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# על אלה אני בוכיה עיני עיני ירדה מים

איכה א טז

FOR THESE THINGS I WEEP;  
MY EYE, MY EYE SHEDS TEARS



**SHABBOS MEVORCHIM  
MENACHEM AV**

**ROSH CHODESH**

**NEXT SHABBOS KODESH**

**Molad: Friday Night 59 minutes  
and 9 Chalakim after 9**

**YOUTH  
MINYAN**

**9:30 SHACHRIS**



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We're all shattered!**

**But it's not enough  
just to feel,  
WE HAVE TO  
DO SOMETHING.**



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July 4th

ירחיץ קאלה  
YARCHEI KALLAH

We are pleased to present a shiur by  
Rabbi Moishe D Lebovits

Rabbinical Administrator KOF-K, Kosher – Business Development  
Author of Halachically Speaking, Founder of Project Yarmulka

Topic:  
Traveling and Kashrus

Followed by Q & A

Monday July 5<sup>th</sup>

10:15am

20 Upstairs –

Bais Medrash

Refreshments will be served



For more information: RabbiScheiner@18forshay.com



Night Kolloel

שליט"א רבני נחום שניינר

Please join us for an intriguing shiur  
Insights of Maharal on the  
פרשת השבוע

By

שליט"א רבני סימחה בונין

מורא דארתא ק"ק ווילנעושו גרין

Thursday Night

9:45-10:15pm

20 Upstairs

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UNDER THE LEADERSHIP OF RABBI AARON LANTRY

יום כיפור קטן - מוקדם

יום ה' פרשת מטות-מסעי

Thursday July 8

1:30pm – Tent ב

1:45 – 20 ↑ עם קריאת ויחל

3:00 – Tent ב

Shkia: 8:30

7:50 – Tent ב 40 min. before shkia  
Followed by Maariv

8:15 – Tent ג 15 min. before shkia  
Followed by Maariv

Ladies Section by all Minyanim

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Yudi Steinmetz Shlomo Becker



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Rabbi Zev Smith שליט"א

Magid Shiur Irgun Shiurei Torah Brooklyn NY

Topic:

Morning the Bais HaMikdash

How to connect and Feel for something we never knew

Wednesday July 7

יום ד' פרשת מטות-מסעי

8:45 pm

Followed by Maariv 9:45

18 Forshay – Main Bais Medrash

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Lunch 1:00pm

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Pirkei Avot Ch 1 Mishna 3

א.ג. אנטיגנוס איש סוכו קיבל משמעון הצדיק, הוא היה אומר, אל תהיו כעבדים המשמשין את הרב, על מנת לקבל פרס, אלא הווי כעבדים המשמשין את הרב, על מנת שלא לקבל פרס; ויהי מורא שמיים עליכם

“Antignos of Socho received the tradition from Shimon the Righteous. He would say: Do not be as slaves, who serve their master for the sake of reward. Rather, be as slaves who serve their master not for the sake of reward. And the fear of Heaven should be upon you”.

Points to Ponder:

- 1) “למען ייטב לך ולמען יארכוון ימידך” (דברים) The Torah tells us clearly many times that keeping the mitzvot will be good for us and it will provide long life. Why would Antignos teach a lesson that would be contrary to the lessons of the Torah?
- 2) The Talmud states in Baba Batra 10b “If one will state, that this coin should go to Tezdaka so that my son should live,

or I should have a portion in the world to come he is considered a complete Tzadik” This seems to also be contrary to our Mishna. Why would Antignos insist on not getting reward?

- 3) The Gemara Sota 14a Rav Simlai asked “why did Moshe Rabbainu want so much to enter the land of Israel? Was it to eat its sweet fruits? We can arrange for a delivery of fruits to be sent to the desert. Rather there are so many Mitzvot that are dependent upon the entry of the land and Moshe wanted to accomplish them. So Hashem said to Moshe I will give you the reward of the Mitzvah as if you did them.” According to Antignos, Moshe should not have wanted reward for the Mitzvot? Yet here Hashem Himself is promoting reward. How can we understand this?
- 4) “Do not be as slaves, who serve their master for the sake of reward.” All slaves do not have an intention to receive reward as he is a slave! He is property of master and works because he has to. What does the message mean?
- 5) The motivation to serve someone without reward must be love for that person. That is how Rashi explains the Mishna; to serve Hashem with love. The second

part of the Mishna, “And the fear of Heaven should be upon you” does not seem to fit. Rashi explains that being there is no reward in this world for a Mitzvah one should do it out of fear. Then reward in the world to come we can receive reward. This is unclear. Are we worshipping Hashem out of love or fear? Is there a reward for the mitzvot, or not? If we are doing both at the same time that is very difficult to have a clear mind with opposite emotions passing through constantly.

- 6) דברים יא-יג והיה אם שמע תשמעו,,לאהבה את ה וגו. רש"י שלא תאמר הרי אני לומד בשביל שאהיה
- 7) שיר בשביל שאקרא רב שאקבל שכר אלא כל מה שתעשו עשו מאהבה וסוף הכבוד לבא “One should not say I will study Torah to be wealthy or to receive the title of rabbi or to receive spiritual reward but all that I do is with love for Hashem. In the end I will receive the honor” Rashi starts off in accordance with Antignos but then he states don't worry you will receive honor in the end. If need to add that will get reward in end then in essence one is still doing it for the reward. What has changed?

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY  
1:38, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	8:14PM
MINCHA 18 TENT	7:00PM
MINCHA TENT ALEPH	7:30PM
MINCHA BAIS CHABAD	8:20PM
SHKIYA	8:32PM
SHACHRIS VASIKIN DAF YOMI SHIUR	4:49AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
BUCHRIM MINYAN 20	9:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 MAIN	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
SHIUR ON PIRKEI AVOS PERK ALEPH	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:32PM
MARRIV	9:12PM 18 TENT, 9:17PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:09 M 5:09 T 5:10 W 5:11 T 5:11 F 5:12

MINCHA & MARIV

12 MINUTES BEFORE PLAG

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

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:20 M 8:19 T 8:19 W 8:19 T 8:18

JULY 04 – JULY 09

NEITZ IS 5:29– 5:32  
PELAG IS 6:58– 6:56  
SHKIA IS 8:32 – 8:30  
MAGEN AVRAHAM  
8:39 AM - 8:41AM  
GRA- BAAL HATANYA  
9:15AM- 9:17 AM

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Tzvi Blech : Gabbai Sheini



Summer 2021

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ק"ץ תשפ"א

WEEKDAY MINYANIM

שחרית

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

מנחה ומעריב

12 MIN.	Tent 1
12 MIN.	Tent 2
AT	Tent 2
10 MIN.	20 T
20 MIN.	Tent 1
30 MIN.	Tent 2
40 MIN.	20 T
50 MIN.	Tent 1
60 MIN.	Tent 2

מעריב

At 7:15	Tent 1
At 7:30	Tent 2
10 MIN.	Tent 2
20 MIN.	20 T
30 MIN.	Tent 1
40 MIN.	Tent 2
50 MIN.	20 T
60 MIN.	Tent 1
72 MIN.	Tent 2

מנחה 18 ↓

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.a18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA 6:40 PLAG 6:58





### THREE WEEKS, PARSHAS PINCHAS AND MIAMI

We're a week into the three weeks with two weeks left before we either fast and mourn the destruction of the Bais Hamikdash or be deemed worthy to rejoice on the greatest day we ever experienced with the arrival of Mashiach Ben David. I would like to share my humble suggestion of what we can do to merit his presence.

