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BEIT MEDRASH OHR CHAIM



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**YOUTH
MINYAN**
9:30 SHACHRIS



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Parashot Behalotecha

The Haftarah that we read this week is in Zachariah 2:14 till 4:7. Zachariah is second to the last of the 12 prophets known as Trei Assor. He lived from the period of the second temple the second year of the rule of Darius the son of Esther.

The Haftarah relates the following: Hashem shows Zacharia a vision of Yehoshua Kohain Gadol, standing in the heavenly court and an angel of Hashem begins to speak negatively about Yehoshua's children. His children have left the ways of Hashem and married non Jewish girls. Hashem comes to the Kohen Gadol's defense with his great mercy saying; soon his children will divorce those women. Additionally, Yehoshua has many merits as his forefathers were also Kohanim Gedolim. In the vision, Zacharia sees Yehoshua wearing soiled clothing suggesting sin. The angel instructs other angels to separate those non Jewish ladies from Yehoshua Kohen Gadol's children and then they will turn pure, and clean.

Upon seeing this Zacharia prays that Yehoshua should continue to be the Kohain Gadol and also his children should follow in his ways to be Kohanim Gedolim. Zacharia is told if they will maintain the proper level of Kedusha and will follow in Hashem's ways they will merit to continue the chain of Kohanim Gedolim. The children repented and returned to the Torah's ways and they too became Kohanim Gadolim.

It is fascinating to see the way Hashem judges us. Does our action in the future count for today? We see this when Yishmael the son of Hagar was a child and he was sick and dying. The heavenly court requested for him to die now because in the future he will cause so much sorrow to the Jewish people. Hashem responded, "Basher hu sham" we only judge a person at that time of his action. Now Yishmael is innocent, and therefore he can live on.

Here the children of Yehoshua are currently living in sin but Hashem judges them as innocent because He knows that later they will repent. Why would this be so? If the premise is "Ba'asher hu sham" we judge a person by how

they are today, why did Hashem judge them innocently by looking in their future?

We see an incredible insight to Hashems ways. The concept of "Ba'asher hu sham" only works in a person's favor. If a person is currently in sin but in the future will be righteous, then Hashem will judge Him favorably. If however a person is currently innocent of sin though the future might bring them to be evil, Hashem will then only judge them favorably as they are now.

The Haftarah instructs, "Rejoice and sing the daughter of Zion because I have already come". That statement does not seem accurate as we are still in exile. Hashem is teaching us to "judge" Him as He "judges" us. Although right now we are living in the bitter reality of exile, the seeds of redemption have been planted. Hashem wants us to view our current situation with joy, internalizing the certainty of the imminent Geulah.

May we merit the final redemption soon. Amen.



Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ Tzvi Blech : Gabbai Sheini

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 1:31, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

Table of Shabbos Zmanim including Candle Lighting (8:01 PM), Mincha (7:00 PM), Shachris (4:48 AM), and Mincha & Mariv (9:05 PM).

WEEKDAY ZMANIM

Table of Weekday Zmanim including Shachris (5:06 AM), Mincha & Mariv (6:36 AM), and Mincha & Mariv (8:09 AM).

Graphic for Weekday Minyanim with logos for Beit Midrash Ohr Chaim and Ephrayim Yurowitz, listing various minyan times and locations.

Graphic for Blueberry Hill Zmanim listing Mincha (6:25) and Plag (6:47) times.



Rabbi Coren

BAHAALOSCHA - THE MOST IMPORTANT WORD IN ISRAEL IS SAVLANUT

In my recent trip to Israel I was reminded again of the word most commonly used by Israelis when trying to make a point with a visitor -- סבלנות -- which is usually translated as patience or tolerance. Savlanut is needed in many aspects of our lives especially when traveling. We call upon it when waiting for close to an hour for our luggage to arrive (and it's always the last piece that finds its way down the chute!) Waiting in line for a security check or a COVID test requires a great deal of savlanut since most of us cannot understand the need for these lengthy requirements. Indeed our savlanut is tested in all aspects of our lives especially in Israel. Despite the tendency of attributing this personality trait to Israeli culture I believe the explanation is much deeper than that. And it connects to this week's Parsha.

After Miriam and Aharon speak negatively about Moshe the pasuk states that Moshe was עניו מכל האדם. Rashi tells us that עניו means שפל וסבלן -- low and tolerant. It isn't surprising that being a savlan (tolerant person) and having humility work together and indeed these two traits are used to describe Moshe Rabbeinu whose prophecy and level of spirituality emerge through his humility.

The Chovos Halevavos writes that when the Torah states that Moshe was עניו מכל אדם it was to teach us that although Moshe's brother Aharon and his sister Miriam spoke negatively about him he nevertheless totally forgave them. The Torah reveals Moshe's incredible level of humility and impresses upon us the tremendous amount of effort we must make in order to emulate Moshe Rabbeinu's behavior especially with regard to middos which is the key to everything Moshe represented. He was the leader and he can inspire us to improve ourselves just a little more each day.

Getting back to savlanut-- what is its secret and why is it such an integral part of being humble? How are they connected?

The answer lies in the word savlan. סבל means weight, something that we carry like the סבלות which we 'carried' in Mitzrayim and which we tolerated during our years of suffering there. How is it possible to 'carry' a burden? The answer lies in another vital middah -- bitachon--trust. We must trust that Hashem wants only what's good for us, that He can do everything or nothing at all and is not beholden to anyone; that any pains or burdens He sends our way are the perfect opportunity for our personal growth. Internalizing these thoughts makes carrying or tolerating the inner burden that much easier and we can often understand the reason for its presence. When savlanut and humility

work in harmony it means we are living with the awareness that Hashem is the only one in control and that whatever I experience is perfect and precisely tailored for my spiritual growth.

We are only human, however, and tolerance does not always come into play in everything we do. This week the shaitel controversy reemerged. This time it wasn't a question about where the hairs of the shaitels come from or the length and color, issues that can certainly sometimes get out of hand when it comes to modesty. This time the topic was the lace material that looks very human and this brings back the question about the permissibility of wearing shaitels in the first place.

I would like to get back to a discussion on this topic and why there is certainly halachik reasons to permit it but I will get back to it at another time. For now, the topic actually inspired a wonderful opportunity to revamp the concept of צניעות--modesty--as a distasteful and resentful belief (especially for ladies) and reintroduce it in a much more positive light. The first step that I mentioned in my daily videos is based on the Gemara is Sukkan 49 that describes what entered the minds of our Rabbis when hearing the word צניעות. It wasn't about women's clothing which I hope will be understood maybe for the first time on a whole different level. It was about a general approach to how we behave in life.

The examples given in the Gemara are weddings and funerals. This sounds strange but Rashi explains that this is really what modesty is all about. Modesty can come in the form of avoiding being noisy and shunning publicity. But most importantly, it is about focusing solely on our neshamas and how to live our lives humbly. The concept of humility, the ultimate modesty, is how to live with inner tranquility, not worrying about how to attract attention and validity from others but to accept that all that exists is just an extension of Hashem and we need only impress Him. So when a lady or man gets dressed, chooses a car or makes a simcha if they are living with true modesty the first question that comes to mind is how this will look in the eyes of Hashem. Does my clothing, cars or simchas reflect my inner beauty and the connection with Hashem that I'm striving for or not?

Moshe taught us what it means to be a humble and modest person. Let's try to emulate our Rebbi. We will find that instead of focusing on the external elements of life which never really satisfy us, we will be able to focus inwardly and look at others with more appreciation and less judgement.

