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OUR BELOVED RABBI
SOKAVA REBBE

ג' בתמוז - יום הסתלקותו של הרבי מליובאוויטש זצ"ל

ופרצת ימה וקדמה צפונה ונגבה



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YOUTH
MINYAN

9:30 SHACHRIS



Parashot Korach

The Navi Shmuel was a great grandson of Korach and he was equal in greatness (in his generation) to Moshe Rabainu and Aaron Ha'kohain. This was part of the reason that Korach was so insistent in his revolt. With a descendant such as Shmuel he was certain that the truth was with him. (Korach did have a level of Ruach Hakodesh)

In this week's haftorah of we read about the transition from the era of Navi'im 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 a personal accounting and clarify that he had never taken anything from anyone. He was totally clean from any wrong doing. 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 conflict with Moshe and Aaron. Shmuel also was rejected when the nation was not satisfied with Navim anymore and wanted a king like the nations around them. 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 put himself second.

Menachot 109b Rav Yehoshua ben Perachyah is quoted saying "in the beginning (my youth) whomever will ask me to become a person of power, I will 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 effect 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 they are not dead. 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.

Shabbat Shalom



NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:34, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	8:10 ^{PM}
MINCHA ^{18 TENT}	7:00 ^{PM}
MINCHA ^{TENT ALEPH}	7:30 ^{PM}
MINCHA ^{BAIS CHABAD}	8:20 ^{PM}
SHKIYA	8:28 ^{PM}
SHACHRIS ^{VASIKIN - DAF YOMI SHIUR}	4:44 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{AM}
BUCHRIM MINYAN ²⁰	9:00 ^{AM}
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS ^{18 MAIN}	NEW 10:15 ^{AM}
MINCHA	1:45 ^{PM}
PIRCHEI	2:00 ^{PM}
MINCHA	6:00 ^{PM}
SHIUR ON PIRKEI AVOS PERK DALED	7:30 ^{PM}
MINCHA ^{SHALOSH SEUDOS}	8:00 ^{PM}
SHKIYA	8:29 ^{PM}
MARRIV	9:09 ^{PM} ^{18 TENT} , 9:14 ^{PM}

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

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

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:43 M 6:43 T 6:44 W 6:44 T 6:44

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:18 M 8:18 T 8:18 W 8:19 T 8:19

JUNE 13 - JUNE 18

NEITZ IS 5:23 - 5:23
PELAG IS 6:55 - 6:56
SHKIA IS 8:30 - 8:31
MAGEN AVRAHAM
8:34 AM - 8:35AM
GRA - BAAL HATANYA
9:10AM - 9:11 AM

Zmanim by our incredible Gabbi
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קיץ תשפ"א

WEEKDAY MINYANIM

שחרית

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

מנחה ומעריב

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

מעריב

At 7:15	Tent 2
At 7:30	Tent 2
At 7:45	Tent 2
10 MIN.	Tent 2
20 MIN.	20 T
30 MIN.	Tent 2
40 MIN.	Tent 2
50 MIN.	20 T
60 MIN.	Tent 2
72 MIN.	Tent 2

18 מנחה

1:45	3:00	4:15	5:30	6:45	8:00
2:00	3:15	4:30	5:45	7:00	
2:15	3:30	4:45	6:00	7:15	
2:30	3:45	5:00	6:15	7:30	
2:45	4:00	5:15	6:30	7:45	

FOR MORE INFO: www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 6:35 PLAG 6:55



Rabbi Coren

SHLACH AND KORACH

The upcoming parshot of Shlach and Korach have a special connection to the name Daniel. How so? At the end of Korach, there is a mnemonic that reminds us of how many pesukim appear in Parsha Korach. The mnemonic here has the numerical value of 95 which is the amount of pesukim in the parsha and corresponds to the value of the name Daniel.

Another interesting point of interest is the fact that at the end of the first Aliyah the words התשרר עלינו גם התשרר are written. These words offer the largest numerical value found anywhere in the Torah. What is the secret meaning hidden in the words of Korach and his rebellion against Moshe?

I believe that the message here is something that we had mentioned in the past and is hinted to in the Baal Haturim that discusses the words of ובקשתם גם כוונה ובקשתם אותי משם that I heard from my great uncle-in-law in the name of the Gallanter Rebbe Rav Buksboim Z"l. According to the Gallanter Rebbe, the essence of this sentence amplifies a very powerful and vital life message. Often during our lives we bemoan our situation, envisioning more success in serving Hashem if only we were in a different position or were living under different circumstances. This is a nonproductive state of mind and is exactly the thought process that Korach claimed and which attributed to his terrible downfall. Korach believed that if he was the Kohen Gadol he would do great acts for Hashem. Hashem asked him. "What do you want? --ובקשתם אותי? you want to seek me? then ובקשתם אותי משם. Seek me from there, from where you are right now."

Last Shabbas in one of my shiurim, I mentioned the powerful words of the Toshe Rebbe regarding the mistake of the meraglim which I think are hinted at in the words of Chazal: "כי חזק הוא ממנו--they are stronger than us." The meraglim thought that they were unable to conquer the land and on a deeper level this thought process means they could not count on Hashem. When a person thinks that he/she doesn't have Hashem's support to do something, this lack of confidence in himself/herself exposes a lack of confidence in Hashem.

Thinking about a misdeed cannot always

be prevented. But expressing it out loud can be destructive and detrimental. The meraglim's description of Eretz Yisrael essentially destroyed Klal Yisrael's emuna in their leaders and in Hashem. It took 40 years in the desert to fix the damage in addition to the demise of thousands of people aged 20-60.

Rav Schwab Z"l questions what the meraglim might have learned from Miriam's negative words about Moshe. After all, the meraglim were merely speaking about the land-- an inanimate object. (See Rav Schwab's answer.) I suggest that perhaps here we are taught a whole new lesson about loshon hara - negative speech and that is that it isn't just about who you spoke about, it's the language itself. Negative speech is always damaging. The words destroy the environment and poison the person speaking as well as those around him.

Korach misused the power of words in many ways. First he complained to Moshe about the inequality of their God-given positions. Then he criticizes Moshe and attempts persuading his neighbors and the heads of families to join him in rallying against Moshe. All this was based on a vision that he saw about his great descendant, Samuel Hanavi, who certainly knew how to use words and elevate himself to the level of prophesy.

Daniel was known in Megillah Esther as Hasach, the messenger between Esther and Mordechai. He was also the interpreter during the reign of King Belshazzar and interpreted all of his dreams. Daniel was also known for his dedication to Tefilah. His windows faced Eretz Yisrael and he would pray in that direction, gazing at Yerushalayim. His words are incorporated into the powerful supplications of Tachanun recited each Monday and Thursday.

Daniel used words in a positive manner while Korach made negative accusations. The meraglim also distorted the power of speech. Today we are challenged daily to make sure that we use the gift of our voices in the right way so we transform the physical and mundane world into a place and time of holiness.

Good Shabbas



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305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
דוב"צ - מנודי שיטור

914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner
Rabbinic Coordinator,

Rosh Kollel, Kollel Boker & Night Kollel
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Uri Follman
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HOW TO CHANGE THE WORLD

A MAN AND HIS COUSIN DEBATE HOW TO TRANSFORM PEOPLE

ALL-BLUE

The weekly Torah portion of Korach relates the story of a man by the name of Korach who debates Moses and ultimately leads a mutiny against the greatest Jewish leader. "The entire community is holy, and G-d is within them," Korach exclaims. "Why do you raise yourselves over the congregation of G-d?"

The Midrash specifies, in greater detail, the nature of Korach's arguments against Moses. Just prior to the Korach debacle, at the culmination of last week's portion, the Torah presents the commandment of tzitzis, or fringes, which obligates the Jew to hang strings on each edge of his four-cornered garments. One of the strings on each corner, the Torah instructs, should be of turquoise wool, known in Hebrew as techeiles. Now, Korach dressed two-hundred-and-fifty men who joined him in his debate with Moses, with four-cornered garments made completely of turquoise wool and then confronted Moses with the following question: Does a garment made completely of turquoise wool still require a single turquoise thread in its fringes?