The Toshe Rebbe explains in this week's Parsha, Parshas Pinchas, that the three weeks are 21 days of Hester Panim, harsh judgment, and deep darkness. Actually, these three weeks have been preceded with one of the darkest tragedies imaginable. I'm writing this article Monday morning as the cloud over Surfside becomes thicker and the smell more malodorous and we can only imagine the dreadful feeling of dear friends and families whose loved ones are still missing. At this time, we turn to Hashem and beg for salvation, for nechama and for guidance and Chizuk to endure this calamity.

We don't have prophets today that can explain why Hashem is sending his wrath upon the Jewish people like He did during the time of the Naviim. But the words of the Rambam based on Chazal and the Torah remind us to look for places where we as a whole and as individuals can improve and grow spiritually.

When misfortune hits, the Jewish nation responds in kind. We are a united people. We show our true colors when disaster strikes no matter where and how. Deep down within us we recognize that we are all really one Neshama, one family, and we share one Father in Heaven. It is when things are going well that we must put in more effort to internalize this feeling of Achdut.

It is frightening how one crisis seems to follow so closely after another. We still haven't finished with Corona and the terrible tragedy of Meron and now Miami.... Unfortunately this is what Chazal actually predict for us: if we don't have Mashiach here today, calamities will come with a force, increasing with each new one.

The objective of this week's article is

certainly not to get us all depressed but rather to inspire us to take advantage of the last two weeks remaining before the 9th of Av. The Toshe Rebbe says if there is so much darkness during these weeks then there will be that more light later on and our goal is to figure out how to bring out this light.

I will follow the lead of the Rebbe who continues to discuss in both this week's and last week's Parshot that the Avoda of these weeks is to dig much deeper into ourselves than we normally do. Deeper means to make sure we are not living an external Judaism where the outer garments look the part but inside we are hollow and foul. The Rebbe says jokingly that many Chasidim such as he himself wear a Shtriemel on their heads. This may be important to them but when they are lacking the inner Avoda this is problematic. He says that the word shtreimel can be broken up into two parts-- shter moil --be silent now --which means that when a person puts on the shtreimel he should think, 'now it's time to stop talking.' Outer garments are supposed to inspire us to act differently, more spiritually and more modestly. Unfortunately today it's often the opposite with the emphasis on outer beauty and glamor overpowering the real splendor and light that is waiting to shine.

So how do we bring out the best in ourselves? I suggest the following practical homework: spend a few minutes a day considering various scenarios where you can improve your life by making sure that your inner glow and light is dominant and the outside covering is secondary. Be more considerate of others, don't blast music late at night when it might be bothersome to a neighbor; try keeping the shul tidy and appealing to those who spend time there; leave the schmoozing till after parsha reading. There are many ways to show concern for others. The Toshe Rebbe states that each effort is a means to transform light into darkness and will allow us all to live a more meaningful life and bring redemption sooner with the arrival of Moshiach.

Shabbat Shalom

## כּוּס תּנחומים

It is with great sorrow that the Rabbonim, Staff and Mispalelim of Bais Medrash Ohr Chaim offer their deepest condolences to our dear Rav,

**RABBI ARON LANKRY SHLITA**

and the entire Lankry family on the loss of their husband and father.

הרב שלמה בן משה לנקרי זצ"ל

רב הקהילה המרוקאית בשכונת פלטבוש בברוקלין

His lifelong dedication to the spreading of Torah and his unqualified love of Klall Yisroel will stand with him as he enters the Bais Medrash shel Maleh.

May he be a Mailetz Yosher for his Aishes Chayil, his children and our special community and the entirety of Klall Yisroel.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים  
"ולא תוסיפו לדאבה עוד"  
ומחה ה' א-לקים דמעה מעל כל פנים



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### THANK YOU

Years ago, Joseph Cabiliv served as a soldier in the Israeli army. One day, in the early 1970s, as he patrolled the Golan Heights, which the Israelis had taken back from Syria during the Six Day War in 1967, his jeep rolled over a land mine and exploded. Joseph was wounded badly and immediately hospitalized at the Rambam hospital in Chai-fa, where he awoke a few days later.

Joseph remember nothing of the circumstances that had brought him to the hospital, and could only feel extreme pain in his legs. Yet that pain didn't come close to the horrifying news that he soon came to realize. Lifting up his bedsheet, he saw that both of his legs had been amputated. The doctors had no alternative but to amputate his legs in interest of saving his life.

The period that followed was devastating for Joseph. He made it home, but could not move or function as an ordinary person. His parents were heartbroken, with his mother crying all day, and his father remaining painfully silent. His friends who came to visit were also without much to say and felt uncomfortable all the while. As soon as they could, they exited the house. The pain and sadness were too much to bear.

Joseph felt deep anger, not just towards his situation, but towards the country. The country for which he sacrificed himself could not help him during this time. His life soon turned into a bitter, cynical, and negative experience.

A few years later, during the summer of 1976, a group of 150 wounded IDF soldiers came to visit America. At the suggestion of

one of the organizers of the trip, the group headed to visit the Lubavitcher Rebbe on the bottom floor of the Chabad 770 Headquarters in New York. Seated in their wheelchairs, they lined up awaiting to hear from the Rebbe.

The Rebbe spoke to them in Hebrew, articulating that in Judaism, the body is very important, but it is only an extension of the neshama (soul). The body is here to help the soul fulfill its purpose. The soul, though, is not here for the body. Therefore, even if the body has limitations, the soul is as powerful as ever, and the bodily limitations in no way affect a person from carrying out their potential and purpose in this world. In fact, to the contrary, because a person is limited, it means that G-d has given the person much more in their soul to compensate for the challenges and limits experienced by the body.

The Rebbe continued to state that the name given to these group of soldiers is Nachei Zahal, which literally means, "The Invalids of the Jewish Army." The Rebbe suggested though that their name be changed. "Your name should be 'Metzuyanei Zahal,' the 'Exceptional of the Jewish Army,' he said. "This is not to just make you feel great about yourselves, but to highlight the truth, because as I said, if you are limited in your body, that means that you were given special power and potential in your soul and spiritual essence far more than a healthy person."

The Rebbe then asked the members of the army for permission to give each of them one dollar which they could give to tzedakah. When the Rebbe finished his talk, he walked over to each wheelchair and looked every soldier in the eye, giving him a dollar and offering words of encouragement and bless-

ing. Initially people believed that he merely repeated the same words to each soldier, although it was later discovered that to each soldier, something special and specific was conveyed.

One of the soldiers sitting there was Joseph Cabiliv, who was wheelchair bound. Sitting there angry, depressed and bitter, the Rebbe approached him. The Rebbe took Joseph's hands and placed them in his own, holding them tightly and warmly. He looked Joseph in the eyes and said two words...

"Thank You."

This was a thank you for what Joseph did for the Jewish people, and for the sacrifice he made for the Land of Israel and for the people of Israel.

Joseph later revealed, "That's what I was waiting for. I was waiting for someone to look me in the eye and say, 'Thank you for what you have given us and thank you for your sacrifice.'"

That 'Thank You' took Joseph back to Israel and gave him a new lease on life, where he went on to become a successful real-estate developer. And every morning, as Joseph woke up and looked at his body and thought that his life was over and he was incapable of achieving what a regular person could do, he remembered the gaze and the thank you of the Rebbe. That gave him new vitality and inspiration to move on. Those simple yet powerful two words did wonders for Joseph.

