

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

**BET**  
BRINGING EVERYONE TOGETHER

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI  
SOKAVA REBBE



תניא, רבי שמעון בן יוחי אומר:  
**חס ושלום שתשתכח  
תורה מישראל**  
שנאמר:  
**"כי לא תשכח מפּי זרעו"**



**MONSEY**  
URGENT CARE

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

JACKIE BITTON

6 SECRETS TO A BEAUTIFUL MARRIAGE  
WEDNESDAY MAY 5

SEE PAGE 12

**YOUTH  
MINYAN**

9:30 SHACHRIS



BET PARASHOT EMOR

It seems so unfair, the concept of Kohen Bal Mum (Kohen with a blemish) who can't offer services in the house of Hashem. The pasuk gives these examples; "a blind or lame or whose nose has no bridge, or has one limb longer than the other. A broken leg or arm or just abnormally long eyebrows, or a membrane on his eye, or a blemish in his eye, or dry skin etc...."

The limitations of whom a Kohen can or can't marry are comprehensible. The prohibition of marrying a woman who acts improperly is clear and every divorce has two sides to the story. A Kohen Gadol however may not marry even a widow. Hashem took away this woman's husband; it is not a reflection on her at all.

At this time of the year that we mourn the death of the 24,000 students the great Rabbi Akiva. We learn that the cause of their death was that they did not express the proper

respect to one another. This too seems a bit harsh. As talmidai chachomim every other aspect of their lives was complete except this small sensitivity that they were lacking. Is this justified to be taken from this world so prematurely? It is hard to wrap ones head around this vague concept.

Let's travel to the beginning in time to the first person that brought a Korban to Hashem. Kayin was a farmer and in order to say thanks to Hashem he offered some simple vegetables. There was no response from Hashem. His brother Hevel watched and mimicked his brother changing one detail. He brought a Korban from the nicest of his sheep to which Hashem responded immediately and accepted his offering.

We learn a great lesson in Hashem's ways; it's never the quantity but always the quality. If and when you do something; do it right. It is better a little prayer with proper intent than hours of mindless reading of words.

The life and job of the Kohen is to connect us to Hashem. Therefore the proper connection is required and it must be a qualitative connection. If we were to bring a Korban and the Kohen showed up with a broken arm the entire process will be compromised. We would not look at the event of bringing a Korban seriously,

it loses is grandeur. In all aspects of life the Kohen, due to his representation, needs and must follow a code that will be inspiring to all. This includes his marriage to a wife and personal grooming such as trimming his eye brows.

The same applies to Torah. The Rambam writes in the end of the laws of shmita and yovel that anyone who wants to connect himself to the tribe of Levy can do so with the study of Torah. This illustrates that the study of Torah and especially the perpetuation of Torah must be in the purest state. It's the quality of the student that is needed to be the transmitter of Torah and not the masses. Rabbi Akiva understood this and therefore after all the 24,000 passed away he started over with only 5 students. It is these outstanding students that transmitted the Torah and preserved it until this day.

Kind David heard people asking "when will the old man die and his son will take over and build the Bais Hamikdash?" These words were painful for King David to hear but he understood that they were yearning for a Bais Hamikdash to get closer to Hashem. David felt he was preventing the process and expressed his discomfort to Hashem. Hashem responded that "one hour of your pure study of Torah is more precious to me than 1000 Korbanot your son Shlomo will bring".

May you all be blessed with a wonderful qualitative life that is full with joy and blessing.

Shabbat Shalom



NEW MINYANIM ADDED:

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

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

SHABBOS ZMANIM

Table of Shabbos Zmanim including Candle Lighting (7:34 PM), Mincha (7:00 PM), Shachris (5:14 AM), and MARRIV (8:33 PM).

WEEKDAY ZMANIM

Table of Weekday Zmanim including Shachris (5:32 AM), Mincha & Mariv (6:15 AM), and MARRIV (9:23 AM).

Complex block for WEEKDAY MINYANIM with a table of minyan times for various tents (Tent 1-4) and a map showing tent locations.

Complex block for BLUEBERRY HILL ZMANIM with a table of minyan times for Mincha (6:05) and Plag (6:25).



Rabbi Coren

# PARSHAS EMOR AND THE WEEK OF HOD

It's interesting to note that Kabbalistically the attribute of Hod is low in the spectrum of Sefiros and yet there is something very unique and special that one can still glean from it. It actually connects to Rashbi- Rav Meir Baal Hanes whose yarzeit we just celebrated. In truth his inspiration is felt all year round especially on Shabbas.

There are several issues worth discussing. The first examines the reason why so many people are drawn to Rashbi. Then there is the glaring question regarding the connection between the week of Hod and the Yom Tov of Pesach Sheni. And lastly is the significance of the Yartzeit of Rav Meir Baal Hanes.

Let's start with a difficulty in the Zohar that states that Pesach Sheni and the week of Hod are the special gates that allow people to see the divine presence of Hashem. The problem is that the Zohar also tells us that these special gates have been open since the first night of Pesach right up to Pesach Sheni. What is going on here? Is the only change the extension of the time these gates are open?

The answer lies in the essence of Pesach Sheni. There were men that weren't able to do the Korban Pesach (see Maseches Sukka) and there are three different opinions as to why. The common denominator, however, is that they were busy with the mitzvos concerned with tending to the dead. Concern for the dead is one of the greatest acts of kindness one can do as one cannot expect a favor from the dead man in return for the good deed. Additionally, being involved with the dead isn't a time of Simchah.

Rav Miller Z"l used to explain that the main reason a Kohen in this week's Parsha is prohibited from being involved with the dead (other than for his 7 immediate relatives) is because a Kohen is doing avoda in the Bais Hamidrash and this avoda requires simcha; getting involved with the dead will minimize the Kohen's state of pleasure.

Pesach Sheni is about people who were in a dark place when Pesach came around but still yearned to be inspired

by the korban just like everyone else had been during the Yom Tov. Instead of losing out on the experience, they created the concept of Pesach Sheni which is essentially "another chance" for reconnecting.

Rav Meir Baal Hanes is the same Rav Meir in Baba Basra who states that the Jewish people are called the children of Hashem even when they don't do the will of Hashem. Even when we are in a spiritual low we must remember that we are Hashem's offspring and he wants us to come to him and ask for forgiveness so we can get back on track.

What about Rashbi? The Elef haMagen beautifully points out that Rav Shimon Bar Yochai is really the Rav Shimon referred to in all of Shas. He is the one that says that especially on Shabbas דבר שאינו מתכון מותר -- if one does a melacha unintentionally it's allowed as long as there was no certainty it would have occurred otherwise. In a way, Rashbi vindicated all of Klal Yisrael since it's impossible for any human not to make mistakes.

We can now understand why this week is so special and differs from the first 30 days of the Omer.

Yes, the first days the gates are open but they are open for people who are already inspired, who already have the receptiveness to "see the Shechina." But this week, the week of Hod (until Sunday) opens up the doors even for those that are in the dark, in a state close to death who are not connected or inspired but are filled with אינו מתכוון a feeling of not being a loving child of Hashem. Yet Hashem tells us through the teachings of his Tannaim and Amoraim that it's never too late to come close to Hashem and as Rav Meir teaches us even if we go against Hashem's will, He still calls us his children and wishes us to connect with Him.

May we follow the lessons above not just this Shabbas but all year round and through this focus be inspired to grow closer to Hashem.

Good Shabbas

Late Maariv Motzai Shabbos  
Approximately One hour after Rabeinu Taam

18 Main Bais Medrash

פרשת אמור  
10:00pm

## THE WEEK IN PICTURES



Rabbi Shimon Eckstein giving a chaburah at the Night Kollel



Rabbi Avichail Kahan speaking at Thursday night mishmer



Rabbi Scheiner speaking at the Night Kollel



Rabbi Aaron Lankry  
Marah D'asra  
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren  
דוב"צ - מנכ"ל שיטור  
914-645-4199 | rabbidac@gmail.com

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

Uri Follman  
Manager  
845 587 3462 | manager@18forshay.com



# THE INSANITY OF THE HUMAN PSYCHE

A VISION OF G-D AND A MOUNTAIN OF DUST

## Two Extra Guests

A Jewish couple won the lottery. They immediately set out to begin a life of luxury. They bought a magnificent mansion in Knightsbridge and surrounded themselves with all the material wealth imaginable.

Then they decided to hire a butler. They found the perfect butler through an agency, very proper and very British, and brought him back to their home. The day after his arrival, he was instructed to set up the dining room table for four, as they were inviting the Cohens to lunch. The couple then left the house to do some shopping.

