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COVER EXPLANATION PAGE 2



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YOUTH
MINYAN

9:30 SHACHRIS

THE HANHALA & MISPALELIM OF BAIS MEDRASH OHR CHAIM

WISH A VERY WARM & HEARTFELT MAZEL TOV TO OUR ROSH KOLLEL

RABBI NACHUM & LEAH SCHEINER

UPON THE BIRTH OF THEIR SON

מזל טוב וצרור ברכות ואיחולים, להולדת הבן בשעה טובה.
יהי רצון מלפני בורא העולם, שתזכו לשפע אור שמחה ואהבה,
שתזכו לגדלו על אדני התורה,
שתזכו לנחת יהודי טהור ולהרבה סייעתא דשמיא

THE FAST DAY OF EREV SHABBOS

PARSHAS CHUKAS

ו' חקת

By Rabbi Yehuda Spitz

'Zos Chukas HaTorah'

There is no mention in the Gemara of the week of Parshas Chukas being one of tragedy, nor is it mentioned by the Rambam, nor Tur, nor Shulchan Aruch! Not even in the Siman where tragedies and proper days to fast are mentioned, Orach Chaim 580! In fact, most are wholly unfamiliar with anything specifically attributed to this week. Yet, the Magen Avraham, citing the Sefer HaTanya, tells of a terrible, albeit fascinating, historical tragedy, on Erev Shabbos Parshas Chukas. On that day, in the year 1242, 20 wagonloads (other versions state 24) filled with Gemaros and Talmudic literature, were burned in Paris.

by agents of the Church and King Louis IX. The pretext was a public debate between an apostate monk and several of the most eminent rabbinical authorities in France; the official verdict against them a foregone conclusion. The impact and importance of this loss was tremendous. Keep in mind that this occurred over 200 years before the printing press was invented, and each of these volumes was a priceless, handwritten manuscript. In fact, this was considered such an enormous loss for Klal Yisrael, that the famed Maharam M'Rottenburg, an eyewitness, composed an elegy for our loss,

'Sha'ali Serufa Ba'Aish', deemed so essential, that it is incorporated into the Kinos recited every Tisha B'Av (Kinah 41).

The great rabbis at the time, at a loss to understand the extent of the tragedy, inquired of Heaven by means of a dream (known as a she'elas chalom) to discover whether this terrible event had been so decreed by Hashem. The heavenly reply was a succinct three words 'Da Gezeiras Oraysa'. This is the Aramaic translation (see Targum Onkelus) of the opening verses to Parshas Chukas, 'Zos Chukas HaTorah', 'These are the decrees of the Torah' (Bamidbar Ch. 19, verse 2). The Rabbanim understood from this cryptic reply that the burning of the Talmud was indeed Heavenly decreed. Moreover, they gleaned that it was due to the proximity of the Parsha that the tragedy transpired, and not the day of the month.

Therefore, and as opposed to every other fast on the Jewish calendar, instead of a specific day established as a fast day, this one, designated a Taanis for Yechidim (fast for individuals), was set annually on the Erev Shabbos preceding Parshas Chukas. For those fasting, Asarah B'Teves would not be the only Taanis that practically occurs on a Friday!

RETRIBUTION FOR THE RAMBAM?

Rav Hillel of Verona, a talmid of Rabbeinu Yonah, and another eyewitness to these events, wrote a famous letter, in which he considered the burning of the Talmud as a clear sign of Divine anger and retribution for the burning of the works of the Rambam, in

the exact same place in Paris not even forty days prior!

After the Rambam's passing (in 1204), many great scholars who did not agree with his philosophical observations in his 'Moreh Nevuchim' and 'Sefer HaMada' banned his sefarim, with a tremendous controversy erupting throughout the Torah world. Eventually, a number of his detractors submitted copies of his work to the monks of the Dominican Order to determine whether the Rambam's works contained heretical ideas. The Dominican Friars, naturally, summarily concluded that the Rambam's writings were not only false, but blasphemous. In 1234, in Montpellier, France, they publicly collected and burned all copies they found of 'Moreh Nevuchim' and 'Sefer HaMada'. Similarly, in 1242, a fanatical mob burned many of the Rambam's writings in Paris. Less than 40 days later, at the exact same site, the 24 wagonloads of the Talmud were burned, on Erev Shabbos Parshas Chukas.

According to Rav Hillel's letter, the famed Rabbeinu Yonah, one of the Rambam's primary opponents, took the Talmud burning as a Divine sign, and publicly and vociferously denounced his former position and opposition against the Rambam's writings and instead emphatically concluded "Moshe Emes V'Toraso Emes, V'Kulanu Bada'in!" "Moshe and his Torah are true (here referring to the Rambam), while we all are liars". He planned on traveling to the Rambam's grave (in Teverya) and begging forgiveness. Some say this tragic incident was the catalyst of Rabbeinu Yonah's writing what came to be known as his Magnum Opus, 'Shaarei Teshuva'.

Dovi Steinmetz ז"ל

We're all reeling,
We're all shattered!

But it's not enough
just to feel,

**WE HAVE TO
DO SOMETHING.**



As a זכות for
יששכר דוב בעריש ז"ל
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BET Parashat Chukat

Does clothing really matter? "If you dress the part you will live the part" is a famous saying, but is it true? We discover in life people dress with extreme piety and they don't live the part or conversely dress in such a simple manner but are pious and learned. What is worse? Looking frum but not acting frum or being frum and not looking frum? When I was a child in 4th grade I asked my Rebbe, what is considered Yeshivish attire? He told me that if your mother would go to the flea market and buy the cheapest clothing possible, that was Yeshivish. How times have changed that it became more expensive to dressed Yeshivish. One also needs to be swathed in black. I am not just referring to men, the women too are all in black and its sad that a wedding looks like a levayah. When being modest means that one cannot be elegant or classy, the test of Tznius is greatly magnified. Being a Tzanuah yet remaining graceful and chic, is complimentary and a Kidush Hashem.

"The Canaanite king of Arad, who dwelled in the south" Rashi explains this is Amalek and not Canaan because Amalek lived in the south and not Canaan. Amalek changed their language and spoke the "mother tongue" of Canaan so

that the Jewish people will be confused and pray that Hashem should make them victorious over the Canaan people and not Amalek. They didn't however change their attire but kept the dress of Amalek. Never the less the Jewish people were confused and they prayed without specifying which nation Hashem should save them from. The Almighty, who knows everything, heeded their tefillos and the nation was successful over their enemies.

If you want to confuse your enemy it's probably easier to change your attire rather than learn another language, and if you feel you need to learn the other language, for sure you should dress the part? If you're going to scam me, do a good job and not something half baked.

The Bali Musssar explain that Amaleke could not change their dress code because then they would have become real Canaanite. Because your clothing is everything it's who you are, and the Jewish people would daven to be victorious on Canaan and it would work. This is hard for the Sockover Rebbe to digest as it gives too much credit to the external demeanor of a person. Maybe this is how Amalek thinks but it can't be the way we think. We need to look into the neshama of a person and see his purity, and if we start to think that way we are thinking like Amalek. Do you really think the

dor of the midbar looked like a chosid does today? Or was it the dress of a nobleman from Eastern Europe that today has become kodesh kadashim?

In the passing of Aaron Hakohen it says, "משה את אהרן את בגדיו וילבש אתם את אלעזר בנו". There are two terms for clothing that is not fitting to you, from the word boged, to cheat you. Lebush is from to words "lo bush" not to be embarrassed from you clothing. If you go to a wedding in work out gear, it's a beged and it works against. When you wear clothing that is appropriate then it's called a lebush; no embarrassment. When Aaron's time was up Moshe removed the Kohain Gadols clothing as "begadav his clothing" that is no longer appropriate for him as it was time for his passing. He then put it on Elazar as a "labush" because it was appropriate for him.

