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OUR BELOVED RABBI SOKAVA REBBE

עוד יקנו בתים ושדות וכרמים, בארץ הזאת

For thus said the LORD of Hosts, the G-d of Israel:
"Houses, fields, and vineyards shall again be purchased in this land"

See page 8



RABBI YY JACOBSON
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IN TOWN FOR
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LAG BE'OMER

Thursday May 19
5:30-7:30pm

הדלקה 7:30

Location: 18 Forshay

MOONBOUNCE
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SNACKS



• Weekly Thursday Night Chabura •

פרשת בהר

Special Shiur לע"נ Dovi Steinmetz a"h,
on his first Yartzeit,
who was niftar last year in the
Meron tragedy.

Rabbi Daniel Coren

Maggid Shiur of Bais Medrash Ohr Chaim

10:15 PM | 20 Upstairs

Looking forward to seeing you

Yudi Steinmetz Shlomo Becker

בית מדרש אור חיים



18 FORSHAY ROAD | MONSEY, NY 10952

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8:15-9:45pm

18 Forshay – Main Bais Medrash

הלכות חול המועד

Shiurim by Rosh Kollole and Featured Guest Speakers

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DAF YOMI

7:00-7:45pm (Hebrew)
Sun - Thurs

DAF YOMI

8:30-9:15pm
Sun - Thurs

MISHNA YOMIS

8:45-9:00pm
Sun - Thurs

ZERA SHIMSHON

8:15-9:00pm
Thursday

MAHARAL ON THE PARSHA

9:45-10:15pm
Thursday

THURSDAY NIGHT CHABURAH

8:15-9:00pm
With Guest Speaker

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner | 845.372.6618 | RabbiScheiner@18forshay.com

בית מדרש אור חיים



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מסכת ביצה

Summary Shiurim from Rosh Hakollel

בעניגא דיומא ובעניגי 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



MIDDOS TREE

BY RABBI COREN

We are in the week of Hod which is the source of Hoda'a, to be thankful.



How often do you drive to shul (parking in the allowed spots) and see an empty bottle on the floor of the parking lot. Do you consider picking it up or do you ignore it by rationalizing that it actually beautifies the floor of the parking lot? Do you decide very quickly that there is a paid janitor and you wouldn't want to steal his job! After all, he gets a pay check for a reason and what else will he have to do?

The truth is that we should pick it up for very important reasons. One reason is the kavod, honor, of a shul and Bais midrash. It is the courtyard of the Mikdash which according to some Rishonim is a real Bais Hamikdash. Another very significant reason is hakaras hatov. Expressing appreciation to Hashem for giving us such a shul and placing shlichim like Lazer and Heather Scheiner. A small gesture of lending a helping hand to keep the area beautiful fosters the middah of Hakaras Hatov which, as the Chovos Halavavos says, is the essential foundation of all mitzvos.

RABBI YY MORNING CHASIDUS SHIUR



CHABURA BY REB CHAIM RABINOWITZ



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PIRKEI AVOT CH 1, MISHNA 2.

Questions for Discussion:

שמעון הצדיק היה משיירי כנסת הגדולה

על שלושה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים. הוא היה אומר

“Shimon the Righteous was among the last surviving members of the Great assembly. He would say: The world stands on three things: Torah, the service of G-d, and deeds of kindness.”

1) Shimon the righteous was among the last surviving member of the Great Assembly, why is it important to know he was the last? If it is a message that only pertained to then and not now, why is it necessary? If it pertained to now as do all the lessons of Perki Avot, how does this detail enhance the meaning of this message? Is he different than the rest of the members of the great assembly? If so why did he change the message? The term Members of the Great Assembly was special because they were many that came as one. Being the last individual of

the Great Assembly doesn't give him a special title. Being a Kohen Gadol and a great person in his own merit would be a proper title, rather than a title that does not belong to an individual.

2) In Mishna 18 “Rabbi Shimon the son of Gamliel would say: By three things is the world sustained: law, truth and peace.” As is stated (Zachariah 8:16), “Truth, and a judgement of peace, you should administer at your [city] gates.” The last Mishna in the chapter speaks of 3 things the world sustained and here the Mishna speaks 3 things the world stands upon. What is the difference between standing and sustaining? Why is there different ways of supporting the world? If one of the 3 is correct why do we need the other? And if we really need six items to hold up the world then isn't both of the Mishnayot incorrect?

3) The term Gemilat Chasadim doesn't fit in, why not just say Chesed? When the Mishna states Torah and Avoda it doesn't say the study of Torah or describes the action of Avoda? The Torah uses the term “Oseh Chesed Le'alafim” and not the term

“Gomel Chesed” so why use it here? What does the term Gomel mean?

4) What is the difference Between Tzadaka and Chesed? Hashem chose the descendants of Avraham because of they will follow the ways of Tzadaka and not because of Chesed. Here we see that the world won't stand without Chesed so why did Hashem not choose us because of our ability to do chesed?

5) There seems to be many messages connecting to three things. What is the significance to the number three?

6) The Mishna selected three things the world stands. Why wasn't the mitzvah of Brit Mila included as it is written (Yirmiya 33-25 and the Talmud in Nedarim 31a) “the greatness of Brit Mila that if not for it Hashem would not of created this world.” Every Mitzvah is important but the creation of the world and Brit Mila are bounded together. Why is Brit not part of the three items the world cannot stand without?

NEW MINYANIM ADDED:

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

SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:41PM
CANDLE LIGHTING	7:54PM
MINCHA 18 TENT	7:00PM
MINCHA BAIS CHABAD	8:04PM
SHKIYA	8:12PM
SHACHRIS VASKIN- DAF YOMI SHIUR	4:53AM
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 DALED	7:20PM
MINCHA SHALOSH SEUDOS	7:50PM
SHKIYA	8:13PM
MARRIV	8:53PM 18 TENT, 8:58PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S	5:12	M	5:11	T	5:11	W	5:10	T	5:09	F	5:09
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MINCHA & MARIV
12 MINUTES BEFORE PLAG

S	6:29	M	6:30	T	6:31	W	6:32	T	6:32
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MINCHA & MARIV
12 MINUTES BEFORE SHKIA

S	8:01	M	8:02	T	8:03	W	8:04	T	8:05
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MAY 22 - MAY 27

NEITZ IS	5:38 - 5:34
PLAG IS	6:36 - 6:39
SHKIA IS	8:07 - 8:11

MAGEN AVRAHAM
8:37 AM - 8:35

GRA- BAAL HATANYA
9:13 AM - 9:11

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



Spring 2022



SHACHARIS MINYANIM

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

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

FOR MORE INFO: CALL: 845-587-3462
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BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA **6:20** PLAG **6:40**



Rabbi Coren

REFLECTIONS OF LAG BAOMER AND PARSHAS BEHAR

Parshas Behar begins with the mitzva of Shmita and links the mitzva directly to Har Sinai. Rashi asks the famous question: מה ענין שמיטה? אצל הר סיני What is the connection between Shmita and Har Sinai? Rashi goes on to explain that Shmita is the prototype of all mitzvos, meaning that just like the general rules of Shmita and the details connected with it were given at Har Sinai, this holds true for all mitzvos even if they aren't mentioned specifically. The real question never seems to be answered: Why is the mitzva of Shmita so special that it is used to teach us that all other mitzvos are bonded to Har Sinai in the same manner? Another point that hit me this year was the use of the words הר סיני and not a different reference such as מתן תורה? Why is the mountain of Sinai specified? A similar question is asked by the mefarshim on Pirkai Avos. At the beginning of the first mishna משה קיבל תורה מסיני. While it is true that Moshe received the Torah on Har Sinai he didn't receive it from Har Sinai. He received it from Hashem.

I'd like to connect some thoughts inspired by the Toshe Rebbe in his Sefer עבודת עבודה שיחות קודש חלק שלישי where he discusses Rabbi Shimon Bar Yochai and the important lessons he taught regarding a beautiful insight that the Ksav Sofer shares with us in this week's Parsha, Parshas Behar.

Let's begin with Rashbi. What was his request from his Talmidim? The Gemara in Gittin says that Rashbi would say שנו מידותי which simply translated means 'study my attributes.' Rashi tells us that this means 'learn my Torah' and the Toshe Rebbe explains that this is a hint that Rashbi is asking the Jews to study Pnimiyus – the inner secrets of the Torah which He revealed to us through the Zohar. The Rebbe goes on to explain that the main teaching of Rashbi was to help us fix the Ten Sefiros--the three different parts of the brain, the intellect, plus the seven middos in our heart, chesed Gevura...up until the midah

of Hod which is the climatic point of our Avoda. This fits well with the Gemara where we are told that Rabbi Akiva's students ceased dying on Lag Baomer and that the Tikun that was needed to compensate for the lack of Kavod that the students should have given to each other was completed.