When they returned, they found the table set for eight. They asked the butler why eight, when they had specifically instructed him to set the table for four?

The butler replied, "The Cohens telephoned and said they were bringing the Blintzes and the Knishes."

## Marriage of the High Priest

An astonishing and sobering contrast concerning the nature of the human psyche captures our imagination in this week's Torah portion, Emor.

The Torah prohibits a Kohen, a priest (which includes all descendants of Aaron), from marrying a divorced woman. It also prohibits a Kohen Gadol, a High Priest, from marrying a divorcee and a widow .

Now, one can perhaps make sense out of the former prohibition: Since a priest served as the spiritual agent of the Jewish people in Divine service, he was required to live a life of complete innocence and purity. Therefore, the Torah did not want him marrying a person involved in strife, innocent or not.

But why could the High Priest not marry a widow? What is it about her husband's death that makes her unqualified to enjoy a blessed relationship with a Jewish High Priest?

Several answers have been given to this question . In this essay I want to share with you one answer that I have always found extremely disturbing yet comforting, as it depicts how Judaism does not hide its face from the profound struggles confronting the human life.

## Abuse of spiritual power

Rabbi Chaim Yosef David Azulaei, an 18th century sage and mystic known in short as the Chida , presents the following interpretation in the name of the great 12th century Jewish pietistic sage, Rabbi Yehuda HaChassid .

The High Priest of Israel was given many great spiritual powers. The most important of them was his duty on the holiest day of the

year, Yom Kippur, to enter into the Temple's Holy of Holies, a place where no other living Jew was ever allowed to enter.

On that charged day, the High Priest would also pronounce the intimate 72-letter name of G-d, which contained very profound powers. (The Jewish Sages intentionally ceased teaching that name during the period of the Roman conquest of Jerusalem, and it has since been forgotten.)

Now, the Torah is concerned that the High Priest may experience infatuation with a particular married woman. What might he do about the fact of her being married? Next Yom Kippur, he will utilize the moment when he utterance G-d's ineffable name in order to bring about a decree of death on her husband . Thus he would be free to marry the widow.

It is as a result of this concern that the Torah commands that a High Priest may not marry a widow. Even if he succeeds in getting rid of the husband, he would not be able to marry the wife. "Do not try pulling off this one," the Torah informs the High Priest, "it won't get you anywhere."

This is shocking idea. On the holiest day of the year, in the holiest place on earth, we are concerned that the man designated to serve in the highest spiritual and holiest position of Israel, while uttering the holiest syllables in the world, might harbor a craving to eliminate an innocent man so that he can marry his wife!

How can this be?

## Angelic heights

Now, let us contrast this with another biblical statement concerning the High Priest entering into the Sanctuary on Yom Kippur, also from the book of Leviticus:

"No human being shall be in the Tent of Meeting when he [the High Priest] comes to provide atonement in the Sanctuary, until his departure ." Not only were there no Blintzes and Knishes allowed during the Yom Kippur service, but also no Cohen's or any other people were allowed to be present at the time.

The Midrash , in its sensitivity to biblical nuance, wonders how can the Bible state that no human being should be present at the time of the High Priest's service on Yom Kippur, when the High Priest himself was a human being? At least one man was present!

The Midrash answers that when the High Priest entered the Holy of Holies he was not human indeed; he assumed the status of a Heavenly Angel. Indeed, no human being entered the Sanctuary with him; not even his own.

What is going on here? We are confronted with an uneasy contradiction. One biblical source indicates the potential mind-staggering lowliness of a High Priest, capable of descending into the lowest depths of depraved behavior, while the other biblical source intimates his potential for enormous spiritual heights, capable of transcending the human experience and reaching angelic heights. How do we reconcile the two? Who is the High

Priest, the holiest of the holy or the lowliest of the lowly?

## Dust and image

Yet it is here we encounter, once again, Judaism's moving perspective on the nature of the human being. There are two ways in which the Bible speaks of the creation of man. In the first chapter of Genesis, man is described as having been created in the image and likeness of G-d. In the second chapter, man is described as having been formed out of the dust of the earth. Together, image and dust express the polarity of the nature of man. He is formed of the most inferior stuff in the most superior image.

The author of life and of mankind knew full well that sexuality holds men -- priests and lay men alike -- captive in its enormously powerful grip. Even the greatest of men are capable of falling prey to its momentous temptation. Even a High Priest, on the holiest day of the year, in the holiest space of the world, while uttering the holiest word in the world, is capable of thinking grotesque thoughts about how he can "bump a man off the road" so that he can lay his hands on his woman. Judaism has always been keenly sensitive to the truth that every human being has a demon lurking within. If you don't challenge and tame it each day anew, it can turn you into a monster; you are capable of ugliness in the least expected circumstances.

But the author of life also knew that the human person is capable of incredible greatness. The soul of man being a "fragment of G-d," he or she is capable of generating infinite goodness and encountering within themselves infinite idealism. As Professor Abraham Joshua Heschel, a scion of the great Chassidic masters, once put it, "Man is a polarity of a divine image and worthless dust. He is a duality of mysterious grandeur and pompous aridity, a vision of G-d and a mountain of dust. It is because of his being dust that his iniquities may be forgiven, and it is because of his being an image that his holiness and idealism is expected."

So, the next time you are overtaken by challenging cravings, addictions, temptations and any negative feelings, do not fall into despair. Remember, you are no worse than the High Priest of Israel! You, too, may struggle against horrible demons. But, you, too, may still enter into the Holy of Holies.

It is up to each of us to define who we are. The rest will become a self-fulfilling prophesy.

## UFARATZTA

### Ani Hashem Rofecha

*Lechovod the Doctor Avrohom -sheyichye- Golandsky Shalom uvrachah!*



*...You write about your health situation. My hope is as we spoke here, that you are in contact with professional Doctors, since a person has to do things B'DERECH HATEVA. Just that he places his trust in the Rofei Chol Bossor uMafie La-asos [Hashem], which the Doctors of flesh and blood are his messengers. === Part of Rebbe's letter. Igros Kodesh: V29 P113*



# Rabbi Shimon Bar Yochai

The Gemara in Brachos 35b quotes the posuk in Krias Shema discussing gathering your crops. The Gemara asks, what is the chiddush that you will gather your crops? The Gemara brings down a posuk in Yehoshua 1 that says that the Torah should not move from us, we should be constantly learning. From this posuk one might think they should not have parnasah. The Torah therefore tells us that one must do the Derech Eretz and make parnasah. This is based on the words of Reb Yishmael. However, Reb Shimon bar Yochai says that Reb Yishmael's way would not work because then you would be busy every season making sure the fruits and crops grow well, and you won't have time to learn. Rather, he says, one should learn and have his work done by others. Reb Shimon's way is dependent upon whether or not the Bnei Yisrael are doing the ratzon of Hashem. If they are, then their work will be done by others, but if Bnei Yisroel are not doing the will of Hashem, they will need to work themselves. Abaye says that many conducted themselves like Reb Yishmael, which is work and learn and it worked. Many tried like Reb Shimon Bar Yochai and it did not work for them. The question is, why is it that many tried like Reb Shimon and learned the entire day and night and it did not work? We have a rule from the Gemara in Makkos 10b that the path a person picks to go on Hashem helps him, so how come it did not work?

The Maharsha says that there are some tzaddikim gemurim who can choose the path of Reb Shimon, but as Reb Shimon himself says in Sukka 45, "I have seen Bnei Aliyah, but they are very few." He said, if there are only two in this world, it would include him and his son. Since only Bnei Aliyah can rely on this way of life of learning, and having all their needs done by others, most of the other people are not bedarga of Bnei Aliyah so they cannot choose this mehalech! That fits in with the Mishna in Pirkei Avos that says that learning of Torah is only good when in tandem with Derech Eretz, which means a person works.

The Divrei Yatziv explains that only a tzaddik gamur could learn all the time and rely on a miracle that others will be able to do his work, but someone who is not a tzaddik gamur can't rely on a miracle. That is why Abaye says that many tried doing what Reb Shimon did but were unsuccessful, because they were not tzaddikim gemurim.