Moses' answer was, yes. To which Korach, who was attempting to demonstrate the absurdity of Moses' law, responded: If a single strand of turquoise wool is enough for an entire garment made of a different color, does it not stand to reason that a garment of complete turquoise should not require one more strand of this wool?

Then, the Midrash continues, Korach approached Moses with another question: As we know, a Jewish home requires a mezuzah, a piece of parchment hanging on its doorpost, with the writings of two short sections of the Bible (Deuteronomy 6:4-10; 11:13-21) that discuss our relationship with G-d and our obligation to follow His mitzvos.

Now Korach asked Moses the following question: If a home is filled with many complete Torah scrolls, does it still require a mezuzah on its doorpost? Again, Moses' response was yes.

Once again Korach dismissed this verdict as absurd. A Torah scroll contains all two-hundred-and-seventy-five sections of the Pentateuch, while a mezuzah contains merely two. If a single mezuzah suffices for an entire home, would not many complete Torah scrolls in a home suffice to create a "kosher" and holy space? Do you really need another two portions on the door post? This was the public debate that took place in the desert between Korach and Moses.

WHAT BOTHERED KORACH?

But why did Korach choose these two examples to "demonstrate" that the laws presented by Moses were illogical. He could have chosen myriads of biblical mitzvos that apparently have no place in logic. He could have, for example, scoffed at the prohibition against eating cheeseburgers or shrimp or horsemeat. He could have derided the mitzvah of purifying a defiled person with the ashes of a red heifer. He could have questioned the mitzvah to blow a ram's horn on Rosh Hashanah, as opposed to playing a violin or a chello? Why did Korach dissect and analyze the nuances of the above two particular mitzvos?

There is another aspect that requires reflection. From the biblical description of Korach's family lineage, it is quite clear that he was no simple rabble-rouser, craving the power or fame of Moses. Korach was a member of the holiest family of the Jewish people, a man educated and molded by the sacred souls and kindred spirits of the house of Levi. He was Moses' first cousin (their fathers' were brothers).

Furthermore: Joining Korach in his mutiny against Moses were "two hundred and fifty men of Israel, leaders of the community, of those regularly called to assembly, men of renown," the Torah records. If Korach was simply an egotistical trouble maker, he would not enjoy the companionship of 250 Jewish spiritual leaders, scholars and men of vision. One must conclude that Korach's debate with Moses was driven by a powerfully sensible argument, logical enough to persuade great leaders to join his rebellion. What was the essence of Korach's argument with Moses?

DRAMA VS. ACTION

Why does the Torah instruct the Jew to insert into each of the fringes one strand made of turquoise wool? The Talmud explains, because this color reflects the heavens, reminding the Jew of G-d's majesty and presence. Now, Korach and Moses debated the nature of spiritual leadership, how to impact and inspire physical human beings to refine their lives and to transform the world from a material, selfish planet, into a place of spiritual energy where the inherent spiritual organic unity of the universe is exposed.

Korach believed that you must impress upon the heart the stirring drama, depth, vision, and mystique of Torah's vision of the world. You need to shake people up and overwhelm them with the majesty, grace and splendor of G-dliness. Let their entire "garment," their entire identity, become all-turquoise. Let them melt away completely and become fully enveloped by the "blue light" of heaven.

Moses disagreed. He said that to move people, to let their spirits soar, is splendid, but never enough. For inspiration to leave a lasting impact, it must find expression in individual and particular actions, words and thoughts. If you wish to make a real transformation in people's lives, it is not enough to generate a dramatic momentum, to make them cry, laugh and dance, to get their souls in fire and their minds aglow with inspiration. That will last for a few hours or days, then it might vanish. You must give them a single tangible act through which they can connect to G-d and bring His morality into the world. You need to inspire people to make one strand of their lives blue.

THE FUTURE OF JUDAISM

This was no mere argument about how to deliver a transformative speech. It was an argument about what should become the great emphasis of Judaism.

According to Korach, Judaism was about awakening a passion to revolutionize the universe. But Moses learnt from G-d that in order to accomplish this goal, the primary focus of Judaism needed to be on individual daily behavior, changing the world one mitzvah at a time.

Korach's message seemed logical. If we can electrify a soul with a passion for making the world a G-dly place, is the individual mitzvah ultimately relevant? If we can turn a person into

being all-blue, isn't a single strand of blue truly insignificant? Let us talk about changing people and changing the world, not about small individual acts!

Ultimately Korach felt, that Moses was misrepresenting G-d's true intent in the world. By putting so much focus on mitzvos, Moses was stifling the spiritual creativity to be found in the souls of Israel. Moses was robbing the community from its grandeur. "The entire community is holy, and G-d is within them," Korach exclaims (1). "Why do you raise yourselves over the congregation of G-d?"

THE REVOLUTIONARY AND THE LEADER

Korach was a spiritual revolutionary, but Moses was a leader, a shepherd to his flock. Moses, to be sure, deeply identified with Korach's message. If anybody understood the value of impassioned idealism, it was Moses, a man who left everything behind in his quest for truth. But a leader is not an individual lofty soul; a leader is a collective soul, a person who encompasses within his own heart an entire nation, from the highest to the lowest, and who is deeply in-tune with the reality of the human condition.

Moses knew that a message that inspires boundless awe and excitement, but that does not demand individual life changes, will not have a lasting impact in the long run. As the fiery inspiration dies down, as the coals dim their glow, black ashes are left behind. When the concert is over, and the lights go off, what remains from all of the ecstasy? An empty heart.

When an idealistic spirit speaks of transforming the universe and lifting all of humanity to heaven, but fails to invest much focus on building the daily infrastructure that will harness their passionate energy, at the end, he might fall very low, perhaps even become swallowed by the abyss.

This indeed occurred to Korach and his men, as discussed in the continuation of the Torah portion, as it continued to happen to many a social revolutionary in our own times. Has this not been the story of so many artists of the "flower generation," who raised people up to the heavens and then saw themselves and followers end up in the abyss?

SECURING CONTINUITY

The lesson in our lives is clear.

We all struggle with the question of Jewish continuity. Many Jewish activists and leaders created programs which inspire Jewish passion, Jewish awareness, tikun olam (healing the world), the love of peace, the love of Israel. These are all beautiful, noble and idealistic missions, but they do not always create lasting change. Passion and excitement without tangible deeds on a daily basis are powerful but not everlasting.

The blue cloak is good but what we need most is a single strand of blue. Our youth needs to be taught the value and nobility of the performance of a single mitzvah on a daily basis. When the ideals of Judaism—the infinite dignity of the human spirit, the inherent unity of the universe, the presence of a living, loving G-d—are translated into daily deeds, we call mitzvos, they don't remain abstract celestial reflections, that can vanish momentarily, but rather become tangible and eternal realities in people's lives.

(This essay is based on a talk delivered by the Lubavitcher Rebbe to a group of teenage girls, 26 Sivan 5734, June 16, 1974.)



Kedusha Of Kohanim

In Bamidbar 17:1 we see that Korach decided to fight regarding the Kehuna. The Gemara in Horiyus 28b says that from the word "vekidashto" we learn that one has to give precedence to a Kohen regarding any davar shebikdusha. The Kohen bentches and gets the first portion etc.

In Gittin 59b we see that the chiyuv of kedushas Kohen is Min HaTorah. The Rambam in Sefer Hamitzvos 32 and the Smag 171 say that the chiyuv of vekidashto is a de'Oraysa. Tosfos in Chullin 87a says that if a Yisroel took the first aliyah he does not have to pay the Kohen 10 gold pieces which is usually paid to someone who had a mitzvah done by someone else without permission. The reason for this is that the posuk of vekidashto is just an asmachta. The Rosh 8 agrees with Tosfos.

In Shailos Utshuvos Rivash 94 there was a question posed whether a person should be more severely punished if he curses a Kohen. The Rivash says that despite the fact that vekidashto is a de'Oraysa, nevertheless, if the Kohen who was cursed is an Am Haaretz and does not keep the mitzvos as befitting a Kohen, the punishment does not have to be any more severe. He brings the Gemaras in Menachos 53a and Yoma 71a that says that the Chachamim did not hold back from cursing the Kohanim families they felt were not behaving properly or if they did not have full yichus. We therefore could reason that of course in our day and age where the Kohanim don't have yichus, but rather just a chazaka that they are Kohanim, of course, one should not get punished in a more severe way for cursing them.

