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OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

בית מדרש אור חיים
BAIS MEDRASH OR CHAIM

**YOUTH
MINYAN**

9:30 SHACHRIS

תפילת השל"ה הקדוש

תפילה לכל עת, ובפרט לערב ראש חודש סיון,
להתפלה על עצמו ועל צאצאיו לילך בדרכי ישרים

PAGE 2

**HAFRASHAS
CHALLAH EVENT**

AMAZING SEGULLA
THURSDAY MAY 13TH

8 PM
SEE PAGE 15

**SHABBOS
MEVORCHIM SIVAN**

**Rosh Chodesh is on
Wednesday 5/12**

Molad: Tuesday Evening

31 minutes and 7 Chalakim after 8

יהי כצון מלפניך ה' אלקינו ואלהי
אבותינו שתחדש עלינו את החודש
הזה לטובה ולברכה, עלינו ועל כל עמו
בית ישראל בכל מקום שהם.

לטובה ולברכה, לששון ולשמחה.
לישועה ולנחמה. לפרנסה טובה
ולכלכלה.

לחיים טובים ולשלום.
לשמעות טובות, ולבשורות טובות,
ולגשמים בנעתם.

ולרפואה שלמה,
ולגאולה קרובה.
ונאמר: אמן

RABBI YY JACOBSON
THE FOUNDATION FOR A PEACEFUL HOME
WEDNESDAY MAY 12
SEE PAGE 11



**MONSEY
URGENT CARE**

77 ROUTE 59, MONSEY, NY 10952
845-356-CARE

תפילת השל"ה הקדוש

תפילה לכל עת, ובפרט לערב ראש חודש סיון,
להתפלל על עצמו ועל צאצאיו לילך בדרכי ישראל

All parents want the best for their children — that they should be good and upright, that they have everything they need for a fruitful, joyous life.

The classic work, *Shelah HaKadosh*, contains a prayer that parents should recite for their children at any time of the year — but especially on the day before Rosh Chodesh Sivan, for that is the month when G-d gave us the Torah, and when the Jewish people began to be called His Children

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

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

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

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

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

שיר המעלות אשרי כל ירא ה' ההלך בדרכיו: יגיע כפיה כי תאכל אשריה וטוב לה: אשתך כגפן פריה בירכתי ביתך בניה כשתלי זיתים סביב לשלחנה: הנה כי כן יברך גבר ירא ה': יברכה ה' מציון וראה בטוב ירושלים כל ימי חייך: וראה בנים לבניך שלום על ישראל

אנא ה' שומע תפלה יקים בי הפסוק ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיה לא ימוש ומפיה זרעה ומפי זרע זרעה אמר ה' מעתה ועד עולם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי

IT IS WITH IMMEASURABLE GRIEF THAT THE
RABBONIM, STAFF AND MISPALELIM OF BAIS
MEDRASH OHR CHAIM OFFER THEIR DEEPEST
CONDOLENCES TO SHLOIMIE AND FAIGY
STEINMETZ AND THE ENTIRE STEINMETZ
FAMILY ON THE LOSS OF

הבחור החשוב

יששכר דב בעריש שטיינמץ ז"ל
DOVI STEINMETZ Z"L

שהיה בחור שקדן שהתמיד בלימוד התורה, תמיד הושיט
עזרה כל אימת שנדרש והיה מלא בשמחת חיים

HIS DEDICATION TO LIMUD HATORAH COUPLED WITH HIS
GENUINE SIMCHAS HACHAIM AND AHAVAS CHAVEIRIM
WILL STAND HIM IN GOOD STEAD AS HE ENTERS THE
BAIS MEDRASH SHEL MALEH.

MAY HE BE A MAILETZ YOSHER FOR HIS PARENTS,
SIBLINGS, OUR WHOLE COMMUNITY AND THE
ENTIRETY OF KLALL YISROEL.

תנחומים מיוחדים

TO

REB YUDI STEINMETZ

OUR SHUL MISPALEL AND CREATOR OF OUR
THURSDAY NIGHT CHABURA

"המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים
ולא תוסיפו לדאבה עוד".

ומחה ה' א-לקים דמעה מעל כל פנים



בית מדרש אור החיים
BAIS MEDRASH OHR CHAIM

כּוּם
תנחומים





RABBI LANKRY DEAR KEHILLA,

PAYING HIS BILL

The children of two respectable families in London got engaged. The buzz in the streets is that this wedding will be over the top. The father of the bride sent a telegram to his children and asked them to reserve a specific date for the wedding in three months' time. Two of his children were living in France; one was very successful and the other not at all. The father sent a separate letter to his wealthy son to not spare any expense and to purchase only the best to celebrate the wedding. The father added that everything his son spends in honor of his father will be reimbursed, but he must make sure to take care of his brother and family as well.

Upon receiving his father's letter he immediately went on a three month shopping spree and the excitement mounted. With all the frenzy of purchasing and preparing he forgot to speak to his brother, the poor man, about the upcoming wedding. A day before the wedding he quickly sent a messenger to his brother to be ready by the port with his family to set sail to England.

The rich brother traveled first class while the poor brother was in steerage and

came in rags as he had no funds to purchase new clothing..

On the other side of the English Channel the father is waiting at the dock for his children to arrive. The older rich son exits the ship with his family and he receives a warm welcome. Next, the younger brother embarked from the ship with his family. They were clad in tattered old clothing with no possessions in sight. The father feels a burning rage towards his wealthy son's apparent lack of concern for his unfortunate brother. Not wanting to destroy the festive occasion, the father remains silent. He quickly purchases clothing for his poor son and provides him and his family with everything they need for the wedding.

After the wedding the affluent son gently reminds his father of his promise to reimburse him and brings a long list of expenses to be paid back. The father insists that he owes him nothing and again wishes him a safe journey. The son explodes and says, "look at the letter with your hand writing and your signature!" The father explains to his son that it clearly states "all expenses that you will endure for my honor will be reimbursed." However, the father pointed out, all of your expenses were about you and not me because if you did

it in my honor you would have dressed your brother as well. The fact that you let him arrive in his tattered clothing just proved that the monies you spent were for your own selfish pleasure. This is why you are owed nothing"

The Parasha (25-25) ומכר כי ימוך אחיר ומכר מאחזתו וג. The Medrash brings proofs from the scriptures that when a person takes care of the downtrodden, Hashem will pay his bill. We also find the Talmud in tractate Baitza 16a states that all of a person's financial needs are established and put into place from Rosh Hashana to Rosh Hashana except for the month of Tishrie תשרי. The Talmud explains that if one doesn't have money for the expenses of Shabbat and Yom Tov he can "borrow on my account and I (Hashem) will repay all the debt. What is the action that one can do to indicate that all of his expenses and the loans that he took are indeed for the honor of Shabbat and Yom Tov? If he takes care of his brother and did not only think of his own personal needs. This ensures that all was purchased in honor of Hashem and will surely be repaid.

we should all merit that our actions will be a source of nachat to our Father in heaven. Amen.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:28, 2:00, 2:30, 3:00, 3:30, 4:00

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



SHABBOS ZMANIM

CANDLE LIGHTING	7:41PM
MINCHA ^{18 TENT}	7:00PM
MINCHA ^{TENT ALEPH}	7:30PM
MINCHA ^{BAIS CHABAD}	7:50PM
SHKIYA	7:59PM
SHACHRIS ^{VASIKIN - DAF YOMI SHIUR}	5:06AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
BUCHRIM MINYAN ²⁰	9:00AM
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
SHIUR ON PIRKEI AVOS PERK DALED	7:10PM
MINCHA ^{SHALOSH SEUDOS}	7:40PM
SHKIYA	8:00PM
MARRIV	8:40PM ^{18 TENT} , 8:45PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:24 M 5:23 T 5:21 W 5:20 T 5:19 F 5:18

