BET
BRINGING EVERYONE TOGETHER

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

Email "Sign up" to
betjournal@gmail.com
to receive the
weekly BET issue.

OUR BELOVED RABBI
SOKAVA REBBE

אני ה' רפאך

IYOR

SHABBOS MEVORCHIM IYOR

ROSH CHODESH IS MONDAY & TUESDAY

Molad: Monday morning, 47 minutes and 6 chalakim after 7:00 am.

MONSEY
URGENT CARE
77 ROUTE 59, MONSEY, NY 10952
845-356-CARE

Shabbos Morning MINYAN STARTING AT 8:00AM 18 FORSHAY RD. **MAIN SHUL - ASHKNAZ**

RABBI LANKRY

DEAR KEHILLA,

PARASAT SHEMINI

The Torah explains all the types of Kosher and Non-Kosher animals and directs us to which ones we are permitted to eat. "Any one among the animals that has a split hoof, which is completely separated into double hoofs, and that brings up its cud that one you may eat".(11-3) As the Torah describes the non-kosher animals it first presents the kosher aspect of the animal, and then expounds why it is nevertheless not kosher. The Kli Yakar asks why does the Torah need to state the kosher part of the non-kosher animal, is it not sufficient to just state the non-kosher aspect that renders the animal as non-kosher? The Torah first explains that the camel, the hyrax, and hare chew their cud but do not have split hooves. By the pig it is reversed and states that it has a split hoof but does not chew its cud. Why does the Torah present the kosher aspect first and then explain the non-kosher aspect after?

The Kli Yakar explains that the kosher sign on each of these animals only increases the impurity in them. This is because the signs might appear to show how they are pure and really they are not pure. Eisav is compared to a pig as stated in Berashit Rabba (65-1) who displays his hoofs as if he is kosher. Eisav too flaunts his purity as the son of Yitzchak but really he is not pure at all. As Yaakov prayed "save me from the hand of my brother the hand of Eisav" which means, he may claim he is my brother but really he is Eisav the wicked one. His inner being is nothing like his external expression. He is a farce. In contrast the brothers of Yosef could not contain their ill feelings toward Yosef and they expressed it. They did not put on a false front and make believe all is well. This real expression, although it compromised the midot of the brothers, never the less exposes them as people who were real.

The Medrash states that the "gamal-camel" is symbolic to the Babalonian Empire, the "shafan-hyrax" is the Persian Empire and the "arnevet-hare" is the Greek Empire. These nations' internal being is contrary to their external nature. They are all in essence living a lie something not being real and therefore, that made them even more impure. A lion is a lion it never claims to be something else, and the same for all the animals of the world.

The Kli Yakar elaborates that all of these kingdoms were the dwelling grounds for some of the greatest Tzadikim. The Tzadikim lived in their midst, metaphorically speaking they bore them, and they were part of these nations' innards. At times they were even agreeable to the Jews and allowed them to prosper physically and spiritually but in reality they showed how much really they wanted to kill them and indeed did so.

The Kli Yakar takes the medrash literally. Bavel is a camel that chews its cud, inside Bavel was gomel chesed from the word "gamel –camel" but their kindness was fake and self-serving. So too the other kingdoms and we need to be cautious of their personality.

This is a quote from Wikipedia describing camels that can give us an understanding of Bavels personality. "Let's just say that "camels" have a bit of a reputation. They grunt, swear and spit (although their "spit" is actually vomit) .They have been seen on many tourists vacation videos kicking, bucking, biting and even swatting innocent folks with their tail. They are incredibly loud and will voice their objections with thundering groans and rolling eyes. They are odorous, belching and passing gas with musical regularity".

A quote about the hare informs us of the personality of the Greeks. "Normally a shy animal, the European brown "hare" changes its behavior in spring, when hares can be seen in daytime chasing one another; this appears to be competition between males to attain dominance . During this spring frenzy, hares can be seen "boxing"; one hare striking another with its paws

A quote from animal facts explains the personality of the hyrax which describes Persians that corresponds to it. "Rock hyraxes spend a lot of time sun-bathing. During the breeding season, the dominant male is especially territorial and aggressive. Males also sing complex songs that can last for several minutes and serve a territorial purpose... They also found hyraxes from different regions used different local dialects in their songs."

In short ,Bavel are camels and are disgusting people hiding behind a veil of false kindness, the Greeks are dominated by their woman, and Persians are gifted womanizers and time wasters.

As Am Yisrael we are compared to sheep that are kosher with both signs of Kashrut. Have you ever wondered how is it possible that a fellow Jew can sink to such a low level rachmanu letzlan, which is worse than any non-Jew? According to the view of the Kli Yakar, the higher a person appears to be, the uglier his misdeeds are. When a drunken homeless man picks from the garbage it is not as appalling as when a president would do the same. When we are corrupt from our elevated status it is uglier that one who was never prominent at all.