The Yefei Mareh in Yerushami Brachos 8:2, where it is discussed if a Yisroel is mishtamesh with a Kohen, it states that he is moel be'hekdesh. The question is why in today's day and age are we not careful in this halacha? He answers that we could be melamed zchus since today most Kohanim are not meyuchasim. The Mishna LeMelech in Hilchos Avadim 3:8 argues with the Yefei Mareh and says in the case of the Rivash, where one wants to punish a person who cursed a Kohen, we can't be machmir and punish him in a worse way as we have no proof that the Kohen is a meyuchas. However, one cannot use a Kohen to do something for him and it is considered me'ilah be'hekdesh since he is a safek Kohen. From the Rivash we can learn that if one is a Kohen who is an Am Haaretz, one may use him and not worry about meilah be'hekdesh.

In Hilchos Bircas Hamazon 201:2 the Mechaber says one should not let a Chacham Yisroel bentch in the place where there is a Kohen who is an Am Ha'aretz present, but the Kohen may give reshus. In the case where the Kohen is a Talmid Chacham, one must give the bentching to him as there is the mitzvah of vekidashto. The Mechaber does not differentiate in different eras, but rather in all time periods, the Kohanim have the same halacha. The Magen Avraham 4 asks why are we not makpid on this today? He answers that we are not baki in yichus of Kohanim. The Mishna Berura 13 says that if there is a Kohen who is a Talmid Chacham present, you must afford him preferential treatment. The Chazon Ish in Shviis 5:12 asks that despite the fact that the Kohanim are not meyuchas, we still find that they make berachos on duchening and pidyon haBen, so why should they not be afforded preference? The Rev Pe'alim in Orach Chaim 2:39 argues and says that our Kohanim are not meyuchas, but they get the first aliyah beToras minhag. That is why they duchen; so the mitzvah of nesias kapayim should not be nisbatel, and they therefore make a bracha because of the minhag. The bottom line is that as far as a Yisroel is concerned, he needs to rely on chazaka and get nesias kapayim and Pidyon HaBen, so he therefore should show respect because of the minhag. As far as a Kohen demanding it, he might not be in the right, since today we don't really have Kohanim meyuchasim.

May we all be zocheh to be the am hameyuchas and see Moshiach, Amen!



Korach allowed jealousy to blind him

It is important to understand the reasoning of Korach. Why would he fan the flames of machlokes

Rashi explains that he was jealous that Elitzofon ben Uziel was appointed as the nasi. He reasoned that his father was one of four brothers. The oldest brother Amram took two portions of greatness. Moshe who was the king and Aaron who was the high priest. Korach deduced that he was the son of the second brother and he should be the Nasi. When Moshe said it would be Elitzofon who was the son of the youngest brother Uziel, he became very jealous and started the dispute which led to ultimate destruction for him and most of his followers.

Reb Moshe Almushninov explains as follows

The Mishna in Avos says that Jealousy, desire, and a desire for honor take a person out of this world. What it


means is that these traits take a person's logic and reasoning away from him and he cannot think normally.

It can be understood with this story

Two neighbors each owned a horse. Samir thought that his neighbor Achmed wanted to steal his horse. To protect his possessions he put a mark on his horse. He cut off the left ear. He gets up the next day and sees that Achmed's horse is also missing his left ear. He grabs a scissor and cuts the tail off his horse. The next morning Achmed's horse is also missing a tail.

This went on and on until a neighbor tells him you'll kill the horse if you continue doing this. If you need a sign that this is your horse, remember your horse is black and his horse is white. The jealousy had taken away his ability to see the obvious

Similarly, why did Korach seek an argument with Moshe. He didn't look at all. His jealousy had taken away his ability to see things rationally.



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A CHABAD REVOLUTION

This year marks 80 years since the Lubavitcher Rebbe zt"l, Rav Menachem M. Schneerson and his wife, Rebbetzin Chaya Mushka, came to America from war-torn Europe. The Rebbe didn't accept the mantle of leadership until 1950, but his vision and influence were felt immediately upon his arrival to these shores and they continue to be felt years after his passing.

Avraham Avinu was arguably the most influential person who ever lived. Today he is claimed as the spiritual ancestor of two and a half billion Christians, one and a half billion Muslims and thirteen million Jews around the world, representing more than half the people alive today. Lord Rabbi Jonathan Sacks points out that Avraham, in partnership with Sarah, achieved that influence and impact without ruling an empire, commanding a great army, performing any miracles, or proclaiming to have prophecy. All they did was heed the call of Lech lecha to begin a Jewish journey, and to define for all time what it is to be a Jew.

Avraham and Sarah revolutionized the world without political power or force. They did it by preaching faith and showing loving kindness. They are the supreme example in all of history of influence without power. It is hard to think of many Jewish leaders since Avraham who have left more fingerprints across the globe than the Rebbe. By assembling a spiritual army and opening up Chabad houses and centers around the world, there is practically no destination left where Jews travel or which they won't find a Shul, kosher food, a mikvah, and, importantly, a warm smile and an open heart.

When traveling recently, I found myself at a dinner marking the opening of a magnificent new Chabad building in an exotic location outside of the contiguous United States. The event was attended by both financial supporters as well as those supported by that Chabad. The participation and warm words from dignitaries and gov-

ernment representatives in attendance testified to the genuine relationships the Chabad rabbi and rebbetzin have established beyond the Jewish community.

As I sat there marveling at the accomplishments on display, it occurred to me that perhaps by preaching and inspiring a message of unapologetic faith in and dependence on the Almighty, unconditional love for all Jews, and unparalleled warmth and lovingkindness, the Rebbe was able to create a movement that transcends many of the controversies currently dividing the Jewish community. Today's Chabad has earned the admiration and respect of diverse segments of the Jewish people.

Consider the following two examples, which while based on my experiences and not statistically conclusive, I believe often go underappreciated. The orthodox world has been rigorously debating women's roles in Jewish communal leadership and whether women can formally serve as rabbis. Meanwhile, though it has no stated progressive agenda or goals, Chabad has quietly revolutionized the role of women in leadership. Chabad rebbetzins may not have the title of rabbi, but in most cases they are involved in, and empowered with, setting the vision of their community and executing the leadership necessary to make it a reality as much as their husbands are. They design programming, lead meetings, teach, give support at lifecycle events, play very public roles and are often listed as co-directors, equal with their husbands.

At the opening I attended, it was the rebbetzin, not the rabbi, who served as the master of ceremonies. The rabbi gave a wonderful dvar Torah and speech, but it was the rebbetzin who welcomed hundreds of people, offered expressions of gratitude to the list of dignitaries, gave her own dvar Torah, and charged the community with a vision of where they are going next.

The contemporary Chabad rebbetzin is functioning in a significantly different way than her predecessors and many of her peers in the orthodox world. And yet, one doesn't find people questioning her motives, her commitment to halachik norms, or her respect for rabbinic authority. Her selflessness, mesirus nefesh and

boundless love and devotion, with no other agenda regarding women's roles, seem to insulate her from the usual suspicions and criticisms.

A second example: In world of tragic antagonism between the "right" and the "left," both groups claim Chabad as a being more similar to them. The "left" has an affinity for Chabad's emphasis on loving all Jews, being non-judgmental, warm, and opening. The "right" identifies with Chabad's strict standards of modesty, stringent positions in halacha like cholov yisroel and pas yisroel and general Chassidic orientation.

I was once talking to someone who was complaining to me about how his rabbi is too far to the right and why can't he be more like the Chabad rabbi who is so centrist. I asked him: in what way is your rabbi more to the right of the Chabad rabbi? Do you realize that your rabbi has a college degree and the Chabad rabbi never studied secular subjects? Do you realize your rabbi is more comfortable with less strict standards of modesty and halacha than the Chabad Rabbi? Do you appreciate that the Chabad rabbi always goes out in public with his black hat and wears a gartel while he davens while your rabbi doesn't wear more than a kippa? How is your rabbi more "right wing"?