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:20 M 6:21 T 6:22 W 6:23 T 6:23

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:50 M 7:51 T 7:52 W 7:53 T 7:54

MAY 09 - MAY 14

NEITZ IS 5:44 - 5:38
PELAG IS 6:32 - 6:35
SHKIA IS 8:02 - 8:06
MAGEN AVRAHAM
8:43 AM - 8:39AM
GRA - BAAL HATANYA
9:19 AM - 9:16 AM

Spring
2021



ניסן / אייר
תשפ"א

WEEKDAY MINYANIM

שחרית	מנחה ומערב
6:15AM ^{בולתיקין} Tent א	12 MIN ^{תש"ח, תש"ט, תש"י} Tent א
6:30 Tent א	5 MIN ^{תש"י, תש"ל} Tent ב
7:00 Tent א	12 MIN ^{תש"ל, תש"ד} Tent א
7:15 Tent א	12 MIN ^{תש"ד, תש"ה} Tent א
7:30 Tent א	10 MIN ^{תש"ה, תש"ו} Tent א
7:45 Tent א	20 MIN ^{תש"ו, תש"ז} Tent א
8:00 Tent א	30 MIN ^{תש"ז, תש"ח} Tent א
8:15 Tent א	40 MIN ^{תש"ח, תש"ט} Tent א
8:30 Tent א	50 MIN ^{תש"ט, תש"י} Tent א
8:45 Tent א	60 MIN ^{תש"י, תש"ל} Tent א
9:00 Tent א	
9:15 Tent א	
9:30 Tent א	
9:45 Tent א	
10:00 Tent א (slower)	
10:15 Tent א	
10:30 Tent א	
10:45 Tent א (faster)	
11:00 Tent א	
11:15 Tent א	
11:30 Tent א	
11:45 Tent א	
12:00 Tent א	

FOR MORE INFO: www.28forshay.com // Secretary@28forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 6:10 PLAG 6:31



Rabbi Coren

BEHAR BECHIKOSAI – CHIZUK FROM MERON – PREP FOR SHAVUOS

As I write this article I look back at the past five days and find myself still struggling to describe what I am feeling. The words that come to mind are tragic, shocking, traumatizing. I believe that at first most of Klal Yisrael found themselves speechless as they witnessed what was happening before their eyes. It was only later that they were able to internalize the panic and disbelief they were experiencing.

The Meron tragedy turned into a national day of mourning in Israel and around the world as the death of 45 holy Neshamos awakened the unity the Jewish world sorely needed. In Monsey, we felt the pain and suffering of the bereaved families especially with my friends, the Steinmetz family as they tried to accept that their son Dovi, as he was belovedly known by hundreds of people, was one of the 45 special souls in Reb Shimon's chabura that were taken away from us.

The descriptions during the levayas that took place just hours before Shabbos set in and those held on Sunday used words of inspiration, emunah, bitachon and humility. The mourning family members and the precious Neshamos that had perished emerged as people from different worlds, persons who in the darkest times held strongly to the belief that what the Jewish people needed most right now was Achdus. When interviewed at the funeral of his young son, Yedidya, who perished in the disaster, a father was certain that had he been asked, his son would have said that the one thing that is more important than anything—is Achdus. Who thinks like that? When tragic events occurred throughout the world, what was the reaction of the people? Was there a call for unity and love? An appeal to strengthen ourselves and accept the belief that everything is from our loving father in heaven-- even if we don't understand His reasoning? Have we ever heard an interview with a person who experienced a near death experience and spoke of beseeching G-D: 'Please don't let me lose my Emunah in you?' How many young boys who, when asked what they were thinking about when they thought they were about to be crushed to death responded: Emunah, Bitachon and Shema Yisrael?

I explained in my daily video that with all the challenges that the Jewish people have gone through and continue to experience everywhere and with all the grievances we may have against Hashem when we don't understand something He has done, we can't but be filled with pride and honor to be part of this special club called the Jewish people. Indeed, there are those who do not consider themselves true Jews but when our people are struggling or under physical or

emotional attack all Jews are true Jews.

A Torah Jew is one that follows one of our greatest Rebbis, Rabbi Akiva. Rashbi tells us in Gitin 67 that one of the reasons we should study middos is because they emanate "from my Rabbi"-- Rabbi Akiva. The ultimate Jew is someone whose Emunah in Hashem is real and who dedicates his life to studying Torah and follows its dictates in order to become united with Hashem; he is one who learns with the intent of spiritual transformation especially in character refinement and whose burning for Torah has become a source of light to the world and not a fire of destruction.

It's interesting that Rashbi says **שנו מידותי** which simply means review 'my behaviors.' But Rashi informs us that it means 'my Torah.' The answer to the different interpretations is simple. Rashbi is telling us to study 'my Torah' and Torah means instructions on how to act. As we say in davening, **תורת חיים**--living Torah. In order for the words of the Torah to create a change in us it must be leaned with the desire to be like the great tzadikim of the past as well as those of the present--like the 45 Neshamos.

We can learn two powerful lessons from the levaya of Dovi Steinmetz. The first was his powerful passion for living and this meant being totally engaged with helping others in any way possible. We also heard from one his Rebbes who mentioned from Reb Yonasan Eibershitz that when a righteous person leaves the world, his middos become hefker--ownerless. Anyone can grab them and use them to charge his Neshama.

I want to connect all of the above to the beginning of this week's Parsha which speaks about shmita. Rashi explains that shmita is really an example for all mitzvos that were given on Har Sinai. He doesn't however, explain why this is so.

I believe here are two aspects that form the foundations for the mitzva of shmita--indeed for all mitzvos. Both are elaborated on by the Chasam Sofer and his son, the Ksav Sofer.

The first is Emunah. How can we really expect to keep shmita (this coming year) without trusting that Hashem will ensure that the farmers manage to economically grow sufficient food in the 6th year to satisfy us throughout the 7th year despite leaving their fields fallow?

The second aspect brings us back to the importance of Achdus. We are one family and the best way to express this is by keeping the laws of shmita when suddenly each of our fields become



יום כיפור קטן

יום ג' פרשת במדבר

Tuesday May 11

1:30pm – Tent ב

עם קריאת ויחל – Tent ב

7:45 pm – Tent ב 40 min. before shkia

8:04pm – Tent ב at shkia



Late Maariv Motzai Shabbos

Approximately One hour after Rabeinu Taam

18 Main Bais Medrash

פרשת בהר בחקתי

10:15pm

a public gathering where anyone can enter unhindered and enjoy the fruits of our trees. It's truly an incredible test for someone who didn't work on his middos especially the midah of **תורת** and the ability to love every Jew, even the Jew that just walked into your back yard with his 12 kids to have a feast on your date or orange tree and you must share the fruit wholeheartedly as if it belongs to them much as to you.

There is much to learn from the Meron tragedy that we are still trying to digest....

May we never need such an awakening again; rather let us have the full Yeshua with Techiyas Hamesim BImhera Beyamainu, Amen.

Shabbat Shalom

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Rabbi YY Jacobson

SAYING GOODBYE TO YOUR OLD G-D SOMETIMES, BEING CLOSE MEANS FEELING FAR

The Endless Quest
A STORY:

It was Simchat Torah, and the disciples of Rabbi Mendel of Horodok, many of whom had journeyed for weeks to spend the joyous festival with their Rebbe, were awaiting his entrance to the synagogue for the recital of the Atah Hor'eisa verses and the hakafot procession. Yet the Rebbe did not appear. Hours passed, and still Rabbi Mendel was secluded in his room.