**The Haflah, which is brought down by the Chasam Sofer,** says the reason it did not work for many people was because they only did like Reb Shimon, but not exactly like him. Reb Shimon did it L'shem Hashem, so it worked. Many others did it to be like Reb Shimon to copy him, but not with the kavana L'shem Hashem, so it therefore did not work for them. This compares to the Gemara Sukka 36 that discusses a black esrog is kosher, but an esrog that looks like a black Esrog is passul. The esrog hakushi (black) is similar to a tzaddik whose ma'asim are different, just like a black esrog is different although is kosher, but an esrog that is similar to the esrog hakushi, meaning he is trying to copy the tzaddik, but is not doing it L'shem Hashem, is passul.

The Gemara in Yevamos 97a brings down a memra from Reb Yochanan in the name of Reb Shimon bar Yochai that says that when a Talmid Chacham is quoted in this world, his lips are moving in the kever. The Panim Me'iros says that in Parshas Chukas we see the posuk discuss zos HaTorah, if a person dies in the Ohel. This means that even if a person is yamus, he is not alive, he is still found in the Ohel, the Bais Hamedrash, by being quoted and his lips thereby move in the grave. The Chida adds that this is true even if you are quoting someone who quoted someone else who said the chiddush. All their lips are moving in the kever. That is why the posuk says, "All that come into the Ohel. The chiddush does not need to come from him. Even if he is quoting someone else's chiddush, he is zocheh that his lips are moving in the kever!"

May we be zocheh to be like Reb Shimon and learn all the time, and have our work done by others, thereby keeping our legacy forever and ever through our limud HaTorah!



## PARSHAS EMOR

### SUCCESS FOR EVERY CHILD אמור ואמרת פירש רש"י להזהיר גדולים על הקטנים

Say, and you shall say: to warn the adults regarding the minors.

The "Baalei Mussar" clarify the verse regarding the approach a parent must take towards their child's education. Almost all educational methods can be effective provided that it is accompanied by prayer. Without prayer the most modern and innovative methods of education will prove worthless. This is clearly voiced by R. Shem Klingberg of Zalushitz in the name of the Kabbalists. During Shmoneh Esrai at the brocha of Shema Koleinu at the words "ומלפניך מלכינו ריקם אל תשיבנו" should pray for his little children to grow up healthy and to grow up in Torah and mitzvos, etc. He said that this is implied in our parsha in the word ומלפניך whose roshhei teivos are ומלפניך מלכינו ריקם אל תשיבנו which tells the adults to pray for their minor children.

Although prayer is integral, a child needs constant guidance and they need to be shown the right way without negative criticism.

A child needs to be shown in a positive manner how their capabilities can help them achieve greatness.

In Yerushalayim there is an individual who wore a leather strap on his wrist, without a watch. Just a strap only. It is not easy to notice as someone who sees the wrist thinks that the watch is on the back of the wrist, while the one who sees the back of his wrist believes that the watch is on the front.

One day, he met Rabbi Yisrael Aharonson shlita who told this story. He immediately noticed the seemingly strange leather strap, a strap without a watch. He gently asked for an explanation, and the answer he received was surprising: it turns out that this respected Jew and an extremely smart student, was considered in his youth the most successful 'unsuccessful', with three left hands, and a mind adapted to such hands ... The student tried very hard to understand but he ended up confused and embarrassed, and when he tried to express himself it seemed as if he had lost the power of speech. In short he was a true Shlamazel.

In the classroom where he studied, it was customary for the teacher to periodically ask one of the students to make a cup of tea for him. When this student was given the task the story always ended with his friends laughing and the teacher cleaning up his mess. So the years passed, and the student never failed to disappoint. The parents shook their hands in despair, and even the student himself – was close to losing all hope.

One day, a new teacher appeared. Full of energy and a desire to prove himself, he decided to deal with the 'problem' of the class, this student who was considered a masterpiece of failure.

He asked the student to prepare 10 glasses of tea and place them on a tray and serve them to all the teachers in the breakroom. The student was beside himself. ... "Do you not know that I will not succeed" was the boy's initial reaction, "it's no secret in the school that I can't do this please don't ask this of me". The teacher looks at him and says "Ten cups of tea please. Yes, it's you. Serve them on the table!" "The unfortunate student has no choice. He got a tray, put glasses on it, put tea bags in it, added teaspoons of sugar, and with a shaking hand managed to fill boiling water glass after glass, stirred the spoon carefully, and only a few drops were sprayed around ..., and now

- the tray is ready ... 'Well, go ahead 'Serve the table!' - Step by step he began to walk carefully with the tray in his hands, laden with steaming cups of tea, and began to divide the cups among the staff ...

Then, as expected, something distracted him, he lost his balance for a moment, and two steaming glasses fell on the leg of one of the teachers, who was shocked by the unpleasant burn ...

Although the child was prepared in advance for this expected possibility - when it happened he did not find the courage to stand still, he simply fled for his life ... shaking all over, finding refuge in the corner of the yard with his tear stained face reflecting on this failure among his other failures.

He was still pondering, when he felt a soft hand touching his shoulder, it was the teacher ... he looked at him with a smile of understanding and caring, and the unfortunate student could not hold his tongue and exclaimed: 'I told you so!

'The teacher, who as if waiting for these words, replied to him with a wonderful smile.' It is not so terrible ... You must remember that eight cups of tea remained intact, arrived safely at their destination. In eighty percent of the cups you were successful, the problem in the last twenty percent. You can handle it! - Said the teacher, and encouraged his spirit The next day, the teacher returned to him and asked to speak with him. He took out a rubber band from his pocket and handed it to the student. 'This is a gift for you, to serve as a reminder to you. Listen and hear, whenever you feel you will 'fail', stretch the band until it tightens against your flesh. This will serve to remind you that you also have successes in life, and you can move on. Then, even when you study Gemara and have difficulty understanding, do not yet despair, pull on the band and remind yourself that there are areas you do understand and therefore you have made positive progress. Recognize yourself; the gemora may be difficult but you also have achievements. Even when you're trying to fix something and get in trouble, pull on the rubber band, and the band will remind you that you can still do something. And yes, even if you made a cup of tea and it spilled a moment before you served it, pull on the rubber band and remember that you managed to almost make it. So you are not such a failure, you also have successes!

In tears, the wise student concluded: 'And you will not believe, already on the first day there was a red stripe on my wrist from the rubber lashes. I found for myself every little achievement, and whipped the band. And so, step by step, it gave me the strength to fight despair, and I began to move forward ... in time, 'he added, 'I lost this band, which was so dear to my heart, because I realized that thanks to it I made the first steps of success in life. I grew up to be a man, with the help of Hashem I ascended and ascended the steps of Torah.

The day I was given a reputed Torah job - I went to a leather worker and asked him to make me a leather strap, without a watch, which I make sure to wear so that I remember: yes, anything is possible, you just have to decide to fight. The easiest is to raise your hands in defeat, how tempting to give up. To say it's impossible, I am not built for it, the situation does not allow me to succeed, and more excuses. It is comforting for a moment, but does not allow you to move forward. It is much better to decide to fight. See small successes, hang on to them, and whip the rubber band mercilessly. Strive, sacrifice, be determined not to give up. In the end - every Jew has enormous mental strength; you can overcome any difficulty and win!



## A THOUGHT ON LAG B'OMER.

Friday is Lag B'aomer, Lag Ba'omer actually commemorates two things, Rav Shimon Bar Yochai's Yahrzeit, and the ending of the deaths of the Talmidei Rabbi Akiva. Actually I should mention first the Talmidei Rabbi Akiva because that's in the Gemara and then also what came later that we celebrate Rav Shimon Bar Yochai's Yahrzeit.

Let's think about what Lag Baomer means to each of these particular occasions. The story of Rav Shimon Bar Yochai is in Masseches Shabbos Daf 33b. A person should take out a Shabbos Gemara and take a look at the story of Rav Shimon Bar Yochai in the M'arah with his son Rav Eliezer and how they suffered, they struggled. Their skin came out, very painfully infected, their meals were very sparse and simple meals. For twelve years they stayed in the M'arah.

The Gemara relates how after the twelve years the Caesar from whom they were hiding had passed on and they left their cave. When they saw that there were Jews busy planting and plowing they couldn't take it, and wherever they looked they saw Jews involved in ordinary activities, it pained them and they caused damage with the pain that they felt. They understood that they had to go back to the M'arah, and they did. They went back for another year.

Now what's this about? The Gemara makes it clear that they misbehaved. When they went out, imagine after twelve years of Kedusha and Taharah, extraordinary Kedusha and Taharah they went out, and they saw things and looked at it the wrong way, they were wrong in the way they looked at it. How do I know they were wrong? The Gemara says they went back into the cave and they said the Mishpat for Reshaim in Gehenom is twelve months, so we will be in the cave for twelve months like going to Gehenom. Meaning they did something wrong.