The individual argued that his rabbi was more to the right because he wasn't as open, tolerant, welcoming, friendly or warm as the Chabad rabbi. I realized after that conversation that for many people, "right" and "left" are not a function of actual hashkafic differences or variances in halachik practice, but a function of how open or closed they feel someone is to others, particularly those that are different from themselves.

With its culture of lovingkindness, acceptance and warmth, Chabad successfully transcends the typical labels and divisions that divide us and instead, the movement and its rabbis and rebbetzins find resonance and embrace in the diverse segments of the Jewish community.

There is so much to admire and appreciate about Chabad. Minimally, every one of us should be incredibly grateful for the ability to go almost anywhere in the world on business, vacation, or to live and to have a Chabad house welcoming us and providing for our Jewish needs.

Most of all, I think we can learn from Chabad how to continue the journey that Avraham and Sarah began. The combination of faith in the Almighty with lovingkindness to His children can radically influence and improve the world and can help us transcend the differences that too often get in the way of our greater mission. Like Chabad, let's not have agendas that alienate, divide and create controversy, but be focused exclusively on the agenda of helping Hashem find expression in this world and showering love and kindness on others.



FIGURING OUT IF YOUR MACHLOKES IS L'SHEIM SHAMAYIM

Is there anything new that anyone can say about Parshas Korach? In the very first Posuk of the Parsha 16:1 the Posuk mentions that not only Korach started this fight but also Dasan and Avirom and On Ben Peles (וַיִּקַּח קֶרַח, בֶּן-יִצְהָר בֶּן-קֵהָת בֶּן-לוֹי; וְדָתָן וָאֲבִירָם בְּנֵי אֶלְיָאֵב, וְאוֹן בֶּן-פִּלֵּת--בְּנֵי רְאוּבֵן). It needs a Biyur because there are 250 men most of whom are unnamed that accompany Korach. So why does the Posuk single out these three individuals? That is something that needs explanation. Perhaps On Ben Peles to tell the story of his wife who rescued him, but certainly why are Dasan and Avirom mentioned?

The Chiddushai Harim says something that is very important to understand. He says that Dasan and Avirom were not from Sheivet Levi. As you see later in Parshas Pinchas in 26:9 (וּבְנֵי אֶלְיָאֵב, נְמוּאֵל וְדָתָן וָאֲבִירָם). Oliyav is not from Sheivet Levi. The 250 men for the most part were from Sheivet Levi so they were as Rashi tells us afterwards, they were Darshuning Kavod Atzmon. They said why is Moshe Rabbeinu taking all honor from Sheivet Levi for his family, maybe it should go to us. So it was a complaint. But Dasan and Avirom were not from Sheivet Levi.

Says the Chiddushai Harim that that is the point. A person has a Yeitzer Hora for his own Kavod. It is a certain level of Rishus that you want honor, you want your own Kavod, you have Gaiva and you want to do things to benefit yourself. There is another level and that is the level of Dasan and Avirom. They connected themselves just L'shaim Machlokes. Dasan and Avirom are singled out, they are (בְּנֵי אֶלְיָאֵב). They are not even Leviim. Look how they connected themselves to the Machlokes of Korach, for what reason, for what purpose? They gained nothing for this tumult. It was only because of the Sin'a that they had for Moshe Rabbeinu. This is what the Chiddushai Harim says.

The deeper message of the Chiddushai Harim is this. How do you know, when you are involved in Machlokes Chalila, how do you know that you are doing things properly; you think that you are doing things L'sheim Shamayim. Korach thought that he was right. How do you know if you are doing things L'sheim Shamayim or not L'sheim Shamayim?

The answer typically is that if you have something personal to gain from it then you are probably not doing it L'sheim Shamayim. If you have nothing to gain from it then you are. If you find yourself in a dispute, if you have any benefit from the dispute, step aside because you are blinded by the Shochad of your own benefit.

What about Dasan and Avirom? They could have said to themselves we have no benefit and we are involved in

this so we must be right. Says the Chiddushai Harim that when a person gets involved in a Machlokes because of his Sin'a, Dasan and Avirom had a hatred for Moshe Rabbeinu that dated back still to Mitzrayim. When you don't like someone, that itself is a form of Shochad, it makes you see things improperly. If you ever see a Machlokes, either you have a benefit like the 250 men or you have Tainos of Sin'a for the person involved, in either of these cases know that you are not seeing things clearly.

There is a Halacha in this. The Chofetz Chaim in his rule of saying Lashon Hora L'toeles, gives a list of conditions. The hardest of these conditions is that if you have Sin'a for the person that you want to say Lashon Hora L'toeles about, you have no right to say it. If you have your own hatred for the person you have no right to speak up even though it is clear that you should speak up. You should speak up L'toeles but not if you have Sin'a. According to the Chiddushai Harim the message is this, when you dislike someone you don't see things clearly. You are like someone who takes a bribe. You see things in a crooked way. Parshas Korach is the lesson of staying away from Machlokes. It is rare that someone gets involved in a Machlokes unless he has something to benefit or he has a chip on his shoulder, he has complaints against the person or the people that the Machlokes is about. Be careful.

In the Talelai Oros he brings a second explanation for the fact that Dasan and Avirom are singled out and this is in the name of the Chofetz Chaim. The Parsha here wants to teach us an incredible lesson. Dasan and Aviram are mentioned by name and they were part of the 250 people who the Posuk describes as (בְּנֵי אֶלְיָאֵב, אֲנָשֵׁי-שֵׁם). Later in Parshas Pinchas 26:9 again it mentions Dasan and Avirom and it describes them as (קֶרַח וְהַעֲדָה). What does (קֶרַח וְהַעֲדָה) mean? It means that these 250 people Dasan and Aviram included, were people that Moshe Rabbeinu called together. When it was time to teach a Halacha he learned from the Ohel Moed, he would call them together. Why did Moshe Rabbeinu call Dasan and Avirom as part of this elite group? Didn't he already know in Mitzrayim that there were problems with these people? The answer is that Moshe Rabbeinu Takeh had Tainos on them yet from Mitzrayim. When being Mekareiv the right hand is being Mekareiv the people that you have Tainos to, you have Mussar about. And therefore, it is very important that a person should know from Moshe Rabbeinu that he was Metapeil with them, with Dasan and Avirom (קֶרַח וְהַעֲדָה) despite the fact that he knew from previous experience that they were not good people. When you have Tainos on someone, try to fix it. Moshe Rabbeinu tried and Af Al Pi Kain, Dasan and Avirom despite Moshe Rabbeinu giving them an honor they were indeed Garu'a and so they were singled out. So we have two Biurim in Dasan and Avirom being mentioned specifically here at the beginning of the Parsha.

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

A Story of The Rebbe

Rabbi David Shoichet from Toronto tells this story.

"In 1978, I was invited to give a lecture entitled 'The commandment of charity and its relationship to the festival of Purim,' at a conference of Christian priests and monks, to be held in Buffalo. I was at a loss whether to accept the invitation. How would Jews and gentiles react to an Orthodox rabbi appearing at an official forum of Christian priests? On the other hand, if I declined the offer, would it cause even greater harm by presenting Judaism in a negative light?"

"After several days of being plagued by doubts, I naturally decided to seek the Rebbe's advice. I called the office, described the matter to Rabbi Hodakov, the Rebbe's personal secretary, and asked him to relay my question to the Rebbe. Shortly afterwards, Rabbi Hodakov called back. 'The Rebbe is asking about the nature of this conference. Will it involve polemics, or will it simply focus on the various aspects of charity, with you setting out the Jewish approach to this issue?'"

"From what I understand," I replied, "I am expected to simply deliver a lecture about Judaism's position on charity. I don't believe that the conference will include debates and religious discussions."

"Shortly, Rabbi Hodakov phoned again to inform me of the Rebbe's advice: I was to accept the invitation to deliver my lecture at the conference. Since Jews would also participate in the conference, it was preferable that they hear a lecture based on the genuine Jewish approach to the issue from an Orthodox rabbi."