Finally, they approached Rabbi Schneur Zalman of Liadi, who had studied with Rabbi Mendel in Mezeritch under the tutelage of the Great Maggid. Perhaps Rabbi Schneur Zalman, who was revered and loved by Rabbi Mendel, would attempt what no other chassid would dare: enter the Rebbe's room and ask him to join his anxiously awaiting followers.

When Rabbi Schneur Zalman entered Rabbi Mendel's study, he found the chassidic master deeply engrossed in his thoughts. "The chassidim await you," said Rabbi Schneur Zalman. "Why don't you join them for the hakafot?"

"There are a hundred meanings to the verse Atah Hor'eisa," cried Rabbi Mendel, "And I do not yet fully understand them all. I cannot possibly come out to recite the verse without a proper comprehension of its significance!"

"Rebbe!" said Rabbi Schneur Zalman. "When you will reach a full comprehension of the hundred meanings of Atah Hor'eisa, you will discover another hundred meanings you have yet to comprehend..."

"You are right," said Rabbi Mendel, rising from his seat. "Come, let us go to hakafot."

THROWING OUT THE OLD?

An interesting verse in this

week's second portion, Bechokosei, reads, "You will eat the very old [grain] and you will remove the old to make way for the new."

A homiletic interpretation of the verse understands "the very old" to symbolize G-d, who has "been around" since time immemorial and who represents eternity. One ought to eat and satiate one's hunger with "the very old" G-d.

Yet there comes a time in our life when we need to "remove the old to make way for the new." We should never get stuck in our old definitions of G-d. We must be ready to abandon our old perception of G-d for the sake of a more real and mature relationship with ultimate reality.

It is not always easy, but this is the path forward.

Our old definitions of G-d can become traps which stifle our creativity, hinder our growth, and keep us stuck in the quagmire of our fears, traumas and insecurities. G-d can become an opium, an excuse for not allowing ourselves to be challenged in a genuine way. Religion sadly becomes the factor which holds us back from an honest assessment of our lives and the courage to rethink our mistakes or dysfunction.

The only definition of G-d in Judaism is that He has no definition. This means that a relationship with G-d is the readiness to challenge every comfort zone, every addiction, every fixed paradigm. It is the openness to mystery and to the ultimate knowledge that "I do not know."

SPIRITUAL FRUSTRATION

A little while ago, a man approached me one morning in the synagogue and expressed his anguish over the fact that he does not experience G-d anymore in his life.

"When I originally became a baal-teshuvah (returnee to Jewish observance) many years ago," he said, "I felt an intimate relationship with G-d. I sensed His truth and His depth. Today," the man continued, "I am still a practicing Jew. I put on tefillin

each morning, I pray three times a day, I keep the Sabbath and I don't eat shrimp. But G-d is absent from my life. How do I become a baal-teshuvah again?" the Jew wondered.

As I looked up at his face, I noticed a tear in his eye. I thought that he may be far better off than many people born and raised as observant Jews who have never shed a tear over G-d's absence from their lives. Many of us are even unaware of the fact that there exists a possibility to enjoy a genuine personal relationship with Hashem.

In the midst of our emotional conversation, I noticed on the table a 200-year-old Chassidic work titled "Noam Elimelech." I opened the book, authored by the 18th century Chassidic sage Rabbi Elimelech of Liszhensk, and randomly arrived at the Torah portion of this week, Bechukosai.

In his commentary to the first verse of the portion, the Chassidic master discusses an apparent lack of grammatical accuracy in the blessings that we recite daily. "Blessed are You, Lord our G-d," we say, "Who has sanctified us with His commandments."

Why do we begin the blessing by addressing G-d in second person, "Blessed are You," and then conclude it by addressing Him in third person, "Who has sanctified us with His commandments"?

THE PARADOX

In the beginning of one's spiritual journey, writes the saintly author, when first discovering G-d in one's life, Hashem seems very near. At that special moment of rediscovery, you feel that you "have G-d," that you grasp His depth, His truth, His grace. You and G-d are like pals. You cry to Him, you laugh with Him, you are vulnerable in His midst. Like one who is reunited with a best friend not seen in many years, you declare: "G-d! You're awesome." "Blessed are You."

But as you continue to climb the ladder of spiritual sensitivity, you come to discover the gulf between you and infinity. This is not a sign

of distance, but of closeness. When you become close to truth, you can begin to sense how far you are from truth.

A deeper relationship with G-d allows you to sense the void and the distance. That void becomes the womb where a new relationship can be born.

FAR BUT NEAR

It is this state of mind that the Prophet Isaiah is addressing when he says, "Peace, peace to him who is far and near, and I will heal him." How can one be both "far and near" simultaneously?

The Chassidic master Rabbi Elimelech answers that Isaiah is referring to the Jew who feels that he is far, but in truth he is near. The very fact that one senses remoteness is indicative of his closeness. If he truly were to be distant, he would actually feel close!

When the first Jew Abraham is taking his son Isaac to the Akeida (the binding of Isaac) atop the sacred Mt. Moriah in Jerusalem, the Torah tells us that "On the third day, Abraham looked up and saw the place from afar. Abraham said to his attendants, 'You stay here with the donkey, and I and the lad will go yonder, we will prostrate ourselves and then return to you.'"

Why did Abraham take his attendants along if he was to leave them behind anyway? Because it was only Abraham who "looked up and saw the place from afar." Only Abraham realized how remote he still was from the Divine mountain. His attendants, on the other hand, actually thought that the place was near. At that moment, Abraham became aware of the vast sea separating his spiritual state from theirs; he knew that they were not ready yet to accompany him on his journey toward G-d.

Thus is the paradox of one's spiritual process. The closer you become, the further you must become. It is to this Jew, harboring deep humility and frustration, that G-d sent forth His promise: "I will heal he who is far and near."

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12:30am-2:15am
Topic TBA

Tuesday May 18
2ND DAY OF YOM TOV
6:15PM - 7:45PM
TOPIC TBA
Followed by Mincha

Location Tent ג

זמן מתן תורתנו

Neilas Haehag, Fabrengen & Maamar after Mincha @ Bais Chabad 20 Forshay Rd



Raining Bracha

In Vayikra 26:4 the Torah tells us about a bracha of having rain come down in its proper time. The Mishna in Berachos 54a says that when it rains one should say the bracha of HaTov VeHaMeitiv. The Mishna Berura 221:1 explains that in Eretz Yisrael, where the land is extremely dry, when the rainy season arrives everyone is very excited, and they therefore make the bracha. In the event it continues to rain, we don't repeat the bracha, it is said just the first time. It stands to reason that in a place where the rains come naturally, and it is not such a great simcha, one would not make the bracha.

The Sefer Kol Bo 87 and the Bais Yosef 221 say that in our times there is no need to say the bracha on rain as we are used to having rain all the time and we don't have the same simcha as a city or country that is very dry. We therefore don't make the bracha for rain. This is also true, due to the fact that we don't have shortages of rain. The Smak 151 says that in today's day and age there is no need to make a bracha for rain. The Rema 221 agrees that since we have rain all the time, there is no need to make the bracha on rain. The Aruch Hashulchan asks the following question. There are many years where there is a shortage of rain, so why don't we make the bracha during those years when the rain finally comes? We don't really find an answer to this question.

The Mishna in Taanis 10a says that Rabban Gamliel says that in Zayin Cheshvan we start saying Vesen Tal Umatar in Eretz Yisrael, fifteen days after the Yom Tov of Sukkos, so that the last person travelling home to the city of Peras would not get stuck in the rain. Just like we don't ask for rain until fifteen days after Sukkos, why don't we stop asking for rain fifteen days before Pesach, so that the Yiddin who are Oleh Regel should not get wet as they travel?

