



Parashat: Naso

Naso is the longest Parasha in the Torah with the most pesukim, 176 in total. It is also unique in that the Mitzvot are stated in a very elaborate way, unlike the usual way of the Torah. The jobs of the Levim are greatly expounded on as is the Mitzvah of Sotah and Nazir. The Berkat Kohanim and the gifts of the Nisseim are also explained in length.

In the heart of the Parasha is the Blessing of the Kohanim that require the Kohen to bestow them with love. The blessing itself states "...to bless the nation of Israel with love" and that is the proper way for them to impart this blessing. Rav Moshe Dovid Volie from Italy explains the verse "Emor Lahem- say to them", as "Amor" which in Italian means "my love".

There are 60 letters in the 3 verses of the Birkas Kohanim. This correlates to the letter Samech which is a circle because a beracha has a revolving effect; as you

give it, it comes full circle back to you. It's the gift that keeps on giving.

The process in which the Kohen recites the Beracha is via the Chazzan. The Chazzan says a word and the Kohen repeats it. The Kli Yakar explains that the Chazzan loads up the Kohen with the power of the blessing and the Kohen delivers it. It enters his head and travels through his body through his fingers and gets projected to the nation. The Chazzan, a regular Jew from any tribe, fills the Kohen who can then overflow to the rest of the nation. He empowers the Kohen to be able to bless the Jewish people. I find it amazing that the Kohen needs "help" from the Yisrael to administer the blessing. The Kli Yakar expounds further stating that if the Chazzan did not bless the Kohen then the Kohen would bless from an empty vessel. It gets me thinking how powerful the blessing from even an ordinary person can be.

In verse 27 Hashem declares, "I will put

my name on the sons' of Israel and I will bless them." If Hashem is blessing us, why is it necessary to go through the whole process of the Chazzan blessing the Kohen, the Kohen to the nation and then Hashem puts his name onto the nation? Why does Hashem not do so from the onset and bless us directly? A father who sees his children complimenting one another and ingratiating each other has a great will to grant them many more gifts in his nachas and pleasure of their mutual care and love. So too Hashem, though He can bless us directly, when he sees us bless one another it will trigger even greater blessing.

We understand the power of blessing is outstanding in each and every one of us, no matter who we are. The more we use that privilege the more we are able to receive much blessing ourselves. If you need a blessing, give one!

Good Shabbos

NEW MINYANIM ADDED:

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

SHABBOS ZMANIM

Table of Shabbos Zmanim including Candle Lighting (7:55 PM), Mincha (7:00 PM), Shachris (4:52 AM), and Mincha (1:45 PM).

WEEKDAY ZMANIM

Table of Weekday Zmanim including Shachris (5:11 AM), Mincha & Mariv (6:31 AM), and Mincha (1:45 PM).

Zmanim by our incredible Gabbi EPHRAIM YUROWITZ



Graphic for Weekday Minyanim with Hebrew text, times, and location information for Beit Midrash Ohr Chaim.

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert MINCHA 6:20 PLAG 6:42



Rabbi Coren

PARSHAS NASO AND THE JEWISH ARMY

I am currently in Yerushalayim and as I write this article I can feel the anxiety and fear palpable in the air all around me. After a year of COVID and following the disaster in Meron the Jewish people are now once again in danger—fighting the rockets sent by Hamas and battling dangerous riots in major cities throughout the country. At a time like this one can but scream out to Hashem, 'Please tell us what we should be doing better. How can we bring an end to this spiral of tragedies and blood spilling over us?' When we are arrived in Israel before Yom Tov one of the first things we were told was "Don't worry. You have 90 seconds to get



to a shelter here at the airport in case the sirens go off indicating an incoming attack." Then as we traveled to Yerushalayim, our driver, hearing the warning on the radio, stopped the car and told us to get out just in case.... Nice welcome!!!

Shavuos had a bleak feeling. Instead of thousands of Jews heading to the Kotel with joy and excitement, the streets were mostly empty with only a scattering of Jews heading to our holiest site.

I want to connect this article to our Parsha and so I will begin with something I said over Shavuos which connects both to Parshas Bamidbar and Naso.

I was speaking to a large crowd of yeshiva boys around the age of 19 and I wanted them to feel deep down that all Jews are one nation, one family, one soul with a special mission of being teachers of humanity. We were chosen for this task because we are special. It is important that they understood that we are all part of the same army and what that means for us on a practical level especially during a time of war is that we should do our part for the success of the defense of our country and our people. Yes, it is our brothers and sisters that literally put their lives on the line to save and protect us but together with this there is another reason for our success and that is our spiritual contribution. Whether you are a yeshiva boy or a working man or women living in Monsey, Brooklyn or Baltimore, our extra dedication and commitment to Torah learning and mitzvah observance stands side by side with our soldiers on the front and provides an essential element for helping to win the war. And

although we may not believe that a small action such as saying a Tefilah, learning Tehillim or just refraining for a moment from undesired temptations can really make a difference, be assured that it does. We need to look at it as a choice of life and death. This is true always but especially during the travails we are experiencing at the moment.

I was thinking that this is really the message which the Mefarshim bring that each member of the Levi family had a specific task. When describing the different duties to be done when moving the Mishkan, it may seem that the family of Kehas was given the better and more important Avoda --carrying the ark itself-- as opposed to the Merari and Gershoni families who were assigned what seems to be less important tasks. Despite this distinction, the Torah begins this week's Parsha with a strange language נשא את בני גרשם גם הם. What is this גם הם telling us? I think it's simple and it also connects to the specific tasks this family was given. One of them was the יתדות--the pegs that keep the curtains fastened down. This seems like a trivial responsibility and it is not clear what the Torah is telling us until you get to the words that remind us that you need to put everything in perspective-- כל הפקודים --which the midrash tells us a life time lesson. We are equally beloved by Hashem. One can be part of an army and he must do what seems like the meaningless job of cleaning the guns-- equivalent to Gershon's job of carrying the pegs . He might be envious of the commander responsible for configuring the different operations needed to bring success and can be compared to Kehas whose singular mission was to transport the Holy Ark. This is where the test lies. Will each soldier

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put his full effort into doing what he was chosen to do no matter how menial or will his ego prevent him from being part of the greater mission of the survival of Am Yisrael?