"Rabbi Hodakov had an additional suggestion from the Rebbe. 'Since you are going to talk about the commandment of charity in Judaism, you should emphasize the subject of 'secret charity,' and use as illustration the story of the famous seventeenth century Rabbi, Yom Tov Lipman Heller (chief rabbi of Prague and author of the book Tosfot Yom Tov), and the secret philanthropist from Prague. This story reflects the enormous importance of the commandment of charity in general, but it also highlights the desirability of keeping secret the identities of both the one who gives and the one who receives charity.'

"I felt as if a huge stone had rolled off my heart. The Rebbe had not only dispelled all my misgivings, but also provided me with a clear plan of action. I had a feeling that the

he will come back one day to take it with him."

Pinchas the miser was buried next to the fence of the old cemetery, among all sorts of disreputable individuals, as far away as possible from those poor Jews who had died because he had refused to help them.

Barely a week after the death of Pinchas the miser, Rabbi Yom Tov Lipman, the chief rabbi of Prague, was besieged by the needy. People who had managed to sustain their families for years, now stood before the city's rabbi with lowered heads. "It has been days since we had any food to give our children ... We are on the brink of starvation..."

"How did you manage to survive until now? What happened during the last few days?" asked Rabbi Lipman in surprise.

"Praise G-d, we managed somehow. The shop-keepers would sell to us on credit and never remind us about repaying our debts. The butchers, fishmongers and bakers too. In the last few days, none of them is willing to sell on credit. Everyone is demanding that we pay on the spot, and in cash."

The rabbi summoned the shopkeepers, butchers, fishmongers and bakers. "What has changed over these last few days? Why have you stopped selling to the needy on credit?"

The merchants cast down their eyes and kept silent.

"I order you to tell me the truth, the entire truth!"

shouted the rabbi, who rarely raised his voice.

"Our esteemed rabbi, may the Lord grant him a long life," began a shopkeeper by the name of Meir. "We are not to blame. We were not the ones ... "Meir sadly hung his head, shifting from one foot to the other.

"It was... Pinchas the miser. Every Sunday, he would come in and pay off the debts of the poor. His money was behind it all, but he made us swear that we would never reveal this secret. .. It is only because esteemed rabbi, has ordered us that we do do now..."

Silence fell on the room. Rabbi Yom Tov Lipman turned pale; his hands were visibly shaking. He became lost in deep thought. The merchants, careful not to make any noise, quickly filed out of the room and dispersed in silence.

As soon as they left, others came in - those in charge of the community's charitable institutions, collecting dowry money for needy brides, taking care of widows and orphans, organizing funerals for the poor, and assisting the sick. Even before they opened their mouths to speak, Rabbi Lipman silently nodded and gave them an understanding look.

"The cashbox is empty," whispered Rabbi Yitzchak, who was responsible for charitable work in the community.

"There is no money left, not even for basic necessities like firewood... and winter is almost here."

These people, responsible for providing aid for the needy, quickly realized that nothing would be the same again - now that Pinchas the miser had died. Rabbi Yom Tov Lipman convened a large meeting. A huge crowd, almost the entire community, filled the synagogue, looking up at the rabbi with a question in their eyes.

"Now we all know the truth," said Rabbi Lipman. "Rav Pinchas, the tzaddik, has left the world, leaving hundreds of destitute families without their generous benefactor. Only now, after his death, have we become aware of his charitable deeds, or rather a fraction of his charitable deeds." The rabbi burst into loud sobs. Then he controlled his feelings and continued. "Why didn't we realize that we had a tzaddik in our midst? How could we have treated him with such contempt? We have committed grave sins against this man, both when he was alive and after his death."

The people filling the synagogue wept.

After the meeting, Rabbi Lipman summoned the ."

continued >

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Rebbe stood behind me, guiding and encouraging me, and this filled me with joy and inspiration."

This is the story that the Rebbe was referring to.

At the very edge of the Prague ghetto stood a luxurious house that belonged to Pinchas, the richest man in the community. However, the opulence of the house inspired hatred rather than admiration; passing the house, people would turn away and clench their fists. It seemed that they had a good reason for doing so.

No one was sure how this rich man had come by his wealth. However, the entire city knew that if a poor man or someone collecting donations for the needy knocked on the door of his house, he was invariably met with a cold, indifferent look and a harsh refusal. A petitioner could expect nothing but humiliation there. The entire city called the owner of this mansion a miser. Whenever someone said the word "miser," everyone knew that he was talking about Pinchas the rich man.

When Pinchas died, the city's residents could not hide their joy. "Did you hear the news?" people asked one another in synagogues, in the markets and in the streets. "Pinchas has died. That miser is dead, gone to the next world, leaving all his money here! They say that

Continued

members of the burial society, and asked them to bury him when his time came next to the righteous Rav Pinchas. "I know that many people will wish to be buried next to me, and thus the area next to the fence will become the most prestigious section of the cemetery. In this way, we shall honor Rav Pinchas, the tzaddik."

"So," continued Rabbi Shoichet, "I attended the conference in Buffalo. The enormous auditorium was completely quiet. Hundreds of Christian priests and monks listened to my story - the story about Jewish charity - with intense concentration. When I finished, the audience burst into thunderous applause. It was as if the listeners had been suddenly transported from the old Jewish cemetery in Prague back to the present reality.

"After the lecture, a young monk approached me. His smooth face contrasted sharply with the guarded look in his eyes. Glancing around, he asked me in a hushed voice when the story I had just related took place. I told him that it happened about three and a half centuries ago. In agitation, the monk thanked me and returned to his seat.

"That evening, as soon as I entered my hotel room, there was a knock on the door. I opened it and saw that same young monk. He gave me an embarrassed smile. 'Please forgive me, esteemed Rabbi, but do you think you could tell me that story again? The one you told at the conference today?'

"Assuming that he had missed certain details, I retold the story. The monk listened very carefully and appeared quite excited. When I finished, he asked me to tell the story once again. I began to suspect that he was not completely in his right mind.

"However, his puzzling interest had aroused my curiosity, and I inquired why he was so interested in hearing the story in such detail. The monk smiled in dismay and, after a brief pause, said, 'I believe that I am a descendant of that rich man from Prague.'

"Now I was almost sure that this young man was mentally deranged. However, a moment later he began to tell his story

At the beginning of World War II, after the Germans had invaded Poland, somehow my mother managed to escape the inferno. She made it to Amsterdam, where she married a gentile, a Catholic. I was brought up in a devout Catholic home, and had no inkling that my mother was Jewish. My parents sent me to boarding school in a monastery, where I spent many years. Later, I became a pastor in a local Catholic church.

Mother told me her life story only a short time before her death. "I am a Jew," she said. "I swore to your father that I would never tell you this, but now I feel that it is my duty to do so. Ac-

ording to Jewish laws, the son of a Jewish mother is a Jew. That makes you a Jew."

Mother told me about our family history, mentioning that we descended from a very rich man who had been renowned for his charitable deeds and the help he had provided for many years to the poor in his town. "In acknowledgement of his virtue," my mother added, "a sage, the former rabbi of Prague, was buried next to his grave."

A few days later, my mother passed away. I returned to my daily routine and put her story out of my mind.

When I was invited to this conference, I saw that a rabbi was scheduled to deliver a lecture presenting the Jewish viewpoint on charity. I thought to my-self, "What can he possibly say about charity? After all, everyone already knows that helping the needy is important and commendable." However, the lecturer - you, that is - presented a completely new aspect of this subject - secret charity. I must admit that you have done it with great competence. Your lecture has given me a chance to peek into another world. As to your tale of the rich man and the rabbi, I do believe that this rich man is my ancestor.

"The story told by the young monk left me astonished, unable to decide

how much of it was true and how much fantasy. Soon after my return from the conference, I forgot all about that encounter.

"Seven years later, in 1985, I happened to be visiting Israel. While in Jerusalem, naturally I went to the Wailing Wall. As I was about to leave, a Chassid came up to me. A small beard framed his refined features. 'Good evening, Rabbi Shoichet!' the stranger said. I was peering into his face in a vain attempt to remember who he was.

"I beg your pardon," I finally said, "but I cannot place you. Have we met before?"

"Of course you cannot place me," replied the Chassid. "The last time we spoke, I looked very different."

"The stranger took me aside, heaved a deep sigh, and said, 'You must remember that young monk who pestered you with questions about the rich man from Prague at the conference in Buffalo.'

