

KORACH | 26 SIVAN - 2 TAMMUZ 5783 | JUNE 21 - JUNE 28 2023



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RABBI YY JACOBSON

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in town for
Shabbos



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INSIDE:

- Advice from the Chasam Sofer for Tammuz
- Rabbi Frand, Rabbi Goldberg, and more
- YY: Why Children Rebel (part 2)



RABBI LANKRY
DEAR KEHILLA,

Parashot Korach Haftarah

The Navi Shmuel was the great grandson of Korach and he was equal in greatness to Moshe Rabainu and Aaron Ha'kohain. This was part of the reason that Korach led his revolt because he knew that he would have an extraordinary descendant and therefore he was certain the truth was with him.

In this week's haftorah we read about the transition from the era of Naviim to the period of kings. The Jewish people asked to be led by a king and Shmuel complied. He asked everyone to go to a place called Gilgal and there they appointed and anointed King Shul over the nation. Shmuel, in front of Hashem, requests from the nation to make an accounting and clarify that he had never taken anything from anyone. He was totally clean from any wrongdoing. Then Shmuel states that he is too old to lead the nation and gives them one final lesson. Shmuel reminded the nation of the disastrous results when they leave Hashem's ways and how only through teshuva they were saved.

There is an incredible lesson to be learnt from Shmuel who behaved completely opposite from Korach. How does one deal with rejection? Korach wanted to be the leader and not just a bystander in the nation. But he was not chosen to be a leader. So he created a war with Moshe and Aaron, mocks them and makes all kinds of claims against them. Shmuel also was rejected when the nation was not satisfied with Naviim anymore and wanted a king instead. Though he may have felt bad to be rejected he does not lose his composure. Hashem tells him do not be saddened, it is not you that they are rejecting but me Hashem as they ask for a King and not the King of Kings. Shmuel accepts the will of the people and puts himself second.

Menachot 109b Rav Yehoshua ben Perachyah is quoted saying "in the

beginning (my youth) whomever will ask me to act in a powerful position I would tie him up and feed him to the lions. But now that I am in a power position, whoever will try to remove me from power I will tie him up and pour boiling water on him". We learn this lesson from King Shaul how at first he did not want royalty but when he started to lose it he was willing to kill David. He did not learn the first lesson that Shmuel taught him when it's time to step down, don't fight it, instead do the will of the people and Hashem.

Why the change in punishment from lion feed to boiling water, feed them all to the lions? Or burn them all with boiling water — what is the difference in the message? It could be Rav Yehoshua is suggesting to us what the effects of politics and power are. At first it rips a person apart like a lion does to his prey because a person enters the political world with lofty ambitions only to discover that his hands are tied. This frustration of being unable to do what he hoped to accomplish rips him apart like the prey of a lion. In time he gets better at the game, but it is like when someone pours hot water over someone: it deforms their image but does not kill them. The advanced politician because of his tied hands predicament, his accomplishments are not like his original lofty agenda. Now he appears to be deformed like the person who was scalded with hot water.

Korach wanted to be in charge of Moshe and believed that Moshe should be his subject; anything less than that would not fulfill his emotional need. What made Shmuel so special was that he was willing to step down and give up his needs for the needs of the people. He was selfless and just wanted to help the nation without taking anything in return.

Good Shabbos,
Rabbi Aaron Lankry

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Zmanim by our incredible Gabbai
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TZVI BLECH : Gabbai



FOR EARLY SHABBOS ZMANIM, REFER TO PAGE 5

SHABBOS ZMANIM

CANDLE LIGHTING	8:14PM
MINCHA <small>ALEF TENT</small>	7:00PM
MINCHA <small>BAIS CHABAD</small>	8:24PM
SHKIYA	8:32PM
SHACHRIS <small>VASIKIN - DAF YOMI SHIUR</small>	4:45AM
SHACHRIS <small>ASHKENAZ 18 MAIN</small>	8:00AM
SHACHRIS MAIN MINYAN <small>18 TENT</small>	9:15AM
SHACHRIS <small>20 FORSHAY BAIS CHABAD</small>	10:00AM
NEW SHACHRIS <small>18 FORSHAY</small>	NEW 10:15AM
PIRCHEI	2:00PM
PIRKEI AVOS PEREK DALED	
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:33PM
MARRIV	9:12PM <small>18 TENT</small> , 9:17PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ

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

MINCHA & MARIV

12 MINUTES BEFORE PLAG

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

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

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

JUNE 23- JUNE 30

NEITZ IS 5:23- 5:23

PELAG IS 6:57 - 6:58

SHKIA IS 8:32 - 8:33

MAGEN AVRAHAM

8:15 AM - 8:16 AM

GRA- BAAL HATANYA

9:10 AM- 9:11 AM

Shmulie Fruchter

Facilities Manager

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RABBI COREN

SEEK ME FROM WHERE YOU ARE: PARSHA KORACH

Chazal say Korach was a very wise man but his eye misled him and he lost everything. It's noteworthy that the month of Tamuz, as the Bnai Yissaschar explains, is a time to fix the eyes that were damaged by the sin of the meraglim. Let's take a closer look as to what exactly was Korach's mistake and hopefully be inspired to make sure we don't make the same one again.

There is a powerful question that needs to be addressed - Korach seemed to have a legitimate complaint. The fact that Moshe had been the chosen leader was clear but why should Aron his brother get the job as well? But wait. Korach knew that Moshe wasn't lying and if he claimed that the positions he assumed were divinely ordained then what is Korach complaining about? As we mentioned, there must have been a very deep claim that Korach was making. What was it?

I heard a beautiful explanation from R Noach z"l and found that the premise of his answer is really in Tosfos Maseches Shabbos 87a.

Korach understood that Moshe received his command from Hashem. However his claim was based on a teaching that Chazal bring down in Maseches Makos 10: 'In the way that a person wants to go, he will be lead'--Korach told Moshe: If you were looking for the truth you would not have wanted and requested that Aron your brother should be the Kohen Gadol. Because your heart desired it Hashem gave you exactly what you wanted. This is an incredible insight for several reasons.

First of all it shows us that we can sometimes want something that might not be good for us and Hashem will give it to us. Examples of this can be found in Yerushalmi Baitza and Moed Kattan which informs us that we can daven for the wrong shidduch and actually get it for a temporary amount of time. In order to be careful that this does not happen we need to ask Hashem to "please help me want what you want; please help me ask for and desire what you desire and want from me." This is actually taught in Pirkai Avos-- make Hashem will your will.

The second reason is that Korach was actually doing what we do psychologically when we claim something about someone else and this is exactly the mistake we ourselves are making. Instead of wanting what Hashem wanted Korach was busy thinking how great and wonderful it would be if he were a Kohen Gadol and that was why he was complaining about Moshe making the same mistake.

How beautifully this fits in with the end of the whole conversation between Moshe and Korach where Moshe adds seemingly the strange words, "Ki lo milibi" — this was not from my heart. According to the above, that was exactly the claim of Korach — that all this was stemming from Moshe's heart and desire and this is what lead to Korach's downfall.

The Baal Haturim mentions three places the word bikush is found. One is here when Korach says bikashtem and then there are two other places-- one in Yirmiyahu and one is Devarim. The first place says "bikashtem osi" and the other "bikashtem osi misham." The Gelanter Rav explained to my great uncle, R Yom Tov Lipa Dreisinger, as follows. Korach was making a very good claim: I want to seek Hashem as a Kohen Gadol, not just a Levi. Hashem sends him a message: You want to seek me? Then seek me from there: misham means from exactly where I positioned you.

Many times we tell ourselves that if we were only rich or married or not married etc we would be a better Jew. This is the wrong way to think. Don't wait for the change of position. Call out from where you are right now — this is your job.



RABBI FRAND

A TALE OF TWO WIVES

Korach (from the tribe of Levi), along with Dassan, Aviram, On ben Peles (all from the tribe of Reuven) and 250 other men, rebelled against Moshe's and Aharon's leadership. G-d divinely confirmed Moshe and Aharon's leadership when the earth swallowed up Korach, Dattan and Aviram, and their entire families, and a heavenly fire consumed the 250 men.