Yes, two words.

Thank You.



## ATTENTION PARENTS

### OF CHILDREN WHO RIDE SCOOTERS

Please advise your youngster to ring a warning bell on his/her scooter while riding down Forshay Road when people are walking.

It is a common occurrence, usually around Mincha time, that a person is taking a walk and a youngster comes zooming down the sidewalk behind him/her. The scooter cannot be heard by the pedestrian, and if he/she would happen to take a step to the right or the left, there could be a collision with possibly disastrous results.

This is a serious matter. We hope that parents will be diligent in conveying the lesson of safety and derech erez to their children.

### DR. SIMCHA



Just when you thought the bulb of the spotlight burnt out, it came back to life BH ! The spotlight doesn't need to shine strong in this weeks

parsha ! After all, the numerical value of the word PINCHOS is the same as the word YITZCHOK i.e. SIMCHA. Pretty kool eh ?! 😎 ( FYI my name is also PINCHOS duh !!! My brother who is 5 years older than I, his name is MATIS. I continue to kid him that I'm really older being PINCHOS comes BEFORE parshas MATOS ! ) Who's side are you on ? Think about it through Shabbos & give me a call first thing Sunday morning !! I won't be holding my breath so worry not. Hope you got SIMCHA out of this. Avi W.





## 'טובים השנים מן האחד.' ההסבר הפשוט הוא שפעולה הנעשית ע"י שניים טובה מאשר ע"י אדם אחד.

For there is no divination in Jacob and The posuk says "better two then one". At first glance this means that work accomplished by two people is better than work done alone.

Within the 12 months of the year there are two months which are sad. the month of Tammuz and the month of Av, during which we mourn the destruction of the two temples. The second temple was destroyed for baseless hatred and will be built only if we correct this terrible sin by accomplishing true unity and love.. This can explain the above posuk. How do we turn the sorrow of these months to happiness as the Navi promises?. This is only by having true unity, and love and by showing kindness to each other.

In this regard, there is a miraculous story that is already being spread around the world:

On Shabbat Parashat Chukat, a chassans Shabbas was held in Bnei Brak at the Lederman Synagogue on Rashbam Street. The father of a family, who really wanted to participate in the Simcha, came up with an original idea, he contacted the Cohen family in Bnei Brak, who live at 12 Rashbam Street near the chassans family. And after a few polite words, he asked to exchange the apartments between them for Shabbat Parashat Hukat, the Cohen family from Bnei Brak would move to Tifrach and be with their son who is studying at the yeshiva there, and the Cohen family will stay in their apartment in Bnei Brak. The Cohen family readily agreed to do this major chessed. Friday came, the families exchanged the apartments between them and got organized for Shabbos. An hour and a half before the beginning of Shabbat, Mr Cohen's brother-in-law (now in Bnei Brak) arrives tells him the following story

You know my dear brother-in-law that we have nine children in Lehar, I came to attend the Simcha on Shabbat and I was supposed to stay with my father-in-law, but unfortunately my father-in-law forgot that we were supposed to stay

with him and already hosted another large family. , Turned to one of the neighbors, and really the one who did find us a solution, he had on the roof a very small housing unit of about 30 square meters, and he is willing for us to use it to sit. Our problem is that it is a bit difficult to put eleven people in a unit of 30 square meters. So my dear brother-in-law, we wanted to ask you if you would be willing to exchange the accommodation with us? You are couple with five children will sit in the small unit and we with our nine children will stay in the Cohen apartment..

The father, who was a little embarrassed, heard the things, asked his brother-in-law to wait and went to consult with his wife. Her husband said to her: 'Look my dear, we received the apartment from her owner with kindness, I think the best solution is that we too will repay kindness and just exchange the apartment with them' and indeed the woman agreed. The husband called the owners of the apartment and asked for their permission to change the plan, the owners gave their approval and said 'it does not matter to us who will stay in the apartment since our purpose is to do kindness'. And it happened.

On Shabbos night at 09:30, the late Rabbi Eliyahu Zloshinsky, who lived in the apartment next to the house at 12 Rashbam Street, passed away. As we may not move the deceased on Shabbos he stayed where he had died until after Shabbos.

And now let's think what would have happened if ... If the Cohen family in Bnei Brak had not wanted to do chessed, they would have been forced to leave the apartment and seek alternative housing on Shabbos night when they learned of Rabbi Zloshinsky's death. (A Kohen is not allowed to stay in the Tent of the Dead) If the family that was to stay in the Cohen apartment had not switched to a smaller apartment they too would have had to move as they too were kohanim.

Du to the desire to do chessed by everyone, everything worked out. Ultimately , chessed tqat someone does ultimately helps the one who did the chessed.



## Order of Operations Regarding Megillah

In Bamidbar 25:18 the Torah tells us that the first day is "Mikra Kodesh." The Rosh learns from this posuk that one has to hear krias HaTorah Min HaTorah. There are five opinions on Krias HaTorah. Opinion number one, according to Rashi, is whenever we read in the Torah, it is a DeOraysa. Opinion number two is Tosfos, who says it is a takana of Ezra so it is a DeRabbonon with the exception of Zachor, Bikkurim, Viduy Maaser and Chalitzah. Opinion number three is the Tosfos HaRosh who adds Parshas Parah to the above list stating that it is a DeOraysa. Opinion number four is the Tosfos Yeshanim who adds Shekalim and HaChodesh to be read miDeOraysa. The fifth opinion is the Ritva, in Megillah 17, that states only the krias of Shabbos and Yom Tov is a DeOraysa. The krias of Shabbos during Mincha, the krias on Monday and Thursday, or a taanis or Rosh Chodesh are only DeRabbonon.

The order of the krias comes into question in the following manner. Why do we read the Megilla first, before krias HaTorah when we read Rus, Shir Hashirim and Koheles? This is despite the fact that krias HaTorah comes more often. On Purim we read the Torah first and then the Megillah, which would be consistent with the rule of tadir and she'eino tadir, then tadir goes first.

Reb Yitzchok Zilbershtein, in the name of his father-in-law Reb Y. S. Elyashiv, answers that the reason we read the three above mentioned Megillahs before krias HaTorah is that if we would read it after krias HaTorah, people might think that there are two Haftorahs that week and make the brachos of Haftorah twice. Therefore, it was established that we read it before krias HaTorah so people would see the distinction that the Megillah reading is not the haftorah. On Purim, where we don't read a haftorah, we read it after krias HaTorah.

The Sfas Emes in Megillah 21b says that we have a rule that Krias HaTorah is never less than ten pesukim. On Purim, where we only read nine pesukim and we consider the Megilah as a hashloma - completion of the krias, we can understand why we read the Megilah after krias HaTorah.

The Shailos Utshuvos Teshuvos Vehanhagos Vol I 323 explains it differently. On Purim we have a chiyuv to read the Megillah, therefore the rule of tadir ushe'eino tadir goes into effect and we need to read from the Torah first, since it comes more often. Afterward we read the Megillah. Regarding the other three megillahs, where there is no chiyuv min hadin to read them, but rather it is a minhag to do so, the rules of tadir ushe'eino tadir do not apply since the two mitzvos in question do not have the same chiyuv. The reason we read the megillahs first is because it takes place on Yom Tov and we know that on Yom Tov we wake up later. We read the Megillah first to make sure that those who came late should not miss krias haTorah, since those who wake up late don't really care about the Megillah but would really have a chiyuv for krias haTorah. This is also one of the reasons they were mesaken the tekiyos on Rosh Hashana during mussaf and not during Shacharis, so that those who come late and miss Shacharis should not lose out on the tekiyos.