May we all merit to maintain our true G-dly image and continue to be a light onto the nations.

Amen

NEW MINYANIM ADDED:

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

Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ
Tzvi Blech : Gabbai Sheini

SHABBOS ZMANIM

CANDLE LIGHTING	7:12 PM
MINCHA 18 TENT	7:22 PM
MINCHA BAIS CHABAD	7:22 PM
SHKIYA	7:30 PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:45 AM
SHACHRIS ASHKENAZ 18 MAIN	8:00 AM
BUCHRIM MINYAN 20	9:00 AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:15 AM
SHACHRIS MAIN MINYAN 18 TENT	9:15 AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00 AM
NEW SHACHRIS 18 MAIN	*NEW* 10:15 AM
MINCHA	1:45 PM
PIRCHEI	2:00 PM
MINCHA	6:00 PM
SHIUR ON PIRKEI AVOS PERK ALEPH	6:40 PM
MINCHA SHALOSH SEUDOS	7:10 PM
SHKIYA	7:31 PM
MARRIV	8:11 PM 18 TENT, 8:16 PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:02 M 6:01 T 5:59 W 5:58 T 5:56 F 5:55

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:58 M 5:58 T 5:59 W 6:00 T 6:01

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:20 M 7:21 T 7:22 W 7:23 T 7:24

APRIL 11– APRIL 16

NEITZ IS 6:22– 6:15
PELAG IS 6:10- 6:13
SHKIA IS 7:32 – 7:36
MAGEN AVRAHAM
9:04AM - 8:59 AM
GRA- BAAL HATANYA
9:40 AM- 9:36 AM

בס"ד

Spring 2021

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSEY, NEW YORK 10952

ניסן / אייר
תשפ"א

WEEKDAY MINYANIM

BLUEBERRY HILL ZMANIM

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

MINCHA 5:50 PLAG 6:08

Rabbi Coren

THE POWER OF SEFIRA

The departure from the holiday of Pesach often involves a plummet of emotions. This experience is described in the Zohar where it is written that we were taken out of Egyptian bondage on Pesach night and brought to a very high spiritual level only to be brought down again in a very short time. The Zohar explains that this descent afforded us the opportunity to work on our middos and to grow spiritually so we could be worthy to receive the Torah based on own efforts.

One could say that Pesach night's experience acts as a milestone which we strive to reach by the end of the Sefira.

So what is Sefira all about? There is a common perception that Sefira is a sorrowful time and indeed there is a strong source for this idea based on the Gemara in Yevamos that relates the tragedy of 24 thousand students of Rabbi Akiva who died during this time. Based on this incidence we are expected to mourn for at least 33 days and there is a prohibition against marriage, taking haircuts or listening to music during this time. However, these Sefira days actuallu provide us with an incredibly lofty time, comparable to Chol Hamoed as both the Ramban and Rabeinu Bachye explain. Furthermore, Kabbalistically, in terms of growth opportunity, each day of the Omer is equivalent to 8 regular days. Therefore it is essential that we try to balance the mourning for 24 thousand students against the power provided by these days between Pesach and Shavuos.

What is the secret for creating spiritually successful days?

One suggestion is based on a midrash that the Ran quotes as the origin for counting the Omer. When the Jews were told that they would become servants of Hashem in 50 days, they began to eagerly count, expressing their excitement and yearning for that great day.

I believe that if we want to merit success in whatever we are doing during the Sefira countdown we need to emulate the actions of our ancestors. One suggestion which the Rebbe of Tosh used to inspire his Chasidim can be summed up as follows: Escalate our Torah learning; intensify our dedication, focus and commitment to Hashem's words.

This week we're actually beginning a new zeman of SCP Chaburah which can help you reach a keen understanding of Hashkafat Halacha. But you can choose to delve into whatever your soul yearns for. And if you are unable to place yourself in an environment of learning you can still experience the sweetness of Torah by any act of learning.

There is an amazing story by Rav Zilberstein that provides an example of what it means to yearn for the spirituality of Shavuos: Right after Pesach, an elderly man was told by his doctor that he doesn't have more than a few days left to live. The man was distraught for one reason only-- he wouldn't be able to finish counting the Omer. There is an opinion that all the days of the Omer are considered as one mitzvah. It therefore seemed hallachically wrong for the man to begin counting knowing that he would not be able to complete the mitzva and his brachos would be retroactively in vain. (This is a very interesting topic on its own for another time.)

Rav Zilberstein told the man to stop worrying and to go ahead and count; with siyata dishmaya he would complete the mitzvah.