The obvious question is, what happened to On ben Peles? While On ben Peles and Korach started out in the same clique, they met very different ends. Korach suffered an ignominious death, while On ben Peles escaped.

The Talmud [Sanhedrin 109b] explains how they wound up going their separate ways. The Gemara says that the wife of On ben Peles saved him. She saw that he was getting all fired up about Korach's rebellion. She told him, "What difference does it make to you? If Moshe is the leader, you will be his disciple and if Korach is the leader, you will be his disciple. Either way, your station in life will not change. Why are you getting all excited?"

On ben Peles told his wife that since he had already sworn allegiance to Korach, there was no way he could now remove himself from the group. His wife gave him alcoholic beverages to drink until he fell asleep. She then went outside the tent as the 'mob' passed by, and did not allow them to come in and wake her husband. They ultimately left without him. Because of her, On ben Peles was saved.

On the other hand, the Talmud tells us that Korach's wife egged him on. It was her teasing which angered him against Moshe and fired him up to start his rebellion. We know the rest of the story.

The point of this Rabbinic teaching is to teach us what a difference a wife can make. Every once in a while, we need to hear words from our wives that set us straight and put us in our place. On the other hand, if a person does not merit a good wife, she and her urgings can be his undoing and the cause of his destruction.

This is the interpretation that Rav Naftali Tzvi Yehudah Berlin (The Netziv) gave to explain the expression "Ezer k'negdo" (a helpmate, opposite him) [Bereshis 2:18]. Sometimes she can help by helping, and sometimes she can help by opposing, standing up and protesting — putting the husband, respectfully, in his right place [Yevamos 63a].

The divergent fate of Korach on the one hand and that of On ben Peles on the other, was the tale of two men, and even more, the tale of two wives.



RABBI NACHUM SCHEINER
ROSH KOLLEL

DOES A SHUL OR BEIS MEDRASH NEED A MEZUZAH?

The Shulchan Aruch states clearly that, just as the Beis Hamikdash was exempt from mezuzah, a shul – a miniature Beis Hamikdash – is also exempt from mezuzah.

However, when it comes to a beis medrash, there is a machlokes. The Rambam and Tosfos are of the opinion that the same exemption applies to a beis medrash. However, the Mordechai argues and maintains that a beis medrash is required to have a mezuzah. The Shulchan Aruch quotes both opinions and rules that, since it is a machlokes, one should put on a mezuzah, albeit without a brocha.

REASONS TO REQUIRE MEZUZAH IN A BEIS MEDRASH

Why should the exemption apply to a beis medrash? There are two reasons given by the Rishonim. The Rambam writes that a beis medrash is the halachic equivalent of a shul, which is exempt because it is not considered a house that is used for ordinary matters. This is learned from the word *beis'echah* – which means that a mezuzah is only required on your house, and not on "Hashem's" house. Both a shul and a beis medrash are considered Hashem's house, and are exempt. In fact, since Torah has more kedusha than tefllah, a beis Medrash designated for Torah study may be more holy than a shul.

Tosfos explains the exemption of a shul in a different way. Tosfos writes that, in order to be required in mezuzah, it must be one's own personal home. But a shul or a beis medrash are not privately owned and are not required to have a mezuzah.

The nafka mina (halachic difference) between the Rambam's understanding – that any place of learning or davening is exempt – and the understanding of Tosfos – that it has to be privately owned – would be in a case of a private shtiebel. Although it is used for learning and davening, it is still privately owned. Therefore, according

to the Rambam it will be exempt, since it is a place of learning or davening, but according to Tosfos it will require a mezuzah, since it is privately owned.

As mentioned, the Mordechai and other Rishonim argue. They rule that a beis medrash is required to have a mezuzah. The poskim explain that a beis medrash is different than a shul. A shul is used for davening (and sometimes a short shiur between mincha and maariv) and is therefore subject to the aforementioned principles. But a beis medrash is used throughout the day and is therefore similar to a house, and is required to have a mezuzah.