Clothing is very important to one's identity but it does not define a person. As one dresses he needs to contemplate does this kind of clothing express who I am or who I wish to be. Although the clothes do not necessarily portray the inner person, it does reveal who you wish to portray yourself as.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:35, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	8:13PM
MINCHA ^{18 TENT}	7:00PM
MINCHA ^{TENT ALEPH}	7:30PM
MINCHA ^{BAIS CHABAD}	8:20PM
SHKIYA	8:31PM
SHACHRIS ^{VASIKIN - DAF YOMI SHIUR}	4:44AM
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 HEH	7:30PM
MINCHA ^{SHALOSH SEUDOS}	8:00PM
SHKIYA	8:31PM
MARRIV	9:11PM ^{18 TENT} , 9:16PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:03 M 5:03 T 5:04 W 5:04 T 5:04 F 5:05

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:45 M 6:45 T 6:46 W 6:46 T 6:46

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:20 M 8:20 T 8:20 W 8:20 T 8:20

JUNE 20 - JUNE 25

NEITZ IS 5:23 - 5:25
PELAG IS 6:57 - 6:58
SHKIA IS 8:32
MAGEN AVRAHAM
8:35 AM - 8:36AM
GRA- BAAL HATANYA
9:11AM- 9:12 AM

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WEEKDAY MINYANIM

שחרית

6:15AM	Tent 2
5:30	Tent 1
6:45	Tent 2
7:00	Tent 1
7:15	Tent 2
7:30	Tent 1
7:45	Tent 2
8:00	Tent 1
8:15	Tent 2
8:30	Tent 1
8:45	Tent 2
9:00	Tent 1
9:15	Tent 2
9:30	Tent 1
9:45	Tent 2
10:00	Tent 1
10:15	Tent 2
10:30	Tent 1
10:45	Tent 2
11:00	Tent 1
11:15	Tent 2
11:30	Tent 1
11:45	Tent 2
12:00	Tent 1

מנחה ומעריב

12 MIN	Tent 1
12 MIN	Tent 2
AT	Tent 2
10 MIN	20 T
20 MIN	Tent 1
30 MIN	Tent 2
40 MIN	20 T
50 MIN	Tent 1
60 MIN	Tent 2

מעריב

At 7:15	Tent 1
At 7:30	Tent 2
10 MIN	Tent 2
20 MIN	20 T
30 MIN	Tent 1
40 MIN	Tent 2
50 MIN	20 T
60 MIN	Tent 1
72 MIN	Tent 2

18 מנחה

10:00	18 A
10:15	18 A
10:30	18 A
10:45	18 A
12:00am	18 A
12:15	18 A
12:30	18 A
12:45	18 A

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BLUEBERRY HILL ZMANIM

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MINCHA **6:35** PLAG **6:57**



PARSHAS CHUKAS: THE NINTH OF TAMMUZ AND MUSIC

I want to start with a real life mashal concerning this coming Shabbas which is the 9th of Tammuz. In the Shulchan Aruch it states that the breach in the wall of the first Bais Hamikdash in Yerushalayim occurred on the 9th of Tammuz. However since the destruction of the second Bais Hamikdash is more stringent and the breach in the wall took place on the 17th of Tammuz the restrictions of what we refer to as the three weeks begin only on the 17th. However the Magen Avraham already mentions that a Baal Nefesh should fast on the 9th as well and additionally the Bnei Yissachar explains how the entire month of Tammuz is one of an extended time of judgement and that it is worthwhile to start thinking what Hashem expects from us at the onset of the month and throughout this time period.

The Ramchal teaches that historical occasions such as the destruction of the temple are not just memories in history. They are events that we celebrate each year and are times where we have the opportunity to relive what took place and perhaps even fix and repair that which has gone wrong. A great proof and powerful example of this concept is the Yerushalmi in Yoma that teaches that every generation when the Bais Hamikdash is not rebuilt it's as if it was destroyed again and again. So how can we ensure that this year it won't be destroyed but rather it will finally be rebuilt in its full glory?

Let's get to the mashal. Recently I was at the dentist because I was feeling a sharp pain on my upper back tooth when I drank cold or hot or ate something sweet. He couldn't find a new cavity but there is already a filing on the problematic tooth and that turned out to be the trouble maker. Ex-rays showed that I have a slight crack in my tooth. After consulting with the dentist I was basically left with the option of removing the filling and use some sort of binder to keep the tooth from falling apart. If that doesn't work the next option is to put a crown around the tooth. This requires serious work and starts with shaving down the tooth. The 3rd option

is the unfriendly sound of a root canal (ach!!) to prevent further damage and infection.

I was thinking how similar this tooth dilemma is to our upcoming weeks of trying to save the Bais Hamikdash. To prevent or at least correct the breach in the wall from becoming larger we can build a crown around the crack, the crown being the crown of Hashem like we say in davening on Rosh Hashana כתר יתנו לך. We can re-crown Hashem as our king and rebuild his glory instead of experiencing the tragedy of destruction once again by fasting on Tisha B'Av.

So how do we do this?

Parshas Chukas begins with זאת חוקת התורה. The Or Hachayim and others ask the following question: The beginning of the parsha talks about purity and seems to have nothing to do specifically with the Torah. However, it soon becomes apparent that there is a direct connection between the importance of learning Torah and the laws of Parah Aduma which is essentially the process of purification after coming in contact with dead. Chazal learn from the Passuk זאת התורה אדם כי ימות באוהל אין תורה מקיימת אלא במי שממית את באוהל . עצמו עליה . What is going here? Are we talking about purity from death or learning Torah?

I think the answer connects to a beautiful Chafetz CHaim who posits that when one learns Torah he should imagine himself lifeless and that when he finishes his learning he will experience Tchiyas Hamaisim. It is not easy to close oneself off to the world but that is the mentality he should assume. Learning keeps the world going.

Today's generation finds this state of mind difficult to even imagine. We live lives where a delayed response from a WhatsApp text generates annoyance and anger at the person we are trying to contact. We cannot understand how it is possible to be so deeply engaged in something—in this case Torah learning—as to be almost dead. An unanswered

message? Not possible. Not acceptable. But this is the way a person should view Torah learning.

We learn an even deeper connection about learning Torah and Parah Aduma from the holy Arizal who teaches us that Torah is the medicine and antidote provided by Hashem. When He wants us to do something he sends us very clear instructions. Sometimes, however, the Gemara discusses esoteric topics that seem to have no practical application for us. Even then, we should know that every word is purifying our soul and is transforming our body and soul into a vessel for Hashem's presence to reside in our midst.

The Talmud actually says in Nedarim that the cause of the destruction of the first Bais Hamidash was lack of appreciation for Torah (שלא ברכו בתורה). If we want to bring about change in the world at large or in even in our own small world the key is to dedicate ourselves to learning with the intention of changing ourselves and becoming modest people, more loving and sensitive, and becoming the nation that brings glory to the world. This modification can happen if we take advantage of these weeks.

So why did I mention music in the title of this article? Indeed music is an incredible gift. During these times we are instructed to not listen to music. And although today we have many loopholes where we are permitted to listen to music I think it's an opportune time to push ourselves a little bit more than during the rest of the year to listen to shiurim on websites like Torah Anytime or to open up a sefer and learn how to improve our character traits.

Through our Torah learning we can bring about the full rebuilding of the Bais Hamikdash together with Tchiyas Hamaisim which as we mentioned above is happening on some level even now when we learn Hashem's Torah especially when we learn with the intention of growing and reaching the ultimate purity of the Parah Aduma.

Good Shabbas



ASHAMED TO DEFEND THEIR HOME

WHY MOSHE WAS DENIED ENTRY INTO THE HOLY LAND

Yosef Vs. Moshe

"G-d became angry with me because of you, and He did not listen to me," Moshe states in the beginning of (Vaeschanan. "G-d said to me, 'It is too much for you! Do not continue to speak to Me further about this matter.'"

Thus, G-d refuses the pleading of His faithful servant, Moshe, to be allowed entry into the Promised Land. Instead G-d tells Moshe: "Ascend to the top of the cliff and raise your eyes westward, northward, southward, and eastward, and see with your eyes, for you shall not cross this Jordan.

The Midrash, which transcribes the oral traditions passed down the generations, presents a moving dialogue between Moshe and G-d:

Moshe said to G-d, "Master of the universe, the bones of Yosef will enter the land, and I will not?!"

What he meant was this: At the conclusion of Genesis, Yosef the viceroy of Egypt, just before his death, adjured the children of Israel, that they take his bones with them when they leave Egypt. More than a century later, when the Jewish slaves embarked on their path to freedom, "Moshe took the bones of Yosef with him, for he [Yosef] had firmly adjured the children of Israel saying, 'G-d will surely remember you, and you shall bring up my bones from here with you.'"

Yosef's casket wandered with the Jews during their forty-year sojourn in the desert. When Joshua led the people into the land, Yosef's bones were interred in the city of Shchem, known today also as Nablus. (The gravesite was burned and destroyed in October 2000, in the beginning of the second Intifada. Rabbi Hillel Lieberman, who came to protect the site, was murdered. Since then it has become forbidden for Jews to visit the site, with certain exceptions.)