The Rav compared this to a child who was trying every way to convince his father to give him a candy but to no avail. The father was adamant-- no candy for you, son. The son, however, came up with a brilliant trick. He stopped asking for the candy and began to loudly recite the full bracha of Shehakol. The father was stunned. The child finished the bracha and was pointing to his mouth indicating that his father would certainly not want him to transgress saying a blessing in vain and the father had no choice but to hand him the candy. The Rav finished the nimshal and said to the elderly man, "You will begin the mitzva and Hashem will see how important it is to you. He won't let you down." The man made it all the way to Shavuos and then returned his neshama.

May we show Hashem just how much we appreciate His gift of Torah and merit an amazing growth this Sefira.

בס"ד

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

פרשת שמיני

Late Maariv Motzai Shabbos

One hour after Rabeinu Taam

Approximately

9:45

18 Main Bais Medrash

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER

Shabbos Shacharis Minyanim

Vasikin	20 Upstairs
8:00	18 Main
9:00 Bochurim Minyan	Tent ב
9:15	Tent א
10:00 Chabad	20 Upstairs
10:15	18 Main

Weekday Minyanim

בית מדרש אור חיים
COMMUNITY LEARNING CENTER

New Daily Minyanim

מנחה
ומעריב

During the summer months
Mincha & Maariv Later Plag Minyan

Sunday-Thursday

פרשת שמיני

Mincha 6:55
Maariv 7:05
Tent ב

*Remember to repeat
קריאת שמע

For more info and to find out about new minyanim starting soon
ohrchaim18@gmail.com // www.18forshay.com

Rabbi Aaron Lankry
Marah D'asra
305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
דוכ"צ - מגיד שיעור
914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner
Rabbinic Coordinator,
Rosh Kollel, Kollel Boker & Night Kollel
845-372-6618 | rabbischeiner@18forshay.com

Uri Follman
Manager
845 587 3462 | manager@18forshay.com

Rabbi YY Jacobson

A GREAT DEAL OF INTELLIGENCE CAN BE INVESTED IN IGNORANCE.

SAUL BELLOW

Light travels faster than sound. That's why most people seem bright until you hear them speak. -- Author Unknown

Only two things are infinite, the universe and human stupidity, and I'm not sure about the former." – Albert Einstein.

"Inquire he inquired"

In many editions of the Hebrew Bible, an interesting comment is inserted into the book of Leviticus, in this week's Torah portion (Shemini). In between the words "inquire he inquired" ("derash" and "derash" in the original Hebrew) it is written: "Half of the words of the Torah."

What this means is that these words—"inquire he inquired"—mark the halfway point of a word count in the Torah. The first "inquire" completes the first half of the five books of Moses; the second "inquire" begins the second half of the Torah.

Biblical commentators, sensitive to the fact that even minor, seemingly coincidental aspects of the Torah, contain layers of significance, address the symbolism behind the fact that the halfway point of Torah is between these words "inquire he inquired." One of the beautiful explanations is given by one of the great Chassidic masters.

He suggests that the Bible is attempting to teach us that the entire Torah—both halves of it—revolves around inquiry, the search to learn, grasp and internalize the truths and perspectives of Torah. To be Jewish is to forever remain a student of Torah wisdom.

"Inquire did he [Moses] inquire"—this is the center point of Torah, because Moses himself, the extraordinary scholar and prophet, never ceased to inquire and search. Moses knew that the most essential component necessary to absorb Torah is our never ending yearning and readiness to continuously study, explore and seek knowledge. Moses realized that after all of his discoveries, he had only reached the middle of Torah, and there was much more ahead which he had not yet learned.

This message is vital for Jews today.

Ignorant Spokesmen

Some time ago I was invited to attend a symposium sponsored by the UJA Federation about Jewish continuity. One of the presenters suggested that we introduce a reformation in Jewish observance in order to make the religion more appealing to the youth.

When it came my turn to address the audience, I begged to differ with the above presenter. His argument, I suggested, was refuted by the undisputed fact that the only ones who managed to maintain their Jewish numbers and even increase them dramatically were those who opposed reformation in Jewish observance. Perhaps our youth is searching not for reformation but for the Judaism taught and practiced by Rabbi Akiva, Rashi, Maimonidies and the Baal Shem Tov? Perhaps what was necessary was not a diluted form of Judaism, but rather a more intense presentation of a Judaism saturated with spiritual passion, authentic idealism, profound scholarship and personal relevance?

Later, in private conversation, I asked the presenter if he could name the 53 portions of the Five Books of Moses and the titles of the 63 tractates of the Talmud, the most basic body of Jewish law and literature. From memory he could only name 10 of the biblical portions and not one of the Talmudic tractates.

"Imagine," I said to him, "we would be attending a symposium on Shakespeare, and one of the lectures on how Shakespeare ought to be taught to youths today would be presented by an individual ignorant of the titles of Shakespeare's 38 plays? Or imagine a symposium on the future of philosophy, where one of the speakers was not well versed in The Republic, the Critique of Pure Reason or Beyond Good and Evil? Wouldn't that be embarrassing to the subject they are discussing?"

