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SECOND CHANCE
JUST AHEAD

PESACH SHEINI
SUNDAY MAY 14TH

לַיִג בַּעֲוֹנֵנוּ
LAG BAOMER
NEXT WEEK
THURSDAY
MAY 18TH



RABBI YY JACOBSON
WILL BE IN TOWN FOR SHABBOS

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• Weekly Thursday Night Chabura •

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Enjoy a Lively discussion of relevant Torah Topics
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This Weeks Speaker

Rabbi Aron Lankry Shlita

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10:15 PM | 20 Upstairs

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Yudi Steinmetz Shlomo Becker

Late Minyanim Mariv
Daily

מעריב

1:00AM
1:15AM
1:30AM
1:45AM
2:00AM

Weekday Minyanim

For more info and to find out about new minyanim starting soon
ohrchai18@gmail.com // www.18forshay.com

בס"ד



Night Kollolel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

SUMMER תשפ"ב

8:15-9:45pm

18 Forshay – Main Bais Medrash

הלכות חול המועד

Shiurim by Rosh Kollolel and Featured Guest Speakers

Shiurim Open to All

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

DAF YOMI
8:30-9:15pm
Sun - Thurs

MISHNA YOMIS
8:45-9:00pm
Sun - Thurs

ZERA SHIMSHON
8:15-9:00pm
Thursday

MAHARAL ON THE PARSHA
9:45-10:15pm
Thursday

THURSDAY NIGHT CHABURAH
8:15-9:00pm
With Guest Speaker

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

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



Kollolel Boker

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

מסכת נ"ב
Starting New
Summer תשפ"ב

Currently Learning

מסכת ביצה

Summary Shiurim from Rosh Hakollel

בעניגא דיומא ובעניגי הפרשה Erev Shabbos Halacha Shiurim

7:00-8:00am

18 Upstairs Bais Medrash

Shacharis

6:15 & 8:00am

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

Rabbi Nachum Scheiner | 845.372.6618 | ohrchai18@gmail.com



MIDDOS TREE

BY RABBI COREN

Every so often, when someone really can't find parking and they decide the only place left, other than taking in the Rabbi spot, is to park on the side walk. There are two issues with that. The first is Dina Demalchusa. It's against the law to park there, the proof being that if a cop so decides, he can write out a nice ticket. The first reason can be debated and is a long discussion, but there is a much more concerning middah here that needs to be addressed.



This middah, found in Pirkai Avos, is הרואה את הנוולד, someone who sees that which will happen. I once experienced this when I pulled out of the shul parking lot and, because someone parked on the sidewalk, I simply couldn't see if there were cars coming down the road. I had no choice but to chance it and hope for the best. The person who parked there can be termed an indirect safek mazik/rotzeach. I'm trying to use nice terms but it's hard when there is a real danger caused by someone who parks like this. They lack the thoughtfulness to realize that they can actually cause someone to chas veshalom come to real harm and possibly get killed.

Therefore, we all need to be made aware of and educated about keeping the sidewalks cleared of cars in order to ensure that this possibly dangerous situation will never come to pass. Good Shabbas

WEEKLY MONDAY NIGHT
TANYA SHIUR



THIS WEEK

AID ל' שאלום
L' SHALOM
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A NIGHT OF BODY, SOUL & SPIRIT

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SUNDAY
MAY
15TH 2022
START AT 6:30 PM



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2ND DRAWING - AIRLINE TICKETS
TO FLORIDA AND 2 NIGHT
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250 - ADMISSION - 1 TICKET IN RAFFLE
350 - ADMISSION - 5 TICKETS IN RAFFLE
500 - ADMISSION - 10 TICKETS IN RAFFLE
1000 - VIP ENTRY - ADMISSION -
MEET AND GREET WITH AUTHOR SYR,
BOOK SIGNING - 18 TICKETS IN RAFFLE



HOW DO WE REALIZE THE FRESHNESS OF TORAH

המחדש בכל יום תמיד מעשה בראשית

"The Navi Malachi quotes Hashem saying how much he loves Am Yisrael, even though we are brothers with Esav. Hashem hates Esav, our eternal enemies, and he made his mountains desolate and his portion a desert. If the day will come and Edom will say let's rebuild, Hashem will say "I will destroy and I will call their land, the land of the wicked."

Malachi continues and rebukes the Am Yisrael. Hashem expresses his love for us with actions of love yet Am Yisrael does not do the same. We took everything that is holy and we destroyed it. The Kohanim in the second Bais Hamikdash violated the Kedusha of the Bais Hamikdash and the Korbanot.

The way of the world is that as we get used to something we become very re-

laxed and casual with it. Somehow when we become accustomed to things, we lose the proper respect for them, both spiritual and physical. For example we buy a new car and after a short while it loses its freshness. It becomes not good enough. The Navi Malachi explains that although the Jewish people enjoy a special closeness with Hashem, they are reminded to approach Him with reverence. The prophet Malachi addressed them shortly after their return from Babylonia and admonished them for their lack of respect in the Bais Hamikdash. He said in Hashem's name, "I love you...but if I am your father where is my honor? The Kohanim disgrace my name by referring to my altar with disrespect."

How do we keep things in our life fresh and exciting? How can we avoid being bored with what we have and do? How can we obtain the attitude of Hashem of constantly reliving the creation?

המחדש בכל יום תמיד מעשה בראשית.

I think the answer lies in ones perspective in life; is it about the here and now or the accumulated success of time? If we live in the here and now, we are concerned about instant gratification of our actions. We violated the Bais Hamikdash because we needed instant gratification from the eating of the Korbanot that we didn't care to do it b'kedusha. However, if we understand that we are working towards a goal that takes a lifetime to accomplish, then every day is a new opportunity to grow. Every day we can face our challenges with a new vigor and try to renew and improve ourselves. This way we can never be bored with ourselves and our repetitive actions.

May we keep our eyes on the goal and experience a constant renewal in our lives.

Good Shabbos,

Aaron Lankry



NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:29, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	7:47PM
MINCHA ^{18 TENT}	7:00PM
MINCHA ^{BAIS CHABAD}	7:57PM
SHKIYA	8:05PM
SHACHRIS ^{VASKIN- DAF YOMI SHIUR}	5:00AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR - PEREK GIMMEL	7:15PM
MINCHA ^{SHALOSH SEUDOS}	7:45PM
SHKIYA	8:06PM
MARRIV	8:46PM ^{18 TENT} , 8:51PM

WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ 30 ON YOM TOV	
S 5:18	M 5:17 T 5:16 W 5:15 T 5:15 F 5:14
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 6:24	M 6:25 T 6:26 W 6:27 T 6:27
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 7:55	M 7:56 T 7:57 W 7:58 T 7:59
MAY 15 - MAY 20	
NEITZ IS	5:38 - 5:34
PELAG IS	6:36 - 6:39
SHKIA IS	8:07 - 8:11
MAGEN AVRAHAM	
8:40 AM - 8:38	
GRA- BAAL HATANYA	
9:16 AM - 9:13	

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai

Spring
2022



ת"ס
אדר ב' / ניסן
תשפ"ב

SHACHARIS MINYANIM

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

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

FOR MORE INFO: CALL: 845-587-3462
www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

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



PARSHAS EMOR: NEW ZMAN FOR SEMICHAS CHAVER: TOPIC--SHUL AND TEFILAH

Someone asked me this week if I see any problem with someone walking into shul ready to daven holding a hot cup of coffee. I told him that coincidentally, our Semichas Chaver meeting is just embarking on a new zman that focuses exactly on this topic. Once a week, usually Monday nights, in my office upstairs at 18 Forshay we learn through the sources of various topics and this zman we are learning in depth the laws of davening in shul. Besides the gishmack one gets when learning any subject in depth all the way to the practical applications associated with it, Chazal tell us that this topic especially is עומדים ברומו של עולם –has a high standing in heaven. And since everything depends on our davening and so much of our time is spent in the process, it behooves us to figure out the best way to make our davening most effective.