There are a few reasons. The first answer given by Reb Chaim Kanievsky, is that a when a Yid is doing the mitzvah of aliya l'regel, he will not be stopped by neither rain, snow nor hail. The problem may occur on the way home. Then it will be difficult!

The second tirutz is also given by Reb Chaim Kanievsky. He says that a person wears a coat and boots during the winter to protect himself from the elements. Conversely, right after Sukkos, which is the end of the summer season, finds that people have yet to protect themselves from the elements.

A third tirutz is that when it comes to start to ask for rain, we don't do so since we are sensitive to the people going home. However, we don't stop asking for rain once it's the rainy season, since it is necessary and is already in middle of the season.

The fourth and final tirutz is from Reb Gamliel Rabinovitch who says that when it comes to be Oleh Regel we are not worried for rain, as we say shlichei mitzvah einan nizakin. However, upon returning home, there is a shitta that holds that shlichei mitzvah are protected only on the way to the mitzvah, but not on the way back. We therefore don't start asking for rain until all the people reached their homes after Sukkos

May we be zocheh to be Oleh Regel and appreciate the rains that Hashem gives us!



אם בתחוקתי תלכו ואת מצותי . תשמרו פירש רש"י שתהיו עמלים בתורה

If you follow my directives and keep my commandments, Rashi explains this to mean that you must be laborers in the Torah.

It is well known that the Rabbi of Rafshitz changed his family name from Rubin to Horowitz. His explanation for the change was that "Rubin" means ruby which is a precious stone. He did not want his descendants to think that by name alone they could achieve the perfection of a precious stone. To achieve excellence demands hard work, as the posuk says, "for a man to toil is born". The name Horowitz would symbolize "Haraven" hard work which is needed to have success in torah

"Three things are acquired with suffering: "Torah, the Land of Israel and the world to come." (שמות רבה א', א', ועי' ברכות ה' ע"א) It is impossible to gain true knowledge in torah without a massive amount of hard work.

There was king who had a son that was approaching marriageable age. The king does not believe that his son was capable of managing himself properly as he was very spoiled.

If someone is incapable of working and taking care of himself he imposes his needs on others. This was not the way to begin a new life.

The king informed the Prince that he had to go out and get a job. If he could support himself, then and only then would he be ready to get married.

The spoiled prince went to complain his mother the Queen. "It is difficult for him, he

does not know how to work ... It is not proper for him to engage in physical work (which is all he was suited for)" The Queen took pity on him and decided to give him a fifty-dollar bill as a gift. "Go to your father, show him the bill, and tell him you earned that amount working today."

The king's son came to his father, showed him the bill, but to his astonishment the king took it, tore it to pieces, and sent his son away.

The prince again cried to his mother. "There is no choice," she told him, " your father is a hard person to fool. He knows about you to well. There is no escape, you will find a job and earn a daily wage for it."

The son went to the market and looked for work. He labored for a whole day, and in the evening received a fifty-dollar bill.

That night he reached out to his father, and handed him the bill.

The king took the bill and stood as if to tear it.

The prince jumped up to him and tried to stop him: "Father:, he cried, "I sweated so much for this money!"

Immediately his father took him, hugged and kissed him. "Now you worked! Now you worked! the previous day I tore up the money , and you did not care! Now that you know the value of work, you may be ready to build your house."

A person who has labored in Torah appreciates what the Holy Torah is. When you take his study time away from him, he feels like his heart is being torn. He cannot stand it! Applying yourself diligently to the study of Torah is the only way to create a true connection, a lasting connection to the Holy Torah.

Parsha Summary

On the mountain of Sinai, God communicates to Moses the laws of the Sabbatical year: every seventh year, all work on the land should cease and its produce becomes free for the taking for all, man and beast.

Seven Sabbatical cycles are followed by a fiftieth year—the Jubilee year, on which work on the land ceases, all indentured servants are set free and all ancestral estates in the Holy Land that have been sold revert to their original owners.

Additional laws governing the sale of lands and the prohibitions against fraud and usury, are also given. God promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell secure in their homeland. But He also delivers a harsh "rebuke," warning of the exile, persecution and other evils that will befall them if they abandon their covenant with Him. Nevertheless, "Even when they are in the land of their enemies, I will not cast them away; nor will I ever abhor them, to destroy them and to break My covenant with them; for I am the Lord their God."

Chizuk Following The Tragedy in Miron

Rabbi Eytan Feiner

There are tragic, truly catastrophic times when we feel that all we can really do is cry. **מה נאמר ומה נדבר...** Inundated by relentless waves of grief, engulfed in indescribable pain, there are simply no words to capture the magnitude of the loss we all now feel upon hearing the devastating news from Miron.

So many *karbanos*, the heart-wrenching loss of pure and pristine *neshamos* taken from us in their prime, lists of the injured so painfully long. And at one of our most holy and cherished sites, all in the midst of what typically is a joyous and uplifting time. **Oy, Hashem Yerachem Aleinu!** 'נסתרים דרכי ה'...

My dear **אהובי ורעי**: Let's not waste valuable time trying to satisfy our innate curiosity to uncover all the details, to determine what precisely went wrong, who were the guilty parties, etc.; such scrutiny is the onus of others. Our responsibility lies in delving deep within ourselves to discover what spiritual areas warrant an immediate *tikkun*, what foibles need further fixing, what *middos* require rectification. We must wake up and work on ourselves like never before-- individually and collectively.

And we must cry. We must learn to muster the ability to sincerely feel for others, to fully commiserate and empathize, and to cry out together with the victims and their families in their suffering. To live a life that perpetually bespeaks **בצרה**. **עמו אנכי בני ישראל** and cry for **אחינו בני ישראל** from the depths of our hearts.

Let us turn quickly to the following true story:

There was a couple married for many years, suffering the agony of barrenness, yearning incessantly for a child to cradle in their arms. The husband informed his wife one day that he wished to divorce and marry another with whom he could bear children. But his wife was not willing to accept such a fate. Instead, she davened fervently and shed copious tears to be blessed with a child together with her devout husband.

On Rosh HaShana night, the husband had a dream. He found himself in an orchard, surrounded by myriad trees of all sizes, and was suddenly leaning on a small tree without any fruit. He understood that the tree represented none other than himself; no fruit, no children. A *mal'ach* then entered the orchard carrying a bucket filled with water, and soon began watering the various trees.

The man quickly understood that the *mal'ach* was Hashem's messenger to provide children for the upcoming year: a tree that was watered will bear fruit that year. Oh, how he wished the *mal'ach* would also pour from his special waters on his awaiting sapling. Lo and behold, the angel arrived by the foot of his tree and put down his barrel of water. He then removed a small jug from his sack and poured its contents upon the tree.

The tree immediately sprouted and blossomed, and a beautiful fruit emerged.

When he awoke, he ran to tell his wife about the dream-- and they both understood it hinted to good tidings. On Motzai Rosh HaShana, he shared the dream's contents with his illustrious Rebbe, who informed them they would indeed merit a child that very year. He then asked his Rebbe, "why didn't the angel water my tree from the barrel with which he watered all the others? What was the significance of the small jug he used instead?" The pious Rebbe explained: "The jug wasn't filled with water. It was filled with your beloved wife's tears-- the same tears she shed to merit having your child. And in the *zechus* of those precious tears, you will soon be blessed with a holy child."

That year, Rebbe Shimon bar Yochai was born. The father was Yochai, and the Rebbe was the renowned Rebbe Akiva.

And this powerful story shared by the Nachlas Avos reminds us of the potency of heartfelt tears.

שערי דמעות לא ננעלו.