He said to me that in his opinion one did not need to be well versed in Torah in order to present an argument on the future of Judaism.

Why is Judaism seen as such an inferior discipline, that it does not demand rigorous mastery? Why is it that in the fields of biology, science, art or history nobody would dare present strong opinions about their futures without intensely studying these subjects for years? Why do so many Jews think that Judaism—a tradition taught and developed over three millennia, consisting of tens of thousands of volumes, many of them written by some of the greatest human minds—is a set of archaic laws and cute rituals?

Perhaps the saddest commentary about Jewish life in America is that so many leaders of mainstream Jewish organizations and institutions did not send their own children to Jewish schools, depriving them from a serious Jewish education.

How sad. They see themselves as Jewish leaders and activists; yet they don't even entertain the thought that Jewish tradition has anything truly valuable to teach them and their children about life, death and everything in between. The greatest obstacle to discovery, a wise man once said, is not ignorance; it is the illusion of knowledge.

The Torah, the profoundest blueprint for life ever articulated in the history of humanity, belongs to every single Jew. It is about time, that every member of our people gives himself or herself the gift of discovering its unparalleled beauty and wisdom.

This is the reason we created TheYeshiva.net, where various ongoing free courses on Torah study are offered, both for advanced students as well as beginners. Our first course in Talmud for Beginners, which continues this Wednesday evening, attracted a lovely group of students globally. Same with the other courses, a list of which you will see on top of this email. I hope you will seize the opportunity to challenge your mind and broaden your horizons. We stop living when we stop inquiring.

Rabbi Steinfeld

Take a Stand

In Vayikra 9:22 the posuk tells us that Aharon lifted his hands and bentched Klal Yisroel. The Gemara in Sotah 38a says that we learn from the word "Ko" that the bracha of the Kohanim is given while the Kohen stands. The Gemara says we learn this from a hekesh from the brachos that were given on Har Grizim where the Torah says "Yamdu." Tosfos in Sotah 38a brings in the name of the Ri that if a Kohen gave the bracha while sitting, the bracha is ineffective as we compare it to the word "leshareis," which means to serve, and a servant serves while he is standing. We find in Zevachim 23b that if a Kohen did the avoda while sitting, the Avoda is mechulleles. Therefore, a Kohen who duchened while sitting would need to redo it and make the bracha again.

The Shvus Yaakov says the above hekesh is not Min HaTorah, it is Mi'deRabbonon and the hekesh is just an asmachta. The Rambam is therefore lenient when it comes to an elderly Kohen or a sick Kohen permitting them to sit, bdieved. The Be'er Heiteiv, in the name of the Kneses Hagdola, Panim Meiros and Noda BiYehuda argue with this position. They all hold that standing is an ikuv and if a Kohen can't stand, it is better for him not to duchen at all.

The Magen Avraham in Orach Chaim 128:22 says that only the Kohanim need to stand, but the tzibbur may sit. The Mishna Berura 128:51 brings the Meiri and the Eshkol that the tzibbur must also stand. The Rokeach explains the above posuk by saying that Aharon lifted his hands "El Ha'am," the tzibbur moved from their designated place to stand before the Kohanim. The Geonim write that it is required for the tzibbur to take a step closer to the Kohanim to receive their bracha.

Rava, the son of Rav Huna, says in Sota 31a that once the Sefer Torah is opened one is not allowed to talk, even in Halacha, as the posuk tells us when they opened everyone stood. Standing means being quiet, as we find in Iyov 32:16, "I waited and did not speak because we stood at attention." The Shailos U'teshuvos Binyamin Zev 163 quotes this Gemara and says that despite the fact that we learn from the posuk that one has to be quiet, we still learn the pashut pshat that one needs to stand. The Rema 146:4 says that one should be stringent and stand. The Mishna Berura 19 says that despite mei'ikar dina one does not need to stand; it is nevertheless preferable to stand. A person should feel as if he was mekabel the Torah on that day. It will help the person concentrate. In the event that standing will cause a lack of concentration, it is better for the person to sit. The Arizal would sit during the entire Krias HaTorah including while the Oleh said Barchu.

The Shulchan Aruch 422:7 paskens that one should stand while saying Hallel over the year. The Bais Yosef explains that we learn this from a posuk in Tehillim that says "Hallelu" and then says the words "Ha'omdim baleilos." The Pri Chadash says we learn this from the fact that saying Hallel is like a hagadas eidus, and eidim usually testify while standing. The Taz s.4 brings a different proof as the Yidden said Hallel on Erev Pesach in the azarah and no one besides a king from Shevet Yehuda was allowed to sit in the azara. The Toras Chaim in Hilchos Brachos 219:4 writes that according to the Rambam one may sit during Hallel as the Rambam does not mention standing for Hallel.