Good Shabbas



Summer 2021
Early Friday Mincha
 > 1:30 (מנחה גדולה)
 > 2:00
 > 2:30
 > 3:00
 > 3:30
 > 4:00
Tent א



Late Maariv Minyan
 Monday - Friday
 20 Min before the עלות
 פרשת שלח
3:50am
 20 Upstairs
 One should say Shema before Chotzos



Late Maariv Motzai Shabbos
 Approximately One hour after Rabeinu Taam
 18 Main Bais Medrash
 פרשת בהעלותך
10:30pm

Rabbi Aaron Lankry Marah D'asra 305-332-3311 alankry@yahoo.com	Rabbi Daniel Coren דוב"צ - מנכ"ל שיעור 914-645-4199 rabbidac@gmail.com	Rabbi Nachum Scheiner Rabbinic Coordinator, Rosh Kollel, Kollel Boker & Night Kollel 845-372-6618 rabbischeinert@18forshay.com	Uri Follman Manager 845 587 3462 manager@18forshay.com
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HOW TO DEAL WITH ECONOMIC CHALLENGE

THE "DAYS" AND "NIGHTS" OF LIFE

The Economist

An architect, a surgeon, and economist are arguing who of them holds the most prominent position.

The surgeon said, 'Look, we're the most important. The very first thing G-d did was surgery: to extract Eve from Adam's rib.'

The architect said, 'No, wait a minute, G-d is an architect first and foremost. G-d made the world in six days out of chaos.'

The economist smiled, 'And who made the chaos?'

The Dual Canopy

"On the day the Tabernacle was erected, the cloud covered the Tabernacle," the Bible records in the Torah portion of Behaalosecha. "Then, in the evening, there would be upon the Tabernacle like a fiery glow till morning."

"From then on it remained that way," the Torah continues. "The cloud would cover it [by day] and a glow of fire by night."

Two points require clarification. First: What was the significance and purpose of this dual miraculous canopy that hovered over the Tabernacle in the desert -- a cloud during the day and a glowing flame during the night?

Second: Like every episode recorded in the Torah, this one, too, contains a spiritual interpretation that continuously plays itself out in journeys of the human spirit. How can we apply the story of this Tabernacle canopy to our lives today?

Smugness Vs. Despair

The Tabernacle was the edifice erected by the people of Israel in the Sinai desert to serve as a home for the Divine presence. In Jewish writings, the Tabernacle represents the place in the human heart where the light of G-d resides. The Tabernacle, then, exists timelessly within the human soul.

This sacred and noble place within us must include both a cloud by day and a fire by night. Each person experiences in his or her life "days" and "nights" -- moments of light and moments of darkness, times of happiness and contentment as well as times of agony and turmoil. For some, the days are longer than the nights; for others the nights sadly exceed the days. Yet most humans possess a share of both realities.

When things are going well for us -- when we're paying the bills nicely, the kids are healthy, our spouses are there for us and we're satisfied with our lot -- we often forget how vulnerable we really are in this world. We tend to become smug, complacent and desensitized. We often become apathetic to other peo-

ple's pain. We don't feel the need for genuine friendships, and certainly not for a relationship with G-d. We don't feel the urgent need to be real. At moments of bliss people often feel that they are on top of the world and they do not need anybody. They forget their humanness and simplicity.

On the other hand, when things become (heaven forbid) difficult and painful - your company "is in der erd" (Yiddish for "is in the ground"), a loss in the family, illness of a loved one, a marriage goes sour, the bank is after us, our children are not doing well or we are overcome by inner mental or physical challenges -- we often fall prey to feelings of despair and loneliness. We sink into the morass of life's hardships, as we say to ourselves, "it's dark and it's getting darker."

Maintain Perspective

Thus, the Torah teaches us a movingly profound lesson.

If you are to become a human Tabernacle, if you wish to discover the grace of G-d within your heart, you must recall the darker cloud hovering above you even during times of brightness and splendor. A person must always remember that ultimately he cannot claim ownership over anything in his life: Life is a gift, love is gift, health is a gift, relationships are gifts, parents are gifts and children are gifts. Financial success, too, is not a natural symptom of your brilliant investments; it is a gift. One ought never to become blind to the truth that everything can change in a single instance and that there is so much pain in the world. When you remember the clouds, you will never become arrogant, detached and false.

On the other hand, when night falls upon us, when life exposes its painful and darker side to us, we need to recall the glowing light hovering above us. We must remember that every experience we endure is part of our life's mission to serve G-d under these circumstances and to transform the world into a home for goodness and G-dliness. Every challenge contains an opportunity for deeper awareness, growth, and rebirth; it invites us into a deeper relationship with our soul and our G-d. Each cloud contains a flame within.

Judaism's Mission Statement

This is the powerful significance behind the mitzvah, the Jewish tradition, to recite twice each day the Shema Yisroel, the most reverent Jewish prayer, once in the morning and once in the evening.

When dawn breaks and the sun emerges to embrace us with its warmth, we state: "Hear O Israel, the Lord is our G-d, the Lord is One." Each of us is essentially a reflection of G-d, a recipient of His grace.

When night falls and darkness makes its way into our lives, we once again declare: "Hear O Israel, the Lord is our G-d, the Lord is One." G-d is one means that the same G-d Who was present during the "day," is also present during the "night." Darkness is painful, but it,

too, must become part of a dynamic relationship with life and with G-d.

The Breaking of the Glass

This is also the mystical reason for the enigmatic Jewish custom to break a glass under the wedding canopy (the Chupah) at the moment when the groom and the bride are about to enter into a private room and celebrate their union, and the guests are about to begin feasting and dancing.

Granted, we break a glass during a marriage ceremony to remember the destruction of Jerusalem and all of the broken hearts in the world. But couldn't we do the breaking a little earlier, during the more solemn moments of the ceremony? Must we, at the happiest moment of a bride and a groom, introduce sadness and melancholy?

The answer: Those who at the peak of their personal joy remember the pain that is still present in the outside world, will, at the moment of their pain, remember the joy out there in the world. On the other hand, those who at a moment of a personal high, become totally submerged in their own mood and are indifferent to the broken hearts around them, then, when struck by pain and hardship, they will remain stuck in their own quagmire, unable to reach out and glean hope and inspiration from the laughter and joy still present in the world.

Thus, the Torah states: "From then on it remained that way, the cloud would cover it [by day] and a glow of fire by night." This is an eternal directive. During your days, look up to the clouds; during your nights, gaze up to the fire.

And if during your days, you will remember the clouds, then during your nights you will remember the flame.

Why We Hate the Jews

By Rabbi Ben Tzion Shafier |

"When the Holy Ark would travel, Moshe would say, 'Arise HASH-EM, and let Your foes be scattered. Let those that hate You flee from before You.'" -- Bamidbar 10:35

In this posuk, Moshe Rabbeinu is equating hatred of the Jews with hatred of HASHEM. "Let those that hate You flee from before You." Rashi is bothered by the comparison. Why does Moshe's call the enemies of the Jews, "enemies of HASHEM?" Maybe they are just enemies of the Jewish people? Rashi answers, "Anyone who hates Yisroel hates HASHEM." It seems clear that Rashi assumes that the root cause of anti-Semitism is hatred of G-d.

This concept of attributing hatred of Jews to hatred of HASHEM seems difficult to understand. After all, if we study history, we see many reasons that Jews were hated - and they had nothing to do with hating HASHEM.