This topic also connects to an interesting opinion I heard when I was menachem avel by my dead friend Avi Weinberg who is sitting shiva for his sister, which I believe was first mentioned by Rabbi Soloveitzyk in regard to the state of a Kohen Gadol in the Bais Hamikdash. He was explaining the reason why Aron Hakohen, upon tragically losing his two sons during the inauguration of the Mishkan, was able to receive words of comfort despite the belief that when a dead relative has not yet been buried (referred to as מתו מוטל בפניו—the dead is lying in front of him) the mourner cannot be mekabel tanchumim. In this instance, the Torah is telling us וּמִן הַמִּקְדָּשׁ לֹא יֵצֵא, a Kohen Gadol isn't allowed to leave the Bais Hamikdash even for the purpose of burying a direct relative such as his father or child. It would seem that in the case of Aron HaKohen, the dead is not considered מתו מוטל בפניו. This thought is very interesting but for me even more interesting is the idea of someone existing always in the Bais Hamikdash-- not just physically but rather spiritually. I think that this can apply to every one of us. How so?


In learning about davening in shul we came across some striking statements by both the Midrash and the Seforno who basically explain that although we don't have the Bais Hamikdash anymore and our intense connection to Hashem's presence has

been taken away, in truth it's still available in our very own small shuls. These places of prayer and learning have a similar Kedusha to that which existed in the Bais Hamikdash and hence all the spiritual and even physical benefits that one obtained from the Bais Hamikdash can be achieved in a shul. We must simply learn more about how to treat a shul or Bais Midrash.

So let's go back to the guy with the cup of coffee. Would there be anything wrong with walking into the Bais Hamikdash holding a cuppa? We would certainly agree that alarms should go off because after all the Torah says וּמִקְדָּשׁוֹ תִירָאוּ a positive commandment to be in awe of the Bais Hamikdash. This is the reason why we are told to take off our shoes and knapsacks and totally humble ourselves to Hashem in His home. On the other hand, we definitely have different rules in our shuls and in the Bais Hamikdash; after all we don't take off our shoes etc in shul. Nevertheless, the real question that arises from the comparison is what we want to gain from davening in shul and what steps do we need to take to get there. Once we understand the answer to these questions we will have a better idea if coffee is part of the process or not.

To properly unravel the topic of davening let's begin with some questions that will be addressed in our classes on davening: Is eating and drinking even permitted in a shul? What about Kiddush or Yortize seuda or just some shnops and cookies? Why are some shuls called shtieebles or Kolizes and others simply shuls or בתי כנסיות? What about a Bais Midrash--is there a difference between a place designated for learning and a place designated for davening? Is there a value in being what most shuls are today-- a combination of Bais Midrash/shul? What about the Covid minyanim that still exist? Should they stop and return to the local shul? And lastly, what happens when one returns from a wedding at 1 am and remembers that he hasn't davened Maariv and there are no more minyanim around? Is there any reason or benefit for him to daven in shul? All these fascinating questions will be studied in our new series of classes. In the meantime have a wonderful Shabbas.

בס"ד



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

Late Maariv Motzai Shabbos
Half hour, One hour, One and Half hours, Two hours
Rabeinu Taam

18 Main Bais Medrash

אמור	9:50	10:20	10:50	11:20
בהר	9:55	10:35	10:55	11:35
בחקותי	10:00	10:30	11:00	11:30
במדבר	10:10	10:40	11:10	11:40
נשא	10:10	10:40	11:10	11:40
בהעלותך	10:15	10:45	11:15	11:45

בס"ד



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

Spring 2022

Early Friday Mincha

➤ מנחה גדולה (between 1:30-1:35)

➤ 2:00

➤ 2:30

➤ 3:00

➤ 3:30

➤ 4:00

18 Main Bais Medrash



TO LIVE IN ONENESS

Nature is a Manifestation of Torah

The Lord and the President

A little boy wanted \$100 so badly that he prayed for two weeks, but nothing happened. He decided to write a letter to the Lord requesting the \$100. When the postal authorities received the letter addressed to "Lord, USA," they decided to send it to President Biden.

The President was so impressed, touched, and amused that he instructed his secretary to send the little boy a \$5 bill. The President thought this would appear to be a lot of money to a little boy.

The little boy was delighted with the \$5 and sat down to write a thank-you note to the Lord, which read:

"Dear Lord,

"Thank you very much for sending me the money. It's just a pity you had to send it through Washington, D.C. and, as usual, those morons deducted \$95."

The Traveler

It is a deeply enigmatic Mishnah:

Rabbi Jacob said: One who walks on the road and studies [Torah], and interrupts his study and remarks, 'How beautiful is this tree! How beautiful is this landscape!' the Torah considers it as if he were guilty of a mortal sin. — Mishnah, Ethics of Our Fathers, 3:7, the chapter studied this week.

This seems to be a very strange teaching. The person who interrupts his Torah study to marvel at the beauty of nature is essentially celebrating the workings of the Creator who designed a magnificent universe. Why would this be considered a grave sin?

Some have deduced from this passage that Torah rejects enjoying the beauty of nature. This is a profoundly mistaken and un-Jewish view. The same G-d who gave us the Torah, designed our brilliant universe, and wants us to appreciate it. Much of the Torah and Tanach enjoins us to contemplate the workings and miracle of creation. A major part of our daily morning prayers consists of marveling at the diversity and artistry of our universe as witnesses to the author of this magic, as a way of appreciating the spiritual oneness at the core of all reality.

The Midrash states: "G-d led Adam around the Garden of Eden and said, 'Look at My works, see how beautiful they are! How exquisite! For your sake, I created them all. See to it that you do not spoil or destroy My world; for if you do, there will be no one to repair it after you.'"

Maimonides writes in his legal code that the way to achieve love and awe of G-d is by contemplating the brilliance and dazzling beauty of His world: "What is the path to attain love and fear of G-d? When a person contemplates His wondrous and great deeds

and creations and appreciates His infinite wisdom that surpasses all comparison, he will immediately love, praise, and glorify Him, yearning with tremendous desire to know the great name, as David stated: 'My soul thirsts for the Lord, for the living God.'"

What is more, six chapters in the Code of Jewish Law are devoted to the special blessing to be recited at the sight of beautiful creatures, splendid trees, and diverse natural phenomena! So when the individual who is traveling and learning encounters a particularly beautiful tree he is, perhaps, obligated to take a break from the learning and recite a blessing to G-d for this creation. If anything, this individual may be performing a mitzvah, not a sin!

Fragmentation

I once heard a beautiful explanation. Let us read the text again, this time more carefully:

"One who walks on the road and studies [Torah], and interrupts his study and remarks, 'How beautiful is this tree! How beautiful is this landscape!' The Torah considers it as if he were guilty of a mortal sin." The emphasis should be put on the word "**interrupts**." The problem is not the mere appreciation of our dazzlingly stunning world, but rather the fact that for this individual the esthetical exquisiteness of the tree or the landscape is an **interruption** of Torah study. He must interrupt his Torah learning in order to take in the beauty of the cosmos.