The idea being that after being in the Shpitz Kedusha, the highest level of Kedusha in a cave learning Toras Hashem with zero Gashmius, you can't just run out and get involved in the world without a preparation, without some sort of a preparation to how this can have continuity. You have to take control of what happened or else it runs wild.

Rav Gedalya Schorr in the Or Gedalyahu on Pesach, on the Haggadah doesn't mention Rav Shimon Bar Yochai but he says exactly this, listen to what he says. He says that Klal Yisroel left Mitzrayim and they jumped 49 Madreigos in one shot. Why did it take 49 days to get to Matan Torah? So Rav Schorr says somebody who



stops many Madreigos is Chayov to sit and be Misboded and take control of that which he had achieved very rapidly.

Meaning to say that when a person has opportunity, and he takes the opportunity, to jump Madreigos, drastic change will not be permanent without a certain amount of Hisbodedus. And Rav Schorr says about Klal Yisroel going out of Mitzrayim during the Yimei Haomer, the same thing is about Rav Shimon Bar Yochai, of course on a much higher level on Rav Shimon Bar Yochai's level, the same thing. He had made tremendous change, you can't just go out. It has to be something that's put together, that could be throttled. If you don't throttle energy it short circuits and it doesn't go anywhere. That was the idea of the Yemai Ha'omer in both instances. To step out and think about where you are before you go forward.

What about Rabbi Akiva and Lag B'omer? You have to realize. Rabbi Akiva had a Yeshiva with 24,000 Talmidim. Now that is a big Yeshiva by all accounts. I don't know if they had a food program but imagine preparing food for 24,000 Talmidim. 24,000, that is more than Lakewood and the Mir Yeshiva combined Kein Yirbu by them. It was a gigantic Yeshiva of Klal Yisrael and the Talmidim all died during the Yemai Ha'omer.

On Lag B'omer Rabbi Akiva took stock. He said something drastic happened. I can't just move forward and do it again the same way I did it before. He stopped and he thought and he started again on an entirely different path. His Yeshiva now had 5 Talmidim the best of Klal Yisrael. 5 Talmidim, that is a small Yeshiva. The smallest Yeshiva. There is not even a food program for 5 Talmidim. With 5 Talmidim he not only taught them Torah but he taught them the Middos, the Derech Eretz, the respect that they had to have for each other, and they became the greatest leaders in Klal Yisrael. They were the leaders of the next generation, the leaders of Shas Bavli. So you see, Rabbi Akiva also

stopped, and thought and took stock.

The Pri Chadash asks a Kasha. If all of the Talmidim died by Lag B'omer so what does it mean that B'lag B'omer Pasku Lamus, that they stopped dying on Lag B'omer, they were all not alive anymore. What is the Simcha of Lag B'omer? What is the commemoration of Lag B'omer? Lag B'omer because they all died so the death had to stop at some point. The answer is that Lag B'omer is the time that Rabbi Akiva stopped and did what the Omer is about. He stopped and took stock and thought about it and decided how to move forward.

So the Omer is Yetzias Mitzrayim, its Rabbi Akiva, its Rabban Shimon Bar Yochai it is all one message in all 3 cases. Like Rabbi Akiva we are living in a time of a Mageifa. Baruch Hashem not nearly as severe as the time in which Rabbi Akiva lived Lo Aleinu. We live in a time of a Mageifa. Like Rav Shimon Bar Yochai we spent time secluded in our homes. Not in nearly the Madreiga of Rabbon Shimon Bar Yochai but we were in our homes. Now we see each other in Shul and at Simchos and at Shiurim. Like Rabbon Shimon Bar Yochai and Rabbi Akiva we have to stop and take stock. Think about where we are, what we have. We can't let the potential for change be lost. Take control or lose it. Throttle it. Put it into something or you will have nothing. This is a message of the Yemai Hasefira and it is an important message.

And so, this fits well with Rav Schwab. Rav Schwab says the days of Sefira it is the day to take the Cheilik Habehaimi and make it good and make it positive. That is the process of these days. Rav Schorr says the same. That is the idea of these days hoping of course that like Klal Yisrael leaving Mitzrayim is something that ended in a Geula, the same thing too we only wish and Daven that this should be with a Geula. The Geula should come soon.

Wishing everybody a meaningful and wonderful Shabbos.

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

# IT ONCE HAPPENED

This story took place over 60 years ago and was recorded in the book Hilula D'Rabbi Shimon Bar Yochai by the author who witnessed the scene with his own eyes.

The outer yard surrounding the room where the graves of Rabbi Shimon Bar Yochai (also known as the Rashbi) and his son were buried was jammed with Jews from all over Israel. They had come to Meron on Lag B'Omer, the 33rd day of the counting of the omer. Lag B'Omer is the anniversary of the passing of the Rashbi, who had enjoined his disciples to celebrate, rather than mourn, on the day of his passing. Today, all of those gathered in Meron would cut the hair of their three-year old sons for the first time, leaving only the side-locks.

The voices of hundreds of Jews could be heard as they recited Psalms. There were Jews of all types, whose ancestors had come from all over the world. All were praying and begging G-d to help them raise their children in Torah and good deeds in the merit of Rabbi Shimon. It was already after mid-day on Friday and time to get ready for Shabbat. The visitors from Tiberias, Tzfat, Haifa and the residents from other cities and towns in the Galilee started to leave for their homes in order to arrive before the

commencement of the Sabbath. Many of the visitors though, especially the ones from Jerusalem which is quite a distance, chose to remain in Meron for Shabbat.

On Friday night, the beautiful melodies of the various groups praying reached the heights of the nearby mountains. Their hearts were overflowing as thousands of Jews joined together to dance and sing. Shabbat morning arrived and the men gathered in large groups to descend the valley to the small Meggido Lake where they immersed themselves to prepare for the morning prayers. When the morning prayers had finished a scream pierced the Sabbath atmosphere. A woman who had brought her son just yesterday for his first haircut was crying hysterically. Her son had suddenly become sick and had died. Doctors who were sent from the British government to the area, immediately put the entire section under quarantine. No one could come and no one could leave.

Suddenly, the mother gathered the boy in her arms and went into the room where the Rashbi was buried. She placed the dead child on the Rashbi's grave and started crying out, "Oh great tzadik (righteous one). I, your servant, came in your honor to cut the hair of my child. I came to make my son, my first and only child, into a good Jew. I kept my promise to come here on Lag B'Omer. Only yesterday I held him here and cut his

hair in song and joy. Now, great tzadik, how shall I return home without my child? How can I show my face in my home?" In the midst of her prayers, the mother arose and said, "Tzadik, Rabbi Shimon, I am laying down my child on your grave as he is. I beg of you, with tears, do not shame me. Give me back my child just as I brought him here. Let the holy name of G-d be exalted along with the name of the great tzadik. Let everyone know that there is a G-d ruling over this world."

The woman concluded her prayers and left the room, leaving her son on the grave of the Rashbi. The doors of the room were closed as everyone left the room. A few moments later a child's scream was heard from behind the closed door. The mother ran into the room and to her great surprise she saw her son standing on his feet and crying for a glass of water. Happiness and commotion filled the room. The local doctors examining the child announced in wonder that this was not a natural occurrence or a normal incident, but rather a miracle which must have happened in the merit of the great Rabbi Shimon Bar Yochai. The government agents immediately reopened the gates and the masses once again poured inside. Everyone seeing the revived child pronounced the blessing "Blessed be G-d Who revives the dead."

## PARSHA SUMMARY

(A shout out to E.Leff)



### EMOR

This week's reading, Emor, discusses the laws which pertain specifically to Kohanim, and various laws which relate to sacrifices. These are followed by a lengthy discussion of the festivals. The portion concludes with the story of a blasphemer who was put to death.

Haftorah –Yechezkeil 44:15-31

This week's Haftorah begins with the laws that will apply to the Kohanim in the Third Bais Hamikdash. In the next and final Holy Temple only the Kohanim that are the descendants of the Tzadok family will perform the sacrificial service. Why? Because they were the only Kohanim, Priestly family, that didn't stray from Hashem and his laws.