It would be nice to end this discussion with a fascinating account of the Tur about the Maharam Rottenberg, rabbi of his father, the Rosh. In his early years, the Maharam maintained that it was unnecessary to put a mezuzah on a beis medrash, and he did not have one in his beis medrash. However, after being disturbed by "evil spirits" while taking an afternoon nap, he put on mezuzos.

IN SUMMARY

A shul is definitely exempt from mezuzah. However, when it comes to a beis medrash, there is a machlokes. The Shulchan Aruch quotes both opinions and rules that one should put on a mezuzah, without a brocha.

Comments and questions are welcome and can be sent to: 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, or follow the prompts on our website 18Forshay.com.

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

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

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
סוכת ביצה

Friday - Shuirim Beinyonei Dyoma
and relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSA LEARNING - HALACHA

הלכות חול המועד

Shuirim by Rosh Kollel & featured Guest speakers

• **Daf Yomi**
8:45-9:45

• **Mishna Yomis**
8:45-9:00

• **ZERA SHIMSHON SHIUR**

8:15-9:00 Thursday Nights

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Summer 2023

Early Friday Mincha

► **מנחה גדולה** (between 1:31-1:34)

- 1:45
- 2:00
- 2:15
- 2:30
- 2:45
- 3:00
- 3:15
- 3:30
- 3:45
- 4:00
- 4:15
- 4:30
- 4:45
- 5:00

18 Main Bais Medrash

A Short Message

FROM RABBI JONATHAN RIETTI

When I first went to study at the Gateshead Yeshiva in England, Rav Moshe Schwab was the Mashgiach who oversaw the boys studying.

I remember him saying one line which indelibly shaped me then and continues to remain with me to this very day. "The definition of a masmid (one who learns diligently) is not how many hours he learns a day, but how many minutes he learns an hour."



RABBI YY JACOBSON

WHY CHILDREN REBEL

The Argument Between Moses and G-d

Part II of III

This is not enough. For the law to be applied, the Talmud states, both parents need to have identical voices, a similar appearance and profess equal height [4]. Since it is virtually impossible to have all of these conditions in place (unless the father and mother were twin siblings, which would prohibit them from marrying each other anyhow[5]), this particular Torah law could never be applied in the real world.

Why then was it written? The sages answer (3), "So that we should expound the law and receive reward." What the Talmud seems to be suggesting is that expounding this law in depth will be rewarding for parents; it would enrich parenting and educational skills.

Indeed, when we focus on these verses, we can deduce extensive psychological, emotional and practical guidance on the goals and methods of a moral education. Today, I wish to focus on one aspect.

How many voices in your home?

As usual in biblical study, a discrepancy in the text intimates deeper meanings. This text too, contains such a discrepancy.

"If a man has a stubborn and rebellious son who does not obey the voice of his father and the voice of his mother," is how the case is introduced in the Bible. His parents are described as having two distinct voices: "the voice of his father and the voice of his mother." Yet later on, when the parents bring their son to court to mete out the penalty, we encounter a slight, but meaningful, variance: "They shall say to the elders, 'This son of ours is stubborn and rebellious. He does not obey our voice.' No more "the voice of his father and the voice of his mother." Now it has become "our voice." Their distinct voices merged into one.

What is the meaning behind this subtle textual change?

The message, it has been suggested[6], is critical in education. The

phrase "If a man has a stubborn and rebellious son who does not obey the voice of his father and the voice of his mother," hints to one possible reason for this son becoming stubborn and rebellious. In his home there was not one voice, but two distinct and dichotomized voices. The voice of the father was not the voice of the mother. Each of them went his or her own way. The parents never managed to merge their distinct "voices" to create a unified and integrated vision for themselves and their children. Each of the parents was pulling the home in a different direction, and the poor children were left stuck in the middle, torn by the discord of people they love so dearly.

And if this were indeed the case, this child is not rebellious and stubborn at all. He is a victim of his parents' stubborn refusal to work on their emotions and discover peace in their fragmented home. The child need not suffer the consequences for his parents unreadiness to confront their egos and their demons, and build an ambiance of mutual respect and harmony. They may or may not have good reasons for their strife, but the child ought not to be blamed for responding to their wars with stubbornness and rebelliousness. What else do you expect of him?