In the consciousness of this person, the Torah and the world are disjointed. Religion and science are at best strangers; Torah and psychology are at best foreign to each other. This person lives in a fragmented reality: The spiritual and the physical constitute two diverse realms, and never the twain shall meet. G-d runs the heavens; politics and science run the earth. The secular and the holy are divided by an absolute gulf. Torah is confined to the synagogue and the yeshiva; outside, in the real world, you surrender to the powerful embrace of the secular.

But the living presence of G-d saturates all of reality! What appears externally as secular pulsates, internally, with Divine energy. Torah is the blueprint, the Midrash says, of the entire universe. Any genuine celebration of the world is a celebration of Torah. The vision and passion of Torah encompass every aspect and nuance of creation just as a blueprint includes every detail of the home designed on it.

In the weltanschauung of Judaism, the chemistry and DNA of every cell and atom is Divine energy. When the doors of perception are cleansed, everything appears for what it really is—a manifestation of infinity. Every blade of grass, grain of sand, turtle, and elephant, black holes, electrons, and bees all sing the praise of G-d and tell the story of infinite love and ecstasy.

Why would I think that stopping to breathe in the glory of G-d's universe is an interruption of Torah unless I am cut off from the source of life which saturates every leaf, droplet of water, and heartbeat?



PIRKEI AVOS

The Amazing Power of Pure Torah Study

כל המקבל על עצמו עול
תורה מעבירין ממנו עול
מלכות ועול דרך
ארץ (ג, ה)

Torah has an extra special quality- If you take upon yourself the yoke of Torah, other pains and obligations are guaranteed to be relieved.

Why do Yeshivas that frown upon all secular studies, lean so heavily on support from professionals and other successful people that have clearly benefited from receiving a secular education. And more importantly, do they realize the irony in their espoused philosophy.

Whatever our justification for this practice is, and there are many valid ones (rebuilding after the holocaust, the lack of gedolei Hador in our generation, among them), even those of us who educate our children with a full secular education (most of us), recognize the power of the study of Torah. It is undoubtedly an incomparable force for light and healing in this world.

With that in mind, let us proceed to this weeks true story..

In pre-war Europe in a little shtetl, a widow stood before R' Yaakov Teitelbaum Ztz"l, weeping uncontrollably.

Her only son had disappeared and she feared the worse. Perhaps he had been kidnapped and who knows if she would ever find him again.

"The mishna in Avos says- the obligations of the Torah can and will relieve us of all sorts of pain and everyday obligations."

I promise that if you pledge to let your son study full time in a Yeshiva, you will find him alive and well in very little time."

And so it was, as the Tzaddik decreed, Hashem fulfilled.

Not only were the words of Rabbi Teitelbaum prophetic in nature, they helped to save the family from the fires of the holocaust.

In order to fulfill her promise to the Tzaddik, she decided to move to Eretz Yisroel. Unfortunately, she and her son were the sole survivors of their large extended family.

Fast forward to years later after the war, Yitzchok became ill with a rare eye disease. Slowly losing sight in one eye and in danger of losing the use of the other eye, Rabbi Teitelbaum stepped into the picture again.

"If we assume the yoke of Torah, we will be relieved of the pains and tribulations of any other part of our lives."

These words were spoken softly by the by now elderly sage when Yitzchok's tearful mother came once more to the man that had saved her son's life previously.

"Your son learns in a school where they teach both secular and Jewish studies on an equal footing. If you encourage him to study in a yeshiva where they focus entirely on Torah studies, your son will be healed."

This time his mother would not relent. She did not want her son to give up his professional studies. Of all people, it was some of her secular friends who convinced her to heed the words of her Rabbi.

"What good will a distinguished profession be to your son if he is blind."

Yitzchok, (who is by now a grandfather with many grandchildren of his own), was transferred by his mother into a yeshiva that concentrated exclusively on Torah studies and was totally and completely healed, to the astonishment of the entire staff in Hadassah hospital.

Although our tradition clearly states that the right path is the derech memutza, the middle ground and the gemara tells us that we must work for a living (many have tried to learn only Torah and were unsuccessful

As the mishnah clearly states... we must never underestimate the eternal strength of our Torah study. May Hashem give us the strength to always learn Torah lishmah (with pure intent).!

Good Shabbos!



Rabbi Reisman

A Thought Regarding Shavuos

The Posuk says in Posuk 21 (וּקְרַאתֶם בַּעֲצֵם הַיּוֹם הַזֶּה, מִקְרָא-לְכֶם (קִדְשׁ יְהוָה לְכֶם). Of course the Pesukim talk about every Yom Tov and about Shavuos it uses a unique Lashon. (בַּעֲצֵם הַיּוֹם הַזֶּה). In the day itself. (בַּעֲצֵם הַיּוֹם הַזֶּה). Every day is a day itself. What does it mean (בַּעֲצֵם הַיּוֹם הַזֶּה)?

The Netziv in his Hamiek Davar says that it comes to tell us that Shavuos you have to wait for the night. Don't add to the Yom Tov beforehand, you have to wait. You all know that Shavuos by night you wait for the night.

The Meshech Chochmo says a very similar thing. (בַּעֲצֵם הַיּוֹם הַזֶּה). She'ain Tosafos Yom Tov Mik'lal B'Shevuos. We don't add to Chag Hashavuos. Every Yom Tov there is a Mitzvah to add, every Shabbos there is a Mitzvah to add. Shemittah there is a Mitzvah to add, but not Shavuos.

It needs an explanation. Why should Shavuos of all the Yomim Tovim be (בַּעֲצֵם הַיּוֹם הַזֶּה) and not have a Mitzvah to add to the day. It is something of a problem. The Velt says, people say, based on the language brought in the Magen Avraham I believe, that we need Temimos. (שָׁבַע שְׁבֻתוֹת, תְּמִימוֹת). Temimos means that you can't start Shavuos early because then the 7 weeks are not complete. You can't start Shavuos early.

If we understand that the preparation for Yom Tov is a value onto itself. It is not just filling up the gas tank so that you can drive, because then you can just fill up the gas tank early and start driving it early. No. The preparation has its own value, its own anticipation, its own effect of making the Yom Tov and Kabbalas Hatorah important to you. If you understand that, then we understand (וּקְרַאתֶם בַּעֲצֵם הַיּוֹם הַזֶּה). Shavuos is when Shavuos is and don't take away one minute of preparation.

If you think that the preparation is just like you have to prepare the Shabbos table, so you have to set the table. If you want to start the Seuda 5 minutes early so no problem we will set it a little more quickly. If you think that preparing is like preparing the Shabbos table, it is something that is just a means to an end and it is not an end into itself, then you have a Kasha why should Shavuos be different than every other Yom Tov. But if you understand that Shavuos is different than every other Yom Tov because on Shavuos we prepare for the Yom Tov and the preparation is its own value, it is an end onto itself, if you understand that then we are in business. Then we understand that we need Temimos because we don't want to take away a minute of your preparation and Shavuos is (בַּעֲצֵם הַיּוֹם הַזֶּה).

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

STORIES OF FAITH

LAST MINUTE LIGHTING

Rabbi Fischel Schachter

על המנורה הטהורה יערך את הנרות

On the pure Menorah shall he arrange the lamps (Vayikra 24:4)

Living in Toronto with her husband, a woman was unfortunately diagnosed with a serious disease. Tremendously worried, the couple decided that they would visit a doctor in New York who was supposedly capable of treating the illness. The doctor was a genuinely kind-hearted man and, after examining the woman's situation, believed he would be successful in treating her. But there was only one problem: it would cost a fortune.