We don't know from day to day what challenges we will be asked to live up to. But one thing is certain: Hashem is calling on us to wake up and be part of our overall salvation. Every one of us needs to feel that we are in the same army, all of us taking part in the last battle before Mashiach comes.

To be continued.

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HARMONY, EXPULSION, FRUSTRATION

DON'T GET FRUSTRATED BY YOUR FRUSTRATION

THE LEVITE FAMILY TREE

Levi, one of the 12 sons of Jacob (the third of our forefathers, a grandson of the first Jew Abraham), had three sons - Gershon, Kehas and Merari - as well as a daughter, Yocheved. While Yochaved mothered Moses and Aaron, the teacher and High Priest of Israel, her three brothers fathered the Levi tribe who dedicated their lives to the spiritual service of the Holy Tabernacle and at a later point the Holy Temple in Jerusalem, an abode the Jewish people erected for the manifest presence of G-d.

In this week's portion, Naso, the Torah relates how these three Levite families were charged with the mission of carrying the Tabernacle and its accessories when the Jewish people traveled in the Sinai desert for 40 years.

The Kehathites carried the holiest items of the Tabernacle: the ark, candelabra, table, altars and all their utensils. The Gershonites were given the job of carrying the coverings and curtains of the Tabernacle. The third of the Levite families, Merari, was responsible to carry the planks, bars, pillars and sockets of the Tabernacle structure.

THREE PERSONALITIES

One of the axioms that define traditional biblical scholarship is the idea that each event recorded in the Torah may be understood also from a psychological and spiritual point of view, granting all biblical events timeless significance.

This obviously is valid for our subject as well. While on the surface, the intricate description of the three Levite families as the movers of the Tabernacle bears no relevance to our lives today, a deeper look at the spiritual meaning behind their respective roles allows us to glean wisdom and inspiration for our daily challenges and struggles.



Let's examine for a moment the names of the three brothers who fathered the Levite families -- since names of people do express something of their inner soul. The translation of the Hebrew name Kehas is harmony.

The meaning of the name Gershon is expulsion. The third name Merari is translated as frustration. Now, the spiritual Divine soul existing within each of us is defined in the Kabbalah as a "micro-cosmic Tabernacle," a sacred and vulnerable place in the depth of our hearts where G-d is manifestly present.

Gershon, Kehas and Merari personify three distinct psychological and spiritual states of man, each of which may become in its own unique way a carrier and porter of the spiritual Tabernacle existing in the human heart.

KEHAS -- HARMONY

Kehas -- the name of the Levite family that carried the sacred items and utensils of the Tabernacle -- represents the human being who succeeds in integrating all of the facets of his personality into a cohesive and harmonious whole. This remarkable individual manages to transform all of his traits and characteristics into sacred items and all of his limbs and organs into sacred utensils, housing the presence of the Divine reality.

GERSHON -- EXPULSION

Gershon - the name of the Levite family assigned to carry the coverings and curtains of the Holy Tabernacle - personifies the human being who constantly needs to expel and drive away the immoral impulses and sensations that intrude on his psyche. This individual cannot define himself as harmonious and complete. His job in life is ensuring that the sacred Tabernacle existing within his heart remains protected and shielded from the many physical and emotional hazards that threaten to undermine it (expressed by the fact that Gershon carried the coverings and curtains).

MERARI - FRUSTRATION

Merari - the name of the family that carried the pillars and planks of the Tabernacle - personifies that individual who may not even be expelling the negative patterns of his daily life. Yet he is not apathetic to his lowly condition; he is frustrated and disturbed by it. He longs for wholesomeness and redemption. One may think that a human being in this state of mind is not one of the carriers of the Divine tabernacle. After all, he is so distant from the spiritual sacredness of his soul.

Yet, in truth, it is this disaffected and frustrated human being who carries the very foundations of the Divine Tabernacle. This is because the beginning of all healing and the foundation of all change is a feeling of frustration and yearning. The disappointment and lack of contentment with one's present condition is what propels man to discover new horizons in his life.

Simply put, if you are truly frustrated by your present situation, you are in a place far better than you can imagine. Now get on with the journey in stride.



Why Birchas Kohanim?

The posuk in Bamidbar 6:23 says that Hashem commanded Aharon and his sons to bless the Yidden. The Sefer Metzach Aharon discusses an interesting question. Why did Hashem choose the Kohanim to be the ones to bless Klal Yisroel? We know that the greatest kedusha Klal Yisroel has is via the Torah Hakdosha. It would stand to reason that Hashem should give the bracha to Klal Yisroel via those who excel in learning the Torah. The gemara in Bava Basra 116a says that Rav Pinchas bar Chama said that if someone has a sick person in his household, he should go to a chacham who will daven on the cholah's behalf. The Nimukei Yosef and Rema in Yoreh Deah 335:11 and the Meiri in Moed Koton 9a say that the bracha of a talmid chacham should be beloved to a person and one should go to great lengths to receive the bracha. In the Midrash Tanchuma in Vayechi 7 we see that Hashem says that in the past I (Hashem) would have to bless my people. From here onward, the Kohanim and tzadikim will be the ones to bless the people. We see from this that the bracha of a kohein and a talmid chacham seem to be equal. To top it off, we find in Horiyos 13a that a mamzer talmid chacham comes before a Kohen who is an am ha'aretz. Why are the Kohanim the chosen vehicle to bring brachos to klal Yisrael?