Concludes next week

[4] The reason for this law is because the Torah states, "He will not obey our voice," instead of "he will not obey our voices." The use of the expression "our voice," a plural pronoun and singular noun, indicates that the two parents must have a single voice, meaning that their voices are similar. "Since they must be alike in voice," the Talmud concludes, "they must be alike in appearance and stature also." See Maharsha, Toras Chaim and Ben Yehoyada to Talmud ibid. for some explanations on how this follows.

[5] See Sefas Emes to Talmud Yuma 62a.

[6] Ateres moshe Ki Satzie p. 205. Pardas Yosef Ki Satzie 21:18 section 4.

Weekday Minyanim



פרשת קרח – מטות/מוסע'

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At the Later Plag

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Tent ב

* Remember to repeat
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Every 15 Minutes!

מוחיז"ט – אח"מ/קדושים

9:15 pm – 11:15 pm

אמור – בהר/בחוקותי

9:30 pm – 11:30 pm

במדבר - שבועות

9:45 pm – 11:45 pm

נשא – מטות/מוסע'

10:00 pm – 12:00 am

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4th of July
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For Men and Women

REFRESHMENTS WILL BE SERVED



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Every 15 Minutes!

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9:15 pm – 11:15 pm

אמור – בהר/בחוקותי

9:30 pm – 11:30 pm

במדבר - שבועות

9:45 pm – 11:45 pm

נשא – מטות/מוסע'

10:00 pm – 12:00 am

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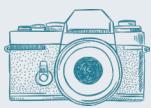
10:15 PM



Looking forward to seeing you:

Gudi Steinmetz, Shlomo Becker

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pictures from BEIS MEDRASH OHR CHAIM



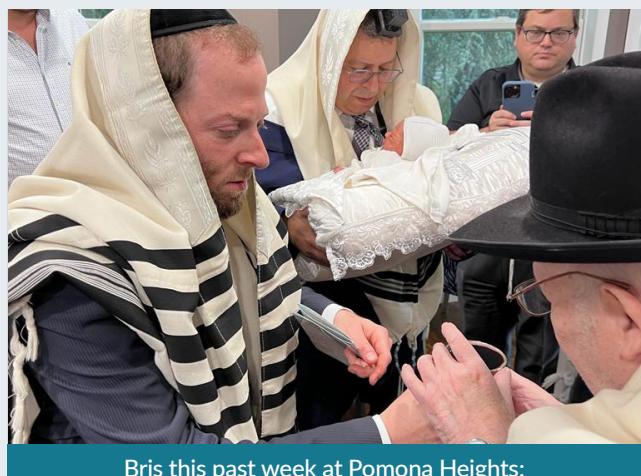
Yehudah green in preparation for mariv at Scheiner's



Fishel (12) and Rivi (7) Botnick helping with the tzava of toveling new dishes at the Sheiner shul (18 Forshay) *כלי מקוה*



Learning and enjoying the weather at 18 forshay



Bris this past week at Pomona Heights,
Rabbi Scheiner the Mohel



Junior making the famous Thursday chulent



Erev Shabbos at Ohr Chaim



GAN

HATORAH

RABBI YAKOV YOSEF SCHECHTER

PARSHAS KORACH

TOMORROW

ויהי מחרה ויבא משה אל אלה"י 17:23 העדות והנה פרח מטה אהרן לבי לוי, ויצא פרח ויצץ ציץ ויגמל שקדים

"And it was on the next day, Moshe came to the Ohel Moed, and behold, the staff of Aharon from the Shevet Levi had blossomed; it brought forth a blossom, sprouted a bud, and almonds ripened."

This Lashon of "מחרת" — the next day — can be found numerous times (16:7, 16:16, 17:6, 17:23) in the Parshah that deals with Korach and his people, and the aftermath of it. Why is it important for us to know that it was "the next day?"