"I think I can help your wife," the doctor said to the husband. "The only issue is that your Canadian insurance will not cover the expensive cost." While on the one hand the husband and wife were elated that there was a cure, they were simultaneously disheartened by the news that they could not afford it. Lamenting their pitiful circumstance, tears began to fall down their faces. Catching sight of the couple's anguish, the doctor said, "I am terribly sorry. I personally would wave the bill of my treatment to you. The only problem is that you will still have to pay for the hospital bill. That itself is also quite expensive." Sitting down silently, the husband and wife remained devastated. The doctor too was at a loss of what to say. But then he came up with the following idea:

"I have a student of mine who practices as a doctor in a small city just northwest of Toronto. If you would like, I could tell him the exact protocol to follow and give him directions step by step of what to do. If you are treated by him, your Canadian insurance will cover the cost." Hearing of this plan, the husband and wife's faces immediately began to brighten up.

Calling this doctor in Canada, they were unsuccessful in making an appointment with him. His schedule was simply too full to administer a surgery. Finally, though, he called them back. "I have an opening on Friday afternoon. Would that work for you?" As the husband began thinking how it would be cutting it close to Shabbat to schedule the surgery for Friday afternoon, aside from the fact that this particular Shabbat was the first night of Chanukah, he decided to call his Rav.

"Do what you have to do," replied the Rav. "Stay in a hotel over Shabbat and make sure your wife is taken care of."

Administering his wife into the hospital, they met the doctor. And as expected, he informed them that he had spoken to the other doctor in New York and went over the details of the procedure with him. He reassured the couple that everything would go fine. As time passed, the husband remained in the hospital. Shabbat was rapidly approaching and so was the time to light the Chanukah candles. But the husband wished to wait until the doctor was available to be seen.

Five minutes before the latest time he could light the Menorah and Shabbat candles, the doctor walked into his office. Again reassuring him that everything would be alright with his wife, the husband felt a bit more at ease. "But doctor," said the husband, "can I ask you a question? The first night of Chanukah is tonight and I need to light candles. There are only a few minutes before the last time to do so. Would I be able to light here in your office? I don't think I will have enough time to make it back to my hotel room." Taking out his Menorah and candles, the husband looked at the doctor in a desperate plea. "I'm sorry," the doctor replied, "but you cannot light candles in the hospital. There are smoke alarms all over and they will definitely go off. The Fire Department will be here in no time."

Faced with an answer he greatly wished to avoid hearing, time was running out. Looking all around, the husband noticed that the doctor had another small office in the back. Running there, he opened the door and peered inside. There was no smoke alarm in there. Racing back to the doctor, he said, "Doctor, what about in your back office? There's no smoke alarm there." "You're pushing me here," said the doctor. "Please let me light!" insisted the husband. "I hate to say it, but you never know if this may be my wife's last Chanukah." "If you must," finally relented the doctor, "but please do it quickly."

Hurriedly making his way to the back office, the husband fumbled to set up the Menorah. After finally situating the one candle in its place and preparing the shamash with which to light the candle, he opened the match box. There were two matches left. Striking one against the box, it caught fire. But then it flickered out. He was now left with one match. Wishing to himself that he had taken along a box with more matches, he attempted to light the second and last match. But it too flickered out before the

shamash could catch fire. Now stuck without any matches, the husband did not know what to do.

Running back to the doctor, he frantically asked, "Doctor, do you have any matches?" Looking strangely at the husband, he guaranteed him, "No, I don't have any matches." "There is only a couple minutes left. Look in your drawer; maybe there are some matches there." "I told you already," repeated the doctor, "I have no matches!" "Just please look," pleaded the husband.

Opening his drawer, there laid a lighter. Surprised, but knowing that the husband needed to light the candles as soon as possible, he threw the lighter to him. It was literally minutes before the last time to light that the husband did so.

Walking back over to the doctor, the husband profusely thanked him. Standing there shocked was the doctor. "Let me tell you something," the doctor said. "For fifteen years there was no lighter here in the office! First of all, I am not a smoker. Second of all, there is no use for a lighter here because, as I told you before, there are smoke alarms all over the place. But you know why I had a lighter in my drawer? Just this morning as I was leaving my house, I saw a group of teenagers, amongst them my own daughter, smoking on the porch. I was so angry that I grabbed the cigarettes and lighter from them and threw them into my briefcase. When I got to work, I shoved them into my drawer and forgot all about them. This all happened this very morning! You know what I think? G-d loves you."

Listening to the moving words of the doctor, the husband stared back at him and said, "No doctor, G-d loves you. I knew He was with me the whole time. He wanted to show you that He is there."

Sometimes we wonder how we will ever be able to make it through a situation. "It's impossible!" we tell ourselves. But then the lights turn on and Hashem reveals to us that He was with us all along. "I never left you My dear child. I love you and will never forsake you." While we may think we are groping in utter darkness all alone, we would be wise to reconsider. Even with just minutes to go until it is too late, a shining light of love and warmth from our Father in Heaven beckons on the horizon. Or perhaps more accurately, an illuminating light of love and warmth is awaiting us right in the drawer.

PESACH SHENI, THE “SECOND” PESACH

BY RABBI YEHUDAH PRERO

First, a little background: One who was ritually unclean, ta'mai, was not allowed to bring and partake of the Korban Pesach, the Paschal Offering. In Bamidbar 9:6-8, we find that a group of people approached Moshe and Aharon at the time the first offering was brought after the exodus. They, because of the fact they were ritually unclean from contact with a corpse, were not able to bring the offering. This group asked Moshe and Aharon “Why are we being prevented to bring the offering with the rest of Israel, in the proper time?” The response from Moshe was “Stand and hear what Hashem has commanded you.” Then, the Torah relates the laws concerning Pesach Sheni, an opportunity for all those who missed bringing the Korban Pesach in the proper time through no fault of their own, to bring this offering, and fulfill this special mitzvah.

What makes the Korban Pesach so special that Hashem gave us a “make-up” date in the event we were not able to bring it on Pesach?

The Sefer HaChinuch explains that the Pesach offering stands as a clear and strong sign that our destiny is in the hands of Hashem. When we were taken out of Egypt, Hashem performed great miracles and changed “nature” in a spectacle that was open to all for the viewing. The whole world saw that Hashem is the one who runs the world and controls our destiny. At that time, we all believed in Hashem and recognized the role He plays in our lives. The fact that we witnessed such a display at the time of our exodus and recognized how Hashem controls our destiny is a pillar of our belief in Hashem. As the Pesach offering carries with it such great significance, Hashem wanted everyone to have the opportunity to demonstrate their belief. Therefore, one who was unable to bring the offering for a reason beyond his control had the opportunity to bring the offering a month later, in the month of Iyar.

Not just anyone was able to bring a “make-up” sacrifice on Pesach Sheni. The Torah mentions that the following can bring their sacrifice on Pesach Sheni: a person who was ritually unclean due to contact with a corpse at the time of Pesach; and, a person who was in a



distant place at the time of Pesach. The Ramban says that all who miss bringing the offering at Pesach have to bring it on Pesach Sheni. However, only people who were in a situation where their inability to bring the offering was beyond their control were exempt from bringing it on Pesach (and therefore are not subject to any punishment.) The offering brought on Pesach Sheni differed in some respects from the one brought on Pesach itself. On Pesach Sheni, it was permitted to have chametz (leavened bread) in the house. However, the offering, as on Pesach, was to be eaten with Matzo and Maror. It was permitted to remove the meat of the Pesach Sheni offering from the group of those who gathered together to eat it. It was not brought together with a Korban Chagiga (a festival offering). It was like the Korban Pesach as the meat had to be broiled, no meat could be left over, and bones of the offering could not be broken.