This was the irony hinted in Moshe's plea to G-d: I was the one who carried Yosef's bones for forty-years; yet these bones that I carried all this way will enter into the Holy Land, while I will remain behind!

What perturbed Moshe, according to this Midrash, was not so much that he wouldn't be allowed to enter the Land alive. Moshe could understand that his leadership was designed for the generation that left Egypt and that now it was time for his pupil Joshua to take over the reins. The brunt of Moshe's hurt was that G-d would not allow even his body to be interred in the soil of the Holy Land! The remains of Yosef, who died 180 years earlier, can enter the land, while the body of Moshe, who led the Jews all the way till the border, cannot enter?

G-d's response is nothing less than astounding. It goes like this:

He who acknowledged his land, will be buried in the land; he who did not acknowledge his land, will not be buried in the land. Yosef acknowledged the land; Moshe did not.

The Midrash quotes two episodes demonstrating Yosef's loyalty to the land.

The First Episode

At the age of seventeen, Yosef was living with his father Jacob in Hebron. The young hand-

some lad was kidnapped by his brothers and sold into Egyptian slavery. There he acquired the trust of his master, Potiphar, who put him in charge of the home, while his wife was unsuccessfully attempting to seduce Yosef into immoral behavior.

One day when nobody was home, the woman held on to Yosef, demanding that he betray his morality. Yosef fled the home leaving his cloak in her hand. She seized the opportunity and cried out: "Look! He [my husband] brought us a Hebrew man to sport with us; he came to lie with me but I screamed out loudly! When he heard that I raised my voice and screamed, he left his garment beside me, fled and went outside!"

For this, Yosef was sentenced to prison. For twelve years he remained incarcerated in an Egyptian dungeon, until he was finally liberated to interpret a mysterious dream of the Egyptian emperor, Pharaoh, following which he rose to become the viceroy of the country.

How did Potiphar's wife describe Yosef? As a "Hebrew man" ("Look, he brought us a Hebrew man to sport with us.") This was a most obvious and conspicuous characteristic of Yosef's. Clearly, he never disguised his origin; everybody was aware that he was member of the Hebrew tribe, coming from the Land of Israel.

The Second Episode

The second episode occurs ten years later, while in the Egyptian dungeon. There, Yosef interprets the enigmatic dreams of two of Pharaoh's assistants, his baker and his butler. The baker, Yosef predicts, will be executed; the butler will be set free and restored to his previous post in the palace.

Yosef asks of the butler: "If only you can do me a favor, and mention me to Pharaoh, and get me out of this place, for indeed I was kidnapped from the land of the Hebrews, and even here I have done nothing to them to put me in the dungeon."

Here again Yosef proclaims his connection to the Holy Land. "I was kidnapped from the land of the Hebrews."

Indeed, when the butler does present Yosef's case to Pharaoh, two years later, that is exactly how he describes Yosef: "There [in the dungeon] with us was a Hebrew youth, a slave.... The first characteristic by which he defines Yosef is his being "a Hebrew youth."

Why Risk Your Freedom?

In Egyptian society, to be a Hebrew was a badge of shame. That may be the reason why Potiphar's wife when seeking to gain credibility for her version of the story that Yosef attempted to violate her, defined him first and foremost as a "Hebrew man." She knew that this would help her case. When people will hear that he is a Jew, they will believe all the ill behavior attributed to him. The Jew is capable of all...

And Yosef made it known that he was a Hebrew, a resident of Israel. Disguising it would perhaps allow him to integrate into Egyptian society, but that would mean lying to himself and to the world. What type of life is that?

Years later, while suffering in prison, attempting to seek the Egyptian ruler's grace to set him free of his misery, it would have been even more logical for him to underplay his true identity. Why did he tell the butler, "I was kidnapped from the land of the Hebrews" and put his entire freedom at risk?

Furthermore, how can Yosef define the land

as "The land of the Hebrews"? At the time, the land was home to 31 kingdoms, consisting of large and powerful tribes, while the Hebrews were comprised of fewer than 70 members, and lived in part of one city, Hebron?

An Organic Connection

What is the connection between the Jewish people and the Holy Land, both in the past and in the present? Is it merely a national one: Jews reside in Israel they are citizens of the country, so they are naturally connected to it. No! For the last 2000 years, Jews have been exiled and dispersed all over the globe, yet they still spoke of Eretz Israel as their home; they cried for it as their spiritual epicenter. It was the core of their longings, dreams, and aspirations.

For 2000 years, Jews have prayed three times a day in the direction of Israel; they have beseeched G-d to return them to their homeland; they have concluded every Seder and Yom Kippur service with the declaration, "Next year in Jerusalem!" they have fasted each year, without fail, on the day their exile from Israel began.

Why? If it were merely a nationalistic obsession, it should have diminished with the two millennia of living elsewhere.

The answer to this enigma has been articulated in countless works of Jewish philosophy and mysticism: Each and every Jew—secular and observant alike—is organically linked to the land of Israel. Israel for the Jew is not merely a nationality; it is the home of the Jewish inner consciousness: The Jewish soul is rooted in the energy vibrating in the atmosphere of Eretz Israel.

The 10th century Jew thriving on the Rhine, the 16th century Jew walking the streets of Krakow, the 20th century Jew struggling in communist Moscow, and the Jew of 21st century sipping coffee in a Soho Starbucks—each of them was and is aware, on a conscious or subconscious level, that his or her soul is inherently interconnected with Eretz Israel. He may have never visited the physical territory, but it is still home. How? Because his or her soul originated there, and was merely grafted to the Diaspora, in order to imbue it with the sanctity of Eretz Israel.

Yosef was a slave, then a prisoner. He was living in Egypt and was powerless to change that. Ultimately he would become the prime minister of the country. But that was only his body; his soul was still living in Eretz Israel. Thus he was never ashamed to remain loyal to himself and declare the truth: I am residing in Egypt, but a part of me has never left the Holy Land. I may one day come to love Egypt, but Eretz Yisroel will always remain my home. Because it is home.

One with the Land

Now let us shift our attention to Moshe.

Following his escape from Pharaoh's sword, Moshe spent time at the well of Midyan. There, the Jewish boy who grew up in the Egyptian palace rescued Jethro's seven daughters from the shepherds who were harassing them, and he gave water to their sheep. When the daughters came home and their father asked them how they managed to make it home so quickly, they replied, "An Egyptian man saved us from the shepherds and he even draw water for us and for the sheep."

"An Egyptian man" was the way they described Moshe. In other words, Moshe allowed them to get the impression that he was Egyptian. Moshe did not necessarily tell them he was



What happened at the MEI MERIVA

What would be the big difference if he spoke to the stone or hit it. Moshe was the person who led Klal Yisroel for 40 years with great personal sacrifice. Is this sufficient reason for not allowing him to go into Eretz Yisroel.

The Klei Yakor answers this (in similar fashion to the Chizkuni) that Hashem asked Moshe to take the stick. Which stick was Hashem referring to. He says that the stick referenced was the one in the Aron which grew flowers and almonds. This is evident that when Moshe took the stick he took the one that was in front of Hashem (in the Aron)

Moshe wanted the stone to see that a dried up stick filled itself with water and produced flowers and almonds. The stone would take a lesson and produce water for Klal Yisroel.

Moshe used his own stick the second time he hit it, the one with which the miracles in Mitzrayim were performed

What is the difference which stick was uses?

The nation having seen the miracles done with the staff almost believed that the staff performed the miracles and not Moshe. That is why at Kriyas Yam Suf Hashem told Moshe to stretch out his hand so that the people would understand that it was Moshe and not the staff.

The posuk says after Kriyas Yam Suf and Yisroel saw the strong "Hand" of Moshe. At that point they realized it was Moshe and not the staff.

When Moshe hit the stone with his own staff the error in thinking came back as those who were by Kriyas Yam Suf had already died. And these people would think that Moshe's staff is performing the miracles

an Egyptian; he merely didn't protest their impression of him as such.

Yosef, concludes the Midrash, embraced his land, hence he was interred there; Moshe did not, hence he remained outside of it.