It says in Megilas Esther, "בָּאוּ הַמֶּלֶךְ וְהַמֶּן אֶל הַמִּשְׁתָּה אֲשֶׁר עָשָׂה לֵם וּמְחַר עָשָׂה כְּדָבָר הַמֶּלֶךְ". "Let the King and Haman come to the banquet that I shall prepare for them, and tomorrow I will do the King's bidding."

Esther Hamalka invited Achashveirosh and Haman to a banquet. At the banquet, she requested that Achashveirosh and Haman come again, "tomorrow", for another banquet where she will do his bidding. What was the purpose in waiting for "tomorrow"? "Tomorrow" is a new opportunity, a new potential. She felt that she did not have the Zechusim on that day, but she would work at it, and hopefully have the Zechusim "tomorrow."

Korach got caught up in what he was doing: waging war against Moshe

and Aharon. He enlisted many others, and after they were all killed, others came to complain why Moshe and Aharon caused them to be killed. These people were all doing wrong, following the wrong path. It is hard when one is on the wrong path to switch to the correct path. The Torah is alluding to us the secret on how to switch paths: "מחר" — tomorrow. Why did Hakodosh Boruch Hu create man that he needs to sleep?

The Gemara in Brachos 57a says, "שינה" — "Sleep is 1/60 of death." Why do we need to know this? The Gemara is telling us that every night when one goes to sleep, it is like a small part of him is dying. More importantly, every morning when he wakes up, that part of him is reborn, he is a new person. A person must take advantage of the newness that he is Zoche to each and every day. The day before, the staff was just a staff, and the very next day, it had blossoms and fully ripened almonds on it. It was completely different from what it was the day before. The items on the staff allude to various things, including the Torah Hakdoshah and Mashiach. Through the Torah Hakdoshah, we will be Zoche to Mashiach. Unfortunately, Korach and his people did not heed the message — but we must. "Tomorrow is the Dawn of a New Beginning" — every day is a time that a person can reinvent himself in his Avodas Hashem. May we be Zoche to use, "מחר" properly, and truly become better individuals.

TORAH AND MITZVOS FIRST FOLLOWED BY DERECH HATEVA

...Of course, every G-d fearing Jew must affirm that the security of Jews anywhere in the world, particularly in the Holy Land, lies with the study of the Torah and the practice of Mitzvos. But, when it comes to a question of Pikuach-Nefesh, as indeed in any situation, be it a matter of health or

Parnossah, G-d Himself ordained that in addition to the strict observance of Torah and Mitzvos and absolute Bitochon in Him, a Jew is required to do what is necessary in the natural order of things. This, too, is part of the teachings of Chazal.

Excerpt of Rebbe's letter to then Chief Rabbi of England, Rabbi I. Jakobovitz, not to give back land for so-called peace. The Rebbe always stressed the foundation is

The Chasam Sofer's Advice to a Threatened City

by Rabbi Paysach Krohn

During the month of Tammuz 1809, Napoleon surrounded the city of Pressburg, Hungary, with cannons ready to fire any minute. Many Jews stood to lose their lives and remained paralyzed with fear. But at that pivotal moment, the Chasam Sofer, preeminent leader of the city, offered words of wisdom and encouragement. As recorded (Derashos Chasam Sofer, Vol. 2, 8th Day of Tammuz), all Jewish residents of Pressburg gathered together, whereupon the Chasam Sofer remarked:

Ever since we have become a nation, the gentiles have been shooting devastating arrows at us. Now, Napoleon is before us. If we wish to avoid the piercing strike of his arrows so they not hurt us, we must ensure that foremost our own arrows do not hurt anyone.

It is middah k'negged middah, measure for measure. Our words are akin to arrows, as the Pasuk says, "Their tongue is like a drawn arrow, speaking deceit; with his mouth one speaks peace with his fellow, but inside of him he lays ambush" (Yirmiyah 9:7-8). If we are careful not to hurt anyone with our arrows of speech, their arrows of man-made material will not hurt us.

Bitochon, Torah, and Mitzvos. Then, the importance of bringing it in through derech hateva, making a Dirah Lo Yisboreich b'Tachtionim — in this world.