As mentioned in the introduction, Pesach Sheni does not carry much practical significance with us as far as any performances or observances go. We do not say the Tachanun (a prayer of supplications which is normally not said on holidays) as Pesach Sheni was a day of rejoicing for those who did bring the offering on that day. Furthermore, some people have a custom of eating left-over matzo, to commemorate the offering which was eaten with matzo.



IS JUDAISM PRO-CHOICE OR PRO-LIFE?

The country was stunned this week when the draft of a Supreme Court decision overturning Roe v. Wade was leaked. The sharing of something private is not only a potentially legal breach, but Judaism views it is an egregious moral and ethical violation. The Talmud (Sanhedrin 31a) teaches that when judges arrive at the conclusion of a case, it is forbidden to disclose the confidential deliberations. It is a violation of the wise words of Shlomo HaMelech who said, "Holeich rachil megaleh sod, a base person reveals secrets."

While the American legal system not only allows for but requires transparency as to judges' votes and reasoning, sharing and revealing drafts that are not final, likely with the intent to influence the outcome, is base, repugnant, and corrupts justice.

Not surprisingly, the public outcry erupted in both directions, with some celebrating and many others calling the upcoming decision an atrocity and a gross violation of women's rights.

There are legitimate debates to be had surrounding the legal, moral, and religious implications of abortion, but sadly, instead of those conversations, media and social media have lit up with both sides using this topic to score political points and advance other interests that only barely intersect with this topic.

Fundamentally, abortion comes down to two questions: when does life begin and who gets to determine when life begins? Leaving faith aside for the moment, from a strictly legal standpoint, one could argue the determination of this question should reflect the will of the people, as defined by the people elected at the federal, state, or local level. Or, one could argue the woman who carries the child, or the man who contributed half the genetics and bears financial responsibility for that child, or maybe the two together, get to follow their definition. You could argue life begins at conception, at forty days after conception, at three months or six months or even birth; the exact moment can be debated.

But, whatever one concludes is the correct answer, one's position on abortion should not be, nor should it be seen as, maintaining a supportive attitude towards women or trying to deny them autonomy, it cannot be about left or right or political affiliation, it should be purely about the definition of life and by extension the question of when is one considered to have ended a life.

Despite the irresponsible way many have portrayed it, Judaism and Jewish law are far from monolithic in answering these very questions and addressing this fundamental issue. One thing all opinions agree on is that the definition of life is not relative, not subject to a vote, or

popular opinion. It is not the result of a feeling or a desire. It is not a matter of choice. And it certainly does not change based on whatever modern social norms dictate.

The well-known Gemara in Shabbos mentions that one of the questions we are asked upon entering the next world is "Kavata Ittim L'Torah, did you establish time for Torah study?" Some commentators understand the question homiletically: Did you properly maintain the immutability of Torah no matter the time period or, conversely, did you kovea, establish the Torah l'ittim, reinterpret the Torah based on the time, on what society deemed acceptable.

As people of profound faith not only in God but in His authoritative, objective, and immutable laws, the question of abortion and its many implications must reflect our best attempt to understand His will, not ours.

In answering the question of when life begins, there are authorities of Jewish law (Igros Moshe c.m. 2:69) who see a fetus as having a life, and abortion therefore as murder. Even those authorities still hold abortion is, in rare circumstances, still permissible to save the life of an innocent person who is threatened; as a result, even those who see the fetus as being alive will allow it to be aborted if the mother's physical, and at times mental health, is in danger.

Others (Chavas Yair 31) see the prohibition of abortion not as extinguishing a life but aborting a potential life and prevented it from developing into a full life, essentially a prohibition of wasting seed. The diversity of positions is reflected in varying Halachic conclusions among revered decisors regarding cases of severe disease, psychiatric illness, rape, mamzerus, multiple pregnancy, fetal reduction, and more.

And so there are legitimate debates and robust conversations worth having in the general public sphere and within the Halachic one. What is not legitimate is to hijack Judaism or our sacred Torah to distort and oversimplify its view and to present it as clear cut when it is anything but. In Pirkei Avos, our rabbis warned us not to turn Torah into a kardom lachpor bahem, a spade to dig with, a weapon to beat others with, or an instrument to manipulate the world with. Brazenly presenting an inaccurate view of the Torah's approach to abortion is more than just a disservice to Hashem and His people, it is a violation of being megaleh panim b'torah shelo k'halacha, misrepresenting Torah, something R' Shlomo Luria (Yam Shel Shlomo, Bava Kama) saw as a capital crime.

The reality is that Judaism and the Torah don't fit neatly into either the pro-life or pro-choice camp. Most certainly, the Torah recognizes the

inestimable value of both life and even potential life. It therefore sees a gestating fetus post forty days as much more than embryonic fluid that can casually be disposed of because of convenience, comfort, or regret. It, and we, are morally obligated to fight for life and potential life, to protect the most vulnerable including the unborn who cannot advocate and fight for themselves.

In an article on abortion, Rav Aharon Lichtenstein writes:

Judged by the standard prevalent today in most of the world, at least in the Western world, the Halachic approach presented here appears rather stringent. This requires no apologetics. But it is worth making clear, certainly to those who, in seeking a humane approach, are liable to adopt slavishly an overly liberal attitude in this area, that from the perspective of the fetus and those concerned with its welfare, liberality in this direction comes at the expense of humanity, insofar as the caution of Halakha is tied to its intimate concern for the values of kindness and mercy. It is not only the honor of God which obligates us, regardless of the cost to avoid what is prohibited and to obey the commands of the Almighty that are expressed in this Halakha. It is also the honor of man in Halakha, the humane and ethical element which insists on the preservation of human dignity and concern for human welfare, that rises up in indignation against the torrent of abortions.

And yet, as we mentioned, the Torah and Jewish law unequivocally see exceptions, extenuating circumstances in which conflicting values or realities may lead to the conclusion that abortion, at rare times, is not only permissible but obligatory. I have personally dealt with several cases in which some of the greatest Halachic authorities of our generation ruled that abortion was the correct, appropriate course of action.

And so, because Judaism rejects the notion of pure choice while strongly embracing protecting life with rare exceptions, it ultimately is neither pro-life or pro-choice in the classic political sense. The Halachic approach to abortion is nuanced, complex, and responds to the specifics and sensitivities of particular situations.

When it comes to Roe v Wade, by all means have your political position and please pursue what your religion says, but I beg you, don't hide behind your religion to advance your politics.

YOUR KAPITEL TEHILIM

I heard from the elders of the land that in their days there was a minhag that every day one would say the kapitel Tehilim according to his age. For instance, if he reached his 20th birthday and is now in his 21st year of life, he would say Kapital 21. They would also recite the kapitel Tehilim, coinciding with the age of their sons and daughters, saying that this is a Segula that the children should not depart Letarbus Ro'oh -- OTD. Hearing this, I took upon myself to say my kapitel Tehilim, every day. I have just reached the age of 26 and started my 27th year....

==== Igros Koidesh RaYYatz V1 P31. Tammuz 5,666 - 1906.