The Rebbe quotes the story of Reb Elimelech who used a form of meditation to speak to his father in the next world. Reb Elimelech complained to his father about all the devastating judgments that were taking place. His father told him to go back down and work to inspire and awaken peace and unity amongst all the Jews. In this way, all the terrible decrees will be annulled because true redemption depends on reversing the bad middos that are in people's hearts.

Let's go back to our Parsha. The uniqueness of the mitzva of Shmita is the incredible sacrifice and faith that farmers must have in order to properly fulfill its requirements totally. After all, they are basically nullifying themselves to Hashem and their fellow Jews, allowing anyone to take and enjoy the produce they have toiled to grow as if we are all one Neshama that had labored over it together. The Ksav Sofer points out that the only way Jews can really fulfill all 613 mitzvos is through the lesson of Shmita which is to accept and believe that every Jew is part of Hashem and then even the mitzvos that we are unable to fulfill will be credited to us by others who can perform these mitzvos.

Har Sinai is the same lesson. It's the mountain that is known for its humility; it's where Moshe learned the importance of being humble and a deserving vessel to receive the Torah and become the teacher and leader of the Jewish people for eternity. Let's try to emulate Rashbi's middos and love every Jew so we can merit to see Mashiach Tzidkainu Bimhera Beyamiai, speedily in our days.
Shabbat Shalom

RABBI BENTZION SNEH



ADAPTED FOR ENGLISH FROM THE WRITING OF RABBI SNEH

PIRKEI AVOS

The Incredible Power of a Mitzvah

Ben Azzai tells us- Never underestimate the power of a mitzvah, no matter how small. Run to do every single mitzvah with passion, for when you do a mitzvah, it paves the way for another mitzvah....

The exact wording of this mishna is cryptic. It actually states- "The reward for doing a mitzvah is - a mitzvah."

At the simplest level, we are told that the rewards for doing a mitzvah are manifold. A mitzvah is eternal and as such, the cycle of chesed set in motion by our actions is beyond our comprehension.

If we were able to lift the heavenly curtain, so to speak and see what actually goes on when we do a mitzvah we would be amazed.

Come let us lift the curtain a bit for this story...as we travel back many centuries.

Miriam lived just above the level of poverty. Each day she baked two loaves of bread for her family.

She was a widow who miraculously kept her family alive despite years of famine and hardships.

That morning as she finished the baking of the loaves in a small courtyard, she was met by a waif- a poor person who pleaded with her to part with her freshly baked treasures.

Unable to say no, Miriam handed over one of the loaves. Within minutes another desperate person appeared and in the end Miriam was left with no loaves at all.

Undaunted, she set upon the long walk to the granary by the sea. There she would grind more flour taking it back home with her. No worries, the day was still young.

After grinding an oversized bag, she carried the sack up the hill. It was heavy on her hands and her body. Two tiny tears gathered at the corner of her eyes as years of pain weighed heavy on her heart.

Suddenly a strong wind blew and Miriam lost grip of the bag, watching it roll down to the

sea.
Heartbroken, she set out to visit the Rov of the town. He had always given her chizuk, even in the darkest of times.

"What is the meaning of all this? she asked.

I shared my families sustenance wholeheartedly with two other broken souls, immediately afterwards losing a valuable bag of flour. How can this be my reward?"

Let me think about your situation" the Rav said

No sooner had he spoken, than 2 men carrying sacks of gold and silver made their way into his bais Medrash.

"We were in a boat on the high seas carrying valuable merchandise, when our big ship hit a large rock-springing a leak.

We were going down fast.

Praying with all our hearts to Hashem, we vowed that if He were to rescue us through a miracle, we would bring sacks of gold and silver to the nearest beis medrash and give it over to the Rov.

Hashem listened to our prayers and saved us. Something came through the waters, filling in the hole on the side of our boat."

"What exactly was it that stopped up the hole?" asked the Rabbi.

They looked again and discovered that a large sack of flour had appeared, as if out of nowhere.

"There are no coincidences, no random acts...everything is accounted for" the Rabbi explained, giving Miriam the valuable sacks of gold and silver.

Many times we cannot see the full trajectory of our mitzvos.

When things look dark we need to renew our faith and realize that everything happens for a reason- that there is a light at the end of our darkest tunnels, even though it may sometimes take years to get to this light.

May we all reach the warmth of this bright light soon, feeling Hashem's presence close by, every step of our journey.

Good Shabbos!

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Manager
845 587 3462 | manager@18forshay.com



FORECLOSURE ON YOUR SOUL

Selling Your Integrity, Your Love and Your Soul

The Mortgage

"My buyer told me that he lived in the same house for 10 years. When I checked, I found out he'd still be there today if the Governor hadn't pardoned him."

"The sellers told me their house was near the water. It was in the basement."

"If you think no one cares you're alive, miss a couple of house payments."

"There is no longer a need for the neutron bomb. We already have something that destroys people and leaves buildings intact. It's called a mortgage."

Owner to a house hunter: "Yes, the kitchen is a bit small, but with a mortgage like this you won't do much cooking anyway."

Fields and Homes

The Torah portion of Behar discusses the laws concerning sale of land in the Holy Land.

After the Jewish people entered the land of Israel in 1273 BCE (the year 2488 since creation in the Jewish calendar), Joshua, the Jewish leader, assigned a plot of land to every tribe and family, as recorded in the book of Joshua. If a Jew fell upon hard times and was compelled to sell his ancestral field, the Torah -- the constitution of Judaism -- gave him the right to redeem it two years after the purchase date.

The seller would return the money to the buyer and receive his field in return. If he did not redeem it, the field would return to him automatically with the arrival of the Jubilee year.

What was the Jubilee year? After the Jewish people completed the settling of the land of Israel 14 years after entering it, they began counting their years in cycles of fifty. Every 50th year was observed as a Jubilee year during which an-

cestral plots of land that had been sold during the previous 49 years, reverted to their original owner. Almost no sale or gift in Israel was legal for longer than 49 years.

This was the law concerning the sale of a field. What happened if a poor Jew was forced to sell an ancestral home located within a walled city in Israel? Here the law changed dramatically. This home, the Torah states, could be redeemed only until the first anniversary of the sale. Thereafter, it remained the property of the buyer in perpetuity, and did not return to the seller with the arrival of the Jubilee year (unless the buyer chose to sell the home back to the original seller.)

How about if a Jew sold an ancestral home located in an un-walled city? Here the law constitutes the "best of both worlds" of the two former cases. The home could be redeemed immediately after the sale, just like a home in a walled city. And even if it was not redeemed during the first year of the sale, it could still be redeemed afterwards, till the arrival of the Jubilee year when it returned to its original owner, just like the law regarding the field.

Income vs. Dignity

What is the logic behind the three different laws concerning the sale of 1) fields, 2) homes in walled cities, and 3) homes in un-walled cities?

One of the great biblical commentators, the 13th century Spanish sage, Rabbi Moses ben Nachman, known as Nachmanides, explains the rationale in a rather moving way.

Selling your personal home due to impoverishment affects not your income (a home does not produce regular profits), but your dignity. Selling your field due to poverty, on the other hand, might affect your income (a field produces regular profits) but not your personal honor. To preserve the dignity of an impoverished individual who was forced to give up his home, the Torah allows him to redeem it immediately after the sale, throughout the entire first year, as soon as he comes up with the money. After the year is up, however, he certainly relocated to another home; now the buyer is

entitled to hold on to his purchase as long as he wishes. It cannot be redeemed any longer.

Concerning a field however, which affects a person's income rather than his dignity, short-term redemption was unnecessary. The Torah's only concern was that the field be returned to its original owner upon the arrival of the Jubilee year, in order not to deprive a person and his family of their natural source of income.

Homes in open cities, says Nachmanides, were often used for farmers and guardians of fields. Thus, they were treated like the fields themselves and needed to be restored to their owner by the Jubilee year. Yet since their sale (just as the sale of full-fledged homes in walled cities) was embarrassing for the seller, they too could be redeemed immediately after the sale, even before the passing of two years.

The Psychological Dimension

All of these laws applied only when the entire Jewish nation was living in Israel, each tribe dwelling on the land designated to it. When the first Jewish tribes were exiled from their homeland, some 2600 years ago, the Jubilee year laws and plot-sale laws were no longer applicable. Yet each mitzvah and law in the Torah consists of a psychological and spiritual dimension, as well as a physical and real-life dimension. It is this dimension that is still very relevant today.

What is the spiritual meaning behind these laws?

Selling Your Career, Home and Soul

Fields, homes located in un-walled cities, and homes located in walled cities, symbolize three aspects of our daily lives:

Fields represent a person's career and his or her day-to-day interactions and purchases in the outside world, in the "field."

Homes, situated in un-walled cities, represent a person's internal home and family life, which are not exposed for all to observe.