This was not a punishment. Moshe, we can be sure, had good reason for his behavior. (Moshe stood up to the superpower of his time, so he clearly suffered not of Jewish self-hate, nor was he fearful of sounding "too Jewish." The reason he behaved so is beyond the scope of this present essay). Nevertheless, to be worthy of the Land of Israel, you need to be one with it.

The Modern Crisis

In recent years, some of our brothers have lost touch with this innate sense etched in the hearts of our people for four millennia. We began to question our right to that small territory in the Middle East, surrounded by hundreds of millions of Muslims. The Balfour declaration of 1917 and the UN resolution of 1947 became for many the sole basis for our right to establish the State of Israel.

Israel's neighbors, acutely aware of this change of heart in Israeli modern culture, seized this weakening of the Jewish connection to Israel in order to build their armies with the objective of defeating the country. Instead of giving the terrorists a full blow the moment terror reared its ugly head, Israel was consumed by self-doubt as to its own legitimacy in conquering "Arab land". Israel had a strong army, but it lost much of the spirit giving the Israeli military a soul and a passion.

Now Israel was horrifically awakened from more than a decade of illusions. The dream that concessions, a withdrawal from the 1967 occupied territories, the creation of a Palestinian state with its capital in East Jerusalem will create a climate for peace, has tragically turned into a nightmare. We hoped the Israeli left would have been proven right, but that was not the case. The country that was relatively safe in the mid-80's, has, following the Oslo Peace accords, become a bloodbath. Thousands of innocent Jews and Arabs lost their lives in the process.

At this defining moment, we must reclaim our inner sense of unity and purpose, embedded in the depth of every Jewish heart. The Land of Israel is really the land of the Jewish people. It is not about occupation; it is about reality: The Jewish soul is linked with a million chords to the territory of Eretz Yisroel; it is an inherent connection, coded into the very DNA of the universe.

Over the past 4000 years the Torah never let us down. Not once. We can trust it on this truth, too: The land is G-d's gift to the Jewish people.

Yosef was a man of the world. He walked the corridors of the United Nations and the State Department. He was a loyal and faithful citizen of Egypt, contributing immensely to its economic growth and rescuing it from famine. But he never hesitated to say the truth: that Israel was the eternal home of the Jewish people, given to them as a gift from the Creator of heaven and earth.

Today we all need to be Yosef's.

Writing a Sefer Torah or Buying PT 1

In Bamidbar 19:2 we see that the Torah tells us Zos Chukas - HaTorah. We will therefore discuss the inyan of writing a Sefer Torah. The Gemara in Menachos 30a says that when one buys a Sefer Torah it is as if he grabbed a mitzvah from the street. On the other hand, if a person writes a Sefer Torah, it is counted as if he accepted it from Har Sinai.

The Rambam in Hilchos Sefer Torah 7 writes that everyone has a mitzvah to write a Sefer Torah, as the posuk says "ve'ata" you should write this shira of Ha'azinu for yourselves. Since a person can't write the Torah partially, one must therefore write the complete Torah in order to have Shiras Ha'azinu written. Rashi, in Devarim 31:19, also writes that this posuk is going on the Shira, but since we can't write only the Shira, one needs to write the whole Torah.

The Sha'agas Aryeh in siman 34 asks, what would happen if a Torah rotted and all you had left was Shiras Ha'azinu? Would it still be considered having a Torah? Does it mean that one needs the rest of the Torah in order to write Shiras Ha'azinu, and so long as you had it originally, that would suffice? Does it mean that once we need the whole Torah in order to be yotzei, you need the entire Torah? In addition, he asks on the Rambam the following question. We see that one is allowed to write each Chumash separately, as seen in Gitin 60b, so why can't we just write the parsha of Ha'azinu?

The Gemara in Sanhedrin 21b says that if one inherited a Torah from his parents it would not be enough to fulfill this mitzvah, but rather, he would have to write his own Torah. Why would it not suffice to have a Torah via inheritance?

The Sha'agas Aryeh in siman 35 asks regarding the Rambam that says women are exempt from writing a Sefer Torah, despite the fact that this is not a mitzvas asseh she'hazman gerama, why should women be exempt from the mitzvah?

The Sha'agas Aryeh in siman 36 asks, in today's day and age, where we don't have the knowledge of which words are ma'lei and which words are chaseir, why would we write a Sefer Torah, if it is not kosher to begin with?

The Chasam Sofer in the Teshuvos Yoreh Deah 254 asks on the Rambam, shouldn't a person be able to write parts of the Torah, as we find that mezuzah and tefillin don't contain all of Torah in them?

The Gemara in Megilah 3a says that when Yehoshua was next to Yericho, he saw a malach with an outstretched sword ready to kill him. The malach scolded him for not bringing the Korban Tamid and for bittul Torah. Yehoshua asked him, "Ha'lanu - to us, or le'tzareinu - to our oppressors?" The malach answered, "Ata basi." I came for the "now." Tosfos explains the exchange as follows: Yehoshua asked the malach, "Ha'lanu?" because of Torah tziva - lanu or L'tzareinu, the korbanos that are brought to protect us from our oppressors? The malach responded, "Ata basi," I came for the posuk of ve'ata kisvu - lachem. I came for bittul Torah. The Ponovezher Rov asks, "Why does the malach switch from the posuk of Torah tziva- lanu to Ve'ata kisvu- lachem?"

We will answer all these questions next week ly"h

May we all be zocheh to write and learn the Torah properly!



38% OF ALL US JEWS HAVE A CONNECTION WITH CHABAD - THE REBBE PASSED AWAY 27 YEARS AGO & HIS INFLUENCE IS GREATER THAN

This past Sunday, 3 Tammuz, is the 27th yearzeit of Rav Menachem Mendel Schneerson zt"l, the Lubavitcher Rebbe. The Rebbe launched campaigns, built an army that spread out across the globe, influenced presidents, prime ministers and heads of state, inspired many thousands, shared brilliant and original Torah insights, and left a legacy that is stronger than ever, almost three decades after he is gone with no successor.

At the core of his philosophy and worldview was the attitude of kol ha'eidah kulam kedoshim, every Jew is a precious soul, a holy spark, with infinite potential and deserving of our love, loyalty, support and presence, wherever they may be. The Rebbe saw the good in people, he believed in people, he empowered people to fulfill their mission on earth.

The new study from Pew reports something astounding. 38% of all US Jews have engaged in some way with a Chabad program. Chabad is now equal in size to the Reform and Conservative movements.

And yet, all of the Rebbe's impact, all of his good, almost didn't happen. When the Friediker Rebbe died in 1950 a vacuum was created that needed to be filled. The previous rebbe left two sons-in-law and R' Schneerson was the younger of the two. He had worked as an engineer, was introverted, shy and extremely private. When approached about becoming the next Rebbe, the Rebbe objected vehemently. R' Yitzchak Dubov of Manchester happened to be in New York at the time and when he stubbornly insisted that the Rebbe must accept the mantle, the Rebbe, like Moshe Rabbeinu before him, turned to Dubov and said, "what do you suppose, that Mendel Schneerson is a Rebbe?" He felt he wasn't qualified for such a role and it took a full year, until the first yearzeit of the previous Rebbe, for him to finally bow to the pressure and accept. Thank God he did, for the Jewish world until today is so much better off for it.

Why is Korach a villain and not a hero? Why wasn't his argument noble, if, after all, it was the same philosophy that drove the Rebbe? We are introduced to the rebellion of Korach against Moshe and Aharon with the word Va'yikach, Korach took something, but the Torah never tells us what.

Unhealthy, dysfunctional conflict begins when lakach, someone is on the take,

personally benefitting from the encounter. One can have noble goals, or noble ends, but ignoble means motivated by greed and ego. In our time we see some politicians or community activists whose only activism occurs when they appear before a microphone and in the spotlight, revealing that what they are advocating may seem noble but their activism is really more about them than about a cause.

The Rebbe saw the greatness in every person and therefore hesitated, resisted, and had to be persuaded to take a position of leadership. Korach saw the greatness of every Jew and concluded that he should be in charge. Korach is recorded as a villain, while the Rebbe emerged a transformational leader who succeeded in empowering an army to seek to change the world.

In his fantastic book, "Good to Great," Jim Collins describes five levels of leadership to take a company or organization from being just good to becoming great. He argues that the key ingredient that allows a company to become great is having a Level 5 leader, which he defines as an executive in whom genuine personal humility blends with intense professional will. The best leader is one who puts the company, the cause, the mission ahead of himself or herself.