The Jealousy Theory

One reason that has been commonly cited for anti-Semitism is simply jealousy. Historically, it was the Jew who brought his economic wisdom and acumen to the various countries he inhabited; it was the Jew who became the adviser and confidante to kings and governors. The Jewish contribution to the cultural, scientific, and technological evolution of civilization is nothing short of astounding. Whether in academics, politics, the media, or the professions -- from curing polio to discovering atomic energy, from Hollywood to Wall Street -- Jews have had an extraordinary influence on human progress. It seems that in business, politics, art, theatre, science, and social movements, the Jews are at the head. With contributions as diverse as those made by Freud, Spinoza, Trotsky, Kafka, Jerry Seinfeld, and Albert Einstein, the Jew excels. From 1901 till 1990, over 22% of Nobel prizewinners worldwide were Jewish, even though Jews constitute less than 1/4 of 1% of the world's population. This alone would seem like a logical reason for anti-Semitism. The Jews have proven to be smarter, more enduring, and more successful than the peoples of the lands into which they were exiled. However, this isn't the only reason. There are many more.

The Scapegoat Theory

Another cause held responsible for anti-Semitism is the scapegoat theory. To gain power or distract the population from their suffering, a monarch would look for a place to put the blame. What better a place than the eternally despised Jew? By arousing the masses to Jew-hatred, an individual seeking power could use this energy as a galvanizing force to bring together masses of unaffiliated individuals. We certainly have seen many instances of this during the past 2,000 years.

The "We Killed Their God" Theory

But there are other reasons that sound plausible. One is deicide – we killed their god. The average person would agree that is a sound reason to hate a people. After all, it certainly doesn't sound very friendly, charitable, and kindly to kill god.

The Chosen Nation Theory

Finally, one of the most oft-quoted reasons to hate the Jews is that we make no secret of the fact that we are the Chosen People. As clearly written in the Torah, the Jewish people have been given a unique role to play amongst the nations: to be a light, a guide, and HASHEM's most beloved nation. Is it any wonder that throughout the millennium we have been hated?

But these aren't the only reasons. There are many, many reasons presented to hate the Jews. How does Rashi explain that anyone who hates Jews, hates HASHEM? Maybe it is simply one of the reasons above.

The answer – there is no answer

The answer to this question seems to come from the very question itself: why is it that the one constant throughout history is that everyone always hates the Jews? It seems that all things change. Movements come and go; ideologies pass with time; systems of governments evolve. The only thing that doesn't change is that everyone hates the Jews. Rich or poor, powerful or weak, dominant or oppressed, the Jew is hated – and then blamed for causing that very hatred.

Beginning with Avraham Avinu almost 4,000 years ago, there has been an endless stream of reasons to hate the Jew. And that itself is a most curious phenomenon. In whatever country the Jews found themselves, they were loyal and industrious citizens, yet they were always hated and always for different reasons.

Despised in one county for being too powerful, then trampled in another land for being too weak. . . Segregated into ghettos, then accused of being separatists. . . Accused by capitalists of being communist, hounded by communists because they were "all" capitalists. . . Hated for killing a religion's god, yet equally despised in civilizations that don't worship that god. . . Called "children of the devil" and the devil himself. . . Blamed for the Bubonic Plague and typhus, for poisoning wells and using sacrificial blood for baking matzahs. . . With such varied and assorted rationales, it seems that there is no shortage of creativity when it comes to hating the Jew. The only consistency in reasoning is: we hate the Jews. Why we hate them doesn't matter. The cause of the hatred doesn't matter. The only thing that really matters is that we truly, truly hate them.

What Rashi is teaching us is that there is no plausible reason for anti-Semitism. It can't be explained because it makes no sense. When you look into every cause, not only doesn't it answer the question as to why, you quickly find another circumstance where that cause wasn't present, yet the hatred was still there – as powerful and pervasive as ever.

The Jew represents HASHEM

The pattern that emerges is that there is no logical reason for anti-Semitism until you focus on the real cause – that the Jew represents HASHEM. We are HASHEM's people. When the gentile looks at a Jew, he sees HASHEM, and that image is not always attractive to him. This concept carries a huge lesson for us. While we may forget our holiness and our destiny, the gentile nations are always there to remind us: we are different, we are unique, and our role is unlike that of any nation. As is quoted in the name of Rav Chaim Volozhin, "If the Jew doesn't make kiddush, the goy will make havdalah."

If we recognize our greatness and live up to our title of the Chosen People, we are then exalted, revered and respected. When we fail to recognize our unique destiny and absorb the cultures of the times, then we are sent reminder after reminder of our unique role amongst the nations – HASHEM's Chosen People.

Rabbi Shafier is the founder of the Shmuz.com – The Shmuz is an engaging, motivating shiur that deals with real life issues.

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

פרשת בעלותך אל מול פני המנורה יאירו שבעת הנרות

The light of the Menorah indicates wisdom as our sages say, "one who wishes to acquire wisdom should pray in a southerly direction" as the place of the Menorah was in the south. The light of the Menorah refers to Torah and the branches of the Menorah refer to the seven pillars of wisdom (Mishlei 9:1)

Sages of previous generation had an encyclopedic knowledge of all the sciences based on the fact that their understanding of all aspects of life came from the Torah.

The Chazon Ish (1878-1953) Would advise surgeons on their operations as he would advise agricultural scientist on their planting techniques. This is attributed to his perfect knowledge of Treifos and Kilayim

Secular scientist and philosophers see no connection between their knowledge and their way of life. As

Aristotle who was well known for his moral perversions said "if I lecture about triangles does that mean I have to be a triangle."

The Dubna Maggid explains this with a parable.

The son of a rich man and the son of a poor man grab pastries from a bakery and flee. The baker grabs the son of the poor man and sends him away with a smack. The son of the rich man receives a prolonged beating from the baker. When the rich man's son questions his prolonged punishment for the same crime the baker explains. "He is a poor boy and has nothing at home. You have everything you need at home, why should you steal."

Similarly, we have the entire Torah to occupy us, why do we pursue outside knowledge and pleasures. Everything we need is ours for the taking.

We should know that unlike the gentiles we will have to answer the ultimate question, "What were you looking for over there."



Rabbi Steinfeld

Saving Parking In Brooklyn?

When it comes to parking, a number of questions can occur. We will discuss one of the questions. Am I allowed to save a spot for my friend by standing in the spot in the street?

Obviously, the first thing that would need to be verified is if according to NY City or State law this would be permitted or not. I don't know the answer. Maybe one of the esteemed readers can let me know. Assuming there would be no problem according to secular law, we now need to verify what Halacha's position is.

This would be similar to a case where one person gets onto a bus early on the bus route. He immediately saves a seat for his friend who will get on the bus in a few stops. Is this permitted?

To answer this you need to explain the concept of "Zachin leAdam shelo befanav." This means: I can

acquire something on behalf of someone else, even if the other person is not here, so long as it is for the other person's benefit.

It would seem from the above that saving a seat would be permitted. But there is one catch: while you are being helpful to one person is it detrimental to another? If so, it is prohibited. This is called "Aval lo bemakom sheChav leAcheirim."

The exception to the above rule is in a place where the saver gets it from "hefker." (Hefker refers to an ownerless object.) In this case, the Gemara says that you may obtain the object even at the detriment of someone else.

There is an argument between Tosfos and Rambam concerning when the object is hefker, why if it comes from hefker you could be mezakeh in a place where it is chav leAcheirim? Tosfos holds, the reason is because he could take it for himself so it's as if he took it for himself and gave it to his friend. The

Rambam holds that it is not considered at the expense of someone else if there is no money owed to others.

In the case of saving a seat; if everybody pays money for seats and there aren't enough seats, then you would not be allowed to save the seat.

In the case of a parking spot; it would seem that the spot is considered coming from hefker, so it would depend between Tosfos and Rambam. Rambam would hold that one can save the spot since there is no money owed to anyone. However, according to Tosfos we could try to analyze if one can obtain a parking spot for himself without a car. Since it wouldn't be feasible to "park" without a car, it is impossible to save a spot for yourself. You are therefore prohibited from saving it for someone else, since it is detrimental to others.

For a final ruling please consult your own Rabbi.