On this topic there is a Shailos Utshuvos Noda BiYehuda Vol I Orach Chaim 41 that discusses if a person did not do Kiddush Levana and it is Purim at night, what he should do first. Should he read the megillah or do Kiddush Levana which comes more often? He says that the rule of tadir only applies regarding two similar mitzvos where they are not DeOraysa or both DeRabbonon. In our scenario, Kiddush Levana is a DeRabbonon, whereas Megilah is a mitzvah midivrei kabala from the neviim, perhaps Megillah should come first. Conversely, since ultimately, they are both DeRabbonon, should Kiddush Levana come first?

The Noda BiYehuda says that since the reading of the Megilah is be'ikar only during the day and at night it is just a preview (as the posuk says yamim are nizkarim venassim), we see the ikar mitzvah is during the day. Therefore, Kiddush Levana should take precedence. LeHalacha, he paskens that Kiddush Levana comes first because it occurs more often, and one may be at risk of losing the mitzvah since Purim is late in the month and by the time he finishes reading the Megillah the moon may be gone. Reading the megillah is relevant for the entire night, therefore Kiddush Levana should be done first.

May we all be zocheh to do everything in the right order.

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## Collecting Crumbs: How to Become Wealthy

A number of weeks ago, within the span of just a few days, two individuals both became extraordinarily wealthy in an instant. A Powerball ticket-holder in Maryland won the \$731 million jackpot and a Mega Millions ticket-holder in Michigan was the winner of \$1.05 billion. While that may seem like a dream come true, winning instant wealth overnight in a public way can come with many challenges including the loss of anonymity, frivolous lawsuits, addiction, divorce, bankruptcy and even death.

Now, I am fully aware that most people would welcome the test and take their chances but it is worth pointing out there is another type of wealth, and another way to accumulate it, that comes with a lot less risk or danger.

For fifty years, Moshe Bruckstein lived in Bushtyno, Hungary (now Ukraine) with great honor and prominence. His family, including his great-grandson – my father-in-law – were familiar with the story of his successful business, his role in the community, and how it was all then lost during the war. However, it was only recently, when someone shared a book about the Jews of Maramures (Romania), that we discovered what, in fact, Moshe attributed his wealth and success to.

Bushtyno was near a forest and Moshe had a lumber business. It provided for his family but wasn't particularly lucrative. One Shabbos, Moshe's wife had the great honor of providing a kugel for the Nadvorna Rebbe (1824–1894), Rav Mordechai Leifer's Friday night tisch. As was customary, the Rebbe enjoyed a small portion of the kugel and then immediately distributed the rest to the hassidim eager to taste of the holy leftovers of the Rebbe. By the time Reb Moshe got to the tray, all that was left were tiny scraps and crumbs. The Rebbe, sensing the disappointment and frustration of his

hassid, turned to Moshe with a big smile and said, "Don't worry about it, from the shards of the broken tablets, Moses, our Teacher, became wealthy."

Moshe Bruckstein didn't understand the reference but enjoyed the rest of the Shabbos and the following week went back to work at the lumberyard. Just a few days later he noticed something: When the large trees were chopped down and cut into lumber, small pieces of wood were regularly discarded as worthless scraps. He took a closer look at them and realized that while those small pieces weren't useful for construction or even for firewood, they were perfect for something else.

At the time, canes and walking



sticks weren't just for the elderly or infirm, they were trendy among people of all ages and particularly sought after by the wealthy and aristocratic. Immediately, he opened a factory to transform the discarded scraps from lumberyards into canes and walking sticks and in a short time became one of the largest distributors across Europe. After World War I ended, his business sold hundreds of thousands of canes and crutches to those injured in the war.

The subtle blessing of the Rebbe had come true - from the scraps, Moshe Bruckstein became a wealthy man.

Some become extraordinarily wealthy by making a lot of money overnight. Others gain wealth by collecting the small, seemingly insignificant and inconsequential things, moments and experienc-

es that others are prepared to discard and throw away.

I have a dear friend who keeps a notebook for each of his children. From when they first begin to speak, he writes down and collects the most adorable, witty and insightful things they have said. At each of their bar and bat mitzvahs, and later at their weddings, he has pulled out their book and with a mix of nachas, emotion and nostalgia shared things he has collected from them throughout the years. When he wants to reflect on his "wealth," he doesn't look at his financial statements or holdings, he simply needs to open any of those notebooks and start reading.

When he wants to reflect on his "wealth," he opens one of his nachas notebooks and starts reading.

While the likelihood of winning the lottery is exceedingly small (there is a greater chance of your getting hit by lightning twice on the same day), we can all become very wealthy, if not overnight, over time. For many, this year has been financially challenging, draining savings and depleting hard earned moneys. For many, it has been emotionally exhausting, depriving us of many things we were looking forward to or previously took for granted. And yet, in other ways it has been rich with opportunity to remember the difference between what is essential and unessential and to be grateful for that which we most often have taken for granted.

How many moments, experiences, people and things have we dismissed and discarded as insignificant? How many cute or witty lines did we hear from a child we would not have heard had we not been spending more time at home? How many opportunities have we had to participate in something online – a class, a concert, an out-of-town relative's graduation – that we would not normally have been able to be part of? Imagine the "savings" we can accumulate by taking note – either in a journal, or on an app, or at a minimum just spending a reflective moment at the end of the day – of something meaningful, something enjoyable, however small it may seem, that happened to us that day.

Take the time to think, reflect and recognize that if we only hold onto that which we previously discarded, like Moshe Bruckstein and Moses before him, we can become very wealthy indeed.



## WHAT'S HEAVEN'S OPINION?

Rabbi Wein

Pinchas was introduced to us at the conclusion of last week's Torah reading in a less than auspicious manner. In a terribly chaotic and immoral situation affecting the Jewish people, Moshe and the other leaders of Israel are at a loss as to how to arrest the moral destruction of the people occurring before their very eyes.

One would've thought that a rousing sermon or a prophetic vision could have been the mechanism to help arrest and correct the situation. But instead, Pinchas takes the law into his own hands and before everyone's shocked eyes kills a prince of Israel and the evil and immoral Kozbi.

One can readily appreciate that this behavior would not find favor amongst many. Many, if not all, of the onlookers to the terrible scene created by Zimri undoubtedly felt that some action was required to stop the immorality and the plague that it caused. But no one thought that the action of Pinchas was necessarily justified. To put it in terms of today's political correctness, he used "excessive force." Yet, it seems that Heaven approved of his actions and is willing to reward him eternally for so doing.

This illustrates a basic concept and value that governs Jewish thought regarding matters of history and behavior. It is what the prophet Isaiah points out to us: "For My thoughts are not your thoughts nor are My ways your ways." Human beings are always left wondering as to the ways of Heaven. In the view of Heaven, Pinchas is a hero who will eventually bring peace and harmony to the Jewish world. Human beings, because of our mortal limitations are unable to fathom as to why this should have been.