Homes located in walled cities, surrounded by an additional wall of protection, are symbolic of the most vulnerable and intimate space of a person's life, usually guarded by an additional fortress of privacy. This represents a

person's inner relationship with his core-self, his core values, his soul. His G-d.

Here, the Torah gives us a blueprint of what transpires when we "sell" and dispose of our careers, homes, and selves.

Goodbye Integrity

When you sell your field, i.e. when you allow your career and your daily external encounters to become tarnished by dishonesty and selfishness -- you can get away without noticing your moral degeneration for a full two years. Only after two years of moral and spiritual decay will you begin to sense the void in your life. The depravity caused by the "selling" of your integrity will begin to haunt you. Then, when you have become aware and frustrated, you can liberate your field and your life. Even if you don't, time and life's experiences are likely to do the job. In the 50th year, you will get back your field. But why wait so long?

Goodbye Love

Then comes the far more serious situation where you "sell" your home, i.e. you lose touch with your loved ones, your wife, your children and your closest friends. In your smugness you enter into your private bubble and you alienate the people closest to you. You give up your home.

"What is Home?" asked Ernestine Schumann-Heink. Her answer:

A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of living hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school for young ones, where they learn what is right, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving-kindness. Where even the teakettle sings from happiness. That is home. G-d bless it.

And when you dispose of your

home, you will sense the emptiness immediately. Your life will just become far more shallow and artificial. Since the pain will be felt immediately, you are indeed capable of liberating your home right after the "sale." Here again, even if you don't possess the courage to change, time and life's journey usually will change you. But why wait? Who knows what can transpire till then? Will you still have the chance to repair broken relationships?

Goodbye G-d

Then comes the third and most serious condition -- when you "sell" your most intimate space, when you become alienated from your deepest sense of self, from your core-values, from your inner relationship with G-d. In such an event, you can sense the extraordinary void immediately and thus liberate your soul right away. But if you wait for more than a year, you will likely lose the chance to ever liberate your inner identity again.

When you allow the external pressures or enjoyments of life to rob you of your core self, when you no longer dedicate twenty minutes a day to speak your heart out to your Creator, when you have no time for the essence of it all, you will soon lose touch with the notion that you ever had any innocence to lose. You may no longer know that there was anything to liberate.

It is painful to lose things ("fields") in life. It is far more painful to lose people ("homes") in life. But the worst pain of all is when we lose our connection with the quintessence of life and reality, with G-d. We simply can't afford to lose our souls. None of us can afford to sacrifice our few intimate moments of prayer and communion with G-d because of other responsibilities or pleasures. For without this relationship, we might one day look in the mirror and observe a dead soul.



INAPPROPRIATE BITACHON

Rabbi Yisrocher Frand

The Appropriate Time and Place for Not Having Bitachon

Parshas Behar begins with an extensive treatment of the halachos of Shemitah and Yovel [the Sabbatical and Jubilee years]. The Torah promises that those who keep the laws of Shemitah will be blessed with a bumper crop in the sixth year to compensate for the lack of harvest in the seventh year.

Immediately after the section dealing with Shemitah/Yovel we read [Vayikra 25:25], "If your brother becomes impoverished and sells of his ancestral heritage, his redeemer who is closest to him shall come and redeem his brother's sale." There is a halacha in the Torah that if a person really falls on hard times and then, as a measure of last resort, needs to sell his ancestral property in Eretz Yisrael, ideally, a relative who can afford to do so should come and try to buy back the family property from the purchaser.

We wish to explain two things. First, why does this parsha immediately follow the laws of Shemitah? Second, the Medrash comments on the words, "If your brother becomes poor," by stating, "About this case it is written, 'Happy is he who understands the poor person.'" [Tehillim 41:2] Why does the Medrash make this comment on this particular pasuk? How does this relate to a person who understands the plight of the needy?

I saw a drasha quoted in the name of "Rav Yaakov, Dayan of the Holy Community of Vilna." This individual is Rav Yaakov Yosef [1840-1902] who later became the one and only Chief Rabbi of New York City. He was an outstanding Talmid Chochom and a gifted speaker. He came to New York from Vilna during the late 1800s. The intense difficulties he encountered there drove him to his grave and no one ever assumed the position of Chief Rabbi of New York City again.

He delivered this drasha in 5645 (1885), to a "Somech Noflim" organization in Vilna, before he came to America. He expounded on both of these points: The explanation of the juxtaposition of the Sabbatical year with the situation of one who becomes poor, as well as its relevance to the pasuk in Tehillim "Ashrei maskil el dal". He explains a phenomenon which we are all aware of - namely, that human beings are capable of contradictory emotions. We can feel one way one day, and a totally different way another day. At the same time, we can have great fear and great confidence. Sometimes we are extremely happy; at other times, we are extremely depressed.

Among the contradictory emotions that people are capable of feeling are the emotions of bitachon[confidence] and daygah [anxiety]. One day we can feel confident that the Ribono shel Olam will take care of us and that whatever happens to us is ultimately good for us. "I have nothing to worry about because the Almighty is in charge of my life - whatever happens will be for the best." On the other hand, we can feel terribly unsure of ourselves and we can worry about everything. There are people who have a greater tendency to one attribute than the another. Some people feel they can never have enough money because "who knows what is going to happen to me tomorrow." Even if I have enough money for myself, I need money for my children. Even if I have enough for myself and my children, I want to leave something over for my grandchildren. Some people are never satisfied. They

are always worried. What is going to be? What is going to be?

On the other hand, some people are so serene about life. They can literally not know the source of their next meal, but they approach that fact with calm and equanimity. Rav Yaakov Yosef says that usually a person worries about himself. However, the same person is a master of confidence about someone else. Regarding myself, "I need to worry about my retirement, my children and my grandchildren." However, when I am approached about a family in the community who is in dire straits, who is going to be foreclosed and who cannot put food on the table for the children, the attitude is "Nu - Hashem will help, we need to have bitachon!"

This phenomenon is not uncommon. Says Rav Yaakov Yosef - if truth be told, it should be the exact opposite. Regarding oneself, a person should have confidence that the Ribono shel Olam will take care of everything; regarding one's neighbor, one should not be such a "ba'al bitachon."

I once heard in the name of a great person that every middah a human being can experience has its proper time and place. If so, what is the proper time and place for the middah of kefirah [heresy - saying there is no G-d]? Such an emotion exists. When is a person supposed to use it? This great person said that this emotion is appropriate for your friend's problems. Upon hearing about your friend's financial or other problems, you should not proclaim, "There is a G-d in this world. He will take care of him!" Rather, this is the appropriate time for heresy, agnosticism, and questioning whether G-d will in fact take care of him! That is when you should be thinking, "I cannot rely upon G-d. I need to take care of this fellow myself!"

Rav Yaakov Yosef explains that this is the interpretation of the Medrash. The citing of the pasuk "Happy is the one who understands the poor person" in connection with the pasuk "When your brother becomes poor..." teaches that a person needs to understand the plight of the poor. In other words, I know what it means not to have food on the table; I know what it means not to be able to pay the mortgage; I know what it means that my children will not be accepted into school because I cannot pay the tuition. I know his situation, and I do not say "Don't worry, the Almighty will take care of you."

Rav Yaakov Yosef further explains the juxtaposition between the parsha of Shemitah and the parsha of "When your brother becomes poor..."

The meforshim say that Shemitah is the prototype of bitachon in the Torah. A person needs to realize that his livelihood comes from the Ribono shel Olam. To prove it, for one year out of seven, he does not plant anything, and nevertheless he survives. After Shemitah, a person can proclaim "I have bitachon. I put my money where my mouth was. I did not plant. I had full faith in the Almighty and I did what he asked me to."

When the Shemitah year ends, after a person celebrates his successful survival of the "Shemitah test," perhaps he will hear about someone who is hard on his luck. Times are so bad for him that he needs to sell his house. Should the post Shemitah farmer say to this bankrupt person "Don't worry! See, I was not worried. I took off a year from planting and it worked for me!?" The Torah says, "No." A person needs to understand the plight of the poor (be 'maskil el dal'). Regarding yourself, bitachon is most appropriate. Regarding someone else's problems, skepticism regarding help from the Almighty is appropriate.

Do not pat yourself on the back and bask in your having had success with your Shemitah experience. Regarding your fellow man, understand his plight, put aside the attribute of bitachon and bring out the attribute of theological doubt. Regarding somebody else, the proper attitude is "I need to provide, and if I do not, who will provide for him?"