UFOS AND PRO-ISRAEL LIFE HERE ON EARTH

Every few years, someone claims to have seen a UFO and the suspicion of life on other planets is raised, only to disappear as quickly as it came about. This time, however, seems different. It isn't just golfer Bryson DeChambeau, basketball star Shaquille O'Neal, and quarterback Baker Mayfield who claim to have recently seen UFOs. Sightings have soared during the pandemic. Indeed, instead of just the usual attributions to conspiracy theory, a unit of the Pentagon has been established to investigate sightings, and UFOs are the subject of a Congressional inquiry whose report is due in the next few weeks.

Even former President Barack Obama said in an interview this week, "What is true, and I'm actually being serious here, is that there are, there's footage and records of objects in the skies, that we don't know exactly what they are. We can't explain how they moved, their trajectory. They did not have an easily explainable pattern. And so, you know, I think that people still take seriously trying to investigate and figure out what that is."

The upcoming report from Congress likely won't conclusively settle the question of the existence of UFOs, but is Judaism even open to the possibility? In his Sefer Ha'Ikarim, R' Yosef Albo (1380-1444) rejects the concept of life on other planets. R' Pinchas Horowitz (1765-1861), in his Sefer Ha'Bris, says that R' Yosef Albo is wrong; but while he believes there is life on other planets, they do not have free will in the sense of human beings.

Rav Chasdai Crescas of Spain

(1340-1411) writes that nothing in the Torah negates the possibility of believing in extraterrestrial life. He quotes the words of Tehillim (19:2): **הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־קַל וּמַעֲשֵׂה יְדֵיו מְגִיד הַרְקִיעַ**, "The heavens declare the glory of God; the sky proclaims His handiwork," as potential evidence that praise of Hashem can come from inhabitants of the heavens. He has an entire chapter in his work, Ohr Hashem, on the possibility of life on other planets.

Rabb Aryeh Kaplan argues that the basic premise of the existence of extraterrestrial life is strongly supported by the Zohar. He writes, "The Midrash teaches us that there are seven earths. Although the Ibn Ezra tries to argue that these refer to the seven continents, the Zohar clearly states that the seven are separated by a firmament and are inhabited. Although they are not inhabited by man, they are the domain of intelligent creatures."

Rav Soloveitchik ("The Rav Thinking Aloud," p. 93) was asked about alien life and said: "It is possible that Hashem created other life forms on other planets. It is no problem to yahadus. The reason man likes to think he is the only created being in the entire universe is because of his egotistical nature. Even the concept of am ha'nivchar, chosen nation, may only be relative to our world, our small section of the universe. The Torah is written from the viewpoint of our sun, moon, and stars. It would not detract from our being the am ha'nivchar of this region of space if there were other am ha'nivchar in a distant galaxy."

Rav Yaakov Kaminetsky, on the other hand, is reported as having said that there may or may not be living creatures in outer space but there cannot be human like creatures with bechira, free will. The Torah was given



only to the Jewish people on planet Earth, and Hashem would not have created creatures with bechira, but without a Torah to guide them.

Shortly after the first moon landing, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, argued similarly. While acknowledging that there is support in Torah for the notion that life exists on other planets, he argued that life could not be intelligent or similar to human life. If they were, they would need Torah to guide them. They couldn't have the same Torah, since it was only revealed on Earth. They couldn't have a different Torah, since there is only one truth. Therefore, while there might well be life elsewhere, it is not intelligent life similar to humans.

So, do UFOs and extraterrestrial life exist? Maybe. But while we may be curious, how much of a difference would it really make to our lives?

On the other hand, there are a group of people who live with us here on Earth, yet it feels like we are living on different planets. And there is something we can and must do about it.

While over the last two weeks 4,000 rockets have rained down on innocent Israeli civilians, If Not Now, a group that describes itself as "a movement of Jews to end the Israeli occupation and transform our community," tweeted this: "We can show the world that Jews don't need Israel in order to keep us safe. We're creating thriving, flourishing, safe Jewish lives here in the diaspora by building strong communities and working in solidarity with other marginalized people against white supremacy."



Reacting to a group of Jews being attacked in L.A., popular comedian Sarah Silverman posted, "Jews in the diaspora need allies. WE ARE NOT ISRAEL. And we...aren't the Israeli government."

Perhaps most disturbing is a public letter signed by dozens of American rabbinical students accusing Israel of apartheid and calling on American Jewish communities to hold Israel accountable for the "violent suppression of human rights."

Inexplicably, the letter does not mention Hamas or Israeli civilians. Frankie Sandmel, a rabbinical student at Hebrew College and one of the authors of the letter, explained: "I can't speak for the group. For myself, as an American Jew who has never lived in Gaza or the West Bank, I don't feel like I have ground to stand on to try to influence how Palestinians respond to oppression. I do have the ability to speak to the American Jewish community that I am hoping to lead, to look at the ways that we vote and the ways that we give tzedakah and the ways that we educate our communities."

Am I really living on the same planet as those who signed this letter? Are we looking at the same reality? Do we come from the same history and do we really share the same destiny? How can we expect non-Jews to stand with the Jewish State while a growing number of our own people are expressing sympathy and support to the perpetrators of evil, rather than the millions of innocent victims being terrorized? When it comes to these philosophies, there is no speculation or inquiry necessary. These attitudes are alien and foreign and have no place on our planet or in our universe.

Our brothers and sisters in Israel are facing a harsh battle, running in and out of bomb shelters and executing missions to eliminate terrorists. But the battle doesn't end on Israel's borders; it is continuing online as well as offline right here in America where elected members of Congress are condemning Israel and calling for cutting off funding and support.

This is no time for silence, indifference or inaction. For a year and a half our Israel activism was suspended as we, Israel and the world focused on a common enemy, Corona. It is time to re-activate, to set the record straight, to speak truth to power, to demand of elected leaders that they have a strong moral voice, to stand with justice and to give our greatest ally in the Middle East more than lukewarm support or a tepid statement that Israel has a right to defend themselves.

While UFOs and extraterrestrials are uncertain, let us stand up and leave no doubt that there is strong pro-Israel life here on Earth.

KEFITZAS HADERECH HOW DOES IT WORK

We find in numerous places in the Chumash as explained by Rashi that there is a concept of Kefitzas Haderech. Kefitzas Haderech means that HKB"H allows a person to travel a great distance in a short period of time.

My question is how does that work? How do you understand that? Let's say for example to travel from Brooklyn to Liberty NY takes two and a half hours. Let us say it is a 100 miles. Someone sets out and has Kefitzas Haderech. What exactly happens? Does the time slow down or does the distance become shorter? In other words, there are two ways to do Kefitzas Haderech, it could be a person travels 100 miles and when he gets there he finds that the Ribbono Shel Olam made for that time to travel to be briefer, be shorter in that he arrives two and half minutes later instead of two and a half hours later. Or it could be that HKB"H doesn't change the time he changes the space. He traveled 100 miles in what normally takes two and a half hours. HKB"H causes the space from Brooklyn to Liberty to become two miles as opposed to 100 miles. So the person travels normally as far as time is concerned but it is the space that changes.

You might be thinking what is the difference? Why is he asking this question? Let me tell you. In this week's Parsha in Parshas Behaloscha we have an apparent contradiction between two Rashi's that are close to each other in the Chumash and that is that in 11:1 by the Parsha of the Misoninim, the complainers, Rashi says the fol-

lowing words. Rashi says (אמרו כמה לבטנו) Woe to us (לא נחנו מענוי הדרך) what a difficult trip. We had the difficulty of traveling a 3 day trip without a rest stop. (לא נחנו מענוי הדרך). What a tough trip. 3 days travelling without a pause. That is what Rashi in 11:1 is saying. But if you look a few Pesukim earlier in 10:33 (דרך שלשת ימים) they travelled for 3 days. Rashi says (מהלך שלשת ימים) they travelled a 3 day trip in one day. (שהיה הקב"ה חפץ להכניסם לארץ מיד) Rashi there says that they had Kefitzas Haderech they travelled a 3 day trip in one day. This seems to contradict the Rashi that says the people complained we travelled 3 days without a rest. Seems to be a major problem in two consecutive Rashi's both based on a Sifri, V'tzorech Iyun Gadol.