The Jewish people seem to have made peace with Pinchas and his leadership role. He appears before us with Joshua and later with the Judges of Israel as one of the leaders of the people in war and in peace and even as the High Priest. Yet he will always be remembered in Jewish tradition for his courageous act of zealotry and for preventing the plague from destroying Israel during this incident with Zimri in the desert of Sinai.

Often in human experience, individuals, even if they live long and productive lives with many different experiences and accomplishments, are nevertheless remembered and always associated with one individual situation and life altering decision. All the later accomplishments of Pinchas, his role in the conquest of Jericho, the tension regarding the vow of Yiftach and the unnecessary sacrifice of his daughter and even his role as High Priest of Israel are all secondary. Jewish memory of the one act that many of his contemporaries did not agree with and yet one that Heaven bestowed blessings upon him and his descendants because of it, is the one for which he is remembered.

We cannot choose how we will be remembered by those who come after us. We can only realize that every act that we commit has meaning and importance and that it is the opinion of Heaven that will ultimately determine the justice and eternity of our behavior.

Shabbat shalom

Rabbi Berel Wein



Rabbi Reisman

## RAV GEDALYA SCHORR ON PINCHAS AND WHAT HE ACCOMPLISHED



As we prepare for Shabbos Parshas Pinchas or more accurately Shabbos Parshas Pin'chas with a Shva Na which if you have an excellent Baal Korei he will know that

it is Pin'chas and not Pinchas. At any rate, let me share with you a Machshava on the beginning of the Parsha, on the Haftorah of the Parsha and maybe something in between, let's see.

First, the Parsha begins as it says in 25:11 (בְּקִנְאוֹ אֶת-קִנְיָתִי) Pinchas is rewarded for (בְּקִנְאוֹ אֶת-קִנְיָתִי) and as Rashi says בקצפו את הקצף שהיה לי (לקצוף). Pinchas took the anger that I should have been. I should have been angry and Pinchas took it.

Rav Gedalya Schorr in the Ohr Gedalyahu on Parshas Balak (last week's Parsha) (page 150), says an extraordinary Pshat in this Rashi as follows. As you know, the Yesod of Parshas Bilam is that (קל זועם בכל יום) that HKB"H has Kavayochel a moment of anger every single day and Bilam's talent was to be Mechavein, to figure out the moment and curse his enemies at the time that HKB"H got angry. During the days that Bilam attempted to curse Klal Yisrael, HKB"H was not Zoyeim, at that time he did not become angry, and Mimeila there was no place for the curse.

Rav Schorr explains what does it mean that HKB"H gets angry every day. Like you have a schedule when you get angry? What does it mean? Nobody has a schedule when they get angry.

Rav Schorr explains the following idea. He says that in order to serve HKB"H properly you need

a mixture of Ahavas Hashem and Yir'as Hashem. There has to be a certain amount of Yir'a, of fear Kavayochel of HKB"H. The fact that HKB"H Kavayochel gets angry every day means that there are moments where HKB"H makes a statement to the world that there needs to be Yir'as Shamayim. That HKB"H sits on a Kis'ai Din. That there are moments of anger that are necessary in order to provide Yir'as Shamayim in the world. So we say Hashem gets angry every day, there is no emotion of anger involved, it is a concept that there needs to be Yir'as Shamayim in the world. For those days that HKB"H did not get angry there was a lack of Yir'as Shamayim.

Zagt Rav Schorr, that is how it came to be that Klal Yisrael sinned at the Aveira of Baal Peor, on a Lo Sasei. This is because at that moment there was no anger in the world and Mimeila Klal Yisrael came to sin.

When Klal Yisrael sinned, it was because there was no anger in the world. (בְּקִנְאוֹ אֶת-קִנְיָתִי). Came along Pinchas and he understood את הקצף שהיה בקצפו את הקצוף (לי לקצוף), the anger that HKB"H normally would have had and that would have prevented Klal Yisrael from doing this type of an Aveira. Pinchas took that anger and took it out on Zimri Ben Salu and by bringing the Middah of the anger back into the world, it brought Yir'a back into the world and that is why it was a Kapparah on Klal Yisrael.

Once the Middah of anger came back, the exhibition of Yir'as Shamayim came back, Mimeila the fear was there and Klal Yisrael was Poresh from the Aveira. So the idea of (בְּקִנְאוֹ אֶת-קִנְיָתִי) is the idea that there needs to be the concept, the fear, the idea that Kavayochel HKB"H becoming angry in order for there to be proper Yir'as Shamayim in the world. A beautiful Bi'ur in that Rashi.

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



# THE POWER OF A TORAH NIGUN

A young couple managed a healthcare facility which was home to a number of Jewish patients stricken with Alzheimer's disease. They decided to prepare a Pesach Seder for the group. Those in the know told them that they were wasting their time. The residents were oblivious to their surroundings. These young, idealistic hosts felt that singing could overcome memory loss.

On the Seder night all the preparations had been made, and the patients wheeled in. They began the Seder by chanting Pesach melodies; the response was non-existent. Finally, they came to Dayeinu. When they began this well-known song with its generational melody, eyes opened, the residents straightened in their chairs; most tried to follow the melody and even move their lips. Music transcends time and reaches into the soul. Music can catalyze one's return to mitzvah observance.

During Horav Chaim Volozhiner's tenure as Rosh Yeshivas Volozhin, three premier students fell prey to the pernicious winds of the Haskolah, Enlightenment Movement. The Berlin Haskalah was a powerful evil inclination that wreaked havoc on the minds of some religious men and women who were lacking in their heartfelt relationship with Yiddishkeit. Intellectually, they were there, but the emotion which is derived either from the mussar teaching -- which allowed one to introspect into himself -- or Chassidus -- which, powered by joy in mitzvah performance, added new life and vibrance to observance -- was lacking in their lives.

Each of these students excelled in a certain area. One hailed from an illustrious lineage. The second one was an extraordinary baal middos, possessed refined character traits. He was truly a special person. The third was a brilliant Talmud scholar. His ability to understand and delve into the most difficult dialectic was without peer.

One can imagine that the loss of these three exceptional students took its toll on

the yeshivah, and especially on the Rosh Yeshivah. Rav Chaim wept bitterly over the loss of such peerless young men to the secular, heretical world outside the yeshivah milieu. One night, his revered Rebbe, the Gaon, zl, m'Vienna, appeared to Rav Chaim in a dream and said, "My dear student, I will have you know that z'chus avos, the merit of descending from illustrious Rabbinic Torah leadership, does not protect from the scourge of the Haskalah. Likewise, middos tovos, refined character traits, do not protect one from the tentacles of the Haskalah. The only merit that will ultimately help to extract one from this evil pit of heresy is Torah. The Torah will not allow one who had studied it with diligence to fall into the pit of kefirah, apostasy. He will return."

Years passed, during which Rav Chaim investigated the whereabouts of his ex-students. The student who had descended from an impressive pedigree of Torah leaders had long ago forgotten his roots. He had assimilated into the gentile crowd and was living as one of them. The one whose exceptional middos distinguished him from his peers had become a philosopher, and, after having assimilated, became a profound thinker and lecturer lauding a life of culture, rather than religion. The third student, who was the Torah scholar par excellence, used his sharp mind to excel in secular law and had become a law professor of great distinction.