Yechezkel, himself a kohen whose early days were spent in the Bais HaMikdash, prophesies about the rebuilding of the Temple and the restoration of the active kehuna. He reiterates many of the rules of the kohen, many of which are based in Parshat Emor. It is interesting to note that some of his rules are stricter than required by Torah law, but suited the conditions of his time. For example, Yechezkel restates the marriages permitted and forbidden to a kohen. He says that a kohen cannot marry a divorcee nor a widow (this is not so according to the Torah; only the Kohen Godol may not marry a widow). But he adds that a kohen may marry a widow of a kohen. The various commentaries explain and validate all the Yeschezkel says.

bathrooms • kitchens • basements

HOME REMODELING

REFERENCES AVAILABLE

MENDY GITLER 845-533-2528

@gitlerconstruction

AIMHIRE

## Attention Job Seekers!

Aim-Hire provides employment with dignity!



Target age: 30 +



Previously employed



Unemployed for 10 + weeks



Engaged in application process & interviews

www.aim-hire.org  
info@aim-hire.org

Contact us at:  
917-AIM-0621



## I am Not a Modern Orthodox Rabbi

Recently, an article referencing a conversation we had on Behind the Bima referred to me as a "Modern Orthodox Rabbi." I was taken aback by that characterization and found myself badly wanting to correct it.

To be clear, it's not that I want to disassociate with modern orthodoxy as much as that I desperately don't want to be reduced to just it. I would have preferred a more accurate (although admittedly less catchy) description: a member of the post-ideological, broad and diverse Torah community.

Now don't misunderstand. I am proud to have received semicha from Yeshiva University and feel honored and blessed to enjoy a close relationship with several of its Roshei Yeshiva whom I consider my rebbeim and poskim. Among other philosophies associated with modern orthodoxy, I unapologetically and without hesitancy see the religious significance of the miracle of the Modern State of Israel and express my gratitude to Hashem for it.

But these are only some components of who I am; there is much more to what I believe, how I live, the leaders and communities I connect with, and the values I hold dear.

I certainly respect the right of others to fully identify with one particular hashkafa. Minhagim, customs, and practices are important as are outlooks, perspectives, and approaches to life. Some feel more comfortable, safer, locked in to one derech, one approach and view. I understand both the tradition and temptation of such a life. As examples, you will often hear Chabad rabbis who only ever quote the Rebbes of Chabad and Chafetz Chaim rabbis who largely quote the Rosh Yeshiva, Rav Henoch. There are YU rabbis who limit themselves to quoting Rav Soloveitchik or Rabbi Lord Sacks.

Make no mistake, I am not saying these rabbis are doing anything wrong. I personally prefer to quote all these sources of Torah and many more, to learn and teach the Torah of diverse great scholars and righteous leaders, to incorporate aspects of the beauty, meaning and inspiration of the rich fabric of the Torah world, both that which I am most familiar with and pursuing new horizons.

Among the many questions Jewish dating websites ask when you create a profile is how you categorize yourself religiously. Possibilities usually include some variation of Modern Orthodox, Modern Orthodox Machmir, Modern Yeshivish, Yeshivish, Carlebachian, or Chassidish. Perhaps it makes sense for a dating profile to allow you to choose one answer in order to achieve compatibility, but we don't have to sign up

or designate ourselves as one category for life.

When Rav Asher Weiss visited our community, he challenged us to "have a litvishe head and a chasidische heart, the honesty & integrity of a yekke and the temimus and purity of a Hungarian, the Kavod HaTorah of a Sefardi and the love of Eretz Yisrael of a tziyoni." He most certainly didn't intend to promote stereotypes or suggest that any of these qualities can be found exclusively among one group and not the others. He was simply encouraging us to take the best of what we tend to associate with each specific group and incorporate it all into our own complex Avodas Hashem.

The prophet Yechezkel tells us that there were twelve gates in the Beis HaMikdash. According to Rav Chaim Vital (Pri Eitz Chaim, Shaar ha-Tefillah), correspondingly, each of the twelve tribes had its own nusach ha'tefillah, its own liturgy, and its own heavenly gate through which its prayers would ascend. Almost two hundred years later, the Maggid of Mezeritch (Maggid Devarav le-Yaakov 141) added that if someone doesn't know his or her tribe, there was a thirteenth gate. He suggested that when it comes to davening, this corresponds to the nusach of the AriZal, which the Maggid called the "Sha'ar Hakollel," the universal gate.

What is true for nusach is true for life. There are those who are confident about what hashkafic tribe they come from. They walk in and out of one narrow gate. But I believe there are many of us, maybe even most of us, who see ourselves as part of the Sha'ar Hakollel of life, drawing from the richness of the Torah world, uncomfortable and unwilling to lock ourselves into a narrow gate, but instead embracing a vast and expansive entrance. We don't alternate between hashkafas or practices, we integrate them.

Members of the Sha'ar Hakollel have no specific yeshiva or shul. Our movement not only has no name or organization, it has unlikely ever been considered or called a movement. We have no set minhagim or identifying uniform. We live in Boca and Boro Park, in Teaneck and Lakewood, in Israel and America and all over the world.

Data and anecdotal evidence show that there are many in "yeshivish" communities regularly listening to the shiurim of "YU" rabbonim and there are a growing number of "modern orthodox" young people finding meaning in chasidische seforim and contemporary leaders like Rav Itche Meir Morgenstern, Rav Gamliel Rabinowitz, Rav Elimelech Biderman, and others. There are Jewish magazines that may be perceived as "right wing" but have large readership in "modern orthodox" communities. These magazines are not locked into one hashkafa, but they feature many, exposing their readership to great leaders across the spectrum

of the Torah community. The diversity of their growing subscription base testifies to the thirst and appetite to walk through the Sha'ar Hakollel, not just through one particular gate.

I had a rebbe who would say, "You can put me in a box when I am dead; until then don't try to make me fit neatly into one of your labels." Perhaps others feel more comfortable in their position if they can either count you among their tribe or decide that you are part of the tribe they have rejected. But while narrow vision serves them (and again, to be perfectly clear, I am not casting negative aspersions on any people who choose this path), it doesn't have to be our way.

The Almighty doesn't limit us to what yeshiva, seminary or school we graduated. He doesn't only know us by what we wear on our head, how we voted, what nusach we daven, or if we eat gebrochts or kitniyos. Hashem is complex, His Torah is multifaceted and has seventy faces, and our personalities and practices are made up of many parts. We don't alternate between them like someone with multiple personalities, but we synthesize, integrate, and weave them into a rich tapestry.

Some in the Torah world, in many ways paralleling the divisions and partisanship in the culture around us, want us to line up and choose our camp, to see things in black and white instead of grey, as binary instead of pluralistic, as win/lose instead of win/win. But we don't have to listen, we don't have to allow ourselves to be defined narrowly, or to sign up for a particular team competing with and to the exclusion of all others.

Perhaps one day there will be a name, an organization or movement for the community who walk through the Sha'ar Hakollel. Or perhaps that itself would undermine and compromise the beauty of such a life. For now, it is enough to know we exist, to draw strength from one another and to not feel pressured to pick a team.

A student of Rav Hutner zt"l once confided that he felt his secular career meant he was living a double life. Rav Hutner responded (Pachad Yitzchak Iggeros U-Kesavim, pp. 184-185) that someone who switches between the room they rent in a hotel and the room they rent in a house is leading a double life. However, someone who rents a house that has many rooms is leading one life.

We don't have to cram into one room. We can spread out across the house called Torah. It has many rooms, they are decorated and function differently and they complement one another.

If referred to in the future, I hope to be identified as a litvishe, chasidische, yekke, Sefardi, tziyoni rabbi... with a great podcast.