The Rebbe was undeniably a Level 5 leader. He did not seek to micromanage others in an effort to bolster himself. He cared much more about the mission, the cause, the effort to redeem the world and make it a better place filled with Godliness and goodness than he cared about his name, honor or reputation.

The Rebbe once described to Yehuda Avner a'h how he saw his mission:

Reb Yehuda, imagine you are looking at a cupboard, and I tell you to open that cupboard. You open the cupboard, and you see there a candle, but I tell you that it is not a candle—it is a lump of wax with a piece of string inside. When does the wax and the wick become a candle? When one brings a flame to the wick. That is when the wax and the wick fulfill the purpose for which they were created. "And that is what I try to do—to help every man and woman fulfill the purpose for which they were created."

"Ha-esh, zeh esh ha-Torah—the fire is the fire of the Torah. When one brings the flame to the wick, one ignites the soul—for the wick is the soul—and it gives life to the body, which is the wax. And then the body and the soul fulfill the purpose for which they were created. And that happens through the fire of Torah."

By the time my meeting with the Rebbe was over, it was past two in the morning.

Finally, I rose and he escorted me to the door. He took hold of both my hands to say goodbye, and I said, "Has the Rebbe lit my candle?" He answered, "No. I have given you the match. Only you can light your own candle."

The Rebbe's candle continues to burn bright and ignite new candles, 27 years after he left this world. How?

The Rebbe was a great optimist who placed tremendous emphasis on the power of positive language and positive thinking. He encouraged us to say "Tracht gut un vet zein gut" (Think good and it will be good) and he replaced "S'iz shver tzu zein a Yid" (It's hard to be a Jew) with "S'iz gut tzu zein a Yid" (It's good to be a Jew). He didn't like term "kiruv rechokim" because, he explained, "We cannot label anyone as being 'far.' Who are we to determine who is far and who is near? They are all close to God." When asked to endorse a new hospital, the Rebbe insisted on it being called a Beit refuah, a place of healing, instead of a beit cholim, a place for sick people. The Rebbe refused to call injured soldiers disabled veterans, but instead called them "exceptional soldiers." He taught us to focus on birthdays, not just on yearzeits.

Perhaps the most impressive thing about the Rebbe's legacy was his capacity to empower others. Rabbi Lord Jonathan Sacks once said, "A good leader creates followers. A great leader creates leaders. More than the Rebbe was a leader, he created leadership in others."

The Rebbe once met a group of boys before their bar mitzvah. He briefly blessed them that they should grow to become a source of pride to the Jewish people and to family. As they turned to leave, Rebbe surprised the three Americans with the question he addressed to the youngster: "Are you a baseball fan?" The Bar-Mitzvah boy replied that he was.

"Which team are you a fan of -- the Yankees or the Dodgers?" "The Dodgers," replied the boy. "Does your father have the same feeling for the Dodgers as you have?" No. "Does he take you out to games?" "Well, every once in a while my father takes me to a game. We were at a game a month ago." "How was the game?" "It was disappointing," the 13-year-old confessed. "By the sixth inning, the Dodgers were losing nine-to-two, so we decided to leave."

"Did the players also leave the game when you left?" "Rabbi, the players can't leave in the middle of the game!" "Why not? Explain to me how this works." "There are players and fans," the young baseball fan explained. "The fans can leave when they like -- they're not part of the game and the game could, and does, continue after they leave. But the players need to stay and try to win until the game is over."

"That is the lesson I want to teach you in Judaism," said the Rebbe with a smile. "You can be either a fan or a player. Be a player."

Doesn't just be a fan from the stands. The best way to honor the Rebbe's is to commit to not sit on the sideline as spectators, but to get in the game. He has given us the match, but it is up to each of us to light our candle and to make the world a brighter, better and more Godly place.



REB YISROEL SALANTER ON THE MEI MERIVA

As you know, we have the Mei Meriva, there is no water for the people as it says in 20:2 (וְלֹא-הָיָה מַיִם, לְעֵדָה). They come and they complain to Moshe and Aharon as it says in 20:4 (וְלָמָּה הִבַּאתֶם אֶת-קֶהֱל יִרְוֹ, אֶל-הַמַּדְבָּר הַזֶּה). (לְמוֹת שָׁם, אֲנַחְנוּ וּבְעִירָנוּ). Why did you bring us here that we should die, us and our animals.

The Kasha is, us and our animals? When people are dying from thirst they are worried that their animals will die? It doesn't make sense. Why are they mentioning that their animals will die of thirst. When a person is dying from thirst it is silly to care about whether the animals are dying from thirst.

In the Sefer Kehillas Yitzchok he brings from Rav Yisrael Salanter, beautiful. He brings a Maiseh from the Medrash Rabbah which is also in Maseches Tamid but it is a little longer in the Medrash. A beautiful story.

Alexander the great conquered a city which was a city of honest people and a place of great integrity. He watched as the king was judging when two people came to him for a court case. Alexander is watching. One person said I bought a house from him and when I was renovating I found a treasure in the wall, it is his because I bought a house and I didn't buy a treasure. The other man said it is his. I sold him the house with everything in it. Do you hear this court case? Each person is saying that the treasure should go to the other person. You probably know that the king ruled that this one had a son and this one had a daughter and they should get married and share the treasure. Wonderful!

Alexander the great was astounded by what was taking place. He said to this king, do you know what would happen in Greece if these two people would come in front of the king, the king would have them both killed and take the treasure for himself. That is what he said. That part is in the Gemara.

The Medrash goes on. This king said to Alexander, in your country does the sun rise in the morning? He said yes. He said how can it be that when there is no honesty the sun rises? He said in your country does rain come down? Alexander said of course. The king was astounded, how can it be that you are dishonest and rain comes down? The king thought for a minute and said do you have animals in your country? He said certainly. He said it must be that the sun comes up and the rain comes down because of the animals because you don't deserve it. The Medrash goes on to say this is the meaning of the Posuk in Tehillim 36:7 (אָדָם וּבְהֵמָה תוֹשִׁיעַ יְרֹוֹ). Sometimes Hashem helps people because of the Zechus of the animals.

Rav Yisrael Salanter brings this Medrash. He says now we understand the Posuk here. They were coming to complain to Moshe. They say Moshe Rabbeinu there is no water. Maybe you will say it is because of our Aveiros there is no water and we have no right to complain. They said there is no water (אֲנַחְנוּ וּבְעִירָנוּ) our animals are going to die too. Obviously the reason there is no water is because (הַבְּאֵתָם) (אֶת-קֶהֱל יִרְוֹ, אֶל-הַמַּדְבָּר הַזֶּה). We are in a place where B'etzem there is no water and it is not because of our sins. Therefore, they had a Taina and they had a Tevia. What a beautiful UpTeitch of the Posuk. But more importantly, the lesson of how to be honest and integrity how important it is. The king said the sun comes up in your country? Rain comes down in your country? How could it be if you are not honest? It must be in the Zechus of the animals. What a Mussar. A Gevaldige Mussar. I wish everyone an absolutely wonderful Shabbos, a meaningful Shabbos, a Shabbos of Kedusha V'tahara.

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

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The Legacy of Miriam: REMEMBERING THE NEVIAH

Rabbi Eitan Allen

“The Children of Israel, the whole assembly, arrived at the wilderness of Zin in the first month and the people settled in Kadesh. Miriam died there and she was buried there”(20:1). In the final year that the Jewish people spent in the desert, the Torah records the death of the greatest female leader of that time period with this short verse. Miriam the prophetess, who led the women in singing at the sea, the older sister of Moshe Rabbienu who watched him in his basket, the one who helped her mother deliver the Jewish children in Mitzrayim and feared HaShem over Pharaoh, who risked her life to see that Klal Yisrael flourished – could it be that she is immortalized by only this brief verse?

In counter distinction, the passing of Aharon HaKohen is retold in much greater detail, and the death of Moshe Rabbienu in even greater detail. Why does the Torah tell us so little about the passing of Miriam, one of the greatest women in all of Jewish history?

The Kli Yakar, drawing on this short verse, suggests that Klal Yisrael did not properly eulogize Miriam and mourn her loss and, as punishment for this disrespect, the Jewish people lost the miraculous well that provided them with water in the desert. The result of this loss was that Moshe and Aharon were thrust into the situation of Mei Mirivah (waters of strife) which led them to falter and lose the privilege of entering into the Holy Land of Israel. It is difficult to understand this Kli Yakar. How was it possible for the Jewish people to not give proper kavod to such an illustrious figure as Miriam? Didn't her brothers Moshe and Aharon instruct the nation in the proper kavod and eulogy for this tzadekes?