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Yom Habahir — Gimmel Tamuz — Thursday, Parshas Korach

UFARATZTA





RABBI REISMAN

THE DEFINITION OF SHALOM

I would like to talk today about some of the Middos with which HKB'H created the world. Specifically I would like to share with you an insight that is brought down in the Sefer Davar Tov regarding the Midda of Sholom.

There is a Chakira in a number of Achronim regarding Choshech (חושך) Choshech. If darkness is a creation or is it simply an absence of light. Virtually everyone agrees that darkness is a creation. As a matter of fact the GR'A in Aderes Eliyahu on Parshas Beraishis makes the point. They bring a Posuk from Yeshayahu 45:7 (וַיֹּצֶר אָרוֹן בְּבוֹרָא חֹשֶׁךְ, עֲשֵׂה שְׁלָמָם בְּבוֹרָא רָעַ) Yotzer Ohr Uvorai Choshech Oseh Sholom Uvorai Ra. A Posuk from which our Beracha (וַיֹּצֶר אָרוֹן בְּבוֹרָא חֹשֶׁךְ) Yotzer Ohr Uvorai Choshech comes. From there we see that (וַיֹּצֶר אָרוֹן בְּבוֹרָא חֹשֶׁךְ) Yotzer Ohr Uvorai Choshech that HKB'H created darkness. It was not simply an absence of light.

The Sefer Davar Tov makes a Diyuk from here regarding Sholom as well. Sholom one might think is an absence of Machlokes. But here the Posuk says Oseh Sholom. From here he makes the Diyuk that just as we can say that Choshech is a creation because of the Posuk the same thing, Sholom is a creation because of this Posuk. Mimeila we understand that Sholom is not just the absence of Machlokes but it is a Midda of getting along with somebody else.

With this we understand the Gemara in Maseches Yevamos 62b (12 lines from the bottom). The Gemara there talks about the advantages of marriage. אמר רב תינחום אמר חנילאי כל אדם שאין לו אשה שרי בלא שמחה בלא טובה בלא טובת ברכה בלא טובה וביתך בלא דכתיב להנחי ברכה אל ביתך בלא טובה דכתיב לא טוב הייתה האדם לדבוי במעורבאה אמר בלא תורה בלא חכמה בלא תורה דכתיב האם אין עצרת כי ותוישת נדחה ממי בלא חכמה דכתיב נקבת הסובב גבר רבר עולא אמר בלא שלום דכתיב וידעת כי שלום אהילך ופקחת נור ולא תחתטא. This is a few of the wonderful attributes that we get when we get married. One of the things that the Gemara says is that someone who is Shori B'lo Isha Shori B'lo Sholom. Someone who is living without a wife is living without peace. This is very confusing because as anybody who is married will tell you, the biggest stumbling block to peace seems to be the challenges that marriage presents. Therefore, to say Shori B'lo Isha Shori B'lo Sholom, I would think the reverse. Someone who lives alone is certainly Shori B'sholom.

But according to this we understand. The idea is that when there is no possibility of Machlokes that is not Sholom. That is not the Midda of Sholom at all. Sholom is when there are two Dai'os, there are two opinions and there is Sholom between them and they get along, that is the Midda of Sholom. A tremendous insight.



RABBI EFREM GOLDBERG

HOW DO YOU DEFINE QUALITY OF LIFE?

He was a complete stranger when I sat down, but after a three and a half hour delay, I had made a new friend. My flight to NY was delayed significantly and so I found myself a comfortable seat to settle into for a few hours. The elderly gentleman sitting next to me bemoaned our unexpected wait and we proceeded to exchange pleasantries for a few moments.

I took out my laptop and my cell phone and began to use the newfound time to get some work done. A significant amount of time had passed in which I returned emails, made phone calls and spent some time learning. All the while, my new friend stared at his iPad. When I inquired what he was doing he told me he was watching his stocks. For three straight hours, he literally stared at the screen and watched his stocks go up a few cents, down a few cents. He didn't read a book or newspaper, talk to family on his cell, or even watch a movie. He just stared at his portfolio endlessly.