Well if we understand Kefitzas Haderech, meaning that they did travel 3 days' worth of traveling. In other words it was a Tircha of 3 days' worth of travel. The miracle was that it took only one day to do it. But if the Tircha, the effort was the same and it was time that slowed down that the people had to be Matriach as much to travel then the contradiction between the two Rashi's would be answered. However, it doesn't seem that way to most of us. Why would HKB"H do that, the gift of Kefitzas Haderech should involve less difficulty, less Tircha not more by having traveled all that many miles in one day. Therefore, this is a Tzorech Iyun Gadol which we should find an answer to. It seems to be a contradiction in two Rashi's that are close to each other here in Parshas Behaloscha.

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

Aharon is instructed to light the Menorah, and the Menorah's construction is reviewed. Moshe is commanded to inaugurate the Leviyim into the service of the Mishkan. Their term of service was from age 25 to age 50.

The Bnai Yisroel keep their second Pesach since leaving Mitzrayim. The laws of Pesach Shainie – the makeup Pesach (one month after Pesach) are taught for those who were unable to bring the Korban Pesach at the appropriate time.

The movement of the Pillar of Clouds as the indicators of when to set or break the camp is identified. In addition to the Pillar of Clouds, Moshe is commanded to make two silver trumpets that would be used to herald the traveling of the encampment or the movement of troops during war.

The description of the nation's travels from the desert of Sinai is recorded. Moshe approaches Yisro, who refuses his offer to join them in Eretz Yisroel.

The two verses of "When the Ark went forth" are stated, and then things begin to unravel. The Torah describes the nation's complaints against the physical conditions of their living in the desert. Moshe expresses his frustrations as leader, and Hashem promises to send quail to satisfy the people's desire for meat. Moshe is instructed to appoint a Sanhedrin to help him govern and teach the nation. The 70 Elders are divinely confirmed, and Eldad and Maydad prophesize about the transition of leadership from Moshe to Yehoshua.

The quail descend upon the camp in such quantity that each person collected 1000 lb. of meat. Aharon and Miriam speak Lashon Harah about Moshe, resulting in Hashem confirming Moshe as His preeminent servant and prophet. Miriam is afflicted with Tzaraas.



HAFTORAH Zecharya 2:14

This week's Haftorah records the prophecies of Zechariya to Yehoshua the Kohain Gadol.

Zerubavel along with Yehoshua had led 40,000 Jews back to Eretz Yisrael. They began building the 2nd Bais Hamikdash only to be stopped when King Cyrus withdrew his permission. In this prophecy, Zechariya showed Yehoshua that he could be worthy of effecting forgiveness for the Bnai Yisroel, in spite of his own short-comings. He was shown a vision of the Menorah representing the eventual purity of the Jews, and their acceptance by the other nations.



DR. SIMCHA

Dear Reader,
The SIMCHAH is not hard to find in this weeks PARSHA. Aharon was an Ohaiv & a Rodaif MShalom ! How !? He was Be'ha'aloscha Ess

Haneiros.

He uplifted people ! (Haneiros = Ner HASHEM Nishmas Adam = people) With LOVE ! □ The Roshei Taivos of Be'ha'aloscha Ess Haneiros spells A'HAV = He Loved !

Sure sounds like SIMCHAH to me !

HASHEM May be referred to as the Al(l)mighty for HE loves us ALL ! Shabbos loves us when we celebrate it , so let's love & celebrate having each other as well □.

Avi aka Dr. SIMCHAH Lol (lots □love)

Rabbi Zecharia Wallerstein

A TRUE LEADER

שאהו בחיקך כאשר ישא האמן את הינק

Carry them as a nursemaid carries an infant...

(Bamidbar 11:12)



I have always felt that Moshe Rabbeinu is someone I draw much inspiration and guidance for life from. In fact, the Zohar teaches that every single Jew has a DNA flag, a spark from Moshe Rabbeinu. Otherwise,

he or she could not learn Torah and draw close to Hashem.

Yet why do we need DNA from Moshe Rabbeinu? We already have DNA from our Avos and are an innately compassionate people (Yevamos 79a). What does Moshe Rabbeinu especially give us?

The Midrash tells the story of Moshe Rabbeinu who once counted his flock and realized that one of the sheep was missing. He understood that the little sheep had run back to the water hole they had just come from. Returning to the hole, sure enough, Moshe found the little sheep all by himself. He proceeded to put the sheep on his shoulders and carry it back to the rest of the flock.

The Midrash remarks that when Hashem saw Moshe Rabbeinu do this, He said to the angels, "That is going to be the leader of Klal Yisrael. The person who puts a sheep on his shoulders and doesn't make it walk by itself is fit to lead the Jewish nation. Even though the sheep was wrong and ran away from the flock, Moshe still cared for it. He didn't get angry and take a stick and say, 'What did you do? Why are you running away from everyone else?' He simply picked the sheep up on his shoulders and returned it back home."

The story in this Midrash is much deeper than appears. Was Moshe Rabbeinu the first shepherd ever to put a sheep on his shoulders? Weren't there were many other shepherds who tended to sheep and carried them? What did Moshe Rabbeinu do that made Hashem say, "He is going to be the leader of Jewish people"?

Reading further into the Midrash, however, reveals that Moshe did more than simply retrieve the lone sheep. He gently said to it, "I am carrying you on my shoulders and asking for forgiveness. Had I let you drink long enough when all the other sheep drank, you would not have needed to run away. The reason you are thirsty and ran away from the flock is my fault. And since it is my fault, it is my job to let you drink your fill and carry you back." When Hashem saw that, He declared, "That is a true leader."

This Midrash teaches a profound lesson. Before throwing a child out of school or class, it is wise to consider, "Could it be my fault that this kid is out of hand? Did I not give this little sheep which is running away enough time, enough love and enough care?" That is a teacher, a principal, a leader and a parent. Parents often say when a child misbehaves, "Do you know what you are doing to your father and me? Do you know what you are doing to us?" What does the child oftentimes hear when he or she is told this? Blah, blah, blah. They don't hear a word because it is all about the parent, school or teacher. "I am not interested in what I am doing to everyone else!" the child says. "I am suffering and it is about me, and all you are talking about is you and dad and school and the name of the family. I don't care about the name of the family. I am suffering!"

Moshe Rabbeinu teaches us that we should instead say, "Do you know what your behavior is doing to yourself? It is not about me or your father or the name of family. It is about you yourself." Moshe Rabbeinu did not think about himself, but about the sheep. "It is not about me having to come find you drinking water; it is about you. If I would have known that you needed to drink more, I would have let you."

That is what Hashem saw in Moshe as a leader. A leader is someone who looks at a problem and accepts responsibility. If there is an issue, it is on his shoulders. In numerous instances, Moshe blamed himself for what was happening to Klal Yisrael. That was who he was.

This is how we must be as teachers and parents. If something is wrong with a child, maybe we didn't say hello this morning; maybe we said we will call back and didn't; maybe we promised the student a prize and never gave it to him. Maybe it has to do with me. That was Moshe Rabbeinu: a true leader. That is what we must learn from this Midrash.