"I felt a shiver down my spine. Had I heard him right? I took a closer look at the man - and the features of the young monk began to show through his face. Yes, it was the same man, no doubt about it.

"I was struck speechless. Suddenly feeling weak, I sat down. The Chassid was crumpling a handkerchief in his hand. After a minute's silence, he began to speak..."

As you may recall, my mother, before she died, had admitted her Jewish identity to me. However, many years went by without my attaching any significance to my Jewish origins. I was living my former life, and would have probably continued to do so if not for the conference where you gave that lecture about "secret charity" and the rich man from Prague. As soon as you began your story, I knew it sounded familiar, but the reason escaped me. At the time, I thought it might have been something I had read in a book. The more the story progressed, the more familiar it got. I was ransacking my memory, trying to grasp the vague recollection associated with the story.

Those were difficult moments for me - very difficult moments. I sensed that the story had some powerful and elusive connection to my own life. There was a moment when I thought my head was about to burst. Suddenly, in an instant, the fog cleared - I remembered everything! The protagonist of your story was that same famous and venerated ancestor mentioned by my mother before her death.

My heart had become a jumble of recollections coming to the surface. The many questions that had plagued me for years suddenly found their answers. When my mother had disclosed my Jewish origins to me, I had not attached any importance to that fact. However, your story made it patently clear to me that I was part of the Jewish people. I was very anxious and felt compelled to come to your hotel and hear the story once again. To make doubly sure that there was no misunderstanding, I approached you to clarify some details in the story; perhaps they would jog my memory.

After that conference, I knew no rest. I began to study everything that had any connection to your story: the history of Prague's Jewish community, biographies of the city's rabbi and of the rich man next to whose grave he was buried. After investing a great deal of effort, I traveled to Prague, and there, in the old Jewish cemetery, I located, after a long search, the grave site of Rabbi Yom Tov Lipman Heller, which was adjacent to the grave of my ancestor.

Upon my return, I packed my belongings and moved to another city where no one knew me. There I embarked on serious study of the Jewish religion, laws and customs. Some time later, I came to Israel, abandoned my former way of life, and began to keep the Torah and the commandments - adopting the Chassidic lifestyle, as you can see.

"The Chassid lapsed into silence. He was visibly agitated by reliving his past. 'This is the first time I have told this to anyone,' he confided in a half-whisper. 'I recognized you right away. Your face has been in my mind's eye since the day I first saw you at that conference. I owe you a great deal...'"

Rabbi Shoichet concludes his story, "I was astonished at the mysterious workings of Divine Providence. Later, another piece was added to the puzzle when I found out that I am a descendant of Rabbi Yom Tov Lipman Heller! Heaven must have wanted to arrange destiny so that a descendant of Rabbi Lipman brought a descendant of Pinchas the benefactor back to the Jewish people."

All that remains is to be amazed at the way the Lubavitcher Rebbe had foreseen this turn of events! After all, he had obviously known that a Jew clad in a monk's black cassock would be present at the conference - and that the story about "secret charity" would be the catalyst that would bring that Jewish monk back to the Jewish people.



THE REBBE AND THE QUESTION OF LASHON HORA

Once, a certain father heard that a child of the Rebbe of Toldos Aharon, zt”l, wished to make a Shidduch with his son, who was the Rebbe’s grandson, & this man’s daughter. He was overjoyed about this, until someone told him that the young man who was to be the Chosson was not totally normal, & the father was distressed about this. He was also worried about how to ascertain the truth. Surely, a Maggid Shiur or other person within the Toldos Aharon system would not say anything negative about the Rebbe’s grandson.

He finally decided to ask the Rebbe himself, since he was certain that the Tzaddik would not deceive him. When the question was put to the Rebbe, he denied the claim against his grandson. He said, “I know that child since he was born. No one has ever thought there was anything wrong with him.”

The father was very relieved and glad to hear this, but also furious at the one who had slandered the innocent Bochor, and immediately blurted out, “Do you know who told me? It was...” But the Rebbe interrupted him and firmly said, “Just a moment. This is a question of Lashon Hara. Perhaps it is forbidden for you to tell me. Working out whether this is allowed or not is no simple matter. In the next few days, I am going on a fundraising trip for 2 weeks. When I return, you are welcome to come back & I will tell you the Halachah.”

When the Rebbe was away, he learned the entire Sefer Chofetz Chaim, and went through it twice with great care. When he returned, the father of the girl came to ask whether he was permitted to tell the Rebbe who had slandered his grandson. The Rebbe of Toldos Aharon said, “I learned the topic very carefully while I was away and I concluded that if you don’t derive any pleasure in telling me who this person is, you are permitted to tell me who slandered the young Bachur.” But before the man could

say a word, the Rebbe stopped him from even starting & held up his hand, and the man was astounded by what the Rebbe said: “Even though it may be permitted for you to tell me, nevertheless, I do not wish to hear about it!” Torah U’Tefilah as compiled by Rabbi Yehuda Winzelberg.

THE DETERMINED BAALAS TESHUVAH’S EXPLANATION

The Bostoner Rebbe, zl, related the story of a young baalas teshuvah, from America, who had spent Shabbos in Har Nof with the Rebbe, and returned a week later to ask for a brachah.

In the course of the conversation, the Rebbe asked her how she had become such a determined baalas teshuvah. She replied, “It began with my grandfather. He once called me in and said, ‘I want you to remember three things: remember that you are Jewish; remember Shabbos; remember me.’” His statement left a powerful impression on me, but, since our home was far from religious, I was rather at a loss. “I started out by lighting candles Friday night. Every Friday night, I faithfully lit the Shabbos candles... week in and week out. And every Friday night (like clockwork), when my father saw the candles, he proceeded to quickly extinguish them. So, I became observant because of my grandfather... and my father.” She spoke these words with complete seriousness, as if almost matter of fact.

At best, this seemed baffling. How did her father assist in her becoming observant? “Your father?” the Rebbe asked. “He is the one who put out your candles every week. Why would you attribute your successful journey to religion also to your father?” “Yes,” she said, “it was my father who made me realize that if he could so obstinately continue in his persistence to extinguish my Shabbos candles, I could just as stubbornly continue to keep them burning. So, I became religious because of both my grandfather and my father.”

AN AMAZING STORY OF THE REBBE

זאת בריתי אשר תשמרו ביני וביניכם ובין זרעך
אחריך המול לכם כל זכר. (יז:י)

“This is my covenant which you must preserve between Me and you and your descendants after you: Every male among you shall be circumcised.” (17:10)

Aside from the horrendous loss of life World War II dealt us, another disastrous effect of the Holocaust was, for many survivors, loss of faith. After all they had experienced they tragically threw off any remnant of their Jewish past and their lineage.

One such man survived the Holocaust in body, but not in spirit. He was “angry” with Hashem and vowed to shake off anything to do with religion. After some time in a DP camp, he boarded a ship that brought him to New York, and he resettled in the Crown Heights section of Brooklyn. He soon married a similarly disenchanting woman. They had a son who was the apple of their eye, but they were careful to raise him without any Yiddishkeit; no bris milah, no Shabbos, no Torah!

The child grew up with only the slightest awareness of his religion. As it happened, he married a Jewish woman, but there was nothing even remotely religious about their lifestyle. Just as his father had done, he carefully and intentionally instilled a dislike for religion in his children and never celebrated Jewish holidays. This worked for all of his children—except one. To the man’s displeasure and chagrin, one of his sons became a ba’al teshuvah!

Although they lived in very different worlds, the religious son remained close to his anti-religious father. And so, when the young man called to inform him of the happy news that he was engaged to be married and he wanted his father to attend his chasunah, he was shocked by his father’s hostile reaction. “I have no interest in your religious ceremony! In fact, it pains me. My son, I love you and would do anything you ask of me, but I cannot attend a religious wedding. It simply conflicts with everything I stand for!”

The son took a few moments to digest this information. Then he seized the moment. “Okay, Dad, so don’t come if it bothers you so much. But when you say you will do anything else I ask

of you...do you really mean it?”

“Yes, anything. If I can physically do it, I will do it for you. I give you my word.”

The son didn’t hesitate. “Okay, Dad. If that’s the case, then the one thing I ask of you is that you have a circumcision!”