There are a number of answers to this question. The first answer is based on Sotah 38b that we only give a kos of a bracha to one who is a tov ayin as the Maharsha explains that the kavana of the mevarech goes into the bracha. That is why Hashem chose the Kohanim. The Kohanim have no chelek in Eretz Yisroel so they can give the bracha whole-heartedly, without any misgivings. A second tirtutz is that since the Kohanim are the ones bringing korbanos, which bring a kapara for every Yid, it is therefore fitting that they are the mevarchim. In a similar vein, we can answer that Kohanim are considered the shaliach of Klal Yisroel as we see in Kiddushin 23b. It is therefore fitting that they are the Hashem's shaliach to bentch Klal Yisrael. A fourth tirtutz is that since the Kohanim were commanded with more mitzvos, they are on a higher level and therefore able to bentch Klal Yisrael.

The sefer Minchas Shmuel discusses the fact that part of the bracha uses the terminology "Koi sevarchu." The word Koi is b'gematria 25. The Kohanim received the chof daled (24) matnos Kehuna. The twenty-fifth matana they received was that they are the ones to bentch Klal Yisroel. A sixth tirtutz is that since the Kohanim never sinned regarding the Eigel, it is only fitting that they should be the defenders of Klal Yisroel and therefore be able to bring bracha unto Klal Yisroel. A seventh tirtutz is similar to the Kli Yakar's explanation as to why the Kohanim were appointed to see the tzoraas even though talmidei chachamim were known to be the ones who would not veer from halacha, neither to the right or left. The Kohanim were known as rodef shalom and had the great quality of being humble. They were therefore in a position to pasken negaim and for that same reason, they were the ones chosen to bentch Klal Yisroel.

The eighth and final answer is that the bracha of the Kohanim does not come from the Kohein himself; the Kohein is just the vehicle of the bracha. The Rambam Hilchos Tefillah 16:6,7 says that even a Kohen who is not so medakdek be'mitzvos can and should duchen and bentch Klal Yisroel. The bracha is from Hashem, and the Kohein is just the shaliach. A bracha of a tzaddik can be understood as "Tzaddik gozer ve'Hakadosh Baruch Hu mekayem." The bracha of the tzaddik may not end up being the one that Hashem intended to give. Conversely, when a Kohein gives a bracha it will always reflect Hashem's will. We therefore want the bracha of the Kohanim!

May we be zocheh to be gebentched from Hashem via the Kohanim in the Bais Hamikdash!



WHY THIS PARSHA AFTER SHAVUOS ?

How did the children of Israel see God at Mount Sinai? It is written: "For man will not see me and live"

Rather, angels can see God! How were the Yidden prepared to be like angels

There are six things that are said about men. In three they are as animals and in three they are comparable to angels.

Three as an animal in that they Eat and drink as animals, procreate as animals and discharge waste as an animal.

Three as angels in that we walk upright, we speak the holy tongue (lashon Hakodesh) and we have the capacity to think.

And so Hashem removed the things we see in an animal. By drinking from the well of Miriam and eating the Mon there was no waste put forth by the man. Procreation during this time was also forbidden.

It then turns out that in all six ways we are like angels and that is how Hashem can be seen.

In the book "Shem Derech" he asks: Why does one who sees a Sotah in her shame abstain from wine. It is because the wine reduced the person to base animalistic desires and this can be caused by wine. He therefore goes in a completely different direction and increases his holiness. To increase holiness and bring one closer to an angel he restricts drinking.

Specifically after Shavuot, we read Parshas Naso to teach that in order to reach the level of giving the Torah, we must separate ourselves from the pleasures of this world...

THE WEEK IN PICTURES



Rabbi Rube Speaking at the Night kollel



THE CAMERA IS ALWAYS ON - YOU COULD GO VIRAL

In 2007, an employee of a New Jersey Dunkin Donuts named Dustin Hoffmann (not that one) made news when the store was nearly robbed by a serial robber who jumped on the counter grabbing the cash out of the cashiers' register. The twenty-something Hoffmann fought back. Grabbing the man's arm with one hand and a large coffee mug with another, he quickly and repeatedly smashed the crook's head with the mug and successfully thwarted the crime.

When later asked about the incident, Hoffmann said that what galvanized him into action was YouTube: "What was going through my mind at that point," he said, "was that the security tape is either going to show me run away and hide in the office, or whack this guy in the head, so I just grabbed the cup and clocked the guy pretty hard!" He then said, "There are only a few videos like that on YouTube now, so mine's going to be the best. That'll teach this guy!"

We traditionally assume that we read Megillas Rus on Shavuot because the story of Rus describes the paradigmatic convert. Rus made the choice to join the Jewish people and to forge her destiny with ours. She is the model of "opting in" and on the holiday in which we commemorate the mass conversion of our nation at Har Sinai, her story inspires us to embrace our Torah, our tradition and our heritage with great enthusiasm, zeal, and fervor.

Without rejecting that reason, I would like to suggest another one. The Midrash (Rus Rabbah 5) says:

The Torah teaches us Derech Eretz, that when a person does a mitzva, he should do it with a happy heart, because if Reuven would have known that God would write about him, "And Reuven heard and saved him (Yosef) from their hands," he would have brought Yosef back to his father carrying him on his shoulders. If Aharon would have known that God would write about him, "Behold he will come out towards you and be happy in

his heart," he would have come out with drums and musical instruments (to greet Moshe). If Boaz would have known that God would write about him, "And he picked for her roasted corn," he would have served her fatted calves.)

Had he only known... the mic is on, the camera is rolling. Had he only realized that this clip of his life would be shown on YouTube... If they had only realized that the red light was flashing... they would have done so much more.