One day, Rav Chaim heard loud knocking at his door. He opened the door to greet a man who asked if he could speak with the Rav. The man was invited into Rav Chaim's study, at which juncture he began to weep profusely. "Rebbe, do you not recognize me?" he wailed. At first, Rav Chaim did not recognize him, but then it became clear that he was the brilliant Talmudical student who had swayed off the derech. Rav Chaim rose from his seat, embraced his student as would a father who had just discovered his long-lost son after years of searching for him. "Tell me, my son, what precipitated your return to Jewish observance? Who/what saved you

from sin?" (The fact that he had returned was an indication that his separation from observance was just that -- not a severance.) The student began recounting his past years away from the yeshivah, "I threw myself into secular law and excelled beyond anyone's expectations. I was doing very well, and I even enjoyed my studies and the work, but the geshmack, joy and satisfaction, the sweetness that accompanied my Torah study, was non-existent. "I made every attempt to add some life, some spice and excitement, to my secular studies -- all to no avail. My gentile friends claimed that my problem was that I was still Jewish. Once I would baptize myself, my life would change. I would be a different person. This is, however, one last resort that I refuse to embrace. I would never renege my Yiddishkeit. "Unfortunately (or, perhaps, fortunately), I was informed that unless I were to change my faith, my tenure at the university would come to an early end. They could not allow a Jew to hold such a distinguished position. I realized now that I had come to a crossroads, I needed to decide which way I was going, with whom my allegiances would be. I asked them to allow me three days to render my decision.

"I vacillated back and forth, unable to resolve my quandary, until, on day three, as I was walking down a street in the Jewish neighborhood, I heard a sweet song. I was drawn to that niggun, the chant of a young man studying a blatt Gemorah. The sound was overwhelming. This is what I had been missing. No matter how much one excels in secular studies, he remains extrinsic to them. "When I learned Torah, I was one with the Torah. It enveloped me, and I sang to it as I studied it. The niggun showed me that studying Torah is much more than the simple acquisition of knowledge. It is a relationship! It is something to sing about. That song catalysed my return." Tears rolled down Rav Chaim's face as he realized the truth of his saintly Rebbe's words: The one who studied Torah will one day return. Peninim on the Torah (compiled by Rabbi A.L. Scheinbaum).



# Our Fellow Man

## Rabbi Moshe Meir Weiss Make a Kiddush Hashem

I have always believed it to be a good idea to use the same gas station or store in your community, as much as possible. This is because it affords you the opportunity to develop a relationship with the people who work there, whether it be the management or other employees. You then also have the capability of making a Kiddush Hashem and forging positive influences on people's lives. It is always a worthwhile endeavor to think of angles in your life where you can make a Kiddish Hashem.

Some time ago, I found myself in Manhattan very late at night. Generally, I use the Lincoln tunnel to get home, though this time, it was completely closed. I put into my Waze navigation my destination, anticipating that it would reroute me. But I soon discovered that it took me straight back to the tunnel, exactly where I had been before. I finally figured out an alternative, more circuitous route that would eventually lead me to take the Brooklyn bridge and take me home.

As I neared my way to the foot of the Brooklyn bridge, there stood an elderly man asking for money. I happened to have a cup of Cappuccino coffee in my car. I rolled down my window, and asked the man if he would like something to drink. Of course, he complied and exclaimed, "What a mitzvah you're

Ramat HaSharon, a coastal town near Tel Aviv. As the clock ticked and there remained just hours until Shabbos, dozens of men, women and children circulated around the Yohanoff supermarket located at Haroshet St 18. But then, suddenly, what any supermarket manager never wishes to happen, in fact did. Thunder and lightning pierced the skies, and the lights went out. Customers stood still, wondering if this was just a temporary issue that would be resolved quickly or last some time. Knowing that this could happen, the supermarket was equipped with generators, which kicked in, and did their job of ensuring that no food would spoil. But what the generators did not turn back on were the electronic cash registers.

Tzvi Abraham, manager of Yohanoff supermarket, had one of two ideas. He could either ask everyone to wait until the electricity would turn back on, and everyone could then pay at the cash registers. Alternatively, he could send everyone out and ask them to shop someplace else.

But it was getting late and Shabbos was just a few hours away. After consulting with his boss, Tzvi Abraham had a brilliant idea. Without any loudspeaker, he began announcing aloud, "I just spoke to my boss. It is now late Friday afternoon, and everyone should take their food home. Just write down what

you took and go home, and you can return on Sunday and pay for what you took. Enjoy your Shabbat! We do not know when the electricity will turn back on and we don't know if you will be able to make it to other stores, given the weather. Just take your food and go home and enjoy Shabbat." Nobody could believe it, though everyone began writing down what they had in their carts, with some people leaving their name and number near the cash registers. Tzvi Abraham insisted that everyone follow this protocol and not feel bad taking food now and only returning later to pay their dues.

That Sunday, 70% of the people returned to pay what they had taken, and by the following Friday, 100% had returned to pay. Care, concern and connection.

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## Rabbi Gavriel Friedman Check Your Calendar

Jonathan had grown up in a home that was Jewish, but only minimally connected to any form of religious observance. As Jonathan neared his thirteenth birthday, however, he approached his father and asked if he could have a bar mitzvah. His father, not knowing much about what was entailed in a bar mitzvah, assumed that his son was asking to have some friends get together and have a party. But Jonathan had other aspirations in mind. He wanted to read from the Torah in shul, put on Tefillin and become a fully engaged religious Jew.

A local rabbi was contacted, and Jonathan began to study his bar mitzvah Parsha weekly. As time went on, the rabbi began to feel a nagging question. And so, one day, after learning, he turned to Jonathan and said, "Jonathan, let me ask you something. Why in fact do you really want a bar mitzvah?"

Jonathan, an incisive, young boy, replied with the following.

"Let me tell you a story. I have a sister, and like all good siblings, I love her, but I've always wanted a brother. So some time ago, I turned to G-d and said, 'If You give me a brother, I'll be yours. I'll go to synagogue and follow the commandments. I'm all yours; just please give me a brother.'

"But I began to wonder, how would I know it came from G-d? So I added the following stipulation with G-d. My baby brother would have to be born on my birthday. If that would happen, I would commit to a religious life."

"What happened?" the rabbi asked, intrigued by Jonathan's story.

One year later, my mother gave birth to a baby boy. Five days before my birthday. I said, "You know what G-d? That's close enough. I'm in!" The rabbi could not believe it. An eleven-year-old making deals with G-d, and it didn't even come true, and here he was still with it.

The rabbi went home, and returned to Jonathan a few days later. "I want to tell you something," he said to Jonathan, "I checked the calendar, and your brother was born on your Hebrew birthday."

This little boy was none other than Rabbi Jonathan Rietti, a renowned Jewish speaker of today.

What do we learn from this story?

Sometimes we pray for something, and we get it; and sometimes we pray for something, and we think that we're not getting it. But maybe, the truth is, we're just looking at the wrong calendar...

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doing!"

As he said that, I realized why I was rerouted to take the Brooklyn bridge, which I had probably not gone on for two decades. Hashem afforded me the chance to perform a Kiddush Hashem. Opportunities for being a role model, inspiring others and making a Kiddush Hashem await us day to day; seize those moments and make the most of them for yourself and for those around you.