We find in the Poskim that the Hallel we say during the seder on Pesach is said while seated. One reason for this is that Hallel is said in a split way: part of it during Magid, and the rest at the end of the Seder. The reason we split Hallel is because the first part of Hallel discusses Yetzias Mitzrayim, which is apropos for Magid. On the other hand, the rest of Hallel discusses the future geula, which is apropos for the end of the Seder where we daven to be redeemed for our final redemption. Another reason is that since the Seder is done when we are leaning back "be'heseiva," the Chachamim were not matriach a person to have to stand during Hallel of the Seder.

May we be zocheh to say Hallel while we are makriv the Korban Pesach in thanks ofr the final redemption.

Rabbi Reisman

Rav Chaim Kanievsky has an interesting thought on this week's Parsha on the Gemara that Nadav and Avihu Paskened a Halacha in front of Moshe Rabbeinu and were therefore, Chayuv Misah. Rav Chaim Kanievsky brings this Gemara in Eiruvin 63 (19 lines from the bottom) and the story of Rabbi Eliezer who had a Talmid that Paskened a Halacha in front of him and Rabbi Eliezer said (תמיה אני אם יוציא זה שנתו ולא הוציא שנתו) if this man will live out his year.

Rav Chaim Kanievsky Klers a Chakira. When somebody is Moreh Halacha in front of his Rebbi which he is not allowed to do, and he is Chayuv Misah Bidai Shamayim, does Mechila help. Does it help if the Rebbi forgives him and that will erase the Onesh. Or to put it in different words, is the Aveira of being Moreh Halacha Lifnei Rabo, Paskening a Halacha in front of your Rebbi a Bain Adom L'chaveiro Aveiro, an Aveira towards your Rebbi for which Mechilah should work or is it a Bain Adom L'makom Aveira, it is an Aveira which violates Kavod Hatorah of Mesorah which is the basis of Torah in Yiddeshkeit, the fact that it goes from Rebbi to Talmid. Is it a violation of Bain Adom L'makom, Kavod Hatorah in which case Mechila won't help? This is Rav Chaim Kanievsky's Kler and he has a Tzorech Iyun Gadol, he says from the aforementioned Gemara, Rebbi Eliezer's Talmid Paskened in front of him and Rebbi Eliezer said (תמיה אני אם יוציא זה שנתו ולא הוציא שנתו) that this Talmid will be punished. Why wasn't Rabbi Eliezer just Mochel him? It seems to indicate that Mechila does not work. On the other hand, in Maseches Berachos 31b (16 lines from the bottom) (אל הנער הזה התפללתי א"ר אלעזר שמואל מורה הלכה לפני רבו היה שנאמר וישחטו את הפר ויביאו את הנער אל עלי משום דוישחטו את הפר הביאו הנער אל עלי אלא אמר להן עלי קראו כהן ליתי ולשחוט חזנהו שמואל דהוו מהדרי בתר כהן למישחט אמר להו למה לכו לאהדורי בתר כהן למישחט שחיטה בזר כשרה אייתוהו לקמיה דעלי אמר ליה מנא לך הא אמר ליה מי כתיב ושחט הכהן והקריבו הכהנים כתיב מקבלה ואילך מצות כהונה מכאן לשחיטה שכשרה בזר אמר ליה מימר שפיר קא אמרת מיהו מורה הלכה בפני רבך את וכל המורה הלכה בפני רבו חייב מיתה אתיא חנה וקא צוחה קמיה אני האשה הנצבת עמכה בזה וגו' אמר לה שבקי לי דאענשיה ובעינא רחמי ויהיב לך רבא מיניה אמרה ליה אל הנער הזה התפללתי) we have where the young Shmuel Paskened a Halacha in front of his Rebbi, Eli. Eli said that he is Chayuv Misah. Chanah begged Eli to forgive and Eli forgave Shmuel and the Onesh didn't happen. This seems to be a contradiction between the Gemara in Maseches Berachos and the Gemara in Maseches Eiruvin as to whether Mechila helps. This is Rav Chaim Kanievsky's Tzorech Iyun.

Some years ago when the Navi Shiur began, we came to this point and I suggested a Teretz. I don't recall if I had a source for it, but I suggested the following Teretz which I would like to share with you. We will say that Mechila does not help as is indicated by the Gemara in Maseches Eiruvin. A Moreh Halacha Lifnei Rabo Chayuv Misah. What took place with Eli and Shmuel? Shmuel Paskened in front of Eli and Eli said that he is Chayuv Misah. Chanah begged him. What did Chanah say? As it says in Shmuel I 1:27 (אֶל-הַנַּעַר הַזֶּה, הִתְפַּלָּלְתִּי) this is the child for whom I prayed when I stood before you and you promised me that a child would be born and this is that child. Then he said ok I will be Mochel. The question is why is that a reason to be Mochel, because of that there is a reason to be Mochel? It doesn't make sense! The answer is Chanah said that the Aveira of being Moreh Halacha Lifnei Rabo is an Aveira violating Kavod Hatorah, Kavod of a Rebbi, in this case Kavod of a Gadol Hador. Said Chanah, on the contrary, this is the greatest Kavod. It was your Beracha that caused a woman who was barren for so many years to give birth. It is your Kavod that this child grows up and that this child has a mouth which can give forth great ideas in Piskei Halacha. On the contrary, it is your Kavod and it is not a violation of Kavod Hatorah. To this Eli agreed. Therefore, although Mechila technically doesn't help Chanah's argument here it carried the day.