Asks Rav Yaakov Kamenetsky, does the Midrash mean to suggest that these great individuals would have acted differently if they knew the cameras were on them? Are we meant to understand that these most humble, righteous individuals were motivated and driven by their egos such that their conduct would have been altered by the knowledge that their actions would be publicized? How could this be?

Explains Rav Yaakov, the Midrash doesn't mean to imply that that PR would have changed their behavior. It wasn't ego that was the problem. It was the opposite, their extreme humility. These great men thought of themselves as small, insignificant personalities on the great world stage. They saw their behaviors as small acts of kindness, no big deal. They failed to recognize the cosmic impact and large influence our small deeds can have.

If Reuven had indeed brought Yosef back to his father, the entire servitude and exile could have been avoided altogether. When Aharon and Moshe met, the greatest redemption in history was beginning to unfold and Moshe was on perhaps the most important and significant mission any individual has ever undertaken in Jewish history.

Boaz thought he was giving a little tzedaka, sharing a small amount of food. Little did he know that his interaction with Rus was the beginning of a relationship that would yield the Davidic dynasty and ultimately that will bring Moshiach.

Indeed, Rus and Boaz were truly a match made in Heaven. Rus in her soft-spoken manner did what she thought was a small chesed. She

refused to leave her mother-in-law alone and pledged to accompany her. Boaz, rather than looking the other way, embraced the chance at sharing the produce of his field. Together, these two individuals who saw themselves and their actions as pedestrian and inconsequential altered all of human destiny by planting the seeds for Moshiach. Indeed, the Midrash notes how God Himself took notice of their humility and declared, "Boaz did his, and Rus did hers, so too will I do Mine!

Our actions have cosmic implications. The small acts of kindness we engage in can make the biggest difference not only to ourselves, but to all of humanity. In 1963, meteorologist Edward Lorenz introduced what he called the "butterfly effect." He showed that the flapping of a butterfly's wing in Australia can cause a tornado in Kansas, a monsoon in Indonesia, or a hurricane in Boca Raton. Lorenz's thesis is part of a greater theory called chaos theory that essentially believes that small acts can have large outcomes. Chaos theory is applied in mathematics, programming, microbiology, biology, computer science, economics, engineering, finance, philosophy, physics, politics, population dynamics, psychology, robotics, and meteorology.

Chief Rabbi Jonathan Sacks has applied chaos theory in one more realm. In his book "To Heal a Fractured World," he coined the phrase "chaos theory of virtue," demonstrating how small acts of kindness can have immeasurable consequences on the world.

Boaz and Rus each did one act that changed the world, and so can we. Who knows what opportunity we will be presented with or what chance we will encounter that can literally change the world. The Midrash has one last line and I believe it contains the reason we read Rus on Shavuot:

In earlier times when man would do a mitzva, the prophets would record it, now that there are no prophets, who records the mitzvot of man? Eliyahu and the Moshiach; and HaKadosh Baruch Hu stamps it. (Vayikra Rabbah Behar 34)

On the day that we celebrate the giving of the Torah, Rus reminds us that the Torah is not yet complete. It is a work in progress because we continue to write it through our actions. There is a Megillas Rus and a Megillas Esther and a Parshas Noach and a Sefer Shmuel, but there are new megillos and new parshios and new sefarim being written every day that record our small acts and the ways they have changed the world, even without our knowing.

We can become the heroes of tomorrow about whom the next book is written through our small acts of kindness. The camera is always on. You never know which small deed you do that can have cosmic implications.



Rabbi Reisman

PICKING UP & MOVING ON

Parshas Naso has famously as a major part of the Parsha the Parsha of a Nazir. We know from the Nezirus of Shimshon that the Gevuros Hashem is somehow tied to being a Nazir. Not only Shimshon the most famous Nazir. But Shmuel Hanavi was a Nazir. Chazal say that his mother promised that he would be a Nazir when he is born. This is even though a mother can't force a child to be a Nazir. But Shmuel was a Nazir as well. As it says in Shmuel 1 1:11 (ומורה לא-יעלה על-ראשו). There were individuals that had Nezirus, who had the vow of Nezirus upon them.

We find by Shimshon that every time he used his strength the Posuk says like is found in Shoftim 14:6 (ותצלח עליו רוח ירוך). A certain spirit of Hashem came upon him. What is this (רוח ירוך)?

The Moreh Nevuchim in Maimar Bais Perek Mem Hei says it is a certain type of Koach Hanefesh. A spirit that is Mezareiz him, that a makes a person want to do for the greater good of Klal Yisrael, for the greater good of the Tzibbur or for the greater good of a need that is standing. The Moreh Nevuchim brings as an example Moshe Rabbeinu after he ran away from Mitzrayim and he came upon the Bnos Yisro. Shemos 2:17 (ויקם משה ויושען) Moshe went and rescued them from the Ro'im that were antagonizing them, that were threatening them. From where did Moshe get the strength, the spirit? Here he was all alone, far away from Klal Yisrael, from his parent's and family, in a strange land. According to the Medrash he had left when he was 13 and now was almost 80 years old. It was 67 years later of being alone. There is a Ruach Hashem. There is a certain spirit a person has to try to do the right thing. That Ruach Hashem is a Koach of a Nazir. A Nazir goes into Nezirus not knowing where the Nezirus will lead him. Will he be successful in the different challenges of Nezirus, that is a Ruach Hashem.

We find the opposite, a Ruach Ra by Shaul. Shaul as hopefully you know had a Ruach Ra that Fartumled him. Shmuel 1 16:14 (ורוח ירוך סרה, מעם שאול; ובעתתו רוח-ירוך, מאת ירוך). The Posuk says that the Ruach Hashem left Shaul and he had a Ruach Ra. What is that Ruach Ra?

