a clever idea that he thought would scare the kids away for sure. He made up a sign and posted it in the field. The next night, the kids showed up and they saw the sign which read, "Warning! One of the watermelons in this field has been injected with cyanide."

The kids ran off, made up their own sign and posted it next to the farmer's sign. When the farmer returned, he surveyed the field. He noticed that no watermelons were missing, but the sign next to his read, "Now there are two!"

DRINKING WITH ICE

When you drink Vodka over ice, it can give you kidney failure.

When you drink Rum over ice, it can give you liver failure.

When you drink Whiskey over ice, it can give you heart problems.

When you drink Scotch over ice, it can give

you brain problems.

Apparently, ice is really bad for you. Warn all your friends.

1760 YARDS LONG

I found a rock that is 1760 yards long... It must be a MILESTONE!

Friends with an Undertaker

An undertaker can be one of your best friends...

He'll be the last one to let you down.

THE HUMOROUS TALE OF THE MATCHMAKER & THE STUDENT

A shadchan corners a bochur and says, "Do I have a girl for you!"

"Not interested", replies the bochur.

"But she's beautiful!", says the shadchan

"Looks aren't everything" says the bochur.

"Yes. And she's very rich too."

"Really?"

"And she has great yichus, From a very fine and well known family."

"Sounds great." says the bochur. "But why would a girl like that want to marry me? She'd have to be crazy."

Replies the shadchan "Well, you can't have everything!"

SON IN LAW

The prospective son-in-law was asked by his date's father, 'Son, are you able to support a family?'

'Well, no, sir,' he replied. 'I was just planning to support your daughter. The rest of you will have to fend for yourselves.'

JUST DIP IT

TOIVELING SERVICE

Are you getting married soon?
Do you know anyone getting married?
Do you have dishes you need to Toivel?
WHY SHLEP IT?

I will pick up, toivel, and return everything to you.
Fast, courteous, and prompt service.

Contact Jonathan Terebelo
Call: 917.731.1020
Email: JTerebelo@aol.com



HELP WANTED

FEMALE

Cust. Serv./Billing Rep.

MALE

Print Production

Join a growing business with
opportunity for growth!

- Exc. frum work environment
- Good starting salary
- Located center of Monsey



Please send resume w/refs to:
jobs@mailwayservices.com
Call 845.499.4057



BASKETBALL LESSONS

Focusing on building skills, teamwork, and much more!

SUMMER 2022

Coach

Chaim Augenstein

845 825 3917

Groups For Boys
Ages 4 And Up

1 Hour Group Lessons
Twice A Week
July 22- August 28
\$20 Per Child Per Group Lesson
Monsey Area

Yuro

Haircuts by
Avi Yurowitz
Contact me at
(845)5582141



Cuts

LUXURY
EXPERIENCE

Airport
CAR SERVICE

New York | New Jersey



Rides to and from all NY Airports including
JFK • Newark • LaGuardia • Westchester

Shlomo
845 826 0144

35+ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

RAMAPOST.COM

Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM
365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

HELP YOUR HUSBAND TAKE CARE OF HIS *health*



Your husband is a busy man

- He takes care of his **family**
- He takes care of his **community**
- He doesn't have the **time for himself**
- In just 45 min**, 2-3 times a week, your husband can keep showing up as his best

More **Evening Slots** Now Available

Get your loved one started with a **12 week in-home personal training program**



Tzviki Smith

Call the Smiths today!

(845) 671-9945





RABBI NACHUM SCHEINER

ROSH KOLLEL

Kabalas Shabbos and Mincha

In this final article of this series, we will discuss if one must daven Mincha before accepting the mitzvah of tosfos Shabbos. The poskim write that one should not be mekabel Shabbos until after davening Mincha.

Saying "Good Shabbos"

In fact, Rav Shlomo Zalman Auerbach took this a step further. In Tshuvos V'hanhagos is brought that Rav Shlomo Zalman Auerbach refrained from saying: "Good Shabbos," on his way to shul to daven Mincha. This is based on the statement made by Rav Akiva Eiger that it is possible that one can fulfill his Scriptural obligation of reciting Kiddush by merely saying "Good Shabbos." That being the case, if one wishes someone "Good Shabbos," it may be considered kabalas Shabbos, accepting the Shabbos, and may be a problem to do so before davening Mincha.

However, the Tshuvos V'hanhagos maintains that this should not be an issue. When one wishes someone else "Good Shabbos" before Shabbos begins, his intention is to wish the other person that – when Shabbos comes – he should have a good Shabbos, but has no intention to accept Shabbos.

If Someone was Mekabel Shabbos

If someone was mekabel shabbos, is there any solution for him to still be allowed to daven Mincha? The sefer Shvus Yitzchak (17:6) writes, in the name of Rav Elyashiv that one can make hataras nedarim. This is based on the innovation of the Levush who posits that since the concept of adding on to Shabbos is based on one's resolution, it has the halachic status of a neder and one can, therefore, make hataras nedarim.