UFARATZTA



PARSHAS EMOR

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



Rabbi Dani Staum

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KEY to Parshas Emor Pix

Omer/ 49 – The mitzvah of Sefiras Haomer is to count 49 days from the bringing of the Korbbon Omer on the second day of Pesach until Shavuos. 23:15-16

24/6 – Before beginning its discussion about the annual holidays of the year, the Torah repeats that Shabbos is observed after the 6-day workweek. 23:3

15:15 – Both the holiday of Pesach and Succos begin on the 15th day of their respective months. The gemara learns out certain connections between the two holidays because of that date connection. 23:6, 23:34 & Succah 27a

Privileged Status – Because Kohanim have a privileged status, they also have added regulations and responsibilities. Those laws are mentioned at the beginning of parshas Emor. 21:1-9

Missing a funeral – One of the restrictions of Kohanim is that they may only attend funerals of seven closest relatives (father, mother, wife, son, daughter, unmarried sister, brother) and a *meis mitzvah* (dead body with no one to bury it). 21:1-3

No-Sir – The meat of korbanos may not be left over past its allotted time. If it is left over, it is called *nosar* (no-sir) and must be burned. 23:30

Olive Oil – After detailing the annual holidays of the year, the Torah instructs about the mitzvah of lighting the candles of the menorah each day with pure olive oil. This is a hint to the holiday of Chanukah. 24:2

Go To Jail – At the end of the parsha the Torah relates the tragic story of the Jew whose father was an Egyptian and cursed Hashem. He was first placed in a holding cell until Moshe was informed that the blasphemer was to be stoned to death. 24:12

Twelve Loaves – After instructing about the laws of lighting the Menorah the Torah commands about the placement of the twelve loaves upon the Shulchan (Holy Table) in the Heichal. They would remain there all week and then be removed and replaced on Shabbos, whereupon the kohanim would divide and eat them. Miraculously, the loaves remained fresh all week. [The Rokeiach (225 & 240) writes that this is a hint to the holiday of Purim which demonstrated that our relationship and connection with Hashem had not grown “stale” during the exile.] 24:5-6

Temporary Relocation – During the seven days of the holiday of Succos we move out of permanent homes to settle in temporary flimsy structures, a symbolic declaration of our trust in Hashem. 23:42

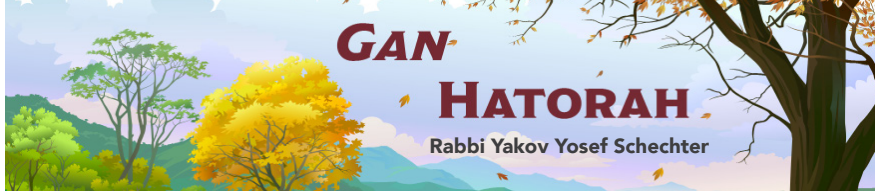
Defending the Honor of Orphans

There was a story told by Rabbi Duvy Bensoussan about Rabbi Moshe Feinstein zt”l. Years ago, right after World War II, there were many orphans that arrived here on American shores, after being left without family. A lot of these orphans were sent to New York to learn in Rabbi Moshe Feinstein’s yeshivah on the Lower East Side. The people involved with the yeshivah started collecting money to buy the orphans clothing. The president of the shul in the city planned a huge fundraiser, a black-tie dinner, to help collect the money these young orphans needed for clothing and essentials. Everyone from the community was invited to help raise money for them. The well-meaning president stood up in front of all the guests and began to thank the very generous benefactors for their donations for the “Orphans of World

War II.” He said, “I would like to ask the orphan boys in this crowd to stand up and give a respectful hakarat hatov to the donors here tonight.” Of course, these young boys would stand out of humility and respect, but before anyone could get up, Rabbi Moshe Feinstein, Rosh Hayeshivah, shot up from his chair in the front of the room. When the people saw the great Reb Moshe Feinstein standing, the entire room stood up to honor him. And

with the whole room standing, no one could tell who was an orphan, and who was not. The greatness of this gadol was so incredible. With barely a second to think, he immediately reacted and thought about the honor of the children there that day. He was known to have an enormous amount of sensitivity, and just as we learned in Tzav, the Torah goes to great lengths to protect the dignity of those less fortunate. *Rabbi Amram Sananes as written by Jack E. Rahmey*





A NEW TELLER

First man: "I hear the First National Bank is looking for a new teller."
 Second man: "I thought they just hired a new teller last week."
 First man: "Right, that's the one they're looking for."

TEAM SPIRIT

At one point during a game, the coach said to one of his young players, "Do you understand what cooperation is? What a team is?"
 The little boy nodded in the affirmative.
 "Do you understand that what matters is whether we win together as a team?"
 The little boy nodded yes.
 "So," the coach continued, "when a strike is called, or you're out at first, you don't argue or attack the umpire. Do you understand all that?"
 Again the little boy nodded.
 "Good," said the coach.
 "Now go over there and explain it to your mother."

LAW ROBBERY

A gang of robbers broke into a lawyer's club by mistake. The old legal lions gave them a fight for their life and their money. The gang was very happy to escape.
 "It ain't so bad," one crook noted. "We got \$25 between us."
 The boss screamed: "I warned you to stay clear of lawyers -- we had \$100 when we broke in!"

"THANKS FOR THE HARMONICA

"Thanks for the harmonica you gave me for Chanukah," little Joshua said to his uncle the first time he saw him after the holiday. "It's the best present I ever got."
 "That's great," said his uncle. "Do you know how to play it?"
 "Oh, I don't play it," the little fellow said. "My mom gives me a dollar a day not to play it during the day and my dad gives me five dollars a week not to play it at night."

TWO KINDS OF PEOPLE

There are two kinds of people. Those who wake up in the morning and say, "Good morning, Lord," and those who wake up in the morning and say, "Good Lord, it's morning."

MARRIAGE

My wife and I were comparing notes the other day. "I have a higher IQ, did better on my SATs and make more money than you," she pointed out.
 "Yeah, but when you step back and look at the big picture, I'm still ahead," I said.
 She looked mystified. "How do you figure?"
 "I married better," I replied.

KNOWING YOUR SPOUSE

On the first day of our marriage retreat, the instructor talked about the importance of knowing what matters to each other.
 "For example," he began, pointing to my husband, David, "do you know your wife's favorite flower?"
 David answered, "Pillsbury All Purpose."

My wife prefers to take the stairs, but I always take the elevator. I guess we were just raised differently.

I ordered an extension course, "How to Deal With Life's Disappointments". Yesterday, I got the first lesson by post. It was an empty envelope.

A TAXING SITUATION

According to unofficial sources, a new simplified income-tax form contains only four lines:
 1. What was your income for the year?
 2. What were your expenses?
 3. How much have you left?
 4. Send it in.

TUSK, TUSK

"I wish I had enough money to buy an elephant."
 "What on earth do you need an elephant for?"
 "I don't. I just need the money."

TALK OF THE TOWN

I'd offered to drive my mother-in-law to the doctor's. But when I arrived at her house, I found her gossiping away with a neighbor.
 "Mom, we've got to go," I interjected, but she couldn't hear me over the chatter.
 "Mom!" I repeated as I pulled her away.
 "Sorry, but I didn't know what to do," she said, getting into the car. "That woman wouldn't stop listening to me."

PARSHAS EMOR ALL REVOLVES AROUND SHABBOS KODESH

וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת 23:15
 מִיּוֹם הַבֵּיאֵכֶם אֶת עֶמֶר הַתְּנוּפָה, שֶׁבַע שָׁבוּעוֹת תְּמִימֹת תִּהְיֶינָה

"You shall count for yourselves – from the morrow of the rest day, from the day when you bring the Omer of the waving – seven weeks, they shall be complete." Rashi says that, "From the day after Shabbos", means the day after Yom Tov, the Yom Tov of Pesach. Why does the Torah call the Yom Tov of Pesach, "Shabbos", while we do not see the Torah call other Yomim Tovim, Shabbos?