The Klei Yakar in the 17th Perek of Shmuel 2 is Maarich. He says, what happened to Shaul? Goliath comes in Perek 17 and they are all afraid. They are all frozen and can't do anything. A few Perakim earlier in Perek 13 Shaul goes with 600 soldiers that did not have any weapons and they went against an army of 30,000. He wasn't afraid and he went with the Ruach Hashem. In Perek 17 he is afraid. The Ruach Hashem left.

Says the Klei Yakar, what is the Ruach Hashem? Shaul was thinking about his failures, about his Onesh, about losing the Malchus. His pessimism, his sad thoughts. He felt like a failure. That is the opposite of Ruach Hashem. Ruach Hashem is to undertake responsibility, have optimism and positive thoughts. When things are difficult to feel I will shoulder it and I will do it. What Refuah did Shaul try? He brought Dovid as a Menagein, as a musician for him. Dafka Dovid. Dovid Ba'tzor Hirschavta Li, when things are difficult he is able to do. Strength depends on focusing on the positive. Ruach Hashem is to see yourself under the wings of HKB"H and to focus on what you could do and what you are able to do.

Later we find when Dovid Hamel-ech has his first son from Bas Sheva and the son is sick and Dovid Hamel-ech sits on the ground in Tefillah and puts Eifer on his head. He is crying to the Ribbono Shel Olam. Then the baby dies. When the baby dies he gets up, brushes himself off and moves on. The people around him were amazed and said when the baby is sick he is Mis'abeil, when the baby dies he gets up?

Dovid says when I thought that my Davening could help him it is one thing, but now he is not coming back to me anymore. Ani Avo Acharav, eventually my day will come and I will go and meet him in the Olam Ha'emes. He picked himself up with the Ruach Hashem. That is the strength of a Nazir. A Nazir has a positive Ruach Hashem.

Imagine, he takes upon himself a handful of Yissurim, a handful of restrictions, and going in he doesn't know where it will end up, where will it lead. He is positive, he is optimistic and he has a Ruach Hashem. That is the Ruach Hashem of Nezirus. That is the Ruach Hashem that we need.

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

AN IMPORTANT ROKEACH TO KNOW WHEN LISTENING TO BIRKAS KOHANIM

Rabbi Yissocher Frand



Outside Eretz Yisrael, we only say Birkas Kohanim on limited occasions—the Shalosh Regalim, Rosh HaShanah, and Yom Kippur. Rav Zalman Sorotzkin, in his sefer Oznayim L'Torah, stresses that when the Kohanim recite the three Priestly Blessings mentioned in Parshas Naso, they should realize that they have vast power in their hands. Every word of the Birkas Kohanim can make tremendous differences in a person's life.

The pesukim in the beginning of Parshas Bechukosai, prior to the Tochacha, contain the blessings of "Im Bechukosai Teileichu." The Rokeach writes that throughout all those pesukim, which describe the blessings that will come our way if we keep the Torah's laws, [Vayikra 26:3-13], the letter Samech does not appear. The Rokeach explains that the blessings of Parshas Bechukosai are all conditional, as implied by the word 'Im' ('if' you will follow My laws). However, he says, the blessings of Birkas Kohanim, which contain sixty letters are unconditional. The letter Samech, with a numerical value of 60, represents the Birkas Kohanim. Those blessings do not have strings attached. Therefore, we do not find the letter Samech in the conditional blessings of Parshas Bechukosai.

Rav Zalman Sorotzkin quotes an idea from Rav Yaakov Gezuntheit, who wrote a sefer on Maseches Chullin and other masechtos as well. The end of Parshas Shoftim contains the parsha of Eglah Arufah (the Decapitated Calf). When a dead body is found whose murderer is unknown, there is a whole ceremony which must be performed, involving the Elders of the closest city, to achieve communal atonement for this tragedy. The pasuk there [Devorim 21:5] singles out "the Kohanim, sons of Levi, who were chosen by G-d to serve Him and to bless in the Name of Hashem". They need to participate in that ceremony. Following that, representatives of the Court come and proclaim "Our hands have not spilled this blood..." [Bamidbar 21:7]

Rav Gezuntheit asks – What do the Kohanim have to do with all this? We understand that the Beis Din represents the city. They need to proclaim the innocence of the population. They state that they did not do anything wrong. "We did not send this victim away without food and accompaniment, etc." But what is the role of the Kohanim? More pointed, why does the pasuk need to say that the Kohanim are "the sons of Levi, for G-d has chosen them to serve him and to bless in the Name of G-d?"

Why is that germane to this parsha? What does this mean?

The Tiferes Yaakov explains that if the Kohanim would have had proper Kavana (intent) when uttering the blessing "And He will place upon you Peace" (v'Yasem Lecha Shalom) this would have never happened. If a Jew kills another Jew, it is because there is no Shalom. That is why the Torah mentions the Kohanim and singles out their role in blessing in the Name of G-d.

The Rokeach writes that the congregants should face the Kohanim with open arms and make personal requests for whatever their needs are during Birkas Kohanim. This is a most propitious time for making such requests, which then have an increased potential for being answered. If someone has pressing needs, a most fitting time to ask for Help is during Birkas Kohanim—a point in the liturgy that is particularly ripe for Heavenly dispensation of blessing.

This is something worth keeping in mind when listening to Birkas Kohanim.

Mi K'Amcha Yisrael

“Like A Malach” – The Post That Moved Thousands of Israelis

Yakir Asaraf, a secular Israeli, who like many others was shocked by the immensity of the Meron tragedy, decided that he had to do something to share in the families' pain, and he and a friend went to pay a shiva call to the Englard family of Jerusalem, who lost their 2 sons, Moshe Natan Neta, z'l, 14, & Yehoshua, z'l,

He wrote a Facebook post about his experience, which quickly went viral & moved thousands of Israelis.