PLEASE JOIN US FOR

# BAMBI'S ANNUAL BAKE SALE

## WEDNESDAY, MAY 12

[WWW.BAMBIGIFTS.COM](http://WWW.BAMBIGIFTS.COM)

845.304.6250 | [INFO@BAMBIGIFTS.COM](mailto:INFO@BAMBIGIFTS.COM)



**NEW! PREORDER & CURBSIDE PICKUP AVAILABLE**

AT THE HOME OF

**Yael Kahan 69 S. PARKER DR**

11:00-6:00

HOSTED BY

- |                   |                   |                   |                   |
|-------------------|-------------------|-------------------|-------------------|
| DEVORY ALTMAN     | MINA GLICK        | CHAYLA KAPLOVITZ  | RACHEL RIEDER     |
| MEIRA BEREN       | LIZZY GOLDBRENNER | HENNY KLIPPER     | PERRY ROZENBERG   |
| SHIRA BERGER      | ZEHAVA GOLDENBERG | MIRI KREISMAN     | CHAYA ROSENBERG   |
| MIRIAM BIDERMAN   | DEVORAH GROSSMAN  | ZEECY KURTZ       | CHAYA ROSENBERG   |
| ESTHER BLISKO     | GILA GUZELGUL     | SHEINDELE LEBOVIC | RACHELI ROSENBERG |
| MEIRI BRACHFELD   | RUTI HAUER        | AHUVA LIPSCHITZ   | SARA SCHUSTER     |
| HILA DUETCH       | CHASIDA HEINEMANN | MICHAL MAMMON     | GOLDIE SCHWARTZ   |
| BAILA FRANKEL     | SHIRA HEINEMANN   | NAOMI NEEMAN      | TAMMY SCHWEBEL    |
| YEHUDIS FRIEDBERG | PERELE ITZKOWITZ  | SUREE NEUBERGER   | MALKY ZELMAN      |
| AVIVA GLANCZ      | AVIGAIL KAHAN     | ETTIE PARNES      |                   |
| CHANT GLICK       | Yael KAHAN        | ALIZA RIEDER      |                   |

\*ALL CALORIES PROCEEDS GO DIRECTLY TO BAMBI MATAN DE'SETER



2021

## A Unique Shiur and Presentation for the Orthodox Real Estate Community on Hilchos Ribbis in Commercial Real Estate



Presented by  
Rabbi Ari Marburger, Dayan, Beis Din Maysharim  
& Noted Lecturer

Tuesday May 11, 2021 8:15PM

ON ZOOM



### Topics to be Discussed:

- Borrowing from Jewish-owned Lenders
- Heter Iska Basics
- Late Fees on Leases
- Preferred Returns - Are They Ribbis?
- Capital Call Provisions
- Buying Mortgages on Jewish-owned Properties
- Heter Iska Klali vs Prati

Free of Charge & Open to All  
But Especially to Those in Commercial Real Estate

For zoom meeting information visit us at <https://tinyurl.com/Hilchos-Ribbis>  
or via the QR code below.

For more information call 917-579-7279 or email [avrom.forman@greyco.com](mailto:avrom.forman@greyco.com)

Sponsored by Avrom Forman of Greystone Funding  
(FHA, Fannie Mae, Freddie Mac, CMBS, & Bridge)



### GREYSTONE

#### Additional Shiur Sponsors:

- |                 |                 |
|-----------------|-----------------|
| David Azman     | Shmuel Miller   |
| Eli (Curt) Fuld | Eli Treitel     |
| Ermanuel Klein  | David Weinstein |



For zoom meeting info scan here

**A special welcome all our Talmidim. It's great to see both new and familiar faces. We wish you Hatzlacha and Siyatta Dishmaya on your New zman.**



| Monsey NY 10952

# The Poor Takes Only What Belongs To Him Already



Rabbi Yissocher Frand

In the middle of the detailing the Jewish Holidays of the calendar year, the Torah gives us the commandments of Peah and Leket: “When you reap the harvest of your land, you shall not remove completely the corners of your field as you reap and you shall not gather the gleanings of your harvest; for the poor and the proselyte shall you leave them; I am Hashem Your G-d.” [Vayikra 23:22]. We are commanded to leave over certain parts of our harvest to the impoverished and the stranger in our midst. A Jew must leave a corner of his field for the poor. Likewise, if he forgets to pick up certain parts of the harvest, these too become “Gifts for the Poor”.

We are approaching Shavuot. We know the story of Rus. Rus was penniless. Her mother-in-law Naomi had no money. Rus met Boaz. How did she meet him? She met him in his field when she was collecting “Gifts for the Poor” (Matnos Aniym) that he and his workers left over in fulfillment of the Biblical commands of Leket, Shikcha, and Peah.

Rashi quotes the Mishna in Peah regarding the words “For the poor and the strangers you shall leave them over”: “Leave it for them and they will pick it up themselves; you may not assist any of them in their gathering.”

If we were to take a poll whether or not it would be preferable for a field owner to help the poor people collect their gifts from his field or make them



do it themselves, I am sure that the overwhelming response would have been that the field owner should be a nice guy and lend a sickle or offer a helping hand to the poor who came to his field to receive the “Matnos Aniym”. However, as strange as it seems, the Torah rules to the contrary. “Tazaov Osam” — “Leave it for them.” Do not be a nice guy. Do not help them! The pasuk concludes with the words “I am the L-rd”. Rashi says that the intent is a promise: “If you leave them alone and allow them to pick it up themselves, I am the L-rd who will give you your reward.”

This is totally counter-intuitive. What is the interpretation of this Mishna and these words of Rashi? I saw an interesting answer in a Sefer called Otzros haTorah: When the poor person comes to a field to collect the Peah and the owner makes a point of saying “Hello, How are you? Let me help you collect your stuff” or alternatively, when the owner rushes to cut down the stalks for the poor person and hand it to him, the owner is in effect telling the poor person, “Listen here, I am giving you a present.”

The Torah is telling us that Leket, Shikcha, Peah are NOT gifts from the landowner. The Peah BELONGS to the poor person. If the owner participates in the collection, he is acting like the OWNER of those items. When the owner gives a gift, he expects the poor person to be beholden to him and appreciate his generosity. No, the

Torah says. Leave it for the poor and the strangers. The Torah’s message to the land owner is: “You are not the owner of that portion of the field. The portion of the crop that falls or gets forgotten from the outset belongs to the poor!” The way to convey that is for the land owner to take no part in the distribution of these items. Let the poor collect it themselves — it is after all their property in the first place!

If a person has that attitude, then he will be deserving of “Ani Hashem ne’eman l’shalem sechar” (I am the L-rd; faithful to pay reward.)

Truth be told, this should be our attitude regarding all Tzedakah [charity]. **When the Almighty blesses us and gives us extra funds, we should not think of our charitable donations in terms of “I am giving MY money to you.”** G-d made me the steward over this money. It is as if I am the trustee of a foundation. When the trustee of a foundation gives out the money, it is not his money. It belongs to the foundation. He is merely a trustee, charged with guaranteeing that the funds are distributed.

When we give Tzedakah, we should have the same attitude. Thankfully, G-d gave me more money than I need — I am a trustee on this money. I am not giving it to you from my own pocket — it comes from G-d’s Table (M’shulchan Gavoha).

# Jokes

## *The Cow Likes Oranges*

A squirrel was sitting in an apple tree. All of a sudden a cow started climbing up the tree. Surprised to see a climbing cow the squirrel asked the newcomer, "What in the world are you doing here?"

The cow replied, "I thought I'd eat some oranges."

"But this is an apple tree."

"I know. I brought my own

## *A Texan in London*

A Texan was taking a taxi tour of London and was in a hurry. As they went by the Tower of London the cab driver explained what it was and that construction of it started in 1346 and was completed in 1412.

The Texan replied, "What, a little old tower like that? In Houston we'd have that thing up in two weeks!"

Next they passed the House of Parliament - started in 1544 and completed in 1618.

"Well boy, we put up a bigger one than that in Dallas and it only took a year!"

As they passed Westminster Abbey the cab driver was silent.

"Whoah! What's that over there?" asked the Texan.

The driver replied, "I don't know, it wasn't there yesterday."

## *Grandpa's Birthday*

Grandpa was celebrating his 100th birthday and everybody complimented him on how athletic and well-preserved he appeared.

"Gentlemen, I will tell you the secret of my success," he cackled. "I have been in the open air day after day for some 75 years now."

The celebrants were impressed and asked how he managed to keep up his rigorous fitness regime.

He replied, "Well, you see my wife and I were married 75 years ago. Immediately after the wedding, we made a solemn pledge. Whenever we had a fight, the one who was proved wrong would go outside and take a walk."

## *I'm Working At the Moment*

My boss texted me, "Send me one of your funny jokes, Pete."

I replied, "I'm working at the moment, Sir, I will send you one later."

He replied, "That was fantastic, send me another one."

## *Equipment Sale*

Anyone want to buy some exercise equipment?

I'm having a going-out-of-fitness sale.

## *Not guilty?*

After a two-week criminal trial in a very high profile bank robbery case, the judge turns to the jury foreman and asks, "Has the jury reached a verdict in this case?"

"Yes, we have, your honor," The foreman responded.

"Would you please pass it to me," The judge declared, as he motioned for the bailiff to retrieve the verdict slip from the foreman and deliver it to him.

After the judge reads the verdict himself, he delivers the verdict slip back to his bailiff to be returned to the foreman and instructs the foreman, "Please read your verdict to the court."