## Rabbi Paysach Krohn Enjoy Your Shabbat

It was Friday, January 21, 2018 and the weather was as stormy as could be in



# PARSHA OVERVIEW

Rabbi Yaakov Asher

G-d tells Moshe to inform Pinchas that Pinchas will receive G-d's "covenant of peace" as reward for his bold action - executing Zimri and the Midianite princess Kozbi. G-d commands Moshe to maintain a state of enmity with the Midianites who lured the Jewish People into sin. Moshe and Elazar are told to count the Jewish People. The Torah lists the names of the families in each tribe. The total number of males eligible to serve in the army is 601,730. G-d instructs Moshe how to allot the Land of Israel to Bnei Yisrael. The number of the Levites' families is recorded. Tzlofchad's daughters file a claim with Moshe: In the absence of a brother, they request their late father's portion in the Land. Moshe asks G-d for the ruling, and G-d tells Moshe that their claim is just. The Torah teaches the laws and priorities which determine the order of inheritance. G-d tells Moshe that he will ascend a mountain and view the Land that the Jewish People will soon enter, although Moshe himself will not enter. Moshe asks G-d to designate the subsequent leader, and G-d selects Yehoshua bin Nun. Moshe ordains Yehoshua as his successor in the presence of the entire nation. The Parsha concludes with special teachings of the service in the Beit Hamikdash.

## A REFLECTION ON RECENT TRAGEDIES

As safe as air travel is, it would be safe to say that most people have a certain amount of apprehension when boarding a flight. For those brave souls who have no fear of flying, that may change during a healthy dose of turbulence where the aircraft moves rapidly up or down causing even the most seasoned travelers to leave fingerprints in the armrests.

How many of us have felt even a smidgen of anxiety when stepping into an apartment no matter the floor.

Yet, this past week has shown us that aircraft style casualty numbers can visit a condo building in the beautiful community of Surfside. In an airplane there is a warning when something is going wrong. Maybe time to pray recite the shema if you can maintain sanity in a calamity, but there is that tiny slice of time. In Surfside people may have heard noise but they had no idea what was happening before the roof literally came down.

Trying to make sense of this is difficult but there is a lesson here somewhere.

As with the recent tragedy in Meron and even with the pandemic that attacked us for more than a year, the lessons proffered were insightful and I am sure truth exists in all of these perspectives.

I offer the following.

The invariable result of tragedy in the Jewish nation is that it brings us all together. Jews of all affiliations feel the pain of their brethren and crying out even momentarily to express their anguish is a commonality to all such tragedies. Why we need adversity to provoke this feeling of love and unity is something each individual must contemplate on their own.

It does begin with opening our eyes to the needs of those around us. Who needs a helping hand or a shoulder to cry on? Who is suffering from financial woes or worse, from mental distress?

Prevent a tragedy. The time for action is now. We sometimes wait until it is too late for them or G-d forbid for us.

### UFARATZTA

WHY

We may not understand why tragic events occur, what we know is that the human mind is limited and how it is impossible for a human mind to grasp and understand the infinite wisdom and ways of Hashem.

==== Based on Igros Kodesh

V13,

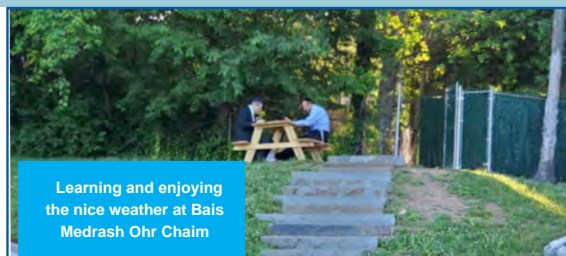
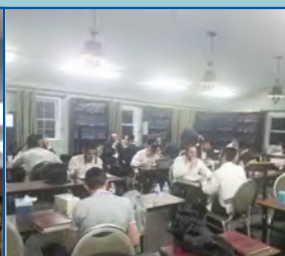
P170. Six-page letter to someone with questions on personal tragedies.



## THE WEEK IN PICTURES



Rabbi Yitzchok Koslowitz speaking



Learning and enjoying the nice weather at Bais Medrash Ohr Chaim



# Jokes

## THE LOST \$100 BILL

Wife: Why are you late?

Husband: There was a man who lost a hundred dollar bill.

Wife: That's nice. Were you helping him look for it?

Husband: No, I was standing on it.

## POLAR BEARS

2 polar bears are walking around in the artic. a father and son pair. The son looks at the father and says, "Dad i got a question, are u sure I am 100% polar bear?". The father looks at his son and says, "Yes son your 100% polar bear"

"OK" the son says

They keep walking and about 20 min later the son again says: "Are you sure I am 100% polar bear?" The father again says, "Yes son you're 100% polar bear"

"OK" the son says

Then about 30 min later the son says, "OK dad be serious are you sure I am 100% polarbear are You sure there is no black bear or grizzly bear in me??" "Yes son your 100% polar bear, I am 100% polarbear and so is your mother. Why do u keep asking son?" The son says, "Well I don't know about u but I am freezing"

## SELF-CENTERED

People call me self-centered...

But that's enough about them.

## MY EMPLOYMENT RESUME

1 My first job was working in an Orange Juice factory, but I got canned. Couldn't concentrate.

2. Then I worked in the woods as a Lumberjack, but just couldn't hack it, so they gave me the axe.

3. After that, I tried being a Tailor, but wasn't suited for it -- mainly because it was a sew-sew job.

4. Next, I tried working in a Muffler Factory, but that was too exhausting.

5. Then, I attempted being a Deli Worker, but any way I sliced it... couldn't cut the mustard.

6. My best job was a Musician, but eventually found I wasn't noteworthy.

7. I studied a long time to become a Doctor, but didn't have any patience.

8. Next, was a job in a Shoe Factory. Tried hard but just didn't fit in.

9. I became a Professional Fisherman, but discovered I couldn't live on my net income.

10. Managed to get a good job working for a Pool Maintenance Company, but the work was just too draining.

11. So then I got a job in a Workout Center, but they said I wasn't fit for the job.

12. After many years of trying to find steady work, I finally got a job as a Historian - until I realized there was no future in it.

SO, I TRIED Retirement AND FOUND I'M PERFECT FOR THE JOB!---and LOVING it!!!

My wife told me to stop impersonating a flamingo. I had to put my foot down.

I failed math so many times at school, I can't even count.

I got a new pair of gloves today, but they're both 'lefts,' which on the one hand is great, but on the other, it's just not right.

# 35<sup>+</sup> Years

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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### EARLY SHABBOS

#### EARLY SHABBOS – BUT NO SO EARLY

As mentioned previously, the question arises as to whether there is any way that one can make an early Shabbos, which is somewhere in the middle – not too late and not too early? For example, some shuls like to have a 7:00pm minyan throughout the summer, starting with Mincha, followed by Kabbalas Shabbos and Maariv. Is that a halachically viable option?

The Mishna Berura quotes the Derech Hachaim, who does allow a shul to be lenient on Friday night, and daven both Mincha and Maariv after Plag, and before nightfall, although this inconsistency is usually not allowed. His reason is that since there are those that sanction having these minyanim, even during the week, in places where it would be too hard to get the people to come back for Maariv. We can, therefore, rely on that leniency, at least in regards to Erev Shabbos.

The Derech Hachaim adds that this will only hold true for a Tzibur, for whom we are generally more lenient, since it is hard to get the people to come back for Maariv. But, for a single person, there is no allowance to daven both Mincha and Maariv during this time frame. Since there is no such precedent during the week, we cannot allow it Friday night either.