Rabbi Olshin

Rabbi Lichtenstein

Rabbi Smith

Rabbi Schabes

Rabbi Lankry

Rabbi Veiner

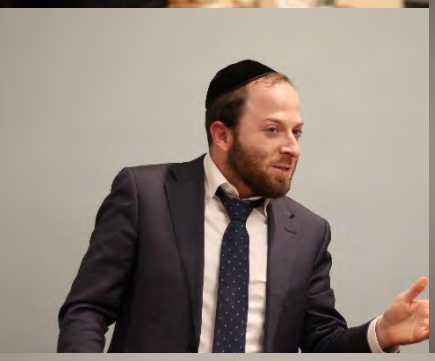
Yeshivas BEIN HAZMANIM

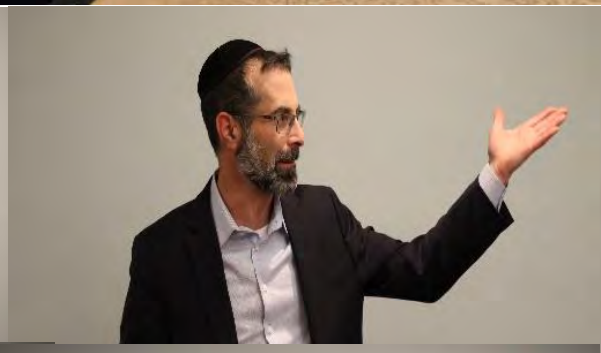
ישיבת בין הזמנים

Pesach 2021

Rabbi Berger – Shal umashiv

RABBI COREN - SMICHAS CHAVER SIYUM & AWARDS





The Radiance of Iyar

by rebbetzin tziporah heller

Iyar is the month after Nissan and the Exodus. Talk about a hard act to follow!

Iyar is referred to as the month of radiance or budding, "ziv" in Hebrew. There are several reasons for this, and the more we look at the events that took place in this month, the more we will understand its unique power.

Reading the Letter

Regardless of where you stand politically, there is something about receiving a personal letter from the president of the United States on White House stationery. It is doubtful that you would yawn, relegate the letter to the pile of junk mail and forget about it. You'd open it up and read it very carefully. And if you found the language ambiguous or florid, you'd make every effort to understand each word, even if it meant enlisting the aid your friend's brother-in-law who speaks fluent diplomatese. You are fully aware of the power that lies behind every word of the president.

The effect of the Exodus and everything that preceded it was that the Jewish people had a glimpse of God's love for us, His power, and His majesty. We were ready to read His letter, so to speak, which in this context means receiving His word, the Torah. When we reached Mara on Rosh Chodesh Iyar (which incidentally fell out on Shabbos the year of the Exodus), we were ready to hear the King's word.

In order to prepare us, two things had to happen. The first was experiential; the second intellectual.

When the Jews arrived at Mara, they discovered that the only accessible water was bitter. Moshe was instructed to throw a tree into the water, which miraculously made the water sweet. Already fully aware that God controls nature from the miracles that were still fresh in our memories, what did experiencing yet another miracle add to our repertoire?

The way we experience life itself is often bitter, but it does not have to remain so. With God's help, there is sweetness.

This miracle demonstrated the concept that the way we experience life itself (which is symbolized by water, the source of all physical nurture) is often bitter, but it does not have to remain so. With God's help, there is sweetness.

There is a vast difference between hopelessness and bitterness. The voice of despair tells us, "You have no value, your life is shattered. Go to sleep, have a chocolate, and enjoy oblivion."

The voice of bitterness is completely different. It tells us, "You don't have to put up with this silently. Spit out the tainted flavor your life has taken. Meet the challenge in front of you. Get moving."

When we allow ourselves to feel the bitterness that life so often dishes out, we sometimes are stuck. We want change, but we don't know how to bring it about. What the Jews saw that day in Mara (which means "bitter") was that the first step is to take the primordial tree of knowledge of good and evil and throw it into the water. What this means in non-mystic language is that we must realize that there are choices to be made, and it is up to us to choose uncontaminated by our subjectivity or emotional agendas.