With Shevach to Hakadosh Baruch Hu
we invite you to the

Shalom Zachor

of our dear son and grandson
which will take place IYH at the home of

Dovid and Sara Gurwitz
43 Plum Road
9:30 PM
Parshas Behar

NATI AND RIVKA GURWITZ
DOVID AND SARA GURWITZ
STEVEN AND AVIVA SCHWARTZ

In the Merit of the Alter of Kelm's Son

On one night in Elul, the Alter of Kelm had a dream. He dreamt that Rabbeinu Yonah was coming to visit Kelm. A sign went up announcing that at a certain time, the great Rishon, Rabbeinu Yonah, would be delivering a Shiur in the large Shul in the center of town. Everyone in town headed for the Shul to hear this legendary Torah giant, as it was a once in a lifetime opportunity, & nobody wanted to miss it. However, the Shul could not hold so many people, so the local Askanim placed security guards at the door. Only people they recognized to be great would be allowed in. Everyone else would have to stand outside the windows and hope to hear a few holy words here and there. Of course, to hear even one word spoken by Rabbeinu Yonah would be special, but who could be satisfied with just that?

The Alter of Kelm also headed for the Shul, but when he got there, a guard refused to let him in. The guard asked him his name. He replied, "I am Simcha Zissel of Kelm." The guard replied that he never heard of him, & that he would have to leave & make way for the important people of the town. Although he was usually very humble & would have walked away without making a commotion, this time was different. There was no way the Alter would miss the opportunity to see & hear Rabbeinu Yonah, so he began to bother the guard. He started mentioning his Yichus, but that was of no help. Then he said, "Do you know who my Rebbe is? I am a Talmid of Rav Yisroel Salanter!" That was also of no help. "I heard of Rav Yisroel Salanter," the unlearned guard said, "but I never heard of his student, Simcha Zissel."

The Alter was getting nowhere, when suddenly, the guard asked him if he had any other relatives whose names he had not yet mentioned. He started mentioning his children. "I am the father of Nochum Velvel." The guard interrupted him, as he was quite impressed. "You are the father of Nochum Velvel? Why didn't you mention that earlier?? Nochum Velvel's father gets in. You may enter the Shul." At that point, the Alter woke up, shaken from his dream. He quickly sent for his

son, Nochum Velvel, to find out what zechus he had, that in his merit, the door was opened for him to enter the Elul Shiur of Rabbeinu Yonah. Rav Nochum Velvel went to his father, but he could not think of anything special that he had done to be a greater source of merit than the zechusim of his father, the Gadol of Mussar and head of the Yeshivah! After much urging by his father, Rav Nochum Velvel sat & contemplated all he had done over the prior months. And then he finally recalled something he could tell his father. He described that due to his poverty, he walked around town with worn-out shoes that were torn and held together with string. During one of his many trips to the shoemaker, he saw a new pair of comfortable & sturdy shoes that were for sale. As much as he needed them, he couldn't afford them. That day, he began saving up money to purchase those shoes. He had very little money to begin with, so this took quite some time. Finally, his pennies added up & he had enough money to buy the shoes, so he headed to the shoemaker & purchased them. They were not only comfortable & protective of his feet, but they also helped his stature & position in the Yeshivah, and he suspected that they would also help him make a better impression when he went to see wealthy individuals for fundraising. That night, there was a snowstorm, and a cold wind was blowing fiercely. He was anticipating to be able to go out to Daven with his feet covered for the first time in a long time, but before he got to go anywhere, there were knocks on his door. Rav Nochum Velvel opened the door to find a poor man with ripped clothes, shivering from the cold. He brought him into the house, warmed him up, gave him a few kopeks, & was about to send him on his way. But then he looked down at the man's feet. The poor guy had no shoes & was trudging around in the snow with worn out cloths wrapped around his bloodied feet. The man saw the Rav looking at his feet & explained that he could not afford shoes. Without hesitating, Rav Nochum Velvel took his new shoes, the ones he had saved for & waited so long to get, & handed them to the poor man. The Alter looked at his son lovingly. He now understood why he would be allowed into Rabbeinu Yonah's Shiur in the merit of his son! Rabbi Yehuda Winzelberg's Torah U'Tefilah

HAFTORAH SUMMARY FOR PARSHAS BEHAR

BY RABBI ARON TENDLER

This week's Haftorah relates one of the most tragic yet uplifting episodes in the life of Yirmiyahu and the history of the destruction of the 1st Bais Hamikdash. Yirmiyahu, the prophet of doom, began his prophecies 40 years before the destruction of the Bais Hamikdash in 3298; 463 b.c.e. One year before the actual destruction, Yirmiyahu was imprisoned for a second time on charges of treason. However, he continued to proclaim the eventual destruction of Yerushalayim and the exile of the nation from Israel.

G-d sent Yirmiyahu a message while he was in prison that he was to redeem the ancestral field of his uncle Chanamael the son of Shalum. (That is the direct connection to Parshas Bhar.) Yirmiyahu purchased the field and gave the deed of purchase to his student Baruch ben Nuriyah (who would succeed Yirmiyahu as spiritual leader of the nation) to be secured in a sealed clay vessel for safekeeping.

G-d's message to the Yirmiyahu and the Jews was direct and simple. Repentance is yet possible. "Houses, fields, and vineyards will yet be bought in this land. (32:15)

Imagine! On the eve of the First Temple's destruction, while imprisoned on charges of treason for demoralizing the nation with his incessant message of impending doom and destruction, Jeremiah was commanded to act out a charade of optimism and hope. Yirmiyahu himself questioned G-d's message. (32:25) Why should I do this? The city has been handed over to the Chaldeans!. G-d answered, (32:27) Behold! I am G-d. Is anything to wondrous for Me to do?

Although Yirmiyahu had futilely prophesized the destruction of the land for 40 years, there was still a chance for the Jews to reverse the decree. However, more than the ever-present possibility of repentance and redemption was the message of hope. No matter how dismal the times or seemingly inevitable the doom, we must have hope. Even the great Yirmiyahu needed to be reminded to have hope.

In the end, on the day of the actual destruction of the Temple, Yirmiyahu was not in Yerushalayim. The Medresh relates that upon turning toward his beloved Yerushalayim, Yirmiyahu saw smoke rising from the Temple Mt. Instead of suspecting the worst, Yirmiyahu allowed himself to hope, as G-d had taught him, that the smoke was from sacrifices that the Jews had finally decided to offer on the Temple altar. He allowed himself to hope that the nation had repented and the disaster would be averted. Unfortunately, it was not so.

THE ASHES OF LAG BA'OMER: NEVER GIVE UP

RABBI DOVID ORLOFSKY

I remember my son coming home one day from kindergarten, whereupon I asked him, "So what did you learn today?" "We learned about Lag Ba'Omer!" "And what did you find out?" I continued to prod. "We learned that R' Akiva had twenty-four thousand students and they all died for thirty-three days between Pesach and Shavuot. On Lag Ba'Omer they stopped dying, and so we celebrate." And then my son looked at me. "Abba, I don't understand; why are we celebrating? They are all dead." Good question.

Let's go slow now. Twenty-four thousand students die for thirty-three days and on the thirty-third day we proclaim a holiday because they are all dead. That's like saying that someone invested \$24,000 in the stock market, and every day he lost a thousand dollars. So what happens on the twenty-fourth day? He makes a party because he didn't lose any more money. But wait a minute; he doesn't have any money left. That's not much of a celebration.

What then is Lag Ba'Omer really all about?

The Pri Chadash (Shulchan Aruch, Orach Chaim 493:2) offers a very cryptic answer: "Maybe the celebration is because of the next five students of R' Akiva." When all twenty-four thousand students died, R' Akiva found another five students to whom he taught all that he knew and disseminated the Torah. But there is one problem with this answer: what does that have to do with Lag Ba'Omer? There is no evidence that he started teaching these five students on Lag Ba'Omer.

Let's turn to the life story of R' Akiva. Akiva is forty years old and is ignorant and unlettered. He is also a shepherd, which is not the fast track to a successful career. Nevertheless, Rachel, daughter of the wealthy Kalba Savua, sees something special in Akiva, and goes on to marry him with the condition that he agrees to study Torah for twelve years. Hearing of such a fine offer for a shidduch, Akiva replies, "I have to think about it; I do not know if I am ready to sit and learn Torah for so long. Besides, I cannot read."

But then Akiva comes across a rock upon which droplets of water are falling and eroding the surface. And then he says to himself, "If little drops can bore a hole in hard rock, certainly Torah which is compared to iron can penetrate my soft heart." Akiva then returns to Rachel and says that he accepts her offer.

Scurrying over to her father, Rachel says, "Mazel tov; I'm engaged! I'm marrying Akiva!" All Kalba Savua can think at this point is, "Akiva, Akiva, Akiva? Who's Akiva?" "You know," says Rachel, "Akiva, the shepherd." "Who? That ignoramus! Absolutely not! If you go through with this, I will not provide you with even a penny. I vouch that you will receive no benefit from any of my money!"

"How did it go with your dad?" asks Akiva. "Don't worry," says Rachel, "we are getting married anyway and you are going to yeshiva."