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THE WEEK IN PICTURES



Rabbi Lankry speaking at the Thursday night mishmer



Reb Moshe Langsam From the night Kolloel Giving a Chaburah

THE GREATEST PRAISE

In the beginning of this week's Parsha, the Torah (Bamidbar 8:3) relates that "Aharon did so" as Hashem commanded regarding lighting the menorah. Rashi, citing the Sifri, explains that these words teach the praise of Aharon, namely that he did not deviate from all that Hashem had instructed.

As would be expected, many of the commentaries are bothered by the seeming obvious statement of the Torah and conclusion drawn by Rashi. What is the great praise of Aharon? Who would have thought that anyone would deviate from a direct command received from G-d, let alone Aharon Hakohen?

The Maharal Diskin and Rav Yonasan Eibeshitz offer a brilliant insight into the nature of what really occurred during the lighting and cleaning of the menorah.

As Chazal make clear, the menorah was eighteen tefachim(handbreadths) tall. Rashi, in our Parsha, writes that there were actually three steps before the menorah upon which the Kohen would stand when he carried out the service of the menorah. This is similarly echoed in the Mishnah (Tamid 3:9), which articulates the same, and implies that the steps were there to enable the Kohen to reach the top of the Menorah (see Bartenura ibid.).

It is in relation to these steps, explains the Maharal Diskin, that the Torah emphasizes, "Aharon did so" as he was commanded. Despite the fact that Aharon was capable of lighting the menorah without needing the steps to lend him height, he nevertheless followed the dictate of Hashem and used the steps in the process of doing so. This is the great praise of Aharon.

But that still does not encompass the entire picture.

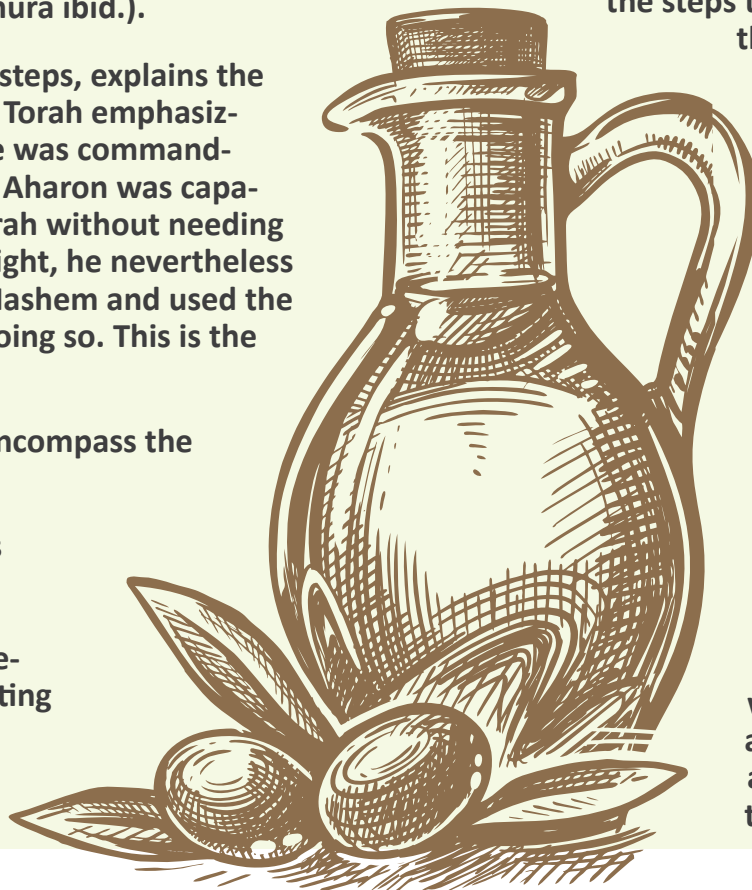
The Maharal Diskin goes further to cite the Yalkut Shimoni (Tehillim, 570) which states that the Shemen HaMishcha (anointing oil) embodied a special transformative quality, namely that it

enabled the person upon whom it was poured to grow taller. One point in example is that of Dovid Hamelech, who in fact fit into the garments of King Shaul, despite that fact that the Navi attests about Shaul that he was a shoulder taller than everyone else. Dovid Hamelech was able to fit into his clothes by virtue of the fact that the anointing oil spurred his growth, thereby making him bigger and thus capable of wearing them.

In the case of Aharon Hakohen then, upon being anointed with the Shemen HaMishcha, he grew even taller than he previously was. With the average height of a person being three amos, or eighteen tefachim (Eruvin 48a), Aharon would have already met the height of the menorah. With the additional growth caused by the Shemen HaMishcha, he must have grown even more and towered over the menorah. Yet, even with his current height being above the menorah, Aharon still used the steps and lit, despite them adding even more height.

But Rav Yonasan Eibeshitz goes even further to add one fascinating detail. Although his original source is left unknown, he writes that when Aharon was anointed with the Shemen Hamishcha, he grew to equal the height of his brother, Moshe Rabbeinu, who was ten amos tall. If that was the case, then Aharon would have needed to significantly bend down to simply avoid bumping his head on the ceiling of the Mishkan, which was likewise ten amos tall. Notwithstanding, Aharon even so used the steps to light the menorah. Despite the major difficulty at contorting himself to light the menorah considering his height, he still stood upon the steps in order to fulfill the command of Hashem. Such dedication and devotion to the word of Hashem truly shows "the great praise of Aharon" that he did not deviate even so ever slightly.

In our own service of Hashem, we would be wise to remember that every effort expended to carry out Hashem's mitzvos with their proper degree of exactitude and detail is the greatest praise we could gain. It shows our care and regard for Hashem's word and brings us so ever closer to His true will.



Getting Ready for Next Shavuos

Rabbi Dovid Orlofsky
Pushing Down the Crease

There used to be a time at my Shabbos table when my children repeatedly asked me to tell over the same joke again and again. It went like this. *There were once two folks, Yankel and Berel, living out on the street. One day, Yankel turns to Berel and says, "Why don't you go into that store there and buy us some beer?" "But I don't have any money," Berel replies. "Don't worry," Yankel says, as he reaches into his pocket, "take this and go get us something to drink." Sure enough, Berel picks himself up and staggers inside. "Excuse me sir, I would like to buy some beer." "Do you have any money?" the storeowner asks. "Sure I do," Berel replies, pulling out the few coins Yankel so generously gave him. The storeowner grabs a bottle of beer and hands it to Berel, who immediately turns around and begins heading out the door.*

"Wait, wait!" yells the owner. "You cannot just take the bottle outside! You need to put it in something." "Alright, alright," Berel acquiesces, "you can put it in my hat..." Berel turns his hat inside out, the crown facing downwards and towards the floor. Slowly, the beer is poured into the hat until it is just about filled up completely. But Berel is not completely satisfied. "There is still some more room; put it over here." And with that, Berel flips his hat right back up, now with the crown facing up and his hand pointing to the crease where the owner can add more beer. The storeowner shakes his head as Berel foolishly fails to notice the beer spilling out onto the floor.

Out comes Berel smiling at the fine-tasting beer he has ready for Yankel to indulge in. Yankel takes one look at the little beer sitting in the crease of Berel's hat and scratches his head. "That's all you got!" "No, no, no," Berel jubilantly says, as he turns over his hat upside down once again. "There's more over here..."

Now what do we learn from this? Aside from the fact that I would do almost anything to entertain my children at the Shabbos table, there is an important lesson embedded here. Berel could have gained more beer and saved himself a whole hat-full of lost beer by simply pushing down the crease from inside the hat.