However, the Mishna Berura is not happy with this ruling, pointing out that all the other poskim do not mention this leniency, and one should therefore not rely on it. He explains that there is no source in the Gemara to allow davening both Mincha and Maariv during this time frame. It is only something that was sanctioned in extenuating circumstances when they were unable to get the people to come back for Maariv. Since we generally don't rely on this to daven both Mincha and Maariv after Plag during the week, we should also not rely on it for Friday night either.

So, what can be done if one wishes to daven a little earlier than the regular minyan, but not so early?

One can follow the 2nd opinion for Plag, which is almost an hour later than the first zman of Plag. They can start Mincha earlier, as long as Maariv will be after that Plag.

Another option would be to daven a little earlier than the time printed on the calendar for the 2nd Plag. This is based on a slightly earlier version of calculating the 2nd opinion for Plag. Instead of calculating nightfall at 72 minutes after sunset, this option uses the time that three stars come out – approximately 50 minutes after sunset – the correct time for nightfall according to many opinions. This would move the Plag about 20 minutes earlier, making it more of a viable option. In fact, based on this calculation, there are many weeks that a 7:00PM minyan will have Mincha before Plag, and Maariv after Plag.

There is another possibility, which is to be mekabel shabbos and then eat the meal, before davening Maariv. Then, after the meal, one may daven Maariv. This idea is mentioned by the Magen Avraham (271:5).

However, not all agree with this idea. The Gra rules that one must daven Maariv first before the meal. He points to the aforementioned Gemara, where Rav would daven Maariv and then eat the meal, and obviously was not willing to eat before he davened.

Additionally, the Kaf Hachaim quotes the Arizal that, kabalistically speaking, one must follow a specific order, with the davening first and then reciting kiddush over the wine.

#### IN CONCLUSION

The custom is to follow the earlier time for Plag. Some follow the later Plag, which is almost an hour later.

Although the Derech Hachaim allows a shul to daven both Mincha and Maariv after Plag, and before nightfall, on Friday night, the Mishna Berura is not happy with this ruling. Some daven a little earlier than the time printed on the calendar for the 2nd Plag, which is based on when three stars come out. Some suggest being mekabel Shabbos, and then eat the meal, before davening Maariv, but not all agree that this is allowed.

*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.*

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

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## COMMUNITY KOLLEL NEWS PARSHAS PINCHUS

The Night Kolloel hosted a guest speaker: “Rabbi Yitzchok Koslowitz.” Rabbi Koslowitz is a Rav and senior Rosh Chabura in Beis Medrash Gavoah in Lakewood, and we have had the privilege to hear him numerous times. As has done in the past, he elaborated on and clarified many parts of the sugya being studied – the topic of sheva brochos, specifically in regards to splitting up the brochos between different people.

He ended off his shiur, highlighting the greatness of the kollel members who come together every night to learn, which uplifts them and their entire families. He told something fascinating that he heard from Rav Simcha Scheinberg, who related something from when he learned in Lakewood in the early years. When the bochurim started to get married, they asked Rav Ahron Kotler to set the rules as to how many bochurim should go to weddings and how much time to stay there. Rav Ahron gathered the bochurim and began by emphasizing that as great as the mitzvah of bringing simcha to a choson and kallah is, all the weddings in the world from the beginning of creation until Moshiach comes do not reach the greatness of one word of Torah. Rav Simcha Scheinberg added that his illustrious father, Rav Chaim Pinchus zt”l, once asked him to say a chidush that he heard from Rav Ahron, and he told him what Rav Ahron had told them.

His father responded that this is quite obvious and not a chidush of Rav Ahron.

He also related a poignant remark that he recently heard in an interview about Reb Shragi Gestetner z”l, who was one of the kedoshim in the recent Meiron tragedy. Reb Shragi had a Chavrusa he learned with every day for 2 hours, no matter what. If he came back from a business trip and didn’t learn yet, he wouldn’t even go home before he did his learning. One time he got back in the evening and went straight to learn. His young son called him that he is waiting for his “good-night kiss.” Reb Shragi told him that he can’t come until he learns, so his son told him that the learning will be his “good-night kiss”! Similarly, the kollel members, who come with such devotion every night, and are not always able to be at home, this learning serves as the “good-night kiss”!

I gave a shiur at the Kollel Boker last Thursday on the topic: “Shiva Asar B’tamuz – First or Second Churban? – Connecting Shabbos & Beis Hamikdash.”

The Kollel Boker is wrapping up the perek Keitzad Mevarchin, which discusses the fundamental halachos of the brochos on various foods, with many chaburos that were given. They are now having a big chazara, as well as a test on the entire perek.

The Night Kolloel would



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like to extend a very hearty mazal tov to our dear member, Moshe Rubinovich, on his recent Siyum on the entire Gemara of Seder Moed. May he continue to learn and finish many more Mesechtos and Sedarim.

The Night Kolloel will have the honor of hosting the renowned speaker, Rav Zev Smith, on Wed Night, July 7th, at 8:45pm. Topic: “Mourning the Beis HaMikdash – How to Connect to and Feel for Something We Never Knew.”

### CHABURA

The Sunday Night Chaburos continues, giving the members of the Night Kolloel an opportunity to share some insights on the topics being learned. This past week’s chabura was given by Reb Yisroel Yehuda Werner. And Reb Yaakov Rothschild gave a chabura this week, on the topic: “Shemira – When, How, and What?”

### 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 chavirim, with kugel and cholent. This past week the guest speaker was Rabbi Shamai Blobstein, Rosh Yeshiva Tiferes Bochurim. This week’s speaker will be Rabbi Elchonon Jacobovitz, Rosh Yeshiva Hamesivta of Monsey.

### SPEECHES

As the Three Weeks began, Ms. Chevy Garfinkle spoke for a full house of women. The title: “You Will be Like the Sand and the Stars, and the importance of having a communal and individual mission.”

Our Yarchei Kallah will be hosting a legal holiday shiur on July 4th. We would love to hear ideas of topics. For suggestions, please send an email: Rabbischeiner@18forshay.com.

Wishing you a Wonderful Shabbos,

**Rabbi Nachum Scheiner**



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# REBBETZIN SIMA SPETNER

## Chinuch Bonim Seminar

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This seminar is endorsed by: **Rav Yitzchok Berkowitz • Rav Aaron Dovid Neustadt**  
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**DISCIPLINE . SIBLINGS . RUCHNIYUS**

**MONSEY:**  
**JULY 5-12**  
AM CLASSES

**QUEENS:**  
**JULY 5-13**  
PM CLASSES

### ALUMNI COURSES

#### MONSEY

**NEW!** *Advanced question and answer sessions*  
**10:00 AM- 1:00 PM**  
**July 13-14**

**NEW MONSEY LOCATION!**

**Cong. Shaarei Tefillah**  
128 Parker Blvd, Monsey, NY 109-2

#### QUEENS

*A deeper understanding and how to deal with*  
**EMOTIONAL DYSREGULATION**  
**7:30-10:45 PM**

**Khal Nachlas Yitzchok**  
141-39 73rd Ave, Flushing, NY 11367

### TO REGISTER FOR BEGINNER:

- 1) ONLINE:** Email [beginner-seminar@spetner.org](mailto:beginner-seminar@spetner.org) (you will receive an automatic reply) with online registration
- 2) CALL OR TEXT:** ESTI: 718.578.2128 MIRIAM: 908.783.4422

### TO REGISTER FOR ALUMNI:

- 2) EMAIL:** Email [alumni21@spetner.org](mailto:alumni21@spetner.org) (you will receive an automatic reply) with online registration

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