Akiva is now in yeshiva learning Aleph-Beit with three year old children. Just imagine what it

must have sounded like. "Shimi, what does a Patach sound like?" "Patach – Aleph – A; Patach – Beit – Ba; Patach – Gimmel – Ga." "Very good, Shimi!" "Okay, Akiva, your turn." "Tzeirei – Aleph – Ai; Tzeirei – Beit – Bei... Can I get a candy?" It must have been a little bit humiliating. But Akiva perseveres and learns how to read slowly but surely. He goes from Chumash to Navi to Mishnah to Gemara and more. Twelve years later, he is Rabbi Akiva and has amassed twelve thousand students. Now it is time to return to his wife.

Traveling home, he hears his wife wishing that he would only return back to yeshiva and learn for another twelve years. And sure enough, without a moment's delay, R' Akiva turns right around.

Twelve years later, R' Akiva has accumulated another twelve-thousand students. Finally returning home after twenty-four years with twenty-four thousands students, R' Akiva praises his wife for her unparalleled dedication to his growth in learning and famously coins the phrase, "What is mine and yours is hers."

Kalba Savua soon hears news that a great sage has come to town. Having been disheartened for the past number of years since he alienated his own beloved daughter, Kalba Savua wishes he could annul his vow. Wandering over to this great rabbi, Kalba Savua says, "Rabbi, what can I do? I proscribed my daughter from benefiting from my estate." "Why would you do that?" asks R' Akiva. "Because she married a forty-year-old ignoramus who didn't know how to read. But I regret doing so. Is there anything I can do?" "Well, would you have made the vow if this husband would have gone off to seriously study Torah and develop into a real talmid chacham?" "No." "What if he would have become a sage like me?" Pause. "Akiva? That's you?" And then they embrace.

At this point, life is good. Rabbi Akiva is sixty-four years old and has thousands of students along with a wonderful wife and large bank account. He is enjoying his golden years. His students continue to flourish and develop into towering Torah personalities. They are the cream of the crop in terms of Torah knowledge and prowess. They are transforming Torah and galvanizing the Jewish people. If the story would have finished here, it would have been a happy ending. But it does not.

One day, Rabbi Akiva is approached. It is unfortunate news. "Rabbi Akiva, we are sorry to tell you this, but your student passed away." "Which one?" "About seven hundred of them." The next day, the same news is related. And then again. And again. And again. For thirty-three days, R' Akiva hears tragic news about his dear students.

This was R' Akiva's life's work, and it was collapsing right before his eyes. Running from sick bed to funeral to shiva house, the pain and loss experienced every day was relentless. Thousands of students, who had formed the repository of Torah knowledge, were dying.

And then one day, as Rabbi Akiva stands at the funeral of his 23,999th talmid, he hears the news. "Your last student just died." It is now all over. His whole life is in ashes. There is nothing left.

Would we have faulted R' Akiva if he would have given up at this point? Would we have blamed him for saying, "I am a broken old man who has lost everything. I quit. I am going to sit and learn by myself from now on"? But that was not R' Akiva. He went on to rebuild his entire life and the life of the Jewish people with five students.

Where did he draw the strength to move on? How was he able to keep on fighting?

After seeing his life fall apart, R' Akiva picked himself up, brushed himself off and said, "Let's start over." Just picture what it must have felt like to stand up in front of tens of thousands of students and then teach five students in the back of a little classroom. It must have been very difficult. But R' Akiva surged forward.

And who was one of those five students? R' Shimon bar Yochai. And on the last day of his own life, Lag Ba'Omer, he revealed the hidden light of the Zohar to the world. The strength of Lag Ba'Omer was that R' Akiva got up after watching his life completely collapse around him. He began anew with five students. And it was those five students who went on to change the world.

Many people give up on life. They have dreams and visions, but then something happens, and they give up. But those who have the power to pick themselves up from tragedy and destruction and continue on with what they believe in draw their strength from Lag Ba'Omer. That is the power revealed on this day. Where there is life, there is hope. You can be on your deathbed, and still change the world.

At what point do we give up? At what point do we say it is too late? At what point do we tell ourselves, "I cannot pick myself up from the ashes and move on"? On Lag Ba'Omer morning, when we look outside and see those fires which have been reduced to ashes, we are reminded of R' Akiva's life. And then we remember that there is no such thing as giving up. I am never too old, it is never too late and I do not dwell on the many lost opportunities which have slipped away. I can look at my life now and say, "I can become anybody I want and I can make any choices I want. It doesn't matter what I have done until today. Today is the first day of the rest of my life. Today I can begin becoming anyone that I want. I can finish my journey to Har Sinai and experience that unbelievable spiritual moment that will transform me and the rest of the Jewish people."

Lag Ba'Omer is the day when we muster the strength to become the people we want to in the face of all tragic odds. We are reminded of R' Akiva, of R' Shimon bar Yochai and of those once-upon-a-time flames which have now been burnt to ashes. And then we courageously say, "I will never give up."



LAG B'OMER & GRATITUDE

Years ago, someone gave me a Tony Robbins cd to listen to. I was excited to hear what one of the most inspirational people of modern times would have to say and how it could change my life for the better. He started his talk by saying that he has the secret to both happiness and success. If you follow his advice and begin each and every day of your life exactly as he prescribes, he can all but guarantee you will find yourself both happier, and achieving your goals and dreams.

I was very eager to hear what his secret is.

What Tony Robbins said is correct, but for me, and for you, and for Jewish 3-year-olds around the world, it was nothing new. The secret to happiness and to achieving success, he said, is to start every day of your life by expressing gratitude. As soon as you wake up, before doing anything else, say thank you. Be grateful and appreciative for being alive, having a roof over your head, having your health if you are lucky, your family, etc.

He continued that it isn't enough to think appreciatively, but you need to start your day by verbalizing and actually saying thank you out loud. If you wake up with an attitude of gratitude, the rest of your day is guaranteed to be successful and happy.

What Tony Robbins is teaching in the 21st century, Judaism has taught since its inception thousands of years ago. From an early age, we teach our children to wake up saying *Modeh ani lefanecha*, I am grateful to you God for the fact that I woke up, that I am alive to see another day, for the wonderful blessings in my life and for my relationship with You. It has been inculcated within us from our youth that we don't wake up feeling entitled, deserving and demanding. Rather, we wake up with a deep and profound sense of gratitude, appreciation and thanks.

In my experience, Tony Robbins is right. How we start our day has an incredible impact on how the rest of it will go.

This week we will celebrate Lag B'Omer, the 33rd day of the Omer. Each day of the Omer is characterized by another kabbalistic attribute. Lag B'Omer is *Hod sh'b'hod*, the glory of glory, reflecting our appreciation of God's greatness and glory. The Hebrew word *hod* can be understood as coming from the same word as *hodu*, or *modeh*, meaning thanks. Lag B'Omer is a day characterized as "thankfulness within thankfulness," or a day to celebrate gratitude.

Lag B'Omer is a day characterized as "thankfulness within thankfulness," or a day to celebrate gratitude.

The Chassam Sofer, Rav Moshe Sofer says that the miraculous manna that fell from Heaven began to descend on Lag B'Omer. On the first day, the manna was undoubtedly greeted with great enthusiasm and appreciation, but as time went on and there was an increasing expectation the heavenly bread would descend, it became much easier to take it for granted and to forget to be appreciative for it at all. Therefore Lag B'Omer is a time that we identify and say thank you for all of the blessings that regularly descend into our lives, but unfortunately, like the manna, that we take for granted.

It is so easy to fall into a sense of entitlement and to forget to be grateful. Why should I thank my children's teachers? They're just doing their job. Why should I be so appreciative to the waiter, or the custodian, or the stewardess? Isn't that what they are supposed to do? When was the last time we said thank you to whomever cleans our dirty laundry? Do we express gratitude regularly to our spouse who shops, cooks dinner, or who worked all day to pay for dinner, or in some cases did both?

As we celebrate Lag B'Omer, let's not just say *modeh ani* in the morning and then quickly transition to feelings of entitlement. Let's remember to say thank you to the people who do extraordinary things in our lives. But even more importantly, let's especially express gratitude to the people who do the ordinary things that make our lives so filled with blessing.

A thought on the beginning of Parshas Behar. The lesson of (יובל הוא)

As we prepare for Shabbos Parshas Behar and the excitement is building as we march towards Kabbalas Hatorah.