As we leave the holiday of Shavuos and the days when we received the Torah, there is one idea we must internalize. How much Torah we receive will always be equal to how much room there is to put in. If there is more room, more Torah can be put in. Otherwise, we will receive less because there is simply less room. Recall the story (*Melachim II 4:1-7*) where Elisha HaNavi continues to fill up the poor lady's flasks with oil until there are no more flasks remaining. Had there been more flasks, more oil could have been given to her. It is commensurate to how much space there is

to fill that something can be placed there, whether it be oil or, in the case of Kabbalas HaTorah, Torah wisdom and understanding. Hashem will give us as much spirituality as we can receive. The only prerequisite is that there is a place to put it.

As a child growing up, my father a^h owned a flower shop, which fortunately did quite well. All my brothers consistently assisted my father in the business, with the exception of me. I was the black rose in the family. But once a year on Mother's Day when florists make the overwhelming majority of what they earn throughout the entire year, I was recruited to deliver flower arrangements. And so, I would take a flower arrangement and ring the doorbell with my elbow.

I remember a woman once opening the door and staring at me. "Hi," I said, "I am here for a flower delivery." "From whom?" asked the woman. "Probably from one of your children," I replied. "Fine, please come in." I headed inside and she said, "Oh, I don't know where to put the flowers because I didn't prepare a place for it." "Listen lady," I said, "I'll tell you where I am going to put it in a minute... because these flowers are heavy..." It's a simple equation. The woman wasn't expecting the flowers and she therefore had nowhere to put it. The same is true of Shavuos. If a person simply pranced into Shavuos without any place where the Torah can be placed, there will be nowhere to put it. Torah is something which must be prepared for in advance. Very often that preparation begins now for next Shavuos.

Yet, now comes the big question. What are we supposed to do to prepare ourselves? How do we create the space to allow the Torah to reside?

Chazal tell us, "*Derech erez kadma la'Torah* – Proper behavior precedes Torah" (*Vayikra Rabah 9:3*). In simple terms, in order to receive the Torah, it is a prerequisite to be a mentsch, a refined and upstanding person. Appropriate and respectable character traits are what reform and refine a person and push down the crease in the hat to allow more Torah to be received. We create the repository within ourselves for Torah to enter and Hashem fills us up with it. Let me share a few examples of great people who exemplified this dictum.

When Rav Hillel Zaks, grandson of the Chofetz Chaim, was learning in the Lakewood yeshiva, he was once questioned as to why he does not daven at the yeshiva minyan in the morning. "Well," he explained, "what can I tell you? I do not sleep in late. I have my tefillin in my hand and am on my way when I see this woman with a bunch of little kids and

no one to help her. So what do I do? I put down my tefillin and help her get the kids dressed, make lunches for them and walk them out the door. By the time I am done, it is too late to daven at the yeshiva minyan, so I daven elsewhere."

Everyone was taken aback to hear of such kindness and thoughtfulness displayed by the grandson of the Chofetz Chaim. "Who is this woman?" they inquired. They wondered if perhaps a rotation of some sort could be set up to assist her on a daily basis. "Her name is Mrs. Zaks," replied Reb Hillel.

We might tend to think that when it comes to helping other people aside from our closest family relatives, including our wives, that we are engaging in wonderful acts of kindness. It is then that we have risen to earn the honorable title of a great person. But, in truth, helping one's wife is no less great, if not greater. "*Nosei b'ol im chaveiro*," carrying the burden of a friend, includes our spouse, and is equally so, along with all other middos, a prerequisite to acquiring Torah. It is an amazing phenomenon. The more we work on being a genuinely happy person, scaling up the ladder of purity and learning to listen and understand, the more we are prepared and capable of being a repository for Torah. The two may not seem to bear any direct correlation to each other, but our Sages let us in on a secret. They actually have everything to do with each other.

Rav Yitzchak Elchonon Spektor once was trying to assist a boy avoid the draft into the Russian army. After much hard and tiring work, another yeshiva student ran into him with good news. "Rebbe, Rebbe," the boy said excitedly, "he was released from the army!" Rav Yitzchak Elchonon was relieved. "Ah, Baruch Hashem. Thank you for telling me." A few minutes later, another boy came running in. "Rebbe, Rebbe, did you hear? He was let out of the army!" "Baruch Hashem," Rav Yitzchak Elchonon sighed, "thank you for telling me." After the boy left the room, the surrounding students turned to Rav Yitzchak Elchonon for an explanation. "Rebbe," they politely spoke up, "didn't you already know that information from the first boy?" "I did," Rav Yitzchak Elchonon replied, "but the boy didn't know that I knew, and he wanted the thrill of being able to tell me personally."

In my line of work as a speaker, I often have people come over to me and say, "Rabbi, I have a joke you can use." They then begin sharing the joke with me, which takes about three minutes when it could have been told in about twenty-five seconds. They set up the background, describe the people involved and on and on. This is all considering that I know the joke already. But I just continue standing there and smile, knowing that it gives the other person so much pleasure to tell me the joke with enthusiasm.

It wouldn't make me a better person if I would say, "Yeah, yeah, I know that one already." What improves my middos and makes me a more kind and considerate person is standing there and listening to the joke I've heard time and again. That, believe it or not, is how we prepare ourselves for Kabbalas HaTorah. Not necessarily listening to jokes, but keenly listening to others with an attentive ear, carrying the burdens of our friends in our hearts and fulfilling the remaining of the forty-eight ways enumerated in *Pirkei Avos*. This is how we push down the crease. The more we work on making ourselves into a different type of person, the more we will receive the Torah.

Preparation is a lifelong activity and is accomplished by refining our middos and opening our hearts and minds to Torah. This is what allows for the subsequent momentous moment of Matan Torah, when Hashem gives us the Torah, to take place and impact us most powerfully. Hashem pours the Torah into us. All we must do is clear out a space for it. Push down the crease and make a place for the Torah to fill us up. Once we do that, we will be well suited for an upward climb of spirituality, of Torah and of closeness to Hashem.

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he turns over his hat upside down once again. "There's more over here..."

Jokes

Devoted Spouse

A devoted wife had spent her lifetime taking care of her husband.

When he was slipping in and out of a coma for several months, she stayed by his bedside every single day. When he came to, he motioned for her to come nearer.

As she sat by him, he said, "You know what? You have been with me all through the bad times.

"When I got fired, you were there to support me. When my business failed, you were there. When I got hurt, you were by my side. When we lost the house, you gave me support. When my health started failing, you were still by my side.

"You know what?"

"What, dear?" his wife asked gently.

"I think you bring me bad luck."

Balancing Act

I'm a multi-tasker...

I can listen, ignore and forget all at the same time!

First day at school

The child comes home from his first day at school.

His Mother asks, "Well, what did you learn today?"

The kid replies, "Not enough. They want me to come back tomorrow."

Who Would Steal?

The two partners in a law firm were having lunch when suddenly one of them jumped up and said, "I have to go back to the office - I forgot to lock the safe!"

The other partner replied, "What are you worried about? We're both here."

Mellowing mother...

I have five siblings . . . three sisters and two brothers.

One night I was chatting with my mom about how she had changed as a mother from her first child to her last.

She told me she really had mellowed quite a lot over the years . . .

"When your oldest sister coughed or sneezed, I called the ambulance. When your youngest brother swallowed a quarter, I just told him it was coming out of his allowance."

Office Work

"How long have you been working at that office?"

"Ever since they threatened to fire me."

Novice Skydiver

A man is going skydiving for the first time. After listening to the instructor for what seems like days, he is ready to go.

The man goes up in the airplane and waits to get to the proper altitude. Excited, he jumps out of the airplane. After a bit, he pulls the ripcord. Nothing happens. He tries again. Still nothing. He starts to panic, but remembers his back-up chute. He pulls that cord. Nothing happens. He frantically begins pulling both cords, but to no avail.