"We find the defendant Not Guilty of all four counts of bank robbery," stated the foreman. The family and friends of the defendant jump for joy at the verdict and hug each other as they shout expressions of divine gratitude.

The man's attorney turns to his client and asks, "So, what do you think about that?"

The defendant, with a bewildered look on his face turns to his attorney and says, "I'm real confused here. Does this mean that I have to give all the money back?"

## *Who said?*

"Coming are the British"

Paul Reverse

(shout out to Rachelli M)

## *World's Worst Caddy*

Golfer: "You must be the world's worst caddy!"

Caddy: "No, that would be too much of a coincidence."

# COME JOIN 40 WOMEN IN

# Hafrashas Challah

Rosh Chodesh Sivan

Thursday, May 13th | 8:00 pm

6 Rose Garden Way, Unit 204

Please RSVP 917.721.0855

Bring your own dough or text Henny at 917.750.5523 if you would like to

purchase dough for \$18

Hosted By:

*Leah Scheiner, Henny Klipper and Gittel Follman*

# 35+ Years

## OF SERVING THE COMMUNITY

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



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

# Haas & Zaltz, LLP

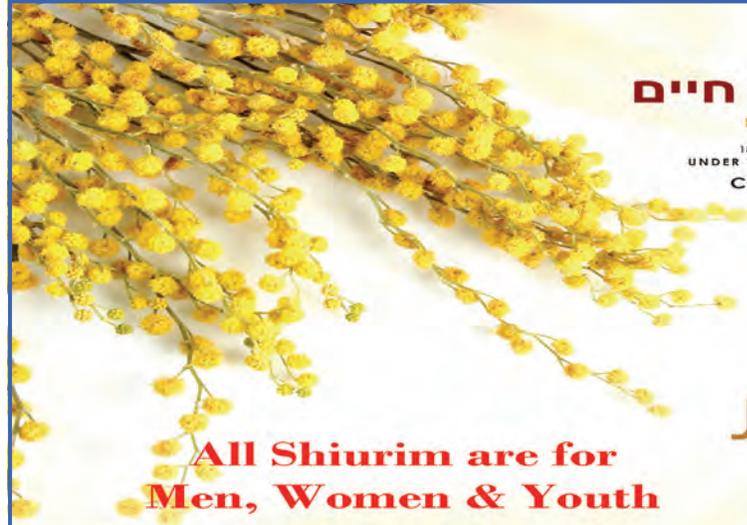
845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

WEDNESDAY  
EVENING  
ATTN

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



All Shiurim are for  
Men, Women & Youth



Shavuos with  
**RABBI YY  
JACOBSON**  
Sunday Night  
May 16  
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 א**

זמן מתן  
תורתנו

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

בית מדרש אור חיים  
COMMUNITY LEARNING CENTER

Join us  
FOR A 4 PART WOMEN'S SERIES

Wednesday May 5<sup>th</sup>  
**6 SECRETS TO A  
BEAUTIFUL MARRIAGE**  
with Jackie Bitton

taking place at:  
18 Forshay Rd. Tent Daled | 8:15pm

LOOKING FORWARD TO SEEING YOU THERE!

# Inspiring the Commander

**Rabbi YY Jacobson**

Years ago, I was in Tzfat, sitting on a rooftop of an institution for kiruv called Ascent, where different students attend classes. One night, I was speaking to several students, when a yeshiva bachur approached me and asked if he could talk to me. "Sure," I said. He then went on to relate a personal story that had occurred just weeks before.

Friday afternoon, during the hours before Shabbos, his yeshiva spends time visiting one of the nearby army bases, where they motivate and inspire the soldiers. They provide them challah for Shabbos, put Tefillin on them, and share with them some words of Torah.

Yet, after some time, this yeshiva boy realized that the army base was so close by, it would be a nice idea if he could visit the soldiers every day during the week when he had a lunch break. He would be able to put Tefillin on the soldiers who didn't have Tefillin and provide them with some words of encouragement and inspiration. And so he did. For the past few years, he said, he has gone to the army base every day and

months and months.

"Not long ago," said the boy, "I approached him and asked if he wanted to put on Tefillin. He declined as usual, but he added that he would be willing to make me a deal. If I would never again approach him to put Tefillin on, he would put Tefillin on just this once. However, after this one time, I would need to stay away from him and he would never, ever put Tefillin on again in his life.

"This is my dilemma," the yeshiva bachur told me. "Would it be worthwhile to take him up on his offer and put Tefillin on now? On the other hand, if that happens, I will never be able to try and teach him about Judaism and positively influence him again. Perhaps it is worth forgoing the opportunity to put Tefillin on him now given this latter consideration."

Yet the boy soon realized, just as the Rambam (Hilchos Teshuva 3:4) articulates, that a person should view himself as having half mitzvos and half sins; if he performs one mitzvah, then he tips the scales in his favor and in the world's favor. "I cannot evaluate the importance and

**Perfect Location for Rosh Hashana**  
and the entire year  
Very private and secure  
Great long term investment

One of the few remaining properties on Pushkina is now for sale

**\$ 229,000**

**Pushkina Property For Sale**

**Gated property with entrance from Pushkina or a private entrance from the main road**

**House-Large Garage-Basement-Big Picnic Area**

Uman 4275 sq ft  
+380 (63) 269 00 00  
charlesuman@gmail.com

Not actual house

**Yuro Cuts**

Haircuts by  
Avi Yurowitz  
Contact me at  
(845)5582141

become close to many of the soldiers.

While many soldiers move on and leave the army, those who tended to remain for longer were the higher commanders and leaders, whom he had also befriended. One such commander, however, despite the boy's many friendly overtures, never reciprocated in kind and returned the pleasantries. He had always been cynical and cold. Whatever the case was, the commander would decline the boy's offer and tell him to go somewhere else. This went on for

power of this one mitzvah," he said. "It's not my place to worry about the future, and I must focus on the present opportunity he has to perform an incredible mitzvah. You never know, maybe he will never get another chance to put on Tefillin and this will be his last chance."

The boy decided that now was the time or never, and he went on to accept the commander's deal. The man put on the Tefillin and said Shema, after which he said, "Remember? Never again in my life! Never again do you come back here! Enough!" Alright, figured the boy.

What's done is done, and that was the agreement.

The following day, the boy returned to the army base, and his conscious began to unnerve him. "Maybe I did the wrong thing," he wondered. "I can never walk over to him again. One time of wearing Tefillin and I now sacrificed this man forever. Maybe it was wrong." But the boy kept to his word, and attended to all the other soldiers except this man.

"At the end of the week," continued the boy, "the commander called me over. He took hold of the Tefillin in my hands and began putting on the Tefillin." The boy had no idea what had happened or why the commander had reneged and changed his mind. The boy said nothing, but merely observed how the commander put Tefillin on and said the Shema.

Afterwards, the commander said, "You're probably wondering what happened. I didn't forget my end of the deal, but I'll tell you the truth. I watched you for the last few days, and I noticed how broken-hearted you were that you couldn't come over to me. I saw the pained look in your eyes that wished you could approach me. Once I saw that, I realized that you were being genuine the entire time. I understood that you were coming to the army base and going around from soldier to soldier for no other reason than wishing to inspire your fellow Jews. I thought that I was merely another project of yours. But as soon as I saw how sincere you wished to come over to me, I understood that your intentions were pure all along. You really did care about me. You can come now to me every day; from now on, I'm going to put Tefillin on every day..."



**SEFIRA**

**RABBI NACHUM SCHEINER**

**WHY WE SAY A BROCHA ON SEFIRA EACH NIGHT**

There is a machlokes rishonim if missing a day of sefira disqualifies a person from continuing the mitzvah on the subsequent days. The Bahag rules that if one missed a day of sefira, he can no longer count with a brocha, and others allow continuing to count with a brocha. The simple understanding of the Bahag's opinion is that he holds the mitzvah of sefiras ha'omer is one big mitzvah, which has 49 parts. Therefore, if one day is missing, the entire mitzvah is incomplete, and one can no longer count with a brocha.

The rishonim, however, raise a big question on this understanding. If there is only one big mitzvah, we should seemingly recite only one brocha at the beginning of the entire sefira. Since a brocha is recited each night it seems clear that each counting is a separate mitzvah. This is especially problematic according to our practice. Since we recite a brocha each night it seems that we hold that each day's counting is a separate mitzvah. Yet the Shulchan Aruch rules that if one missed a day he can no longer continue to count with a brocha, which is following the Bahag, who seemingly holds that each day's counting is not a separate mitzvah.