The beginning of Parshas Behar which we Lained this morning says as is found in 25:11 (יובל הוא) it is Yovel. The Gemara Rosh Hashana 9b (top of the Amud) Darshuns it as a *Mi'ut*. The Gemara says there are three conditions to Yovel. This is of course in addition to the fact that Yovel only applies when the Jewish people are in Eretz Yisrael. When *Rov Yisrael* are *Al Admanasan*. There are three conditions and each one is *M'akeiv*. First of all you have to have a central Sanhedrin blowing Shofar, there have to be lands that are returning to their original *Nachala* or the current *Nachala* the way that Eretz Yisrael is divided and you have to have an *Eved Ivri* that is going free. But when *Moshiach* will come we have none of these three today. Even if all Jews would return to Eretz Yisrael there would be no Yovel at all.

When *Moshiach* will come we will have a Sanhedrin that will blow Shofar. No problem. We will have land in Eretz Yisrael that will be divided according to the *Shevatim* and the *Batei Av*. No problem. However, we will need an *Eved Ivri* going free on Yovel. Since slavery (*Avdus*) today is considered inappropriate, it is not likely that there will be any *Avadim* at all and it seems that Yovel will not apply. This is because if you don't have at least one *Eved Ivri* going free, the Rambam says that it is *M'akeiv* and it is not Yovel.

Rav Zilberstein in his *Chashukai Chemed* on Rosh Hashana 9 suggests that when *Moshiach*

comes we are going to have to look for one volunteer. Somebody to sell himself to be an *Eved Ivri* in order that *Klal Yisrael*, all the Jewish people are going to depend on that one volunteer who is going to sell himself as an *Eved Ivri* in order to be able to go free at Yovel and *Klal Yisrael* will then be able to have a Yovel. Even though you are not supposed to sell yourself as an *Eved*, Rav Zilberstein brings *Rayos* that for a *Dvar Mitzvah* you are allowed to because the Gemara says in the end of the third *Perek* of Rosh Hashana that a *Mamzer* can have children who are not *Mamzeirim* if he sells himself as an *Eved Ivri* and marries a *Shifcha*. So we see that a person is allowed to sell himself as an *Eved Ivri* to facilitate a *Mitzvah*. So the same thing *Zag* Rav Zilberstein we are going to have volunteers as when *Moshiach* is going to come we will call out that we need a volunteer to be an *Eved Ivri* so that he can go free on Yovel and *Klal Yisrael* will have a Yovel.

As an aside I want to tell you something. When they make that announcement and they are looking for a volunteer and you will tell yourself that it is going to take a lot of *Mesiras Nefesh*. I want to tell you a secret, it won't be so bad. This is because a person can sell himself as an *Eved Ivri* just days before the beginning of Yovel and on Yovel he goes free. There is a *Parsha* called *Hanaka* where significant gifts are given to an *Eved Ivri* when he goes free. So whoever it is that volunteers, you should know that when you go out you will get your *Mat'nas Secharam B'tzida*. We are eager to see *Moshiach* and wait for all of this to happen.

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

PARSHAS BEHAR

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

How to Help the Poor

SABBATICAL IN PROGRESS EXIT NOW

What will we eat tomorrow

WE'LL BUY YOUR HOME GUARANTEE
FULL PURCHASE PRICE - BACKED BY INTERMACH
* IF WE MISS ANYTHING WE'LL BUY YOUR HOME BACK *

48 WHO OWNS THE LAND?
A CRITIQUE OF THE STATE LAND AUDIT

Grand-parent
Parent brothers Uncle
You 1st cousins Cousin
Your son 2nd cousins Cousin's son

Rabbi Dani Staum
stamtora@gmail.com

KEY to Parshas Behar Pix

Blowing shofar – On Yom Kippur of the Yovel year the shofar was blown - 25:9

Yovel (Zoonsman) – The 50th year is Yovel when the land may not be worked, all sold ancestral lands return to their original owners, and all Jewish slaves are freed – 25:8-13

How to help the poor – If someone is becoming poor, it is the responsibility of fellow Jews to help him so that he does not become impoverished – 25:35, see Rashi

Sabbatical in progress – The seventh year is shemittah when all land must remain uncultivated – 25:4

What will we eat tomorrow – The Torah addresses the one who will say “what will we eat in the seventh year if we don’t work the land?” The Torah promises that the land will be blessed and the faithful farmer will have what he needs – 25:20-21

Liberty Bell – Inscribed into the Liberty Bell in Philadelphia, Pa, are the words, “Proclaim Liberty Throughout All the Land Unto All the Inhabitants thereof”, a quote from Vayikra 25:10 regarding the Yovel year when all slaves are freed.

House built into city wall – Unlike a regular ancestral land that was sold which must be returned in the Yovel year, a house attached to a wall can only be redeemed within the year after it was sold. If it’s not, then the house becomes the property of the new owner forever – 25:29

Buy your home – If one sold his ancestral land, it is a mitzvah for his relatives to help him buy it back as soon as possible – 25:25

48 – The Torah states that the cities of the Leviim is their ancestral property and they can always redeem land they sold - 25:32, see Rashi who notes that there were 48 such cities.

Family tree – If a Jew sells himself as a slave to a non-Jew, the Torah instructs his uncles and cousins to help redeem him as soon as possible, so he isn’t influenced by his non-Jewish owner – 25:49

Who owns the land – The overarching theme of parshas Behar is “For the land is Mine” – 25:23. It all belongs to Hashem!

In Your Best Interests

The Baal Shem Tov was once approached by a student who complained that he was unable to come closer to Hashem. He said, “Each time I feel that I am approaching closer to Him, I find myself farther away than ever.” The Baal Shem Tov replied with an example. “When a parent wishes to teach his child to walk, he first waits until the child is well enough developed to be able to stand firmly. He then stands close to the child, and stretches out his arms within inches of the child. “Although the child is afraid to move so he does not lose his balance & fall, the closeness of knowing that his parent’s protective arms are right there, combined with his desire to reach his parent, encourages him to take the first step. When this is accomplished, the parent moves back a step, & continues to urge the child to come to him. As this process is continued, the child learns to walk.” The Baal Shem Tov explained that the child is undoubtedly thinking, “What is going on here? Every time I make a greater effort to reach my parent, he distances himself more & more from me! What is actually happening, is that the parent & child have different goals. The child’s goal is to reach the parent, but the parent’s goal is to teach the child to walk. Allowing the child to reach him too soon would stop the child’s learning process. Your situation is quite similar,” said the Baal Shem Tov. “You wish to reach Hashem. However, Hashem’s goal is for you to learn how to search for Him, because that is how you grow in Ruchniyus. If Hashem were to allow you to reach Him as you desire, your growth would come to an end, & this is not in your best interest!”

Rabbi Yehuda Winzelberg’s Torah U’Tefilah.

Yuro Cuts
Haircuts by
Avi Yurowitz
Contact me at
(845)5582141

PERSPECTIVE

A woman walks in a store to return a pair of eyeglasses that she had purchased for her husband a week before.

"What seems to be the problem, madam?"

"I'm returning these glasses I bought for my husband. He's still not seeing things my way."

HISTORY OF MATH IN AMERICA

Last week I purchased a drink at a local store for \$1.58. The counter girl took my 2 one dollar bills. I then pulled 8 cents from my pocket and gave it to her. She stood there, holding the nickel and 3 pennies, while looking at the screen on her register. I sensed her discomfort and tried to tell her to just give me two quarters, but she hailed the manager for help. Why do I tell you this?

Because of the evolution in teaching math since the 1950s:

1. Teaching Math In The 1950s
A logger sells a truckload of lumber for \$100. His cost of production is 4/5 of the price. What is his profit?
2. Teaching Math In The 1960s
A logger sells a truckload of lumber for \$100. His cost of production is 4/5 of the price, or \$80. What is his profit?
3. Teaching Math In The 1970s
A logger sells a truckload of lumber for \$100. His cost of production is \$80. Did he make a profit?
4. Teaching Math In The 1980s
A logger sells a truckload of lumber for \$100. His cost of production is \$80 and his profit is \$20. Your assignment: underline the number 20.
5. Teaching Math In 1990s
A logger cuts down a beautiful forest because he is selfish and inconsiderate and cares nothing for the habitat of animals or the preservation of our woodlands. He does this so he can make a profit of \$20. What do you think of this way of making a living? Topic for class participation after answering the question: How did the birds and squirrels feel as the logger cut down their homes? (There are no wrong answers, and if you feel like crying, it's ok.)
6. Teaching Math In The 2000s

Same question as number 5 but if you have special needs or just feel you need assistance because of race, color, religion, sex, age, childhood memories, criminal background, then don't answer and the correct answer will be provided for you.

7. Teaching Math In 2021
Un hachero vende una carrtada de maderapara 100 pesos. El costo de la producciones es 80 pesos. Cuanto dinero ha hecho?

DOCTOR... WHAT'S THE MATTER WITH ME?

A man walks into a doctor's office. He has a cucumber up his nose, a carrot in his left ear and a banana in his right ear.
"What's the matter with me?" he asks the doctor.
The doctor replies, "You're not eating properly."