How do we know that our choices are right? After all, we humans can read good into the worst evil, and have done so many times. We also can look at choices that are pure and real, and reframe them as wrong or worse if they don't fit into our plans.

In order to provide us with more than a sealed letter, God let us know that the information is at hand, and presented us with a taste of what the Torah would be like even before it was given, so that we could savor some of its sweetness. At Mara, God presented us with three mitzvot, commandments, each one encapsulating an entire category of Jewish law. According to the Maharal of Prague, the famous medieval Talmudist and mystic, each category relates to one of three aspects of who we are: the physical, the intellectual, and the spiritual.

THE THREE COMPONENTS

"Chukim" are mitzvot that relate to our physical identity. Their message is that everything physical has a spiritual source, and we can find meaning and eternity in physical reality instead of banality and decline. The key is letting God take us beyond our view of reality. We are locked into seeing everything through the prism of time and space, which means that we never really get beyond the physical package that houses spiritual reality.

In Mara, we received our first Chok (singular of chukim) -- the arcane ritual of the red heifer. It is arguably the most cryptic of all of the commandments in the entire Torah. It was given as a sample of many other commandments (such as the kosher laws) that are not easily interpreted. This of course doesn't mean that they have no purpose other than eliciting obedience to God (which would certainly be valid enough). What it does mean is that we are willing to let go of our need to force everything into a little box called 'My Mind,' or reject it outright.

By moving beyond our limited information base, we can uplift who we are physically.

"Aidot" are commandments that commemorate events. Our emotions and spiritual awareness are based on memory, and aidot offer us the possibility of acquiring memories that have spiritual meaning. Shabbos was given to us at Mara. From that point onward we have the opportunity to teach ourselves that we are God's creations, and that we have inherent value. We are not alone in this regard. Every other person we meet is an expression of Divine will. When we live this message out week after week, everything changes. We discover within us the emotional fortitude to deal with life in a world in which everything has purpose.

The last category is Mishpatim, laws of justice. At Mara God gave us the laws of honoring our parents (according to another opinion, the mishpatim were laws of how to set up a fair system of judgment). These laws sit well with us intellectually. After all, no one wants to be tried in a kangaroo court, or find himself or herself abandoned by children that they raised with love and devotion. What the Torah adds is the specifics that move the laws beyond random platitudes fueled by good intentions by giving them flesh and blood details. A judge may not favor the poor any more than he favors the rich in order to even things out according to his own arbitrary understanding of the case. A child must speak to a parent respectfully even if they think that their parent is speaking nonsense.

These three categories redefine us as people and gave us the inner readiness to read the King's letter.

These three categories redefine us as people. We needed this as a prelude to receiving the Torah. It gave us inner readiness to read the King's letter. This is radiance! This is how a bud opens! Once the sun begins to rise and a flower begins to bloom, there is no going back. A transformation has occurred. For this reason God told the Jews who left Egypt that if they obey the laws that He set forth, they will never suffer the diseases that God used as a weapon against the Egyptians. What this means is that we will never again be Egyptian in any sense of the word.

HEALING

The fate of the Jews and the fate of the Egyptians are not entwined. They had no ability to discover any form of challenge or meaning in their illnesses. For them, everything "just happened because it happened" and the meaning is beyond human interpretation. For the Jew, the world is an ongoing creation in which there is challenge, potential, and hidden compassion even in the midst of serious illness. In the prophetic era it was even possible for any one of us to go to a prophet and ask him to reveal the reason that we are suffering. We would then be able to focus our energies on rectifying the source of the illness, rather than addressing all of our resources to its external manifestations.

Iyar was the month in which God promised that our illness would not be random. In fact the word Iyar in Hebrew is an acronym for the phrase Ani Hashem Rophecha, which means, "I am God, your Healer." It is a month that is especially auspicious for all forms of healing.

The manna that fell from heaven and sustained the Jews in the desert for 40 years began to fall on the 15th of Iyar. This food had two remarkable properties; spiritually it forged awareness of the degree to which God is involved in our material sustenance. This was a necessary step to ready us to receive the Torah. We had to have the consciousness of the degree to which God is involved in our lives, and the degree to which our deeds affect our fate. It caused our latent love and trust in God to be actualized by our day-to-day reliance upon Him for our food. Physically it was perfect food; it caused no illnesses. This, too, led us to blossom as a people.

LAG BOMER

The 18th of Iyar is the 33rd day of the Omer. What is the Omer? The Torah commands us to count the 50 days between Passover and Shavuot (although of course we know the amount of days that elapsed) as a way of showing our anticipation of finally receiving "the letter." On Passover an offering of barley was made. This is significant because in the ancient world, barley was animal food. This symbolizes that while we were physically free when we left Egypt, we were not yet spiritually evolved.

On Shavuot the offering was wheat, from which bread is made. We had evolved and were now ready to receive the Torah.