The same way that we count forty-nine days to Kabolat Hatorah with great excitement, so too are we to yearn and look forward to Moshiach coming, and Techiyas Hameisim, the resurrection of the dead, with great excitement. Rosh Hashanah 31a – Le'asid Lavo, in the future when Moshiach comes, it will be a day "שְׁכוּלוֹ שַׁבָּת" Shabbos 86b – Through the Torah Hakdosha, we will be Zoche to שְׁכוּלוֹ שַׁבָּת, the day that is completely Shabbos. There is a great Remez to this, for the Gematria of "סְפִירַת הָעוֹמֵר" is equal to the Gematria of "שְׁכוּלוֹ שַׁבָּת" with the Kolel. This is to teach us that just as one must yearn for Kabolat Hatorah as he counts the days of Sefira, so too one must yearn for the day of "שְׁכוּלוֹ שַׁבָּת", when Moshiach will come. (באר משה)

It would seem that the more appropriate word would be "שלמות" that the weeks should be complete, and not "שלם" refers to complete in quantity. תְּמִימִים means that not only is it complete in quantity, but quality - wise it is complete. Example – One has a stone that is complete and not broken, that would be called a שלם. One who has a stone of the highest quality that is complete and not broken, that would be called a תְּמִימִים, it is complete through and through. The Torah is telling us regarding the days of Sefira that it is not enough to just count all the days of Sefira, and have the quantity be complete. Rather, we need to work on the quality of these holy days as we look forward in great anticipation of the upcoming Kabolat Hatorah, so that the days of Sefira are complete both in quantity and quality – (הַכְּתִיב וְהִקְבִּלָהּ – תְּמִימִים)

The term תְּמִימֹת, which modifies שַׁבָּתוֹת, proves unequivocally that the term שַׁבָּת here does not mean the day of Shabbos. שַׁבָּתוֹת תְּמִימֹת must mean periods consisting of several days. Nedarim 60a – שַׁבָּת אַחַת means the day of Shabbos along with all six

weekdays belonging to it, no matter whether these days come before Shabbos, or after Shabbos. If one says, "קוֹנֵם יִין שְׁאֵי טוֹעֵם שַׁבָּת אַחַת" – he vows not to drink any wine for "one Shabbos". If he makes this vow on Shabbos, then he cannot drink wine until and including the following Friday. If he makes this vow on a Sunday, then he may not drink wine until the following Sunday. This rule would apply to the rest of the days as well – that he would need to wait one complete week. We see from this that the day of Shabbos is the main day, with the other days around it that are attached to it. שַׁבָּתוֹת תְּמִימֹת means the day of Shabbos with the six days of the week attached to it. The days leading up to Shabbos have Shabbos as their goal. We are to live these days in such a way that the work performed on them be worthy of appearing before Hashem. The days following Shabbos are to actualize the spirit that was renewed on Shabbos. They should show how a person renews his bond with Hashem on Shabbos, and how he devotes himself anew to His service. Thus, in general, Sunday, Monday, and Tuesday are regarded as accompanying the past Shabbos, while Wednesday, Thursday, and Friday are regarded as preliminary to the coming Shabbos (Pesachim 106a). (ר' שמשון רפאל הירש)

When Klal Yisroel journeyed through the Midbar, they did not have to work the field, and had much time to learn Torah. When Klal Yisroel were to enter Eretz Yisroel, the Torah was concerned that Klal Yisroel would be busy with the land and would not have any time to learn Torah. Hakodosh Boruch Hu told the Torah not to worry, for Shabbos did not have a partner. All other days of the week have a partner, another day of the week, except for Shabbos. Klal Yisroel is Shabbos' partner. On Shabbos, Klal Yisroel rest from work and have time to learn the Torah Hakdosha. The Torah uses the word Shabbos, to stress to us that everything revolves around Shabbos, vis a vis Torah. The redemption of Mitzrayim was not complete, until we had the Torah Hakdosha. Counting the days of Sefira is not just a counting of numbers – it is much deeper than that. We must prepare ourselves to be Mekabel the Torah Hakdosha. We must work on our quality of Avodas Hashem and try to make our Rotznon to be that of Hakodosh Boruch Hu's. We must not only do what we are obligated to, but we must do as much as we can, out of our true love for Hakodosh Boruch Hu. May we be Zoche to "completely" count the days of Sefira, and be Zoche to be Mekabel the Torah in the optimal fashion.

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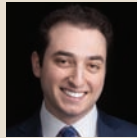
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RECITING SEFIRA BY DAY

RABBI NACHUM SCHEINER

ROSH KOLLEL

THE GEMARA IN MENACHOS TELLS US THAT THE CUTTING OF THE OMER, AS WELL AS THE MITZVAH OF SEFIRAS HA'OMER, SHOULD BE DONE AT NIGHT. IF ONE DID NOT CUT THE OMER, OR COUNT SEFIRAS HA'OMER, AT NIGHT, THERE IS A MACHLOKES IN THE MISHNA IF IT CAN STILL BE DONE BY DAY. TOSFOS QUOTES A MACHLOKES BETWEEN THE RISHONIM AS TO HOW WE PASKEN. THE BAHAG RULES THAT IF ONE DID NOT COUNT SEFIRAS HA'OMER AT NIGHT, HE CAN STILL COUNT DURING THE DAY, AND RABEINU TAM RULES THAT COUNTING BY DAY IS WORTHLESS.

SEFIRA BY DAY WITHOUT A BROCHA

THE TUR QUOTES THIS MACHLOKES IF ONE CAN STILL COUNT BY DAY IF HE DID NOT COUNT SEFIRAS HA'OMER AT NIGHT. HE ADDS THAT HIS FATHER, THE ROSH, RULES THAT IF ONE MISSED COUNTING SEFIRA AT NIGHT, HE SHOULD COUNT SEFIRA BY DAY, BUT WITHOUT A BROCHA. THE BEIS YOSEF EXPLAINS THAT SINCE IT IS A MACHLOKES, ONE SHOULD BE STRINGENT IN BOTH ASPECTS. HE SHOULD BE SURE TO COUNT, BECAUSE HE MAY BE FULFILLING THE MITZVAH, BUT NOT RECITE A BROCHA SINCE IT MAY BE IN VAIN. THIS IS ALSO SPELLED OUT IN THE SHULCHAN ARUCH AND THE MISHNA BERURA.

ACCORDING TO THIS, NO ONE HOLDS THAT THERE IS A REASON TO COUNT SEFIRA BY DAY WITHOUT A BROCHA. ACCORDING TO THE BAHAG, ONE CAN COUNT DURING THE DAY WITH A BROCHA, AND ACCORDING TO RABEINU TAM COUNTING BY DAY IS WORTHLESS. IT IS ONLY BECAUSE WE ARE CONCERNED FOR BOTH OPINIONS THAT WE COUNT WITHOUT A BROCHA.

HOWEVER, TOSFOS IN MEGILLAH, AS WELL AS THE MORDECHAI, QUOTE THE BAHAG HIMSELF AS RULING THAT ONE SHOULD COUNT SEFIRA BY DAY WITHOUT A BROCHA. THIS SEEMS

PUZZLING: IF ACCORDING TO THE BAHAG, ONE CAN COUNT BY DAY, WHY SHOULD IT BE WITHOUT A BROCHA? IF THERE IS A MITZVAH, THEN A BROCHA SHOULD BE RECITED, AND IF THERE IS NO MITZVAH, WHY BOTHER COUNTING?

ONE EXPLANATION GIVEN IS THAT, ACCORDING TO THE BAHAG, ONE SHOULD STILL COUNT BY DAY. EVEN IF THERE IS NO MITZVAH ACCOMPLISHED BY DAY, IT IS STILL ENOUGH TO BE CONSIDERED THAT THE DAY WAS "COUNTED," ALBEIT WITHOUT FULFILLING ANY MITZVAH, ONE CAN STILL CONTINUE TO BUILD THE EDIFICE ON THE NEXT DAY OF SEFIRA.