A circumcision! The father was shocked. A bris milah was something he always avoided, for it was the quintessential sign of Judaism, the one thing he disliked most. On the other hand, he had given his word to his son to physically perform anything he asked. At first he said no, but after quite a bit of arguing, eventually he agreed and underwent the procedure.



It seemed that the bris had an immediate effect on his psyche, for a few days later, while still recuperating from the difficult surgery; he began to reconsider his decision not to attend his son’s religious wedding. He would come for a short while, he told himself, definitely not long enough to be influenced by those religious fanatics.

At the wedding, the father was so impressed by the enthusiasm of his son’s friends that he found himself dancing enthusiastically and just couldn’t pull himself away! At one point, the caterer approached the

father and said, “Sir, I am so inspired by your joyous countenance that I wish to present you with a gift, something which is very precious. It is a dollar bill blessed by the Lubavitcher Rebbe, R’ Menachem Mendel Schneerson zt”l.”

The father looked at the man and then at the bill. Suddenly, he turned pale and collapsed in a faint. When he regained consciousness, the first words he uttered were, “That’s my dollar bill!” Then he fainted again.

When he was finally fully revived, he explained his dramatic reaction.

“As a teenager growing up in Crown Heights, I once went with a few of my public school buddies on a Sunday morning to an old man who just gave out dollar bills for no reason. We stood on line giddily watching as the bearded man handed out dollar after dollar. When my turn arrived, he handed me a bill which I greedily took and moved on. But, suddenly, he called me back and asked me if I had a circumcision. I told him no, and upon hearing my answer, he proceeded to take back my dollar. Cryptically, he proclaimed, ‘When you have your bris, I will give you back your dollar.’”

The father shook his head in wonder. “Well, I just had my bris last week, and now, all these years later, I see that the rabbi sure kept his word!”

(Excerpted from Torah Tavlin vol. 3

PARSHA OVERVIEW

Rabbi Yaakov Asher Sinclair

Korach, Datan and Aviram, and 250 leaders of Israel rebel against the authority of Moshe and Aharon. The rebellion results in their being swallowed by the earth.



Many resent their death and blame

Moshe. G-d's "anger" is manifest by a plague that besets the nation, and many thousands perish. Moshe intercedes once again for the people. He instructs Aharon to atone for them and the plague stops.

Then G-d commands that staffs, each inscribed with the name of one of the tribes, be placed in the Mishkan. In the morning the staff of Levi, bearing Aharon's name, sprouts, buds, blossoms and yields ripe almonds. This provides Divine confirmation that Levi's Tribe is chosen for Priesthood and verifies Aharon's position as kohen gadol, High Priest.

The specific duties of the levi'im and kohanim are stated. The kohanim were not to be landowners, but were to receive their sustenance from the tithes and other mandated gifts brought by the people. Also taught in this week's Parsha are laws of the first fruits, redemption of the firstborn, and other offerings

UFARATZTA

Why did Korach wait until after the incident with the Meraglim to wage war against Moshe? Hashem gave the Kehuna to Aharon and his sons about a year prior to the story with the Meraglim. What did Korach learn now that made him think that he had a right to fight for the Kehunah.

The Meraglim believed that it is better to stay in the dessert, away from worldly obligations, so they did not have to work and could focus on studying Torah. They did not want to enter Israel and be busy working the ground etc. Therefore, they dissuaded the Jews from going into the land. Moshe Rabeinu explained them that they are mistaking, because Hashem is

interested in Mitzvos Maasios and when they enter the land, they will be able to do many Mitzvos.

Now Korach reasoned that if the main thing is Mitzvos maasios, anybody can do Mitzvos. So, all are equal when it comes to doing Mitzvos, then, why are you –Moshe-- taking the kingdom and giving the Kehunah to your brother?

What did Moshe answer him? To be continued.



The Brilliance of Common Sense

By Rabbi Yissocher Frand



"Korach, son of Yitzhar, son of Kahas, son of Levi, separated himself with Dasan and Aviram, sons of Eliav, and O'ne son of Peles, the offspring of Reuvain" [Bamidbar 16:1]. On many occasions, we have quoted the Medrashic elaboration on Parshas Korach that contrasts two types of wives — the wife of Korach and the wife of O'ne ben Peles [Sanhedrin 109b]. Although O'ne ben Peles is listed prominently in the opening pasuk of the Parsha among the co-conspirators of Korach's rebellion, he did not die. Korach died. Dasan and Aviram died. But our Sages teach us that O'ne ben Peles's wife saved him.

According to the Talmud, Korach's wife goaded him on and encouraged him to stand up against Moshe and his family's nepotism. O'ne ben Peles' wife, on the other hand, counseled her husband to avoid the dispute. "Listen, O'ne, what are you going to get out of this? Whichever way things play out, you will still emerge as just a 'bit player'. Either Moshe will emerge as the unchallenged leader or Korach will emerge as the leader. In either case you will be nothing more than a 'second fiddle'! You stand to gain nothing by getting involved in this fight!"

The Talmud quotes the pasuk "Chochmas Nashim bansa baysah" [The wisdom of a wife can save a household] [Mishlei 14:1]. The Gemara explains that this refers to the wife of O'ne ben Peles. She exhibited tremendous wisdom by convincing her husband that there was nothing to be gained by getting involved in Korach's rebellion. Shlomo was alluding to this wisdom in the above quoted pasuk.

The question can be asked, however, where was the great wisdom here? It was a rather elementary conclusion that her husband would not be the leader either way. Where was the great brilliance? She did nothing more than point out an obvious fact to her husband.

Rav Chaim Shmuelevitz raises this question and explains that when most people are involved in disputes (machlokes), they 'lose their cool' and lose their common sense. The fire of machlokes — picking sides, getting involved, becoming part of it — is all-powerful. There is an over-riding tendency and evil inclination to throw away one's common sense and jump into the blinding dynamics of machlokes. It requires brilliance to overcome that tendency and instead use such a simple and down to earth approach. Maintaining common sense in moments of tension requires great wisdom.

This is the lesson of the Gemara. "The wisdom of a wife can save a household." Merely telling her husband a simple truth demonstrated great sagacity because most people would have 'gotten involved' and 'lost their cool'!

People argue constantly. They become involved in machlokes regarding institutions. They become involved in arguments regarding questions of politics. Most of the time, the people involved in the argument are not the principals. Nevertheless the tendency is to 'become involved'. One of the confessions we recite on Yom Kippur is for having "gotten involved in disputes that did not involve us. Such is the nature of people.

Maintaining common sense in the fire of machlokes is a great gift which the wife of O'ne ben Peles possessed and which was praised by Shlomo using the words "Chochmas Nashim bansa baysah".

Jokes

SCRIBBLE

I went to see my doctor this morning. "Some one decided to graffiti my house last night!" I raged.

"So why are you telling me?" the doctor asked.

"I can't read the writing," I replied. "Was it you?"

THE MALE DRIVER

A man put his car in reverse and accidentally drove it into a wall. He took it to his mechanic, who replaced the dented bumper.

A few days later, he actually did it again. "I'm so embarrassed," he moaned to his wife while he reached for the phone.

"Why not tell him it was me this time?" his wife suggested.

"I could," he said while dialing, "but that's what I told him last time."

SHAPE OF THE EARTH

I believe the right shidduch for me is out there, in some corner of the earth...

But unfortunately, the earth is round.

LETTER TO SON

The following is supposedly a true story.

One student fell into a cycle of classes, studying, working and sleeping.

He didn't realize how long he had neglected writing home until he received the following note:

"Dear Son, Your mother and I enjoyed your last letter. Of course, we were much younger then, and more impressive. Love, Dad."

MOVE ALONG FOLKS

A cop breaks up a fight by two invisible men.

As the crowd gathers, he shouts, "Move along, folks. There's nothing to see here!"

ON SAFARI...

A big game hunter goes on safari with his wife and his mother-in-law. One morning, the wife wakes up to find her mother gone. Immediately, she awakens up her husband and they both set off to find the old woman.

Suddenly, they break into a clearing and there's the mother-in-law, standing face-to-face with a ferocious lion!

"Quick, darling," the wife shouts frantically, "Do something!"