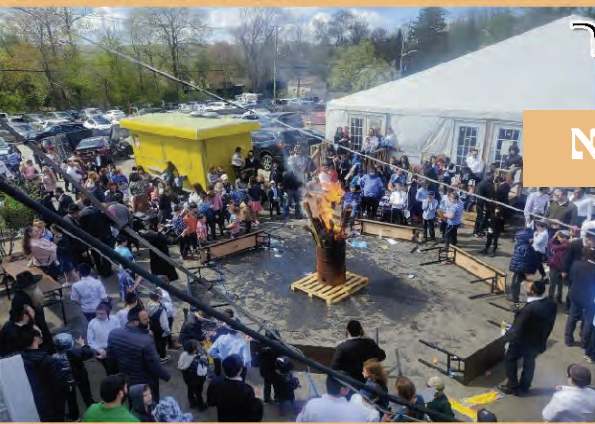
The gates of tears are never closed. We can teach ourselves to cry-- for ourselves and, yes, for others about whom we deeply care. And we can bring great things into this world. *Refuos*, *yeshuos*, and *besuros tovos*-- for us and for all of Klal Yisroel.

This Lag B'Omer we are shedding an abundance of tears. Let's never despair, never lose hope, NEVER stop trusting in the *Ribbono Shel Olam* and His bountiful love and benevolence towards us.

We never, ever, ever give up! **HaKB"H** has a masterplan we simply don't understand, but our tears-- especially for others in the midst of their pain and suffering-- will truly help expedite the *Geula Shi'leima*. A time when all tears will finally cease, and we will celebrate joyously together with *Mashiach Tzidkeinu* once and for all. **Bim'heira bi'yameinu amen vi'amen!**

Have a most meaningful and inspiring Shabbos Kodesh
and only Kol Tuv selah,
Rabbi Eytan Feiner

בית מדרש אור חיים
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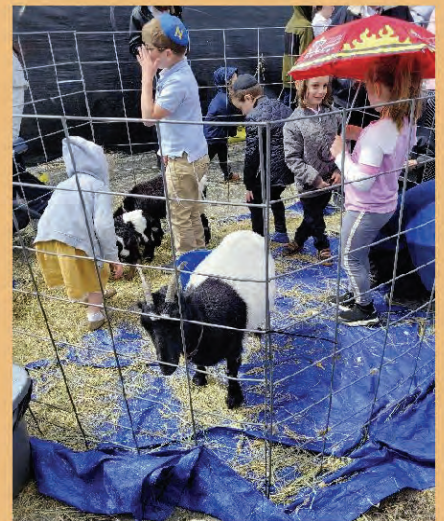


ל"ג בעומר

תשפ"א



Editors Pick





We Can't Stop Climbing the Mountain

Remarks Delivered at Boca Raton Synagogue on Shabbos Parshas Emor, the day after Lag BaOmer 2021/5781

"Did u see the news. We hear tons of ambulances passing. We can't even leave. This is insane. We are all so scared."

On Thursday evening, I got a flurry of texts from my daughter Leora who was in Meron. Obviously, we immediately found out what happened and were beyond grateful that Leora was not only all right, but she was able to be in touch with us. We spoke several more times that night. While we were sleeping, she was still processing what happened and I woke up to the following text:

"Abba, the craziest part was the switch of emotions. I thought it was the most meaningful thing. I loved the whole night. Everyone was so different yet so dedicated to the day. I was davening so intensely and really felt that this would be a reason Mashiach would come. All Jews of all types were dancing together and there were so many people and there was inspirational music and davening. I literally davened that HaShem should look around at all of his children together, end our tzaros and bring Mashiach. I had such a powerful davening - It really felt so uplifted and then ten minutes later the stretchers were running in and this huge tzara happened."

My daughter was struggling to make sense of it, to go from feeling Moshiach is imminent to he was never further away. She was struggling and I must admit, so am I. While most got back on busses, forty-five people, among them children, did not. Each a world, each a child, a sibling, maybe a husband and a father. Among them was Donny Morris, a grandson of our beloved members Rabbi Joel and Malka Morris, who was learning in Shaalvim for the year. Donny was a sweet and gentle soul. He was thoughtful and sensitive and especially kind to those who needed it most. He was so happy that night. The picture that went around with his big smile, a picture many of you have seen by now, was a picture he sent his family shortly before he left this world. How could this be? Lag BaOmer, the night that we mark the end of collective mourning, how could an intense new mourning have begun?

וספרתם לכם ממחרת השבת מיום הביאכם את צמר התנופה שבע שבתות תמימת תהינה:

"And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks. They must be complete."

Our Parsha contains the mitzvah to count the Omer. We count from Pesach until Shavuos but the Torah doesn't give us dates, rather it tells us count seven weeks. And no ordinary weeks, either: seven temimos weeks, complete weeks. Halachically, we understand "complete" to mean we cannot begin Shavuos until nightfall, otherwise the 49th day is not complete.

But the Midrash (Vayikra Rabbah 28:3) understands it differently:

שבע שבתות תמימת תהינה, אימתי הן תמימות בזמן שישראל עושין רצונו של מקום

Seven complete weeks – when are they con-

sidered complete? When the people of Israel are fulfilling the will of Hashem.

What does it mean the counting of sefirah is only complete when you do the ratzon of Hashem? If you completed the count, wasn't that His ratzon? Moreover, Chazal tell us that when Hashem told Avraham, **ואתה את בריתי תשמור**, if you observe my covenant, He was referring to the mitzvah of the Omer. Why is Omer called a bris, as opposed to other mitzvos?

Rav Avraham Schorr shlit"א explains that we aren't just counting and marking days on a calendar. There is a specific goal, an effort or exercise we are engaged in to improve in a particular area, to better keep a fundamental directive of Hashem. The Torah (Devarim 18:13) gives us a mitzvah **תמים תהיה עם ה' אלקיך**. You must be wholehearted with Hashem your God. But what does it mean to be tamim with Him?

Rashi, quoting the Sifrei, explains:

התהלך עמו בתמימות, ותצפה לו, ולא תחקר אחר העתידות, אלא כל מה שיבא עליך קבל בתמימות ואז תהיה עמו ולהלכו:

Walk before him whole-heartedly, put your hope in Him and do not attempt to investigate the future, but whatever it may be that comes upon you accept it whole-heartedly, and then you shalt be with Him and become His portion.

Sefiras HaOmer is an annual 49-day challenge to surrender and submit ourselves to Hashem, to forfeit our capacity to understand, our expectation or entitlement to comprehend. For seven weeks, one day at a time, we work hard to be tamim, to be whole, to be mevateil ourselves to Him. Only then, when we have no preconceived notions, no demands, no expectation or entitlement, only then can we stand at the base of the mountain on Shavuos, can we accept His Torah.

Amalek attacked us in the month of Iyar when we were on that march toward the mountain. The Torah famously describes **אשר קרר בדרך**, how they "happened" upon us on our journey and tried to make us people who believe everything is happenstance. They continue to attack us today by trying to get us to believe it is all chance, random and coincidence. There is no meaning, no order, no God and nothing is by design. Our answer, the antidote, is to count these days and use this time to be more and more tamim, to see Him more and more everywhere and responsible for everything.

The weeks of Sefira are only fully realized as temimos when we are devoted to retzono shel makom, because the whole goal of the count is to improve on our willingness to be **מבטל רצונו מפני**. Omer is called a Bris, a covenant, because our commitment and promise is to use this count to draw closer, to think more about Him and less about us, to put His vision and interests ahead of our own, to submit to His plan whether we understand it or not.

This Sefiras HaOmer, our count, our journey towards the mountain has been painfully interrupted. Our effort to fulfill **תמים תהיה** is being tested by this inexplicable and incomprehensible tragedy, the greatest non-terror catastrophe in Israel's history. So where do we draw our strength?