“It could be that I just experienced one of the most significant moments of my life,” Asaraf wrote. “I just left the shiva of the Englard family, who lost their two sons at Meron. And my heart is simply bursting with mixed emotions, my eyes are filled with sad tears, but my heart is full of simcha.”

“When my friend Maor and I, dressed in jeans and T-shirts, entered their home, we really stood out in the Chareidi crowd. Some people looked up and two wonderful Chareidim quickly got up and let us sit, mamash opposite Menachem Mendel, the father who lost his two sons just days ago.” “The father noticed us & quickly stopped speaking in Yiddish with the other menachamim & turned to me and Maor in Hebrew.” “I’m happy you came,” he said, and his eyes are wet with tears but his face is radiant. “When are we already zochech

After the tefillah, we approach him and before we had a chance to say words of comfort, he says, ‘Thank you for coming. You were mechazeik me.’” “Maor and I leave the house, looking at each other, but unable to speak. We can’t process what just happened, and while I’m writing these words, I still can’t process it. “This meeting represents the truth of our Am, the endless Ahavas HaChinim we have for each other, our shared pain, the tremendous emunah that continues to unite us.”

“I’ll end with a tefillah l’Yoshevi Ba’Meromim – for Ahavas Chinam between us, and for besuros tovos, & for all the families of the victims to be zochech to true nachas, & that I’m zocheh to be invited to the smachos of the wonderful Menachem Mendel.” *Yeshiva World News*

The Gratitude of Rav Elazar Shach

Rabbi Asher Bergman writes that in the beginning of Rav Elazar Shach’s married life, Rav Shach & his family rented an apartment in Yerushalayim from Rav Alter Shub. Although Rav Shach paid rent for his living quarters, he nonetheless felt gratitude towards the Shub family for giving this benefit to him. Rav Shach considered it his duty to treat the Shub family exceptionally well, even extending this treatment to the family’s children.

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Many years after Rav Shach moved to Bnei Brak, it happened that some of Rav Alter Shub’s grandchildren found themselves in Bnei Brak late one evening, without any means of transportation available for them to take them home to Yerushalayim. Rav Shach was overjoyed at the opportunity to host them in his home for the night, as a way of expressing his gratitude to his ‘landlord’, which was how he referred to Rav Alter. Later, Rebbetzin Guttel Shach quietly told the guests that Rav Shach had been planning to go out somewhere that night, but because of the Mitzvah of Hachnasas Orchim & HaKaras HaTov that had come his way, he had stayed at home! *Torah U’Tefila*

Saved By the Enemy

Moshe trudged through the deep snow, shivering in his rags & shuffling along as quickly as he could to avoid yet another beating from the Nazi guard. He & the other concentration camp inmates had already been savagely beaten earlier that morning before they were ordered out of the camp. Now, he marched along as best as he could, one of a double line of men who were ordered to build railroad tracks for their enemies. Soon, they arrived at the unfinished tracks. Moshe wearily bent over his task, hammering and banging all day long as they laid new rails. The overseer watched his prisoners carefully, eager to spot the first sign of slacking or laziness that would allow him to unleash a fresh string of expletives and another beating. Whenever the inmates completed a section of the track, a train was sent down the mountainside to test the efficiency of the newly-finished rails. Moshe and the others quaked at the thought of their tormentors finding fault in their work. There came a time when Moshe felt that all his strength was gone. His arms trembled as he tried to lift up the heavy hammer. Feebly, he pounded at the track as the rails swam in front of his eyes. Suddenly a shout rang out. "Everyone off the tracks! They're sending a train down!" All the inmates ran off the tracks to safety - except Moshe. Utterly exhausted, he simply collapsed right where he was, lying across the tracks as the train thundered down the mountainside. Later, he find out how his life had been saved. The overseer had spotted Moshe lying on the track and pounced on him. "Lazy, dirty Jew!" the man bellowed. "Get up & get back to work!" When Moshe did not respond, the overseer exploded with rage & reached out a beefy hand to grab the unconscious Jew by his ragged shirt and lift him bodily off the tracks. "How dare you disobey me?" he bellowed, shaking Moshe violently before tossing him to one side with disgust. Moments later, the train roared along the tracks, shaking the rails from side to side as it passed over the point where Moshe had been lying only moments earlier.

Years later, when Moshe emigrated to America, he related this story to Rav Aharon Kotler. R' Aharon smiled and noted, "If it is Hashem's will that one should live, then even a murderer can be the savior." (*Visions of Greatness II by Rabbi Yosef Weiss, z"l*) *Shabbat Shalom from Cyberspace (edited by Rabbi David Bib*

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to meet together – you and I?’ he said. “Maor & I looked at him with sparkling eyes as if he’s a malach talking to us. ““You should know that what’s happening here is the truth,” he said. ‘You and I are both pained by the great loss. We’re giving chizzuk to each other. It doesn’t matter if you’re chilonim (secular) or Chareidim – we’re Jews.” “Everyone else in the room – in eerie silence – is quietly listening to Menachem Mendel talk to us. ““I want you to invite me to your simchos!”” I say. ““And I’ll invite you to my simchos!”” he responds. “A few minutes of silence and he looks down and mumbles; ‘Mi K’Amcha Yisrael.’”

Jokes

Logging In

Just once, I want a username and password prompt to say: "Close Enough."

Bedtime story

The father is telling his son stories to help him sleep. The only sound is the murmur of dad's voice.

Two hours pass, and there's silence in the room. The mother creeps to the door and whispers, "Is he asleep, dear?"

"Yes, Mommy," says her son.

Connected On the First Try

I got the strangest recording when I called the phone company the other day.