"Oh, no," the husband says, "That lion got himself into this mess. Let him get himself out!"

JURY SELECTION...

An important and very well publicized trial was soon to begin. In preparation for the trial, the tiresome jury selection process took place, each side hotly contesting and dismissing potential jurors.

One prospective juror, Dan O'Keefe, was called for his question session.

He was asked, "Property owner?"

Dan replied, "Yes, I am, Your Honor."

Then he was asked, "Married or single?"

Dan responded, "Married for twenty years, Your Honor."

Then the judge asked, "Can you form or express an opinion?"

Dan stated with certainty, "Not in twenty years, Your Honor."

EXCESSIVE COMMAS

A man was found guilty of overusing commas.

The judge warned him to expect a really long sentence.

A GUY QUESTION

A few moments after the daughter announced her engagement, her father asked, "Does this fellow have any

money?"

The daughter shook her head sadly...

"Oh Daddy! You men are all alike," sighing deeply, she replied, "That's exactly what he asked me about you."

What did one plate say to the other? "Lunch is on me."

Weight loss pills stolen this morning - police say suspects are still at large.

Cartoonist found dead in home. Details are sketchy

My friends say I'm getting fatter. In my defense I've had a lot on my plate recently.

NEW GARLIC DIET

Did you hear about the new garlic diet?

You don't actually lose weight, but you look thinner from a distance.

35⁺ Years

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Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952



RABBI NACHUM SCHEINER

ROSH KOLLEL

EARLY SHABBOS

CORRECT TIME FOR DAVENING MINCHA AND MAARIV

If one wishes to make an early Shabbos, it is important to understand the correct time one can daven Mincha and Maariv. This is something to clarify for every night of the week, not only Friday night.

There is a dispute in the Gemara (Brochos 26b) between Rabbi Yehuda and the Chachamim, as to when the time period for davening Mincha ends and the time for davening Maariv begins. According to the Chachamim, one can daven Mincha the entire day and Maariv only after nightfall. Rabbi Yehuda rules that the cutoff point is Plag Hamincha (a halachic hour and a quarter before the end of the day), and one can only daven Mincha until Plag and Maariv after Plag.

The Gemara tells us that this difference of opinion continued into the times of the Amoraim and being that there is no concrete ruling on the matter one can follow either opinion.

According to many Rishonim (including Rabeinu Yonah, the Rosh, and the Tur) one can choose to follow either opinion, but one must be consistent. Consequently, if one would like to daven Maariv occasionally after Plag and before nightfall – following the opinion of Rabi Yehuda – he would be required to be sure to always daven Mincha before Plag. Conversely, if one davens occasionally Mincha after Plag – following the opinion of the Chachamim – he cannot daven Maariv at that time, even on a different day.

However, other Rishonim (including the Mordechai in Meseches Brochos) rule that being consistent is only a requirement on a specific day, but not from one day to another. According to this opinion, if one davens Mincha after Plag, he would be required on that day to wait until nightfall to daven Maariv. Similarly, if one wishes to daven Maariv after Plag, he must be sure on that day to daven Mincha before Plag. But from one day to the next it is not an issue and on one day he can daven Maariv after Plag, but before nightfall, and on the following day daven Mincha during that time.

Thus, we have a machlokes if one must always be consistent, never davening both Mincha and Maariv after Plag, or if it is only a requirement to be careful on the same day. The Shulchan Aruch (233:1) rules like the former opinion and maintains that one must always be consistent, even from one

day to the next. Consequently, if one occasionally davens Mincha after Plag, he can never daven Maariv during that time.

The Rama writes that although one should not be contradictory, by davening Mincha at a time that he usually davens Maariv, or vice versa, if someone did, he has fulfilled his obligation. Furthermore, b'shaas ha'dechak, in extenuating circumstances, one can, indeed, daven Maariv after Plag and before nightfall, even if he usually davens Mincha at that time. The Mishna Berura, however, adds that if one is davening Maariv after Plag and before nightfall, he must still be consistent on that specific day and not daven Mincha during the same time period. Therefore, if one is stuck and needs to daven Maariv after Plag, he should be sure to daven Mincha on that day before Plag.

IN CONCLUSION

The Shulchan Aruch rules that one must be consistent and not daven Mincha and Maariv after Plag and before nightfall, even on different days. However, if someone did daven in this time, or in extenuating circumstances, he has fulfilled his obligation.

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

- *Earliest Time For Hadlakas Neiros*
- *Correct Times for Mincha & Maariv*
- *Kidush and the Seudas Shabbos*
- *Early Shabbos-Krias Shma & Bentching*
- *Husband & Wife, Yochid & Tzibur – Do All Have to Keep the Same Time*
- *What is Permissible to Do by Yourself, by Another Jew, and by a Goy*

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

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

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Bochurim from Yeshivas Torah Vadaas learning at 18 Forshay



SHEVA BROCHOS

CAN I LEAVE A SHEVA BROCHOS EARLY?

There is a very common question that comes up in regards to someone who is at a Sheva Brochos, which was discussed at a recent shiur I gave at the Night Kollole, currently learning the topic of Sheva Brochos.

As we have seen, listening to sheva brochos is a requirement for all those who eat at the meal. Does that mean that one needs to stay until the end in order to listen to the Sheva Brochos or can he leave in the middle of the meal?

The Daas Sofer and Igros Moshe rule that one is required to stay until the end, unless he does not eat the meal there. They add that one cannot take some cake as a substitute for the bread, because that is considered like eating a meal with this cake, and he is still required to bentsch and stay for sheva brochos.

The Igros Moshe writes that technically speaking one can make his own zimun with sheva brochos, but it is not a practical solution, since the hosts will not appreciate a whole group leaving together. He does offer a solution. If one has in mind when he sits down that he is not really joining the meal, but doing his own thing, there is no requirement to stay for sheva brochos, and he can leave earlier.

On the other hand, the Be'er Moshe and the Tzitz Eliezer write that one is allowed to leave early, because the requirement to recite sheva brochos only comes when they bentsch, and if one leaves before, he never got the requirement, at all. The Be'er Moshe proves this from a ruling of Rav Shlomo Kluger.

sheva brochos on the seventh day which continued into the night of the 8th. He writes that since the chiyuv comes at the time of bentsching, it is too late to recite sheva brochos, since at the time of bentsching it is already after the 7 days are over. Similarly, Rav Kluger writes, if the new person left before bentsching no sheva brochos is recited. The same would be true for a person who wants to leave before bentsching. Since the requirement to recite sheva brochos only comes when they bentsch, one can leave before that time.

Rav Yonasan Shteif has another reason to allow leaving. He writes that although there is a requirement to have sheva brochos, it is not a requirement on all the participants to hear the brochos recited. They just have to make sure that the brochos can be recited. Therefore, it is only when he is the new person or the tenth man that he cannot leave, because if he leaves they will not be able to recite the sheva brochos

Each one of these reasons will have a strict side and lenient side. According to the first reason – that the requirement only comes with bentsching – he can leave before bentsching, but once he stayed for bentsching he can no longer leave. According to the second reason – that there is no requirement on all the participants to hear the brochos – even if he stayed for bentsching he can leave if he is not needed. But, if he is needed he cannot leave even before bentsching.

SUMMARY OF THE OPINIONS ABOUT LEAVING BEFORE BENTCHING

According to the Igros Moshe one can have in mind that he is not joining them.

Rav Kluger discusses a question of a



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According to the Be'er Moshe and Tzitz Eliezer one can leave before bentsching. According to Rav Yonasan Shteif, one cannot leave if he is the new person or the tenth man, because if he leaves they will not be able to recite the sheva brochos

COMMUNITY KOLLEL NEWS

Reb Mordechai Fleishman gave a chabura last Sunday night at 8:30, on the topic: "Understanding the Sheva Berachos." Reb Aaron Rackoff gave a chabura this past Sunday night. His topic was: "The Requirement of Sheva Brochos for a Bachur vs. an Almon, or a Besula vs. an Almana – Parameters and Outcomes."

I also gave a shiur at the Night Kollole, on the topic: "Sheva Brochos – Calculating the Seven Days."

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 Avi Kahan.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner

Rabbi Nachum Scheiner

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