Our father, Avraham Avinu, was told **התהלך לפני** to walk before Me and be tamim. His commitment to fulfill this charge was put to the test when he was asked to sacrifice and give up his own son. Even then, Avraham remained steadfast in his faith, unwavering in his convictions. He has passed that fortitude down in our DNA, he has transmitted that capacity to us, his genetic and spiritual heirs.

Those forty-five neshamos that are no longer here went to Meron to literally and metaphorically climb the mountain, to draw closer to Hashem, to feel His presence, to answer the call of **תמימת תהיה**. Their presence there that night tells us that none of them would want their tragic loss to create the question that knocks us off the mountain. Rather, in a great test of our Sefira count towards temimus, they would want us to continue to climb, albeit after understandably stopping to catch our spiritual breath. You may have seen the video of the enormous crowd in Meron singing "Ani Ma'amin - I believe with a complete faith in the coming of Moshiach," just moments before the tragedy. We sing Ani Ma'amin when we look out and it feels like Moshiach is about to come, and we continue to sing Ani Ma'amin when we look out at events that simply defy words or understanding.

Yes, when we learned that an American in Israel for the year was lost, it became more real, more relatable. When we found out he was connected to our community, it hurt that much more. But even before then, whose heart didn't hurt, whose eyes didn't tear up when first hearing the news, when watching the number of casualties climb? The images contained crowds that for the most part look very different, practice differently than most of us. The pictures of most of the casualties reflect different communities, hashkafas and lifestyles. But that didn't impact the pain, the concern. That didn't diminish or lessen the hurt. And so I beg of you this morning, that agony you felt when learning about this tragedy, that ache you felt when seeing pictures of those victims, bottle that feeling and remember it.


You see, it too often takes these tragedies to feel the connection, to share a common heart. In Tel Aviv and Haifa, hundreds of secular Jews turned up to give blood to their Chareidi brothers. In Yerushalayim, a blood donation station downtown turned people away - there's already enough. In Givat Shmuel, a Jew was distributing free food to families with loved ones who haven't yet made it home, and were too busy to cook for Shabbos. A funeral took place Friday for a Jew from Montreal with no family in Israel. Hundreds came in intense heat to give final and proper honor his neshama.

Why?! Why must it take tragedy to feel together, why must it take sorrow to recognize we have one heart? Next time you are tempted to see a fellow Jew as the other, as different, you are quick to judge or criticize them, ask yourself if their image were part of a tragic picture would you not cry for their loss, would you not feel the pain of their family?

As we return to climb the mountain, let's remember what to hold on to and what to let go off. Let go of the questions that have no answers, but bottle the sense of unity and togetherness that is the solution to a time when Hashem will look down at his children, end our tzaros, and bring Moshiach.

UFARATZTA

TORAH GAVE DOCTORS PERMISSION AND POWER TO HEAL



...It is my opinion that for your back problem, you should visit a doctor a specialist. Our Rabbis taught [Brochos 60, 1] that the Torah gave permission (included in that is the power) for doctors to heal.

==== Igros Kodesh V29 P23
==== Part of Rebbe's letter. Igros Kodesh: V29 P113



KEEPING LIFE SIMPLE

We find in Parshas Bichukosai before the Tochacha words of Chizuk the wonderful things that will take place as it says in 26:3 (אם-בחקתי, תלכו; וְאֶכְלֶתֶם לְחֶמְקֵיכֶם לְשֶׁבַע). We find in reference to Shemitta as well a promise of good things happening as it says in 26:5 (וְאֶכְלֶתֶם לְחֶמְקֵיכֶם לְשֶׁבַע). In the case of Shemitta many Meforshim ask the following question. Rashi says on (וְאֶכְלֶתֶם לְחֶמְקֵיכֶם לְשֶׁבַע) (אֹכֵל קִמְעָא וְהוּא מִתְבָּרֵךְ בְּמַעֲוֵי) that (אֹכֵל קִמְעָא וְהוּא מִתְבָּרֵךְ בְּמַעֲוֵי) that there will be a blessing that you will eat a little and you will be satisfied.

The Meforshim question why is this Beracha necessary as after all we were already promised that if we keep the Shemittah that there will be an abundance of Tevua. There will be enough Tevua for 3 years. If so, why do we need (אֹכֵל קִמְעָא וְהוּא מִתְבָּרֵךְ בְּמַעֲוֵי) that we will eat a little and be satisfied, we will be wealthy and will have plenty of Tevua?

The usual Teretz something I believe that I said in previous years is something that was attributed to Rav Pam. That there are two types of Berachos, there are people who have to work more to have more and those people have the Beracha of having an abundance. There are people who are on a higher level and don't want to work more and like working less, for them there is a Beracha of (אֹכֵל קִמְעָא וְהוּא מִתְבָּרֵךְ בְּמַעֲוֵי).

This year I would like to share with you another Teretz from the Igros Moshe. Rav Moshe in the Igros Moshe in Yoreh Dai'a Cheilek 3 Siman 71 offers a different explanation. The question was if you are already going to be blessed with plenty then why is it necessary to be blessed with (אֹכֵל קִמְעָא וְהוּא מִתְבָּרֵךְ בְּמַעֲוֵי). Rav Moshe makes a very important remark. He says that even if a person is wealthy he is better off not changing his lifestyle, still living in a simple life. (אֹכֵל קִמְעָא וְהוּא מִתְבָּרֵךְ בְּמַעֲוֵי). Even though the person will have plenty of Tevua, he will not need to spend that extra plenty. The small amount that he spends

when he wasn't wealthy will be adequate for him. This is a very important Beracha. We live in a generation where more and more people have more and more assets and become wealthier and wealthier and they don't become happier. This is because as they become wealthier their lifestyle and needs change. Says Rav Moshe, even if you have plenty still (אֹכֵל קִמְעָא וְהוּא מִתְבָּרֵךְ בְּמַעֲוֵי) eat a small amount that you had until now and be satisfied and that is a true blessing. It is a challenge. When you find yourself saying that now I can afford this let me move up and get a fancier car or a fancier vacation, don't let it happen to you it is a trap. It is a quicksand trap. A trap into which a person sinks and strangely enough as he makes more and more money he finds that the money he has is less and less adequate for his needs. Be an Ochel Kim'a Umisbarach B'maiav. .

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

Weekday Minyanim



New Daily Minyanim

מנחה ומעריב

During the summer months Mincha & Maariv Later Plag Minyan

Sunday-Thursday

פרשת במדבר

Mincha 7:20

Maariv 7:30

Tent ב

*Remember to repeat קריאת שמע

For more info and to find out about new minyanim starting soon ohrchaim18@gmail.com // www.18forshay.com

Join us FOR A 4 PART WOMEN'S SERIES

Wednesday May 12th | 8:15pm

THE FOUNDATION FOR A PEACEFUL HOME

with at THIS WEEK'S GUEST SPEAKER: Rabbi YY Jacobsen 18 Forshay Rd. Tent Gimmel

LOOKING FORWARD TO SEEING YOU THERE!

Stories of Chizuk

Learning from a Baby

A few years ago, a couple in Bnei Brak was blessed with a new baby girl. After the baby was born, she would not stop crying and would not nurse from her mother or take any bottles. This concerned the head nurse, who looked in the baby's mouth and discovered that her lip and tongue were attached. This was a very severe case of this particular deformity. The nurse set up a feeding tube to give the baby necessary nutrients.

Immediately, the parents discussed between themselves that though this was a tragic occurrence, it is from Hashem and clearly symbolic. Since the defect occurred in the baby's mouth, they took upon themselves to strengthen their shemirat halashon—guarding one's tongue and vowed to be more careful and refrain from speaking lashon hara. They also took upon themselves to learn two halachot a day of shemirat halashon and to make sure not to speak or hear lashon hara as a zechut for the refuah shelema of their newborn baby.