Perhaps we could suggest another answer as to why the Torah writes so tersely about the final respects given to Miriam.

To arrive at our answer, we must learn two chapters of Gemara. The Gemara in Bava Basra (17A) records that six people died in Jewish history directly through the “kiss of HaShem.” Among these six people, Miriam is the only woman mentioned. The Gemara is bothered by why the Torah in Parshas Chukas does not explicitly mention this great and exclusive privilege. The Gemara responds that it would be denigrating to mention that HaShem, so to speak, gave a woman the “kiss of death.” Nevertheless, this fact adds much greatness to our picture of Miriam

and, yet, also explains why the Torah does not record the details of her death.

A second Gemara in Moed Katan (28A) derives from our verse about Miriam, the halacha that we are not allowed to keep the body of a woman out on the street to engender greater mourning and eulogy. Rather, women should be buried directly following their death. Both of these Gemaras can explain why the death of Miriam is so lacking in detail and they speak directly to the lasting nature of the Jewish Woman.

Doivid Hamelech teaches us in Tehillim that “Kol Kevoda Bas Melech Penima” – the refinement and honor of a princess is inward. Our Rabbis learn that this is the true nature of what a Jewish woman, a bas Melech (daughter of the king), is. Her splendor is not trumpeted, her grace is inward and not shown. In other words, to discuss the way HaShem took Miriam to the next world would not be in keeping with the inner and hidden splendor that she so beautifully personified. She could not have been given a lengthy drawn-out funeral



processional because, as the Gemara in Moed Katan tells us, Miriam is the archetype for the Mishna's ruling that women must be buried immediately. It is no coincidence that Chava was created through Adam's rib. The Mifarshim say that HaShem created woman through a hidden part of the body to teach us that a woman's choicest nature is to be hidden and modest, even with all her greatness and beauty. This heightened awareness of the inner splendor and grace that a Jewish woman has, lets us appreciate why the Torah specifically does not elaborate on Miriam's death. As Tehillim says, it is a matter of penimius (inwardness).

We can now return with deeper insight to the Kli Yakar's answer. Again, the Kli Yakar states that the Jewish people did not mourn for Miriam properly and, as a punishment, they lost the well that was provided in her merit. Based on the Gemaras we just learned, it is possible to imagine that Moshe and Aharon followed the halacha and buried Miriam right away, maintaining the penimius that she personified in her lifetime, but providing less time for the effect of the loss to sink in. In keeping with the aspect of tznius (modesty), the fact that she died “from the mouth of HaShem” was not publicized. For those two reasons, Klal Yisrael failed to mourn for her properly. It was only after the well was taken away that they realized their folly and how great Miriam had been. In fact, her legacy is of such importance that the Shulchan Aruch records (Orach Chayim 580) it is appropriate to fast on her Yahrzeit, the 10th of Nissan.

May her memory and her life continue to be a merit for all her children – the entire house of Israel.

The Goat and the Grandson

By Rabbi Tuvia Bolton

Here is a story I just heard about a Jewish wedding 20 years ago in Israel. The young couple getting married were Baali Tshuva; namely Jews from non-religious families who decided to become observant. The atmosphere was a bit tense being that their families didn't exactly agree with the Torah and commandments but it was generally happy especially for the bride's and groom's friends who were dancing singing and rejoicing to the music. (Men and women separately of course).

But when the band stopped and everyone sat down to eat the groom's grandfather, who had perhaps taken a few too many Le'Chiams, seized the opportunity between courses, climbed on the stage, and with a full wine glass in one hand and the microphone in the other, announced that he wanted silence. He had a sort of inebriated, maybe even angry look on his face that made everyone a bit apprehensive, hoping he wouldn't make an issue of the non-observant factor. After a few minutes everyone stopped talking, gave him their attention and hoped there wouldn't be a scene as he cleared his throat and began. "First of all, thank you all for coming. Even the religious people. (Nervous laughter from the crowd). Second, I want to make a Mazal Tov toast to my grandson and his new wife and I hope

lives.

But it so happened that one of the boys there was a black sheep. From the beginning he didn't fit in, not only did he not sit and learn like the other children. he was what they call a trouble maker.

"He either came late to class or didn't come at all. And he loved to do crazy things, like what they call 'practical jokes'. Anyway, somehow he made it to the seventh grade, but by the time he was twelve he had done so many practical jokes and crazy things that he was just on the edge of getting expelled from the school but they didn't kick him out because the fools they were, they hoped he would somehow change.

Then, one day he crossed the line. "It happened on Shabbos in the Synagogue. Everyone was dressed nice, really quiet and religious. They had been in the services, saying and singing prayers for almost an hour already and you know how it is when they open the ark to take out the Holy Torah, everyone was serious, chanting and looking at the ark when, just as they opened it a big GOAT jumped out!!

A big hairy goat! The women began to scream and waive their arms, the Rabbi stopped breathing and almost had a heart attack, people were yelling, rushing all over the place. It began jumping around the Synagogue making noises and knocking people over. The caretaker was holding his head, others laughed so hard they fell off their seats. The kids loved it!!! Pandemonium!

It wasn't hard to figure who did it. The only one not in Synagogue was that crazy kid. He actually had snuck in the Shul early that morning with a goat and somehow put it in the Holy Ark! That's right! A goat!

"Needless to say the next day he was brought before the school board and officially informed that for once and for all he was permanently expelled!

"This is what I heard. Maybe for the first time in his life this kid got really serious. He said something like. "Expelled for life? I deserve a last request."

"Deserve?" said one of his teachers 'if you deserve anything it's a good spanking!'

"Maybe you're right about that too' he answered. "But a man before he is executed gets a last wish."

"Executed?! That's ridiculous! Last wish?" one of the Rabbis exclaimed. "I also have a last wish! That we never see you here again!!

But the boy continued, "Listen, for sure no other Jewish school will accept me. Right? So I'll have to learn in a regular gentile school which is like killing my Jewish soul. So before I'm executed I deserve a last wish."

"Nu" The Rabbis answered nervously, 'So what do you want?'

"My last request is; okay, I understand that I deserve no mercy but what about my children? One day I'll get married and have children. What will be with them? Why should they be doomed also? If I'm kicked out who knows who I'll marry and even if my children are Jewish who THEY will marry? That's my last request; save my children!"

The Rabbis were startled by this. They really wanted to be rid of him. But his speech touched them. So against their will and better judgement they gave him another 'last chance'

"Like I said I happen to know this person; somehow he managed to finish the next few years and even got married to a Jewish girl.

Immediately after the wedding he shaved off his beard and removed his big black yarmulke (he only wore these things to please his parents) for a little red one he kept in his pocket. But occasionally he did a commandment or two, and he even kept Shabbat, holidays and kosher.

"Then, a few years later, I heard that he and his wife moved to America and then to Israel where they had an only son who grew up to be even less religious than they were and when he was eighteen, as soon as he finished high school, he announced he was leaving for America.

"His parents were heartbroken but somehow before he left, his father made him promise that no matter what he would marry a Jewish girl. And it worked! In America, although he had nothing to do with Judaism and was completely non-observant, by some miracle he married a Jewish girl and, like his parents, he and his wife had an only son.

"But this son was different from his parents and grandparents. He decided to become a Rabbi! A real observant Rabbi! So his grandfather's 'last wish' by the goat episode became a reality his offspring were saved!

The old man finished off the wine in the glass he was holding and concluded.

"The reason I'm telling this story tonight is because that troublemaker that put the goat in the Ark back then was ME! And the groom whose wedding we are celebrating tonight!! Is my grandson!!

"So, the moral is when you educate a child, remember! You are educating not just him but his children and children's children for all generations!"

they appreciate the 50,000 dollars we put out for this wedding." (more nervous laughter). He took a sip from his glass and continued. "And..." He cleared his throat, waited again for complete silence and began, "I want to tell a story about religious Jews.