TWO ISRAELIS IN CALIFORNIA

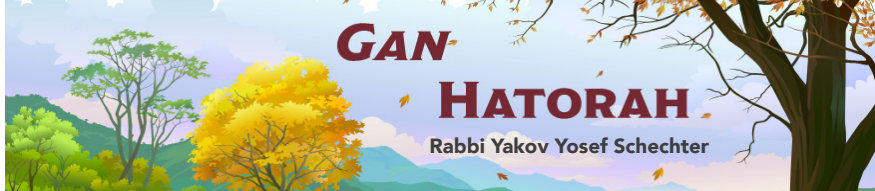
Two Israelis met in California. One started to greet the other in the language of their mother country. The other Israeli motioned for him to stop and said, "We're in America now. Speak Spanish!"

THREE QUESTIONS

The cop asked, "Whose car is this? Where are you headed? What do you do?"
The miner replied, "Mine."

TWENTY-FIVE DOLLAR HAIRCUT

A balding man went into a barber's shop and asked how much it would be for a haircut.
"Twenty-five dollars," said the barber.
"Twenty-five dollars, that's crazy!" exclaimed the man. "I've hardly got any hair. How can it be that expensive?"
The barber explained, "It's \$5 for the actual cut and \$20 for the search fee."



PARSHAS BEHAR WHAT WILL WE EAT?

25:20,21 וְכִי תֹאמְרוּ מַה נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִית, הֲלֹא נִזְרַע וְלֹא נֹאסֵף אֶת תְּבוּאָתֵינוּ. וְצִוִּיתִי אֶת בְּרַכְתִּי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וְעֵשֶׂת אֶת הַתְּבוּאָה לְשֵׁלֶשׁ הַשָּׁנִים.

"If you will say: What will we eat in the seventh year? – behold, we will not sow and not gather in our crops. I will command (ordain) My blessing for you in the sixth year and it will yield a crop sufficient for the three-year period." וְכִי תֹאמְרוּ – "And if you will say", is not the way the Torah generally speaks to us. It sounds more like a Loshon from Gemara. Why does the Torah use this peculiar Loshon here? What is even more perplexing is that it seems that the Torah is telling us that if one asks what will he eat in the seventh year, the year of Shemittah that the Land is to remain fallow, then Hakodosh Boruch Hu will bless the sixth year and it will yield a crop sufficient for a three-year period. Does that mean that if one does not question Hakodosh Boruch Hu, then he will not be Zoche to have this blessing? It would seem more proper that the one who asks would not receive the blessing, while one who has Bitachon in Hakodosh Boruch Hu and does not question Him, will be the one to be Zoche to the blessing.

This can be explained with a Moshol of one who needed five thousand ruble for a business venture. He asked his friends advice on how to obtain this money. The friend told him to take the five hundred ruble that he had, and deposit it in a bank. The bank considers all of their customers who deposit money with them, to be their friends. Then, go the bank and ask them for a loan ten times the five hundred ruble you have, and they will lend you five thousand ruble. That is what Shemittah is all about. Hakodosh Boruch Hu tells us to bank with Him, to rest on the seventh year and not to work our fields. If we will ask, but what will we eat in the seventh year? There is no need to worry - if we bank with Hakodosh Boruch Hu and trust Him by not working the field in the seventh year, we have to nothing to worry about. Hakodosh Boruch Hu will provide for us in the sixth year for three years, so that we are completely covered with all we need. (תורת גבריאל)

The Zohar Hakodosh says in Behar 110b that the Mitzvah of Shemittah is about Emunah and Bitachon, as it says in Tehillim 37:3 "בטח בד' ועשה טוב," – Trust in Hashem and do good, dwell in the Land and nourish yourself with faithfulness." One

needs to have Emunah and Bitachon that when he plants something it will sprout and grow, and one must also have Bitachon and Emunah that even when he does not plant and seed the land in the Year of Shemittah, that Hakodosh Boruch Hu will provide sustenance for him. In truth, it is very difficult for one to have complete Emunah and Bitachon that while one will sit idle for an entire year and do nothing with his field, that he will be sustained. But one must know that he who does have complete Emunah and Bitachon will receive much reward for it. The way for one to achieve this level of Emunah and Bitachon in Hashem is through Yiras Hashem. The Posuk says, "הן לא נזרע" – and the Loshon "הן" refers to Yiras Hashem, as it says in Iyov 28:28 "הן" (יראת ד')

There are two types of Emunah. There is an Emunah that one believes in Hashem, and he looks to Hashem for help, for he sees no other way to be helped. His situation is such, that there is no other person he knows who can help him, and he therefore turns to Hashem for help. This is called Emunah, but it is a lower form of Emunah. The higher form of Emunah is a situation where the person has ways that he sees he can be helped without Hashem's assistance. He may have his own money, his own connections, and does not need to look towards Hashem for help, for to him it appears that he is in control of all his options and his destiny. When this person has Emunah, and he recognizes that even though he may have the money and connections, but despite that, he recognizes that it is really from Hashem. That money he has, the connections he has, it is all from Hashem, and Hashem can make it disappear in a moment. Klal Yisroel had full Emunah in Hakodosh Boruch Hu, but at the same time wanted to make sure that they did not become arrogant at all, so they asked the question, what will we eat in the seventh year. Hakodosh Boruch Hu wanted to give them the opportunity to be on the higher level of Emunah, where they already received the produce in the sixth year for the next few years. This way, although they already had the produce, they still had complete Emunah in Hakodosh Boruch Hu, and recognized that it is all from Hakodosh Boruch Hu, and the same way it was there for that moment, it could disappear in an instant. Klal Yisroel sought this elevated status of Emunah. May we be Zoche to have true Emunah in Hakodosh Boruch Hu in all situations, at all time.



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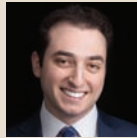
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RABBI NACHUM SCHEINER

ROSH KOLLEL

COUNTING BY DAY - CONTINUE WITH A BROCHA

THE HALACHA IS THAT IF ONE FORGOT TO COUNT SEFIRA AT NIGHT, AND COUNTED BY DAY, HE CAN CONTINUE TO COUNT ON THE SUBSEQUENT NIGHTS WITH A BROCHA. THIS NEEDS TO BE UNDERSTOOD. WHY IS HE BETTER THAN ONE WHO MISSES AN ENTIRE DAY OF SEFIRA, WHO CANNOT CONTINUE COUNTING WITH A BROCHA? SINCE COUNTING BY DAY MAY NOT BE VALID – WHICH IS WHY IT IS RECITED WITHOUT A BROCHA – AND HE MAY HAVE MISSED A DAY, WHICH DISQUALIFIED HIM FROM THE MITZVAH, WHY SHOULD HE BE ALLOWED TO CONTINUE COUNTING WITH A BROCHA?

ONE EXPLANATION GIVEN BY THE ACHARONIM IS THAT ONE CAN CONTINUE WITH A BROCHA, BECAUSE IT IS A SFEK SFEIKA, A DOUBLE SAFEIK. IF ONE MISSED A DAY HE CAN NO LONGER RECITE A BROCHA BECAUSE IT IS POSSIBLE THAT HE IS DISQUALIFIED, SO WE DO NOT ALLOW RECITING A BROCHA. BUT IF ONE COUNTED BY DAY, WHICH ACCORDING TO SOME IS VALID, THERE IS ANOTHER POSSIBLE REASON TO ALLOW RECITING THE BROCHA. BEING THAT WE HAVE TWO POSSIBILITIES THAT HE WAS NOT DISQUALIFIED – IT IS POSSIBLE THAT COUNTING BY DAY IS VALID, AND IT IS POSSIBLE THAT MISSING ONE DAY DOES NOT DISQUALIFY HIM – WE CAN ALLOW CONTINUING WITH A BROCHA.

OTHER CASES OF DOUBLE SAFEIK

THERE ARE OTHER CASES OF A DOUBLE SAFEIK, DISCUSSED BY THE ACHARONIM, WHERE ONE MAY BE ALLOWED TO CONTINUE COUNTING WITH A BROCHA. THE SHULCHAN ARUCH WRITES THAT IF ONE IS UNSURE IF HE COUNTED, HE CAN STILL CONTINUE TO COUNT WITH A BROCHA, ON THE FOLLOWING DAYS, BASED ON THE CONCEPT OF SFEK SFEIKA. SINCE THERE ARE TWO POSSIBILITIES THAT HE WAS NOT DISQUALIFIED – MAYBE HE DIDN'T MISS A DAY, AND EVEN IF HE DID, MAYBE MISSING ONE DAY DOES NOT DISQUALIFY HIM – HE CAN CONTINUE WITH A

BROCHA.