Suddenly, he looks down and he can't believe his eyes. Another man is in the air with him, but this guy is going up! Just as the other guy passes by, the skydiver, by this time scared out of his wits, yells, "Hey, do you know anything about skydiving?" The other guy yells back, "No! Do you know anything about gas stoves?"

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To the man who invented zero, thanks for nothing

I was addicted to the hokey pokey... but thankfully, I turned myself around.

Is your iPad making you sleepy? There's a nap for that.

A book just fell on my head. I only have myself to blame.

A police officer just knocked on my door and told me my dogs are chasing people on bikes. That's ridiculous. My dogs don't even

own bikes

When everything is coming your way, you're in the wrong lane

How does an attorney sleep? First he lies on one side, and then he lies on the other

e book was empty, all pages blank! - There are no words to describe how mad I am!

TORAH IS AN EVERLASTING GUIDE

In a letter to someone, the Rebbe points out a story from the Talmud, then writes:

"It is simply understood that the Torah does not tell stories for the beauty of it. Rather, every concept and detail in the Torah is a Hora'ah - guidance. Since the Torah is Nitzchi - Everlasting, the instruction and guidance is everlasting as well, for all places and for all times."

==== Igros Kodesh V26 P27,

==== Based on Igros Kodesh V27 P149

UFARATZTA





RABBI NACHUM SCHEINER

ROSH KOLLEL

EARLY SHABBOS

THE EARLIEST TIME TO ACCEPT SHABBOS



The Shulchan Aruch (O”C 263:4) states that one should not light the Shabbos candles too early, because then it is not obvious that the candles are meant for the purpose of having light on Shabbos. However if one is already accepting Shabbos at that time, it is fine, because then we do see that it is being done for Shabbos. The Shulchan Aruch stipulates that the earliest time one can light the Shabbos candles and be mekabel Shabbos is plag haminchah.

time of plag is much earlier, an hour and a quarter before sunset. Thus, on the equinox – a day that has exactly 12 hours from sunrise until sunset – the time of plag would be exactly an hour and a quarter before sunset.

WHEN IS PLAG HAMINCHAH?

When is plag haminchah? In short, a day is split into 12 hours, with each segment considered “an hour,” known as sha’os z’manios, halachic hours. Plag haminchah is an hour and a quarter before the end of the day. However, there is a major difference of opinion among the Rishonim and the Acharonim how to calculate the halachic day for sha’os z’manios.

The Shulchan Aruch follows the opinion of the Terumas Hadeshen that we calculate the hours based on a standard halachic day, from alos hashachar (dawn) until tzeis hakoachavim (nightfall). Others – including the Levush, the Gra, and the Shulchan Aruch Harav – assert that we calculate sha’os z’manios from netz (sunrise) until shkiah (sunset), although not the beginning and end of the halachic day.

Thus, according to the Shulchan Aruch, plag is one and a quarter hours before nightfall. For example, on a day that has exactly 12 hours, with alos being at 6:00 AM and tzeis being at 6:00 PM, the time of plag would be at 4:45 PM. That is quite problematic, because according to Rabeinu Tam shkiah is 72 minutes before nightfall, which would mean that shkiah on such a day is at 4:48 PM, leaving only a 3-minute window to light the candles. Furthermore, there are times that the day is even shorter, causing the plag to be after shkiah, which would not leave us any time to light the Shabbos candles.

However, according to the others, the

WHO SHOULD ACCEPT SHABBOS?

As mentioned, one can only light candles earlier than the normal time for lighting if accepting Shabbos at that time, making it clear that the candle lighting is being done for Shabbos. At first glance, one would assume that the one lighting the candles needs to be mekabel Shabbos. However, the Shulchan Aruch Harav maintains that since the one lighting is an emissary of the household, any family member accepting Shabbos at that time is also sufficient to make it clear that the candles are for Shabbos. However, Rav Shlomo Zalman Auerbach zt”l questions if others being mekabel Shabbos can validate an early candle lighting.

The Shulchan Aruch HaRav adds that in order to make it clear that the candles are for Shabbos it is not necessary to mekabel Shabbos at the very moment of the lighting. Being mekabel Shabbos within a few moments of the lighting is also fine. He does not give an exact time, but he does write that it is definitely much less than 15 minutes.

There is a custom in many cities in Eretz Yisroel to light 40 minutes before shkiah. Is that considered lighting early, and one must be mekabel Shabbos at that time? Rav Shlomo Zalman Auerbach zt”l rules that since this is the time that everyone in that community lights, then it is obviously meant for Shabbos and it is not necessary to be mekabel Shabbos at the time of the candle lighting. (Women, however, are

usually mekabel Shabbos at the time of the lighting).

SUMMARY

One cannot light Shabbos candles earlier than the normal time, unless it is after plag haminchah and someone in the family is accepting Shabbos at around that time.

There is a new Kuntres of shiurim on the topic of “Early Shabbos” available. If you would like a copy, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or call 845 372 6618.

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.

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BOY - MEMBER OF
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SEUDAS SHEVA BROCHOS AND SIMCHAS CHOSON V'KALLAH

I would like to share some highlights of a recent shiur given in the Night Kolloel, on the topic of Sheva Brochos.

The Gemara in Kesuvos tells us that Sheva Brochos are recited throughout the seven festive days following the wedding, when certain conditions are met, as will be discussed in a future shiur. This is besides the general requirement on every choson and kallah to rejoice together during these seven days, regardless of whether or not they have any sheva brochos meals, as spelled out in Shulchan Aruch (E”H 64:1).

The source for the requirement on every choson and kallah to rejoice together during these seven days, is in the Yerushalmi, and also quoted by the Rambam, who states that this was an institution of Moshe Rabeinu.

In fact, we find that these seven days were celebrated all the way back in the times of Yaakov Avinu. After Lavan tricked Yaakov and gave him Leah, Lavan suggested that they first finish the week before he goes and marries Rachel. The Pirkei D’R’ Eliezer, as well as many rishonim explain, that he was referring to these seven days of the choson and kallah rejoicing together. From the fact that Yaakov agreed to this suggestion it is clear that this was a common practice. The Ramban wonders how this fits with the Yerushalmi which

tells us that this was instituted at a much later date, in the times of Moshe Rabeinu. He suggests that it was only established later, but was practiced by some even earlier.

Similarly, the Tana D’vei Eliyahu



writes that in Egypt the Jews would celebrate for seven days after their weddings. When the Egyptians asked them why they are celebrating if they will be thrown right back into suffering, the Jews responded that we will celebrate for seven days after the wedding, and then you can do as you please.

SHEVA BROCHOS AT A CHUPA

This is all besides the requirement to recite sheva brochos at the wedding itself, under the chupa, as stated in Meseches Kallah, based on the brochos given to Rivkah, at the time of her wedding.



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SUMMARY

Besides reciting sheva brochos after the festive meals which take place in the week following the wedding, there is a general requirement on every choson and kallah to rejoice together during these days. There is also a requirement to recite sheva brochos at the wedding itself, under the chupa.

COMMUNITY KOLLEL NEWS

On Thursday night, May 27, the Night Kolloel, currently learning the topic of Sheva Brochos, will be hosting a shiur on this topic, given by Rabbi Yisroel Gottlieb, Rav of Bais Torah,

At the Kolloel Boker, our new Shoel U’meishiv, Rabbi Yossi Fried, gave a chabura on the topic of the proper brocha one should recite on soups, fruit juices, and beer.

I gave a shiur at the Night Kolloel, on the topic: “Minyan Requirement for Sheva Brochos – Including or Excluding the Chosson?”

MISHMAR

Ohr Chaim’s Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other’s company, in true spirit of ahavas chaveirim, with kugel and cholent. This past week the guest speaker was Rabbi Lankry.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner



בס"ד

~Night Kollel~

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