It said, "You have been connected to the correct department on the first try. This is against company policy. Please hang up and redial."

Large Singing Group

"How much does it cost to buy a large singing group?"

"A choir?"

"Okay, fine... how much does it cost to 'acquire' a large singing group?"

Where's My Drink

After ordering a milkshake, a man had to leave his seat in the restaurant to put money in the meter. Since he didn't want anyone to take his shake, he took a paper napkin, wrote on it, "The world's strongest weight lifter," and left it under his glass.

When he returned the glass was empty. Under it was a new napkin with a note that said "Thanks for the treat!" It was signed, "The world's fastest runner."

Thirsty

A very thirsty man goes into a bar.

As he waits to get the bartender's attention, a regular sitting next to him calls out, "I'll have another waterloo."

The bartender gives the regular a tall ice cold drink and asks the newcomer what he would like. The thirsty man points to the man next to him and says, "I guess I'll have what he's having, a waterloo."

So the bartender brings the newcomer a tall ice cold drink. The man takes a long deep drink and calls out, "HEY! This isn't any good. It tastes just

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like water!"

The regular bar patron sitting next to him says, "It is water. That's all I drink," He turns to the bartender and says, "Right Lou?"

21st Century Newspaper

I was visiting my daughter last night when I asked if I could borrow a newspaper.

'This is the 21st century,' she said. 'We don't waste money on newspapers. Here, use my iPad.'

I can tell you this... That fly never knew what hit him!

Overboard

The banker fell overboard from a friend's sailboat.

The friend grabbed a life preserver, held it up, not knowing if the banker could swim, and shouted, "Can you float alone?"

"Obviously," the banker replied, "but this is not the time to talk business."



SHAVUOUS

RABBI NACHUM SCHEINER

ROSH KOLLEL

Spotlight on Shavuos

5781/2021 at Ohr Chaim,
18 Forshay

Over the last few days, there were literally many hundreds of people who converged on Ohr Chaim to enjoy the uplifting atmosphere and choose from one of the many options of learning that were offered.

Learning on the 1st night of Shavuos

For the learning on the first night, we had many different options: some were learning Gemara; some were saying tikun leil shavuos; others joined Rabbi Jacobson's shiur; as well as many other options.

The new venue for Rabbi Jacobson was tent gimel. The full house of hundreds of participants were inspired and uplifted by his fascinating shiur, as Rabbi Jacobson, in his intimate style, kept the crowd mesmerized for hours.

There were also many who joined the track of learning with Rabbi Scheiner, on the Shavuos related topic of Safrus. This included a handout of marei mekomos, for everyone to be able to follow along and get involved. The focus was on the laws involved in writing of a Sefer Torah, and specifically the different opinions on what is the "kutzo shel yud – the little piece sticking out of the corner of the yud." As Chazal say, when Moshe Rabeinu was in

heaven, he saw how Rabbi Akiva was able to explain the deeper meanings behind the tagin – the crowns on top of the various letters.

In addition there was a full house of learning – upstairs, downstairs, as well as in tent aleph. The refreshments in tent beis were enjoyed by all. After the beautiful learning, many joined the various minyanim, which took place both before vasikin and k'vasikin, which took place in tent daled and tent aleph. Both minyanim were followed by a gala kidush.

Youth Program

The Youth Program also had their share in this wonderful night of learning. This included: Rabbi Avraham Leher, who started off the program, and continued with Rabbi Shmuel Friedland. This was followed by Rabbi Reuven Hoff, who told many stories, even having some kids telling stories. They also learned the entire Mesechta Bikurim, followed by a siyum and prizes.

2nd night of Shavuos

We also had learning on the 2nd night, as well, really going the extra mile this Shavuos! There was a track of learning through Meseches Tamid.

2nd day of Shavuos

Rabbi Jacobson spoke as well as on the second day of Yom Tov.

Ne'ilas Hachag

For the Ne'ilas Hachag, there was a communal Ne'ilas Hachag, graced with the participation of Rabbi Nachum Scheiner. Rabbi Scheiner spoke about how we must put in efforts to learn diligently, as well as working on being more sensitive in our interpersonal relationships. Rabbi Jacobson also led a Ne'ilas Hachag/Farbrenge celebration.

The singing was inspiring and uplifting, leaving all the participants with feelings of the beauty of Hashem's torah and the greatness of the performance of His mitzvos, which will definitely remain for many months to come!

What a beautiful sight it was to behold, where all stripes of life gathered together in unison, at 18 Forshay, in a real display of achdus – k'ish echad b'leiv echad.



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Night Kolloel

CHOLOV STAM

In today's market we have something known as cholov stam. This refers to milk which does not have any Jewish supervision, but is subject to the government's laws, which do not allow replacing cow's milk with other milk. The Igros Moshe, in a number of teshuvos, discusses cholov stam. He points out that we may not need actual supervision. Since the government does not allow adding other milk, which is punishable with a large fine, the farmer will be scared to add any non-kosher milk, and we should not be concerned that non-kosher milk was mixed in.

He writes that this is similar to the case of a Jew standing outside the milking, which is allowed, even if the Jew did not supervise the milking, as brought in Shulchan Aruch. Since the Jew can come and look at any moment, the non-Jew is scared to add non-kosher milk, and we can be certain that he did not add anything, and one can drink the milk. Similarly, Rav Moshe writes, we can allow the consumption of cholov stam. Since the government officials can come at any moment, the non-Jew will be scared to add non-kosher milk, and we can be certain that the milk is kosher.

Rav Moshe Shternbuch points out that this will only apply if the government takes the decree seriously. However, if it is only illegal on paper but the government doesn't follow through, no one is scared and the entire heter disappears and the milk cannot be used.