The parents then researched who was the best surgeon to perform this complicated procedure to fix their daughter. The parents brought their baby to the surgeon for the appointment a week after they took upon themselves to refrain from speaking lashon hara. The surgeon looked into the baby's mouth. He looked and looked inside with a

Amram Sananes.

The Netziv & the Doctor

R' Naftoli Tzvi Yehuda Berlin, the Rosh Yeshiva of Volozhin known by the acronym, Netziv, never went to the doctor when he was sick. Once, though, when he experienced a prolonged period of not feeling well, he acquiesced to his family's urging and let a doctor visit. After the exam, the doctor gave him a prescription and the Netziv thanked him. No sooner did the doctor leave than the Netziv tore up the scrip. "What are you doing?" asked his incredulous family. The Netziv explained that instead of going to a doctor when something hurt him, he would think about which mitzvos are associated with that limb. He would then examine which of those mitzvos he has been lax in and make an effort to repair his wrongdoing, thereby strengthening that body part. However, this time he could not identify exactly which part of his body caused him to feel weak. Once the doctor identified it, he no longer needed the doctor's medicine. He would now cure *it the way he always cured his own ailment, through teshuva*. Source: revach.net Migdal Ohr.

The Rosh Yeshivah And the Mailbox

Tefilos in the Manchester Yeshivah were meticulous & lengthy, yet long after the last Kaddish for Maariv was over, the Rosh Yeshivah, Rav Yehuda Zev Segal, zt"l, would finally complete his Davening. A student would then give the Rosh Yeshivah a ride home. However, for Rav Segal, the ride was not a gap in the day's schedule. He got into the car carrying a bundle of letters to mail.

It used to be that when the boys had letters to mail, they would give their letters to a Bachur named Eliezer to mail for them. One time, when they brought the letters to Eliezer, Rav Ye-

huda Zev asked if he could take them instead. The Bachurim hesitated. Surely, this wasn't Kavod for the Rosh Yeshivah! But who were they to argue? Even the Yeshivah's driver asked if he could go out into the cold night instead of the Rosh Yeshivah to mail the letters, but Rav Yehuda Zev became very animated, & exclaimed, "I would give you a million pounds for this Mitzvah! Mailing the letters is a Chesed for the Bachurim, & it brings great joy to their parents, who live far away." So, every evening, the car would stop by the mailbox on the side of the road, & the Rosh Yeshivah would emerge & mail the letters. He would say "Hineni Muchan U'Mezuman...Behold I am prepared to do a Mitzvah of Chesed!" & he would mail the letters. When he got back in the car, he would say, "Look how Hashem gives Olam Haba away! For an act that is so small, you get so much!" *Torah U'Tefilah*

Two Acceptances, One Marriage

Rabbi Zecharia Wallerstein

As I am accustomed, every year before going up to Meron on Lag Ba'Omer, I visit my Rebbe, R' Gamliel Rabinowitz. Two years ago, he said to me, "Accept something upon yourself, and whatever you need, Hashem will answer you."

With me that year was my youngest daughter, Hindi. "If you'd like to become a kallah," R' Gamliel added, "go up to Meron with your father, accept something upon yourself, write it down, and keep to it very closely. You will see, that next year on Lag Ba'Omer, you will know your chassan."

What surprised her and my entire family was that R' Gamliel said that on the very day of Lag Ba'Omer, she will know her who she will marry. And that is exactly what happened. One year later, on Lag Ba'omer, she got engaged.

But Hindi never told her chassan anything about what had transpired with R' Gamliel and her personal kabbalah.

Until the night of her engagement, she mentioned to her chassan what had happened. "So what did you accept upon yourself?" he asked. Although she had told no one else, she confided in him. "I accepted that five minutes before Shabbos I would be ready." Her chassan was speechless. "What? What did you say?" he asked, fumbling his words. "I accepted upon myself that five minutes before Shabbos I would be ready."

"You are not going to believe this," he said. "Last year, I also went to R' Gamliel, and he told me, 'If you want to know who your kallah is on next year's Lag Ba'omer, accept something upon yourself.' After I was told this, I wrote down on a piece of paper that from now on, I will make sure that I am ready five minutes before Shabbos."

They had both accepted to do the same thing without knowing about each other. Lag Ba'omer is an especially auspicious day to take something new on and commit to it. And it really works.

serious expression, not saying a word, which made the parents anxious. Finally, the surgeon said, "I really don't know why you are here, there is absolutely nothing wrong with your daughter's mouth. Her tongue and lips are perfect, exactly the way they should be." Rabbi Frand brings down a frightening chiddush—idea from the Chovot HaLevavot. The idea is that if Reuven was to slander Shimon, it is said that all of Reuven's mitzvot and merits that he accumulated up until that point will be transferred over to Shimon, and all of Shimon's sins will be transferred to Reuven. The Chovot HaLevavot goes as far to tell a story about how Shimon sent Reuven a fruit basket as a gift for Reuven saying lashon hara about him, to thank and repay Reuven for transferring all his merits over to Shimon. *Jack E. Rahmey based on the teachings of Rabbi*

Jokes

Conversation Rules

A woman has the last word in any argument.

Anything a man says after that is the beginning of a new argument.



The Internet

Give a person a fish and you feed them for a day.

Teach a person to use the Internet and they won't bother you for weeks, months, maybe years.

Drum Solo

The longest drum solo was 10 hours and 26 minutes...

And it was performed by the child sitting behind me on Delta flight 963 from LA to Tokyo.

Baseball Fanatic

My wife claims I'm a baseball fanatic. She says all I ever read about is baseball. All I ever talk about is baseball. All I ever think about is baseball.

I told her she's way off base!

Food Etiquette

How do you tell a kebab to be quiet?

Shh, kebab

Order in the court

Judge: Silence in court! The next person who laughs again will be thrown out of court.

Accused: Hahahaha

Judge: I wasn't talking to you!

Dinner Prayer

Everyone was seated around the table as the food was being served. When little Logan received his plate, he started eating right away.

"Logan, wait until we say our prayer," his mother reminded him.

"I don't have to," the little boy replied.

"Of course you do," his mother insisted, "we say a prayer before eating at our house."

"That's at our house," Logan explained, "but this is Grandma's house and she knows how to cook."



Operation Clean-Up

Yesterday my husband thought he saw a cockroach in the kitchen. He sprayed everything down and cleaned thoroughly.

Today I'm putting a cockroach in the bathroom.

Dog's Shampoo

I accidentally used the dog's shampoo this morning...

Now I feel like a good boy.



Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Is proud to announce a new intriguing shiur
Insights of Maharal on the topic of

שבועות

By

Rav Simcha Bunim Berger שליט"א

מורא דאתרא ק"ק ווילנעזש גרין

Thursday Night

9:45-10:15pm

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SEFIRA

SEFIRA – A CONCERN OF BROCHA L'VATALAH

We mentioned previously that, according to the Bahag, if one missed a day of sefira, he can no longer recite a brocha. There is a question raised by the acharonim on this notion. Why is there no concern that one may miss a day of sefira, and then retroactively all the brochos of the previous days were in vain? This is a concept we find in regards to a zava. Tosfos writes that although she has a mitzvah to count 7 clean days, she does not recite a brocha, since if she sees more blood her brocha will have been in vain. Why don't we have the same concern here that if one day is missed, the previous brochos will have been in vain?

Some suggest that this is only a concern when it is something not in a person's control. A zava cannot stop the blood from coming, so we tell her not to recite the brocha. On the other hand, remembering to count sefiras ha'omer is something that one can be careful to do, and we do not need to be concerned that he will forget.