**THE BAHAG AGREES THAT EACH NIGHT IS A SEPARATE MITZVAH**

The Chesed L'Avraham explains that the Bahag agrees that each counting is a separate mitzvah, and that is why we recite a brocha each night, but he still holds that missing a night is a problem for the other nights. The reason for this is because there is a rule that we need "temimos – complete." He explains that this is a gezeiras hakasuv – a Scriptural law, requiring counting all the nights. Although each counting is a separate mitzvah, there is a precondition that one must count all the nights in order to get credit for each night.

There is another explanation given by the acharonim why if one misses a day he can no longer count with a brocha, even if each day's counting is an independent mitzvah. The mitzvah of sefira is "counting up" to Shavuot, and the 49 days are like building a tower of 49 stories, each day adding another "story" to this edifice. Just like one cannot build story 24 unless he has already put down story 23, one cannot count 24 if he did not count 23. Therefore, if one misses a day in the middle, he can no longer continue counting, and can no longer fulfill the mitzvah.

The other rishonim disagree and see each day as an entity of its own without any connection to the other days of sefira. Therefore, missing a day in the middle is not an issue, and one can continue to fulfill the mitzvah.

With this understanding of the Bahag, we can also explain why he agrees that it helps to count by day, without a brocha, as quoted by Tosfos in Megillah. At first glance that seems strange. If one is counting without a brocha, it would seem that there is no mitzvah being fulfilled. If so, why should one count and how does that help one to be allowed to continue to count with a brocha? The answer is that even if there is no mitzvah fulfilled when one counts during the day, since a day counting is not temimos, it is still enough to be considered having the day "counted" and one can continue to build the edifice on the next day of sefira.

**BROCHA EACH NIGHT ON THE MAASEH MITZVAH**

There is another way to explain why, according to the Bahag, a brocha is recited each night. Rav Binyamin Paler zt"l explains that even if the mitzvah of sefira is one big mitzvah, with 49 parts, one can still recite a brocha each night. He explains that this is because a brocha is not recited on a kiyum mitzvah – the fulfillment of a mitzvah – but on a maaseh mitzvah – the performance of a mitzvah. Since there are 49 separate actions performed, with each night being a separate maaseh mitzvah, a brocha is recited. His rebbi, the Brisker Rav, in Menachos explains the Bahag in a similar fashion.

**SUMMARY**

Even according to the Bahag, a brocha is recited each night, because each night is a separate mitzvah or because a brocha is recited on each maaseh mitzvah, which takes place each night.

Missing a night is a problem because we need "temimos," and one must count all the nights in order to get credit for each night. Or because missing a day in the middle, means that he is missing part of the building and he can no longer continue counting.

Please Join Us For

**RABBI BERGER'S WEEKLY CHUMASH SHIUR**

---

Friday Morning  
10:30<sup>am</sup>  
20 Forshay- Upstairs

WE LOOK FORWARD TO SEEING YOU THERE

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).

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](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://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**  
MONSEY, NY

מוהל מומחה  
**Certified Mohel**

[mohel@18forshay.com](mailto:mohel@18forshay.com)  
Servicing the tri-state area and beyond

CELL: **845-499-6354** HOME: **845-352-3137**

## DRINKING MILK OF A NON-JEW

As we continue to count the days to the yom tov of Shavuot, when many have the custom to eat dairy, I would like to share some more highlights of a recent shiur given in the Night Kolloel, on the topic of Cholov Yisroel.

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.

The Aruch Hashulchan brings home the point of how we must take very seriously the concerns of the Chachamim. He relates that a Jewish layman came crying to him with a broken heart, that he had been lenient in this matter. While traveling on business, he and his friends would stay in a certain inn, and would buy milk from a non-Jew across the street. At one point they wondered how this vendor was able to provide them with such tasty milk, and decided to ask him for his secret as to why the milk had a very good taste. He responded that he mixed in meat and bones and cooked them with the milk! The Jewish consumer then realized how wrong he had been, and cried out to me that he had been so wrong to disregard the words of Chazal.

## WOMEN FOUR PART SERIES

During these auspicious days of sefira, Ohr Chaim continues the 4-part series of inspirational speeches for women. The shiur takes place on Wednesday nights at 8:15pm, in 18 Forshay Tent Daled. On Wednesday, April 21, the shul hosted Rabbi Zechariah Wallerstein on the topic of "The Mother of Moshiach." The tent was packed, and every chair was taken. On Wednesday, April 28, is Rabbi Daniel Mechanic on the topic of "Inspiring our Children and Ourselves in an Uninspiring World." On Wednesday, May 5, Mrs. Jackie Bitton will speak 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

We would like to welcome our new shoel umaishiv for the Kolloel Boker, Rabbi Yosef Fried!

The Kolloel Boker has started the 6th perek in Meseches Brochos. This intriguing perek – Keitzad Mevarchin – goes into great detail of all the hilchos brochos on foods and drinks. Every person is supposed to recite 100 brochos daily. But do you really say the correct brocha? What brocha you are really supposed to make on pizza or mezonos bread? These and many other halachic quandaries will be explored. Come and seize the opportunity to become proficient in this fundamental area of halacha! The Kolloel Boker meets every morning from 7:00-8:00.

The Night Kolloel is covering hilchos sheva brochos. Who qualifies as panim chadashos? Do you need a minyan to recite the sheva brochos? These are just some of the halachos which will be covered. Come join us and learn what it is all about! The Night Kolloel is from 8:15-9:45, with Mincha or Maariv available before or after.

As in the past, we will b'ezras Hashem, have experts and professionals with featured shiurim on these fundamental topics. Now is the time to join one of our many learning programs and keep the momentum going! Come join the Ohr Chaim family, and the many that start off their day or end their day with some exciting and invigorating Torah learning.

I gave an introductory shiur at the Night Kolloel, on the topic: "Sheva Brochos – the Origin of the Takanah, Seudas Sheva Brochos Each Day – Is it a Must? And Can One Leave Before Bentching?"

Another major initiative that has continued from this past zman at the kolloel is the Sunday Night Chaburos, where one of the kolloel members shares some insights on the topic being learned. This continues to bring the kolloel to a whole new level of learning and achdus, with the members having a lot of interacting, as well as becoming polished speakers themselves. Rabbi Moshe Rubinvich recently has taken



## Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kolloel

### Harav Nachum Scheiner

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

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaimmonsey@gmail.com



over the reins in spearheading the program, and also gave a chabura this past week on the topic of sefiras ha'omer. This week's chabura was given by Rabbi Shimon Ekstein on the topic of splitting the Sheva Brochos.

Our long time NK members, Mordechai Fleischman and Hillel Goldscheiner just recently made a siyum on Meseches Brochos. We are all witness to their reaping the fruits of their labor. Their consistent learning every night – including during Bein Hazmanim – has helped them finish a number of mesechtos, and they have now moved on to Meseches Shabbos.

## MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get

together and enjoy each other's company, in true spirit of ahavas chaveirim, with kugel and cholent. This past week's guest speaker was Rabbi Avi Kahan.

Rabbi 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 kolloel.

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

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

**בית מדרש אור חיים**  
18 FORSHAY TENT DALED  
COMMUNITY LEARNING CENTER

*Join us*  
**FOR A 4 PART WOMEN'S SERIES**

<p>Wednesday April 21<sup>st</sup> <b>THE MOTHER OF MOSHIACH</b> <i>with</i> R' Zecharia Wallerstein</p>	<p>Wednesday April 28<sup>th</sup> <b>INSPIRING OUR CHILDREN &amp; OURSELVES IN AN UNINSPIRING WORLD</b> <i>with</i> Rabbi Daniel Mechanic</p>
<p>Wednesday May 5<sup>th</sup> <b>6 SECRETS TO A BEAUTIFUL MARRIAGE</b> <i>with</i> Jackie Bitton</p>	<p>Wednesday May 12<sup>th</sup> <b>THE FOUNDATION FOR A PEACEFUL HOME</b> <i>with</i> Rabbi YY Jacobson</p>

*taking place at*  
18 Forshay Rd. Tent Daled | 8:15pm

LOOKING FORWARD TO SEEING YOU THERE!

# LAG BA'OMER

Friday April 30  
1:30-4:00pm

BONFIRE, LIVE MUSIC, DANCING

**PETTING ZOO**



Just so you should know...

**WE LOVE CHASSIDIM!**

131 DAYS UNTIL UMAN

To receive weekly issues of the BET email  
[betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://18forshay.com)

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,  
please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)