WE NOW HAVE TWO REASONS TO COUNT BY DAY WITHOUT A BROCHA: EITHER IT IS TO FULFILL THE MITZVAH ACCORDING TO SOME OPINIONS, OR TO BE ABLE TO CONTINUE TO COUNT WITH A BROCHA ON THE OTHER DAYS.

CUSTOM TO COUNT BY DAY

BASED ON WHAT WE HAVE SEEN, THAT ONE SHOULD COUNT BY DAY WITHOUT A BROCHA, WE CAN UNDERSTAND THE CUSTOM THAT IS QUOTED BY THE KAF HACHAIM THAT SOME HAVE FOR THE CHAZZAN TO COUNT SEFIRA EVERY MORNING AFTER DAVENING. THE REASON FOR THIS CUSTOM IS TO HELP SOMEONE WHO FORGOT TO COUNT AT NIGHT. BY COUNTING BY DAY HE WILL FULFILL THE MITZVAH ACCORDING TO SOME OPINIONS, AND THIS WILL ALSO ENABLE HIM TO CONTINUE TO COUNT ON THE FOLLOWING DAYS WITH A BROCHA. INTERESTINGLY, THIS CUSTOM IS ACTUALLY A VERY OLD ONE, AND HUNDREDS OF YEARS AGO, THE MAHARSHAL WRITES THAT IN ERETZ YISROEL THERE WAS SUCH A CUSTOM.

ANOTHER REASON FOR THIS CUSTOM IS QUOTED BY THE MINCHAS YITZCHOK, WHO BRINGS IT FROM THE SATMAR RAV, IN THE NAME OF RAV MENDEL OF RIMONOV, WHO WOULD REPEAT THE SEFIRA COUNT MULTIPLE

TIMES THROUGHOUT THE DAY. A CONSTANT VERBAL REMINDER IS MORE OF A FULFILLMENT OF "TEMIMOS," MAKING THE DAYS OF SEFIRA MORE COMPLETE.

ON THE OTHER HAND, RAV MOSHE SHTERNBUCH IS NOT SO HAPPY WITH THIS CUSTOM. HE MAINTAINS THAT COUNTING NUMEROUS TIMES CAN BE AN ISSUE OF BAL TOSIF, ADDING ON TO A MITZVAH. IN ADDITION, HE WRITES, WE SHOULD BE CONCERNED THAT PEOPLE MIGHT INCORRECTLY THINK THAT COUNTING BY DAY IS ALSO FINE, AND RELY ON THAT COUNTING. IT IS WRONG FOR SOMEONE TO WAIT FOR THE MORNING BECAUSE ALL AGREE THAT ONE MUST COUNT AT NIGHT, AND ACCORDING TO SOME COUNTING BY DAY IS WORTHLESS.

SUMMARY

SOMEONE WHO FORGOT TO COUNT SEFIRA AT NIGHT CAN COUNT BY DAY WITHOUT A BROCHA, AND THEN CONTINUE TO COUNT SEFIRA WITH A BROCHA.

THERE IS A KUNTRES OF SHIURIM ON THE TOPIC OF SEFIRAS HA'OMER AVAILABLE. IF YOU WOULD LIKE A COPY OF ANY OF THESE SHIURIM, OR FOR ANY COMMENTS AND QUESTIONS, PLEASE SEND AN EMAIL TO: RABBISCHEINER@18FORSHAY.COM, OR CALL 845 372 6618.

TO RECEIVE UPDATES OF UPCOMING SHIURIM, TO RECEIVE A LINK TO CURRENT SHIURIM, OR TO ACCESS ARCHIVED SHIURIM, PLEASE SEND A REQUEST TO: SECRETARY@18FORSHAY.COM, OR FOLLOW THE PROMPTS ON OUR WEBSITE 18FORSHAY.COM.

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ALL SHIURIM DELIVERED AT THE KOLLEL BOKER, NIGHT KOLLEL, OR ANY OF OUR VARIOUS PROGRAMS, SUCH AS LEGAL HOLIDAYS AND YESHIVA BEIN HAZMANIM ARE OPEN TO ALL. COME AND JOIN THE MANY WHO ENJOY THESE INFORMATIVE AND INTRIGUING SHIURIM!

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
Currently: מסכת מגילה

Friday - *Shuirim*
Beinyonei Dyoma and relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING - HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

• Daf Hashovua
8:15-8:45

• ZERA SHIMSHON SHIUR
8:15-9:00 Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

• *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*
• *Yeshivas Bein Hazmanim*

• *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*

• *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

Night Kolloel

COMMUNITY KOLLEL NEWS WEEK OF EMOR

KOLLEL NEWS

Kollel Boker

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

Rabbi Yosef Fried is our Shoel Umeishiv at the Kollel Boker, helping everyone along in the sugya. As the beginning of the Mesechta discussing the topic of muktzeh there has been much discussion in the kollel about muktzeh, especially about many of the different types of muktzeh and their specific parameters. It is beautiful to see how many others – even those not officially part of the kollel – have been coming to enjoy the sweet sounds of the kol torah emanating from our Beis Medrash.

Another exciting program which is being introduced is the Zichru initiative, which provides special tools for one to be able to remember the sugyos, and retain the many dafim being studied.

Night Kolloel

After the Night Kolloel finished studying hilchos yom tov this past winter zman, they have moved on to hilchos Chol Hamoed. Is it chol or is it moed? Come join us and learn what Chol Hamoed is all about! The Night Kolloel is from 8:15-9:45, with Mincha or Maariv available before or after.

The Night Kolloel is already enjoying our new members:

- Hillel Perri (son-in-law of our very own Rabbi Coren)
- Akiva Chaitovsky
- And Michael Fisher

As in the past, there will be b'ezras Hashem, 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 us and we will b'ezras Hashem find you the best Chavrusa for your needs.

Options are also available for those who would like to come part time, or even once or twice a week. 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.

Here are some other shiurim featured by the Kollel:

Rabbi Simcha Bunim Berger gives a weekly Zera Shimshon Shiur, on Thursday night, from 8:15-9:00, followed by Maharal on the Parsha, from 9:45-10:15, at 20 Forshay upstairs.

DAF YOMI

Here is a list of our Daf Yomi shiurim:
Mornings:
6:00-6:55am – Rabbi Yanky Model, 18 Upstairs – Office
7:00-8:00am – Rabbi Yossi Chesir, 20 Downstairs
8:00-8:55am – Rabbi YY Klein, 20 upstairs
9:00-9:45 am – Rabbi Shea Stern, 18 Upstairs – Office

Evenings:

7:00-7:45pm (Hebrew) – Rabbi Usher Benedict, 20 upstairs

8:30-9:15pm – Rabbi Yanky Model, 18 Upstairs – Office

Wednesday Night Chevra

Looking to bring more Torah into your life? Come join a great chevra in a group discussion, led by Rabbi Yossi Fried, every Wednesday night 8:55-9:55pm, in 20 Forshay, upstairs. Explore the laws of Shabbos, and get a deeper understanding of the halachic process and the practical applications of the halacha. And of course there will be light refreshments.

MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15,

giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chaverim, with kugel and cholent. This past week the guest speaker was Rabbi Simcha Bunim Berger.

SEMICHAS CHAVER PROGRAM

Started May 9th

WHERE? 18 Forshay Upstairs – Rabbi Coren office.

WHEN? Monday Nights 8:00pm.

Given by: Rabbi Daniel Aron Coren

Contact info: WhatsApp or text Rabbi Coren 914 645 4199

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

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

Rabbi Nachum Scheiner

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