However, the Mishna Berura does seem to be concerned in the case of sefira, as well. He writes that women should not count sefira with a brocha because they may forget one day to count. It seems that he is concerned about the previous brochos being in vain. If that is the case, why don't we have the same concern for men? We should not allow men to count sefira with a brocha because if they forget to count one day, the previous brochos will have been in vain.

Some explain that it is only when it comes to women that we are concerned that they will forget. Since they do not normally daven with a minyan, it is very easy for them to forget. But for men there is no such concern. Another reason given is that we are not concerned that the brochos will be retroactively in vain. The concern is that women do not know the intricacies of the halacha and may be unaware that missing a day disqualifies them from continuing to count with a brocha, and may incorrectly continue counting with a brocha. It is in this case that the Mishna Berura suggested that they count from the outset without a brocha.

Rav Shlomo Kluger offers another reason why we are not concerned about the possibility that one may miss a day. Even if later on a day was missed, it will not be considered that the previous brochos were in vain. He explains that "temimos," the expression which requires counting all the days is not a prerequisite in the fulfillment of the mitzvah. He points out that

the Torah does not use the words: "temimos tih'ui," which would mean that they must be complete. Rather the expression is "temimos tih'yena" which means that one must do what he can at the time to make the sefira complete. Therefore, as long as at one is doing what he can to make it a complete mitzvah, even if he later misses a day, the brocha is not in vain.

There is another explanation given (Rav Paler and Rav Scheinberg). Since the brocha is on the maaseh mitzvah, even if later on a day was missed, although one can no longer continue to recite the brocha, since at the time a maaseh mitzvah was being performed, the brocha was not in vain.

The Chida however writes that one must be extremely careful not to miss a day, because missing a day will invalidate the entire mitzvah, rendering the brochos of the previous days in vain retroactively.

SUMMARY

We are not concerned about the possibility that one may forget a day of counting and the previous brochos will be in vain, either because one can be careful to remember or because we do not lose the previous days counted retroactively.

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 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.

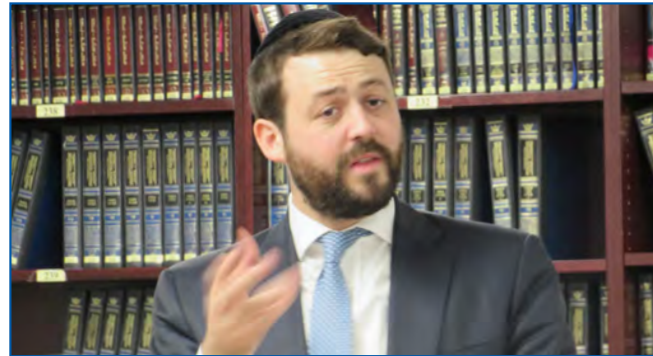
Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

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

RABBI NACHUM SCHEINER

ROSH KOLLEL

THE WEEK IN PICTURES



Rabbi Avi Kahan speaking at the Night Kollel



Reb Yitzchok Kolodny giving a Chaburah at the night Kollel



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THE ISSUR OF DRINKING MILK OF A NON-JEW

I would like to share some more highlights of a recent shiur given in the Night Kollole, on the topic of Cholov Yisroel.

As we discussed, Chazal decreed that one not consume milk that was milked by a non-Jew without Jewish supervision, because the non-Jew may mix in non-kosher milk. This is a real concern even thousands of years after this decree was made, as we can see in the following story, which happened in England during the war.

Rav Yosef Zvi Duner had a camp for girls in the countryside. In order to provide cholov Yisroel, he had some girls go over to a nearby farm and supervise the milking. One time they arrived after the milking, rendering the milk non-kosher, since it had no Jewish supervision. They decided to take some milk just for the babies. When they returned with the milk and told Rav Duner what had happened, he told them that they must return the milk, and not give the farmer mixed messages – for some it is kosher and for some it is not. When they came back to the farm to return the milk, the farmer got upset at them for returning the milk, and screamed at them not to contaminate his milk.

When they told Rav Duner what had happened he realized that he needs to clear the air, and remain on good terms with the farmer. He went down to explain why they were unable to use the milk. He told the farmer that this was nothing personal against him, but due to the decree of the Chachamim, because there can be some non-Jewish farmers who will put in non-kosher milk. The farmer heard him out and asked him to come to the window and pointed to the squared off area of his ranch behind his home. He told Rabbi Duner, "In that area is where I keep my pigs. I am the one who provides milk for the whole region, and whenever I am short on milk, I substitute some pig milk, and no one even knows." He then exclaimed, "How right your rabbis are. They knew

exactly what they were talking about. You can feel free to come back and watch the milking."

WOMEN FOUR PART SERIES

Our 4-part series of inspirational speeches for women continues. The shiur takes place on Wednesday nights at 8:15pm, in 18 Forshay Tent Gimel. On Wednesday, April 28, the shul hosted Rabbi Daniel Mechanic on the topic of "Inspiring our Children and Ourselves in an Uninspiring World." On Wednesday, May 5 was Mrs. Jackie Bitton on "Six Secrets to a Beautiful Marriage," and on Wednesday, May 12, Rabbi YY Jacobson will speak on "The Foundation for a Peaceful Home."

KOLLEL NEWS

The Kollole Boker continues the 6th perek in Meseches Brochos – Keitzad Mevarchin – hilchos brochos on foods and drinks. The Kollole Boker meets every morning from 7:00-8:00. Come join us and become proficient in this fundamental area of halacha!

The Night Kollole is deep into hilchos sheva brochos. Come join us and really appreciate what is happening at a chupa and sheva brochos! The Night Kollole is from 8:15-9:45, with Mincha or Maariv available before or after.

On Wednesday night, the Night Kollole hosted Rabbi Avi Kahan, Rav of Kehilas New City, and Dayan, Vaad Hadin V'hora'ah. Among other things he discussed when a shidduch is bashert from before birth and the mechanics of how a get works.

The Sunday Night Chaburos continues, giving the members of the Night Kollole an opportunity to share some insights on the topics being learned. This week's chabura was given by Reb Yitzchok Kolodny, on the topic: "Sheva Brochos – an Integral Part of the Nisuin."

The Night Kollole is proud to present a pre-Shavuot shiur, given by Rabbi Dovid Rube Shlit"a, Rav of Klal Ateres Rosh of Wesley Hills. Topic: "How to Prepare for Shavuot." The shiur will take place on Wednesday May 12, at 9:00pm.



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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 chaverim, with kugel and cholent.

Rabbi Simcha Bunim Berger gives a Chumash Shiur every Friday morning, at 10:30, in 20 Forshay upstairs

In honor of sefira, there will be a kuntres available – both in English and in Hebrew – on the topic of the sefiras ha'omer, from shiurim given in recent years in the kollole.

For more information about the Kollole Boker, Night Kollole, and much more – please call 845 - 372 - 6618, or email: Rabbischeiner@18forshay.com.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

COME JOIN 40 WOMEN IN

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All Night Learning B'Chavrusa

18 Main Bais Medrash

R' Nachum Scheiner will gladly help set up chavrusas

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

All Night Learning 2nd Night of Shavuos too!

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4:50am

Refreshments all night!

R Scheiner can be contacted at
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*Wishing the Kehilla a
גוט יום טוב!*



Night Kollel

שליט"א רבני נחום שניינר

Presents a shiur by

Rabbi Dovid Rube shlit"א

Rav Klal Ateres Rosh of Wesley Hills

Topic:

How to prepare for Shavuos

Wednesday May 12

יום ד' פ' במדבר

9:00pm

Followed by Maariv at 9:45

For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**
845.372.6618 // ohrchaiimonsey@gmail.com



Just so you should know...



124 DAYS UNTIL UMAN

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