"Over seventy years ago, before the holocaust, there was a small town in Poland where there lived a lot of ultra-orthodox, Chassidic Jews. The boys starting from three years old went to Cheder to learn Torah all day till they got married. And then they kept learning as much as possible for the rest of their

PARSHA OVERVIEW

Rabbi Yaakov Asher

The laws of the Para Aduma the red heifer are detailed. These laws are for the ritual purification of one who comes into contact with death. After nearly 40 years in the desert, Miriam dies and is buried at Kadesh. The people complain about the loss of their water supply that until now has been provided miraculously in the merit of Miriam's righteousness. Aharon and Moshe pray for the people's welfare. G-d commands them to gather the nation at Merivah and speak to a designated rock so that water will flow forth. Distressed by the people's lack of faith, Moshe hits the rock instead of speaking to it. He thus fails to produce the intended public demonstration of G-d's mastery over the world, which would have resulted had the rock produced water merely at Moshe's word. Therefore, G-d tells Moshe and Aharon that they will not bring the people into the Land. Bnei Yisrael resume their travels, but because the King of Edom, a descendant of Esav, denies them passage through his country, they do not travel the most direct route to Eretz Yisrael. When they reach Mount Hor, Aharon dies and his son Elazar is invested with his priestly garments and responsibilities. Aharon was beloved by all, and the entire nation mourns him for 30 days. Sichon the Amorite attacks Bnei Yisrael when they ask to pass through his land. As a result, Bnei Yisrael conquer the lands that Sichon had previously seized from the Amonites on the east bank of the Jordan River.

UFARATZTA

Continued: Korach thought if Mitzvos Maasios is the main thing then, all Jews are equal, why not put the Kehunah out for a vote?

Moshe's answer to Korach was Yes! Hamaaseh hu ha'ikar -Mitzvos maasios are the utmost important. However, like Chachameinu Z"L call it "Maasim Tovim." There are different levels in doing Mitzvos. There are Maasei hamitvos and then, there are maasim Tovim. The highest level is doing it because Hashem wants you to do it and to bring G-dliness into this world, then, the Maasim shine and are Tovim. [Moshe Rabeinu and Aharon haKohen did it because Hashem told them to do it with no ulterior motives. Korach would do it also for his own Kavod as he accused Moshe and Aharon.]

The Rebbe concludes that the Rebbe, my Father-in-law [The RaYyat, Admur Yosef Yitzchok] had

Literally Mesiras Nefesh for Hamaaseh hu Ha'ikar and that the Maasim should be Maasim-Tovim.

Maaseh hu ha'ikar: He made sure that the children had Yeshivos to learn Alef-Beis. That there were shuls and Mikvaos. Shochtim etc. in a ruthless Communist Country which was trying to root out religion.

Maasim Tovim: He was Moser Nefesh that Penimious Hatorah should reach everyone, so they Daven and do Mitzvos with a Chayos for solely Hashem's sake.

==== Based on Lekuti Sichos V4, P1048

12 13 of Tammuz Chag Hageulad of the Rebbe RaYyat, Admur Yosef Yitzchok



Where is Miriam's Well Today?

Rabbi Zamir Cohen

Rabbinic writings make it clear that Miriam's Well accompanied the Israelites when they entered their land and was hidden away in the Sea of Galilee:

Where is Miriam's well? ...everyone who goes up on Mount Jesimon sees something like a small sieve in the Sea of Tiberias (the Sea of Galilee); this is the well of Miriam. (Midrash Rabbah Kohelet 5:10)[1]

And where is its place in the Sea of Galilee?

The Sages said, "It is located opposite the middle gate of the ancient synagogue of Sarongin [Sarangaia, a town near the Sea of Galilee]... which is located opposite the middle gate of the ancient synagogue of Tiberias."

Five hundred years ago, the great Kabbalist, Rabbi Isaac Luria, lived in Israel. He located the burial place of many of our Sages. His leading disciple, Rabbi Chaim Vital, testifies that his mentor revealed to him that Miriam's Well is located on the southern coast of Tiberias:

When you walk along the Sea of Tiberias to the Tiberias springs, exactly halfway along the way, in a place where there are many palm trees on the beach that face a tower at the top of the mountain—there is the Well of Miriam.

Rabbi Chaim Vital tells how his teacher took him to the place of the well and gave him a drink of its water:

My teacher of blessed memory went to Tiberias and took me with him... when we were going on a boat in the water opposite the pillars of the old synagogue, my teacher of blessed memory then took one cup and filled it with water from between the columns, and gave me to drink from the water. He told me... the water you drank came from the Well of Miriam.

Closer to our time, in 1844, Rabbi Chaim Halevi Horowitz gave very similar testimony about the place of the spring, based on a tradition known to people living in the Galilee:

When you go about halfway from Tiberias to the hot springs, there are

ruins of thirteen synagogues. You will find there stones that enter into the Sea of Galilee, and after you go in a few yards, they say there is a distinct sign that [Miriam's] Well is there.

What is common to all the sources we have cited is that they identify the Well of Miriam as being not far from the Tiberias beach, near the ancient stone pillars which belonged to one or more of the city's old synagogues.

In 2009, an Israeli archaeologist claimed to have discovered an ancient site on the coast of Tiberias, similar to the place of the spring described by Rabbi Chaim Vital and Rabbi Horowitz as the place of Miriam's Well:

A historical and archaeological study, conducted by archaeologist and former Israel Antiquities Authority employee Yossi Stefanski, apparently discovered on the Sea of Galilee's shore the place identified by [Isaac Luria] as Miriam's Well. The discovery is part of a new study of the tombs of holy men and other holy places conducted in partnership with the Jerusalemite researcher of holy tombs, Israel Herzberg.

Equipped with descriptions from the holy Scriptures, Stefanski surveyed Tiberias and found that the pillars described in the sources about Miriam's Well are still on the Tiberias shore.

The place is south of the municipal beach, between it and the Holiday Inn Hotel (the former Hamei Tiberias) beach. He also found an old photograph of the place in the Israel Antiquities Authority archives in Jerusalem showing the columns. This indicates that at this place stood an ancient structure which was previously identified as the "Old Synagogue" of Tiberias, in the Talmudic and Mishnaic period.

During the period of the holy Ari (Isaac Luria, sixteenth century C.E.), this section of the beach was covered with sea-water. The sea level was two meters higher than its level today and the columns were covered with water. It is possible that the holy Ari gave his disciple, Rabbi Chaim Vital, water to drink from this water. Today following the drop in the water level, the columns have become exposed for all to see.

We are also promised that the wondrous well that helped the Jewish people so much in their journey in the desert will return to us:

"And on that day, living waters will come out of Jerusalem"—this is referring to the Well of Miriam, which will flow in Jerusalem and will irrigate the surrounding areas...

Jokes

AUSTRALIA'S BIGGEST EXPORT

Fun fact: Australia's biggest export is boomerangs.

It's also their biggest import.

DEFINITIONS....

CANNIBAL: Someone who is fed up with people.

COMMITTEE: A body that keeps minutes and wastes hours.

DUST: Mud with the juice squeezed out.

EGOTIST: Someone who is usually me-deep in conversation.

GOSSIP: A person who will never tell a lie if the truth will do more damage.

INFLATION: Cutting money in half without damaging the paper.

MOSQUITO: An insect that makes you like flies better.

RAISIN: Grape with sunburn.

SECRET: Something you tell to one person at a time.

TOOTHACHE: The pain that drives you to extraction.

TOMORROW: One of the greatest labor saving devices of today.

YAWN: An honest opinion openly expressed.

WRINKLES: Something other people have. You have character lines.

THE RABBI & THE LAWYER

A rabbi and a lawyer are seated next to each other on a flight from LA to NY. The lawyer says, you people are supposed to be very intelligent. I think lawyers are smarter and to prove it lets play a game.

The rabbi, tired, just wants to take a nap, politely declines and rolls over to the window to catch a few winks. The lawyer persists and explains that the game is easy and a lot of fun. He explains, I ask you a question, and if you don't know the answer, you pay me \$5.00, and vice versa.

Again, he declines and tries to get some sleep. The lawyer, now agitated, says, "Okay, if you don't know the answer you pay me \$5.00, and, if I don't know the answer, I will pay you \$500.00."

This catches the rabbi's attention and, figuring there will be no end to this torment unless he plays, agrees to the game.

The lawyer asks the first question. "What's the distance from the earth to the moon?" The rabbi doesn't say a word, reaches into his wallet, pulls out a \$5.00 bill and hands it to the lawyer.

Okay says the lawyer, your turn. He asks the lawyer, "What goes up a hill with three legs and comes down with four legs?" The lawyer, puzzled, takes out his laptop computer and searches all his references, no answer. He taps into the air phone with his modem and searches the net and the library of congress, no answer. Frustrated, he sends e-mails to all his friends and coworkers, to no avail.