THE MISHNA BERURA ADDS THAT THE SAME WILL BE TRUE FOR ANY SITUATION WHERE ONE IS UNSURE IF HIS COUNTING WAS VALID – SUCH AS IF HE ONLY COUNTED THE DAYS AND NOT THE WEEKS. SINCE WE HAVE TWO POSSIBILITIES TO SAY WHY HE WAS NOT DISQUALIFIED, IT IS A SFEK SFEIKA – MAYBE MISSING THE WEEKS IS STILL VALID, AND EVEN IF NOT, MAYBE MISSING A DAY DOES NOT DISQUALIFY HIM – AND HE CAN CONTINUE TO COUNT WITH A BROCHA.

RECITING A BROCHA IN A CASE OF A DOUBLE SAFEIK

HOWEVER, THIS CONCEPT, THAT WHEN THERE IS A DOUBLE SAFEIK, ONE CAN RECITE A BROCHA, IS NOT SO SIMPLE. ELSEWHERE, THE MISHNA BERURA QUOTES THE CHAYEI ADAM, WHO WRITES THAT THE POSSIBILITY OF RECITING A BROCHA L'VATALAH IS SO SEVERE, THAT EVEN IF THERE IS A DOUBLE SAFEIK – TWO POSSIBILITIES TO ALLOW THE BROCHA – IT IS STILL NOT ALLOWED.

FOR EXAMPLE, EATING A WHOLE GRAPE MAY REQUIRE A BROCHA ACHRONA, EVEN IF IT IS NOT THE SIZE OF A K'ZAYIS (THE STANDARD AMOUNT REQUIRED FOR RECITING A BROCHA ACHRONA). IF SOMEONE ATE A GRAPE BUT IS UNSURE IF HE ATE A K'ZAYIS, HE HAS A DOUBLE SAFEIK – IT IS POSSIBLE THAT HE ATE A K'ZAYIS, AND EVEN IF HE DID NOT, HE MAY BE REQUIRED TO RECITE A BROCHA ACHRONA, BECAUSE HE ATE A WHOLE FRUIT. THE CHAYEI ADAM AND THE MISHNA BERURA RULE THAT, ALTHOUGH THERE IS A DOUBLE SAFEIK, HE SHOULD STILL NOT RECITE A BROCHA ACHRONA.

THIS RULING OF THE MISHNA BERURA SEEMS TO CONTRADICT THE AFOREMENTIONED RULING OF THE MISHNA BERURA IN REGARDS TO SEFIRA, WHERE HE ALLOWS CONTINUING TO COUNT WITH A BROCHA, BECAUSE OF A DOUBLE SAFEIK. THE POSKIM

SUGGEST THAT THE CASE OF SEFIRA IS DIFFERENT. EVEN IF ORDINARILY IN A CASE OF A DOUBLE SAFEIK ONE CANNOT RECITE A BROCHA, HERE YOU CAN, SINCE WE DO NOT NEED IT TO BE AN EQUAL SAFEIK. WE MUST REMEMBER THAT ACCORDING TO MOST POSKIM, MISSING A DAY OF SEFIRA DOES NOT DISQUALIFY A PERSON FROM CONTINUING WITH A BROCHA. IT IS ONLY THAT WE ARE CONCERNED WITH THE OPINION OF THE BAHAG, WHO RULES THAT ONE IS DISQUALIFIED. IF THERE IS AN ADDITIONAL FACTOR TO ALLOW A BROCHA, WE CAN ALLOW RECITING A BROCHA.

SUMMARY

THERE ARE A NUMBER OF CASES OF SFEK SFEIKA, SUCH AS IF ONE IS NOT SURE IF HE COUNTED SEFIRA, WHERE WE ALLOW CONTINUING TO COUNT WITH A BROCHA. THIS MAY ONLY BE TRUE IN THE CASE OF MISSING A DAY, WHERE ACCORDING TO MOST POSKIM THE MITZVAH WAS NOT LOST. BUT, IN GENERAL, A BROCHA L'VATALAH IS SO SEVERE, THAT EVEN IF THERE IS A DOUBLE SAFEIK – TWO POSSIBILITIES TO ALLOW THE BROCHA – IT IS STILL NOT ALLOWED.

THERE IS A KUNTRES OF SHIURIM ON THE TOPIC OF SEFIRAS HA'OMER AVAILABLE. IF YOU WOULD LIKE A COPY OF ANY OF THESE SHIURIM, OR FOR ANY COMMENTS AND QUESTIONS, PLEASE SEND AN EMAIL 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. RECORDED SHIURIM ARE ALSO AVAILABLE ON CD AT THE SHUL – 18 FORSHAY MAIN LOBBY. ALL SHIURIM DELIVERED AT THE KOLLEL BOKER, NIGHT KOLLEL, OR ANY OF OUR VARIOUS PROGRAMS, SUCH AS LEGAL HOLIDAYS AND YESHIVA BEIN HAZMANIM ARE OPEN TO ALL. COME AND JOIN THE MANY WHO ENJOY THESE INFORMATIVE AND INTRIGUING SHIURIM!

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
Currently: מסכת מגילה

Friday - *Shuirim*
Beinyonei Dyoma and relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING
- HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

- Daf Yomi
8:45-9:45
- Mishna Yomis
8:45-9:00
- Daf Hashovua
8:15-8:45
- ZERA SHIMSHON SHIUR
8:15-9:00 Thursday Nights

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Night Kollel

COMMUNITY KOLLEL NEWS WEEK OF BEHAR

KOLLEL NEWS

Kollel Boker

As the summer zman begins, the Kollel Boker has begun Meseches Beitza – learning a blatt a week. Come join us on our trek through Shas! The Kollel Boker meets every morning from 7:00-8:00. There is a weekly overview of the daf, or a shiur on the parsha or inyana d'yoma.

Many new members have joined, with the many new baala batim and yungerleit joining forces, with both partners enjoying this fusion and the wonderful learning opportunity.

I gave an introductory shiur for Meseches Beitza, on the fascinating halachic topic: "Davar She'yeish Lo Matirin – When Does it Apply?" We discussed the many practical applications of this halacha.

Night Kollel

After the Night Kollel finished studying hilchos yom tov this past winter zman, they have moved on to hilchos Chol Hamoed. Is it chol or is it moed? Come join us and learn what Chol Hamoed is all about!

I gave an introductory shiur in Hilchos Chol Hamoed, on the topic: Kedushas Chol Hamoed & Kedushas Yom Tov – Similarities & Differences."

The Night Kollel meets from 8:15-9:45, with Mincha or Maariv available before or after.

Rabbi Yisroel Gottlieb, Rav of Bais Torah, will be giving a shiur at the Night Kollel, on Hilchos Chol Hamoed, on Thursday night, May 19, at 9:00pm.

Now is the time to join one of our many learning programs and keep the momentum going!

Options are available for those who would like to come even part-time – both at the Kollel Boker and the Night Kollel – or even once or twice a week. Come join us and we will b'ezras Hashem find you the best Chavrusa for your needs. Come join the Ohr Chaim family, and the many that start off their day or end their day with some exciting and invigorating Torah learning.

You can also join our whatsapp group and receive updates of upcoming shiurim, links to current shiurim, or access archived shiurim. Please send a

request to: Secretary@18forshay.com, or RabbiScheiner@18Forshay.com, or follow the prompts on our website 18Forshay.com.

WEDNESDAY NIGHT CHEVRA

Appreciate halacha and the parsha like never before. Come join an exciting interactive chabura and a group discussion, led by Rabbi Yosef Fried, every Wednesday night 8:55-9:55pm, in 20 Forshay, upstairs. And of course there will be good food!

For more info, you can WhatsApp or text Elazar Rubin: 845 – 548 – 8547.

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 our esteemed Mara D'asra, Rabbi Lankry.

SEMICHAS CHAVER PROGRAM

Started May 9th

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For more information about any of these many exciting learning programs – including the Kollel Boker, Night Kollel, and much more – please call 845 - 372 - 6618, or email: Rabbisheiner@18forshay.com.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

YOUR KOPITEL TEHILLIM

Continued: earlier source.

... The custom received by the Alter Rebbe*, from his Rebbe**, in the name of his Rebbe, our teacher, the Baal Shem Tov to say the chapter of Tehillim that corresponds to the number of one's years***....

==== Excerpt of letter from the RaYatz**** \ Kovetz Michtovim P214.

*Baal Hatanya **The Magid of Mezritch

*** If you turn 13, you say Kopitel 14

**** Admur Yosef Yitzchok, 6th Chabad Rebbe.

UFARATZTA



UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

is pleased to present a shiur by

Rabbi Yisroel Gottlieb

Rav of Bais Torah Monsey NY

Topic:

הלכות חול המועד

Thursday May 19

יום ה' פרשת בהר

9:00pm

Followed by Maariv 9:45

18 Forshay – Main Bais Medrash

FOR MORE INFORMATION OR TO JOIN THE KOLLEL, PLEASE CONTACT
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