As I observed my new friend and his singular activity, I couldn't stop thinking of an expression that dominated two difficult conversations that I had this week - "quality of life." The culture of medicine has shifted radically of late, particularly in end of life situations. Two separate individuals struggling with their health, heard the same thing from their doctors independently. Both Physicians refused to perform minor procedures to heal their patients claiming it was unkind to extend the lives of people with such little "quality of life."

Unquestionably, Jewish law takes the concept of quality of life into account in sophisticated end of life dilemmas like DNR orders, etc. A patient or their family may decide to forgo heroic or life saving measures if they determine that quality of life will not be restored should they experience cardiac arrest or another life ending incident.

However, Jewish law leaves the determination of what is quality of life to the patient and their family. Halacha values every single moment of life and each and every breath is considered precious no matter the level of cognition or function. Jewish law mandates doing everything in our power to sustain a person and keep them alive, assuming that is their wish. That is why having a Halachic Living Will or Health Care Proxy is so critical. To violate the patient's wishes and withhold care that could lengthen their life is tantamount to a form of murder.

In the end, both doctors were persuaded to follow the family's orders and carry out the procedures. But the damage done through their earlier statements is irreparable.

As I sat next to my new friend in the airport having just spoken to these two families, I was struck by our society's approach to end of life issues and the distorted contemporary definition of quality of life. The elderly man sitting next to me, at least superficially, looked healthy. And yet, given his chosen activity for 3 hours straight, it seems to me he lacks a real quality of life. The two men I described are struggling with their health, and rely on lots of medicine, care and therapies. And yet, simply interacting with their wives, children and grandchildren, putting tefillin on and davening every day, makes them feel like their lives have great quality, despite what their physicians may say.

It is up to each and every one of us to determine and achieve quality in our lives. Meaning, purpose and worth can be found no matter our health or condition. Whether we are young or old, healthy or God forbid ill, working or retired, let's fill our time in meaningful ways and use our energy now matter how great or how little to connect and bond with those we love, including Hashem.

JOKES

What a day

One afternoon Max comes home from work to find total mayhem. His two young children are in the front garden, soaking wet and playing with the garden hose. There is food all over the lawn, garbage spilled everywhere and some of their plants have been pulled up and are lying on the path.

The front door to their house is wide open and there's no sign of their dog. As Max enters his house, he finds an even bigger mess. The table is lying on its side, all the vases have been knocked over and wet flowers are on the floor, the armchair cushions are lying where they were thrown and one of the children has been sick over the carpet. The bathrooms are a mess and the children's room is strewn inches deep with toys and various items of clothing.

Max goes into the kitchen and finds the sink full of unwashed dishes from the morning's breakfast, none of the food has been cleared up, the fridge door is wide open and there's dog food on the floor.



He's quite worried by now and heads up the stairs to look for his wife Fay. He has to step over yet more toys and piles of clothes. He's worried Fay might be ill, or even worse.

In the bedroom he finds Fay. She's curled up in bed, still in her pajamas and reading a book. She smiles at him and says, "How did your day go, darling?"

Max looks at her bewildered and asks, "What happened here today, Fay?"

She again smiles, "You know every day when you come home from work and you ask me what in the world did I do today?"

"Yes," he replies.

"Well," says Fay, "today I didn't do it."

The Insomniac

Did you hear about the dyslexic agnostic insomniac? He used to lie awake at night wondering if there was a Dog !

3 Legs

What do you call a donkey with 3 legs? A Wonky

Sticky Situation

What's brown and sticky? A stick

Two Hikers

Two hikers were walking through the woods when they noticed a bear charging towards them in the distance. The first hiker removed his trail boots and began to lace up his running shoes. The second hiker laughed and said, "Why bother changing out of your boots? You can't outrun a bear." The first hiker replied, "I don't have to outrun the bear, I only have to outrun you."

Before You Criticize...

Before you criticize someone, walk a mile in their shoes. Then when you do criticize them, you'll be a mile away and have their shoes.

When Composers Die

Q: What happens to composers when they die? A: They decompose.

2 Atoms

2 atoms were talking, 1 atom said to the other "why are you crying?" the atom replied "I've lost an electron." The first atom said "are you sure?"

"Yes" replied the other, "I'm positive."



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