After an hour, he wakes the rabbi, and hands over \$500.00. The rabbi says, "Thank you," and turns back to get some more sleep.

The lawyer, who is more than a little miffed, wakes the rabbi and asks, "Well, what's the answer?" "Without a word, the rabbi reaches into his wallet, hands the lawyer \$5.00, and goes back to sleep.

I DO NOT TRIP

I do not trip over things...

I just perform random gravity checks!

DIG THIS!

Back in my hippie college days, a professor came up to me in the cafeteria and asked me, "Ya dig?"

I thought to myself, this guy's pretty far out. I answered, "Yeah, man. I dig!"

That's how I got hoodwinked into joining his archaeological expedition.

OUR DOG DAISY!!

Our dog Daisy, sleeps about 20 hours a day.

Her food is prepared for her. She can eat whenever she wants, 24/7/365. Her meals are provided at no cost to her.

She visits the Dr. once a year for her checkup, and again during the year if any medical needs arise.

For this she pays nothing and nothing is required of her. She lives in a nice neighborhood on Park Ave., in an Apartment that is much larger than she needs, and she is not required to do any upkeep.

If she makes a mess, someone else cleans it up.

She has her choice of luxurious places to sleep.

She receives these accommodations absolutely free.

She is living like a Queen, and has absolutely no expenses whatsoever.

All of her costs are picked up by others who go out and earn a living every day.

I was just thinking about all this, and suddenly it hit me like a brick in the head,

Our dog Daisy is a Democrat!

JOB INTERVIEW

Reaching the end of a job interview, the Human Resources Person asked a young Engineer fresh out of MIT, "And what starting salary were you looking for?"

The Engineer said, "In the neighborhood of \$175,000 a year, depending on the benefits package."

The interviewer said, "Well, what would you say to a package of 5-weeks vacation, 14 paid holidays, full medical and dental, company matching retirement fund to 50% of salary, and a company car leased every 2 years say, a red Corvette?"

The Engineer sat up straight and said, "Wow! Are you kidding?"

And the interviewer replied, "Yeah, but you started it."

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RABBI NACHUM SCHEINER

ROSH KOLLEL

EARLY SHABBOS

EARLY MAARIV – DISPENSATION FOR FRIDAY NIGHT

We previously discussed that, according to the Shulchan Aruch, one must be consistent and not daven Mincha and Maariv after Plag and before nightfall, even on different days.

Based on this ruling, if one generally davens Mincha after Plag, he would seemingly not be allowed to daven an early Maariv, even on Friday night. Yet, when it comes to making an early Shabbos, there seems to be a widespread proliferation of early minyanim, even amongst those who generally daven Mincha after Plag. That does not seem to comply with the regulations set down in the Shulchan Aruch, requiring that one always be consistent, even from one day to the next.

However, Halacha does in fact condone this practice. The Shulchan Aruch (267:2) writes that on Friday night – unlike the rest of the week – one is allowed to daven Maariv early. The Mishna Berura spells this out clearly: even if one usually davens Mincha after Plag, when it comes to Friday night, he can daven Maariv during this time.

The poskim point to the Gemara (Brochos 27a), which records that Rav, the great Amora, would daven early on Friday night. In fact, this concept of an early Maariv may actually date back to the very first Maariv. Tosfos (Brochos 26b) adds that Yaakov Avinu, the one who instituted Maariv, actually davened that very first Maariv before nightfall, which would be a source for davening early, like the opinion of Rabi Yehuda. Tosfos wonders how the Chachamim – who do not allow davening so early – explain Yaakov’s “early-bird” Maariv. The Chasam Sofer answers their question by proving that Yaakov Avinu’s stopover took place on Friday evening and being that he made an early Shabbos he was allowed to daven Maariv early.

Additionally, the Pri Megadim (Siman 268) shows another source for davening Maariv early on Friday night. He quotes the well-known statement made in the Gemara: “One who says “Vayechulu” on Erev Shabbos is considered like a partner in the creation.” The Gemara does not use the expression of Leil Shabbos, Friday night, but rather Erev Shabbos, which is usually a reference

to Friday afternoon. The Pri Megadim suggests that the Gemara is referring to one who makes an “early Shabbos” and therefore recites “Vayechulu” on Friday. He is thereby “turning Friday evening into Shabbos,” which is considered an exceptional accomplishment. This can be a source that even the Chachamim – who usually hold that one must wait until after nightfall to daven Maariv – agree one can daven earlier on Friday evening.

We still need to explain why this is so. Why is Friday night different, that we allow davening Maariv at a time that one usually davens Mincha? To be continued...

IN SUMMARY

Even if one usually davens Mincha after Plag and before nightfall, on Friday night one is allowed to daven Maariv during that time.

There is now a Kuntres of shiurim on the topic of “Early Shabbos” available, including topics such as:

- Earliest Time For Hadlakas Neiros
- Correct Times for Mincha & Maariv
- Kidush and the Seudas Shabbos
- Early Shabbos-Krias Shma & Bentching
- Husband & Wife, Yochid & Tzibur – Do All Have to Keep the Same Time

What is Permissible to Do by Yourself, by Another Jew, and by a Goy

If you would like a copy, or for any comments and questions, please send a request to: RabbiScheiner@18forshay.com, or call 845 372 6618.

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

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!



Reb Shimon Eckstein member of the Night Kollel Giving a Chabrua at the Kollel



Rabbi Yisroel Neiman speaking at the Thursdays night mishmer

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SHEVA BROCHOS

CAN I LEAVE A SHEVA BROCHOS EARLY?

WHO RECITES THE SHEVA BROCHOS

As mentioned previously, the requirement to recite sheva brochos is on everyone there. For this reason, the Aruch Hashulchan writes that every person must listen to the brochos recited and answer Amein, which is considered as if they themselves recited the brocha. Similarly, Rav Shternbuch quotes Rav Desler who would remind people to listen carefully to the brochos.

CHOSON DOES NOT RECITE SHEVA BROCHOS

The Rambam writes that the choson himself should not be given the honor of reciting sheva brochos. Since it is a brocha being given to the choson, it must be recited by someone else. This ruling is also brought by the Aruch Hashulchan and the Shevet Halevi. In fact, being that this is a brocha given to the choson, the Maharil would turn to face the choson when reciting the brochos.

RECITING SHEVA BROCHOS WITHOUT EATING

Can one recite the sheva brochos if he didn't eat at the sheva brochos meal?

The Be'er Moshe rules that he can. He quotes a story of the Satmar Rav, Rav Yoel Teitelbaum, who only had some fish and beer, but did not wash, and still recited the sheva brochos. This proves that there is no requirement to eat bread.

Rav Shternbuch writes even more, testifying that he saw the Steipler recite sheva brochos without eating anything. He asked the Steipler if one can recite sheva brochos if he didn't eat the meal.

the Steipler responded that although there are different opinions, if one can recite sheva brochos without eating anything, the minhag is to allow it. Rav Chaim Kanievsky quotes the same ruling in the name of his uncle, the Chazon Ish.

On the other hand, the Cheshev Ha'efod wonders about this practice. Since the sheva brochos is part of the bentching, it should seemingly be limited to those who are bentching.

However, as mentioned, the custom is to allow reciting sheva brochos, even without eating at the meal.

SUMMARY

All those who partake in the meal are required to participate in the sheva brochos, and everyone should listen.

The choson does not recite any of the sheva brochos.

The custom is to allow one to recite sheva brochos, even if this person did not eat at the meal.

COMMUNITY KOLLEL NEWS

The Night Kolloel is wrapping up the topic of Sheva Brochos, with chazara, as well a test on what was covered. The rest of the zman the Night Kolloel will be covering the halachos of the chupa, as well as the birchas eirusin.

The Mishna Yomis shiur is now up to Meseches Mikvaos. The shiur takes place every night – 8:45-9:00 PM, 18 Forshay – Upstairs. This is an opportunity to learn several Mishnayos daily – with a magid shiur par excellence – enabling you to get a clear understanding of Seder Taharos! If you would like more info please call (845)323-6601 or Email



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CHABURA

In continuation of the weekly chaburos, Reb Shimon Eckstein gave a chabura on Sunday night. Topic: "Defining a Beis Chasanim – Where and When?"

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 chavirim, with kugel and cholent. This past week the guest speaker was Rabbi Yisroel Neiman.

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

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

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