It is also important to point out that the Igros Moshe ends off each teshuva on the topic with the disclaimer that even if it is permitted, it is preferable to steer away from such milk, and he himself is careful not to rely on this heter. Rav Reuvain Feinstein adds that he once saw his father throw up after mistakenly eating something which was cholov stam.

In other letters he adds that he only meant his heter for someone who is in a place that he cannot get cholov Yisroel. However, if cholov Yisroel is accessible – even if it involves some work and costs a little more, one should only drink cholov Yisroel.

POWDERED MILK

On a similar note, the Chazon Ish writes that it is possible that we can allow powdered milk, even if it is not cholov yisroel, since the government does not allow adding other ingredients, which is punishable with a large fine. He adds that this is similar to a Jew standing outside the milking, where the non-Jew is scared to add non-kosher milk. This heter of the Chazon Ish is along the same lines as the heter of the Igros Moshe to consume cholov stam, discussed above.

However, the Chelkas Yaakov writes that he heard from Rav Moshe Soloveitchik, who asked the Chazon Ish if it is true that he allows the powdered milk, even if it is not cholov yisroel. The Chazon Ish responded that soon they will say that I allowed other issurim. The Chelkas Yaakov concludes that it would seem that the Chazon Ish was just mentioning a possible heter, but did not mean to actually rule that it is allowed.

The Steipler writes that the Chazon Ish only meant to allow the powder in extenuating circumstances, such as when someone is sick. Rav Moshe Shternbuch writes similarly that this heter should only be applied for children.

The Shevet Halevi writes that he discussed this with the Chazon Ish, and the Chazon Ish asked for his opinion. Rav Vozner responded that he feels we should follow the Chasam Sofer, who was stringent and did not allow the milk even when there is no concern.

SUMMARY

Some allow consuming cholov stam because the government fines anyone who adds other ingredients, but it is preferable to be stringent.

COMMUNITY KOLLEL NEWS

I gave a shiur at the Kollel Boker, on the topic: "A Glimpse into the World of Safrus."

The Night Kolloel presented a pre-Shavuos shiur, given by Rabbi Dovid Rube Shlit"a, Rav of Klal Ateres Rosh of Wesley Hills. Topic: "How to Prepare for Shavuos." The shiur took place on Wednesday May 12, at 9:00pm. Rabbi Rube discussed "naaseh v'nishma" – we serve Hashem, even when we don't understand, and that one must have the right balance of humility and self-confidence in order to keep the Torah, a message we can take with us throughout the year.

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 chavolim, with kugel and cholent. This past week the guest speaker was Rabbi Simcha Bunim Berger, and this coming week will feature Rabbi Lankry.

Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner



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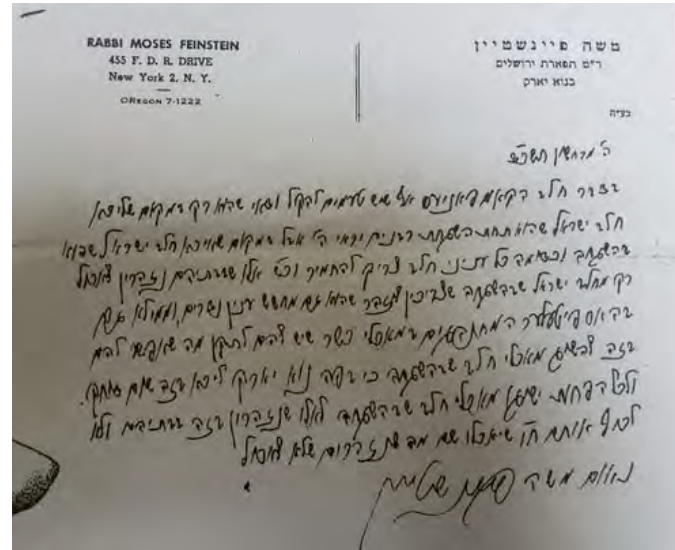
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Thursday May 27

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Maariv 9:45

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT

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Brochos 30 min/Hodu 20 min
before Neitz

כותיקין	20 Forshay ↑
6:15AM	Tent ב
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
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10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00	Tent א

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

↑ Upstairs
 ↓ Main Floor

מנחה ומעריב

12 MIN. BEFORE פלג	Tent א	
12 MIN. BEFORE LATER פלג	Tent ב	Summer only
12 MIN. BEFORE שקיעה	Tent א	
AT שקיעה	Tent ב	
10 MIN. AFTER שקיעה	20 ↑	
20 MIN. AFTER שקיעה	Tent א	
30 MIN. AFTER שקיעה	Tent ב	
40 MIN. AFTER שקיעה	20 ↑	
50 MIN. AFTER שקיעה	Tent א	*Repeat Krias Shma after nightfall
60 MIN. AFTER שקיעה	Tent ב	

מעריב

At פלג *	Tent א
At later פלג *	Tent ב Summer only
At שקיעה *	Tent א
10 MIN. AFTER שקיעה *	Tent ב
20 MIN. AFTER שקיעה *	20 ↑
30 MIN. AFTER שקיעה *	Tent א
40 MIN. AFTER שקיעה	Tent ב
50 MIN. AFTER שקיעה	20 ↑
60 MIN. AFTER שקיעה	Tent א
72 MIN. AFTER שקיעה	Tent ב

9:00	Tent א	11:00	18 ↓
9:15	Tent א	11:15	18 ↓
9:30	Tent א	11:30	18 ↓
9:45	18 ↓	11:45	18 ↓
10:00	18 ↓	12:00am	18 ↓
10:15	18 ↓	12:15	18 ↓
10:30	18 ↓	12:30	18 ↓
10:45	18 ↓	12:45	18 ↓

More coming

מנחה 18 ↓

מנחה גדולה - (between 1:10-1:30)

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	

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Just so you should know...



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