Although many poskim take issue with this ruling of the Levush, to allow melacha, when it comes to davening Mincha, Rav Elyashiv allowed one to rely on the Levush. However, the sefer Shmiras Shabbos Kihilchasah (46:11) writes that Rav Shlomo Zalman Auerbach was in doubt if one can rely on the Levush and make hataras nedarim.

Men – Davening Mincha after accepting Shabbos

What is the halacha regarding a man davening Mincha after he was mekabel Shabbos? The poskim affirm that one should not be mekabel shabbos before davening Mincha.

What then is the correct procedure for one who davens Mincha right before shkia? How can one daven Mincha and still fulfill the Mitzvah of tosfos Shabbos? This question was posed by the Imrei

Emes to the Eretz Tzvi, while they were together in the resort town of Krenitz. The Eretz Tzvi responded that at home he had written about this question and upon his return he would send to the Imrei Emes what he had written up on the topic. In a lengthy teshuva, he discusses this question and the various options that one has.

One of his suggestions is as follows: One should be mekabel Shabbos before sunset, with a t'nai, that the halacha requires him to do so, and then he will still be able to daven Mincha. The only reason for accepting Shabbos before sunset is if sunset is the cutoff point, which is the opinion of the Geonim and the Gra. However, according to Rabeinu Tam, the cutoff point is much later and one can be mekabel Shabbos much after sunset.

Since we are dealing with the Mitzvah Min Hatorah of tosfos Shabbos, one would like to fulfill the mitvah according to all opinions and be mekabel Shabbos before shkia. On the other hand, many are lenient to daven Mincha after shkia.

Therefore one can be mekabel Shabbos before davening Mincha, with the following stipulation: if the halacha is that shkia is the cutoff point, then he is being mekabel Shabbos before shkia. But, if the halacha is like Rabeinu Tam, then he is not mekabel Shabbos until later on. By making this stipulation, one will have fulfilled the mitzvah of tosfos Shabbos, according to all opinions. On the other hand, he can still daven Mincha. Mincha is a rabbinical mandate and there is more room to be lenient and rely on the later opinion. He adds that it would suffice for one to make this stipulation one time for his whole life.

In Conclusion

A man should not be mekabel Shabbos before davening Mincha. If he was mekabel, some say that he can make hataras nedarim and daven Mincha. It is better to finish Mincha before the time of tosfos Shabbos, but one can still daven and make a t'nai, and rely on Rabeinu Tam, that the time for kabalas Shabbos is later.

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

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

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

RABBI NACHUM SCHEINER

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
Currently: מסכת ביצה

Friday - *Shuirim*
Beinyonei Dyoma and relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING
- HALACHA

Currently: הלכות חול המועד

SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

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

ADDITIONAL LEARNING PROGRAMS:

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

• *Yeshivas Bein Hazmanim*

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

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

~Night Kolloel~

AT THE DAF YOMI SEAYUM
TODAY BY R' SHIYA STERN



LEARNING AT THE KOLLEL
BOKER



AT THE BRIS OF THE SON REB
YITZCHOK KOLUDNY, SANDIK
HARAV GROSSNESS

בס"ד

18 FORSHAY ROAD | MONSEY, NY 10952

~Kollel Boker~

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

Starting New מסכת
תשפ"ב Summer

Currently Learning
מסכת ביצה

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

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

Shacharis
6:15 & 8:00am

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

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354

WhatsApp

Sign Up for an Amazing New WhatsApp Group
Receive links to all Shiurim given by our Rosh Kolloel

Harav Nachum Scheiner
Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

WhatsApp

To join this extraordinary group
Whatsapp 845-499-6354
Or email
ohrchaimmonsey@gmail.com

בְּחֵן צְהֵלָה וְרִינָה שִׁפְתֵינוּ אֵין תְּרַנְנָה

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD, MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

THE HANHALA & MISPALELIM OF BAIS MEDRASH OHR CHAIM
WISH A VERY WARM & HEARTFELT MAZAL TOV

TO

LAZER & HEATHER SCHEINER

&

SIMCHA & SHANIE APPELGRAD

UPON THE MARRIAGE OF THEIR CHILDREN

Yecheiel & Kayla

יה"ר מלפני אבינו שבשמים שיעלה הזיווג יפה יפה לקשר של
קיימא ולבנין עדי עד, דורות ישרים ומבורכים, אך טוב וחסד
ירדפוך כל הימים, אכי"ר

**KIDDUSH THIS WEEK IS IN HONOR OF THE
SCHEINER SHABBOS SHEVA BROCHAS**

בס"ד

73

DAYS UNTIL UMAN

בס"ד

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com

Just so you should know...

WE LOVE CHASSIDIM!
by "The Segener"

For all shul related questions please email Rabbi Nachum Scheiner
ohrchaim18@gmail.com or call 845-372-6618

PRINTING BY RAMAPOST.COM

RAMAPOST
MARKETING | DESIGN | PRINT | MAIL