Many years later, a plague struck Rabbi Akiva's students during this period. 24,000 died, creating a vacuum that could have led to the entire oral tradition being lost. But Rabbi Akiva had the fortitude to begin all over again with a core of five students. The plague ended on the 33rd day of the Omer, which is celebrated because, in effect, it meant that the message, the letter, would never be forgotten.

One of the five students that Rabbi Akiva taught was Rabbi Shimon Bar Yochai. In spite of extreme persecution by the Romans (which necessitated Rabbi Shimon hiding in a cave in the Galilee for 13 years) Rabbi Shimon Bar Yochai became one of Judaism's brightest lights. He wrote the Zohar, which literally means the Book of Splendor, which is the backbone of Jewish mystic writings. The illumination that he shed upon the hidden aspects of Torah is compared to Moshe's role in transmitting the revealed parts of Torah.

The anniversary of his death is Lag B'Omer. It too is a day of radiance and blossoming. He promised his students that he would pray for those who visit his tomb in Meron on the anniversary of his death, and join him in what he called his holiday.

The person we are on the day of our death is the ultimate self-statement.

Most of us would associate celebration with a birthday, rather than the day someone died. Being born isn't much of an achievement. The person we are on the day of our death is the ultimate self-statement. The righteous ascend higher and higher each year, as their deeds have greater and greater impact on the world that they left behind. For this reason there is a huge religious folk festival in Meron every year. Last year's attendance broke the quarter of a million mark. If you ask people what it's about, you will hear many answers. Some are there to pray. Some to celebrate, but they are all sure of one thing; the Jewish people are still in bloom.

MAZAL

The mazal/sign of Iyar is Taurus, an ox eating grass. This is a symbol of an animal of great strength (in fact the ox is the strongest of the domesticated animals) eating, growing and progressing.

Have a great Iyar!

UFARATZTA

Response to a mother worried about her son seemingly not able to find the right Shidduch.

As I told you in our conversations that it seems your son is afraid of the responsibility or lack of his freedom that comes with marriage.

You need to explain to him clearly and forcefully that for his benefit, he must get married, and cease to search for flaws.

My speaking to him concerning this issue was, so far, not successful.

====Igros kodesh v31, p336.

Beis Iyyar, Tiferes sheb'Tiferes: Birth of the Rebbe MaharaSh – Admur Shmuel, 4th Chabad Rebbe. 5,594 -1834.

The Benefit of Relationships

Parshas Shemini gives the account of the tragic deaths of Aaron's two eldest sons, Nadav and Avihu. At the climax of the inauguration of the Mishkan (Tabernacle), the two men entered the Holy of Holies and brought their own incense without having been commanded to do so. After they entered, a fire came forth and consumed them. Chazal offer several explanations as to the exact nature of their mistake: The Chasam Sofer brings a Medrash that offers three reasons as to their sin: They made a decision without consulting their teacher, Moshe Rabbeinu; they entered the Mishkan intoxicated with wine; they did not get married or have children. These three reasons seem to be totally unrelated to each other however the Chasam Sofer explains that they all emanate from the same source.

He writes that the defining sin of the three was their choice to not get married and the consequence that they had no children. He explains that there are many Mitzvos that involve the necessity to ascribe honor to certain people, and, lehavdil, to HaShem. These include the Mitzvos to honor and fear one's parents and teachers, and the various laws with regard to one's conduct in the Mishkan. Having one's own children plays a key role in helping a person to develop a far greater recognition of the importance of being respected. He experiences first-hand, the unpleasantness of not being properly respected by his children. This helps him internalize how important it is for him to honor his parents, teachers, and, most importantly, HaShem.

Nadav and Avihu chose not to get married and consequently remained childless. This hindered them from developing the proper appreciation of the need to honor others. As a result, they stumbled in other areas relating to honor: They failed to consult with their teacher Moshe, indicating a lacking in giving sufficient honor to their teacher. Likewise, their entering the Mishkan whilst intoxicated with wine indicated a failing in their honor for the Divine Presence that dwelled there. Thus, according to the Chasam Sofer, the defining sin of Nadav and Avihu was their reluctance to have children – this was responsible for their failing in the area of giving kavod (honor).

It is possible to add that some of the other sins enumerated in the Rabbinical sources also originate from a lacking in the trait of kavod. In Parshas Mishpatim, we are told that Moshe, Nadav and Avihu, along with the seventy Elders, witnessed a sublime prophecy. The Torah writes that Nadav and Avihu, and the Elders "gazed at G-d, yet they ate and drank". The Medrash Tanchuma, quoted by Rashi, says that Nadav and Avihu and the elders sinned grievously by eating and drinking whilst gazing at the sacred vision. They deserved to die at that moment, but G-d did not punish them right then, in order not to mar the joy of the giving of the Torah. Rather, their punishment was deferred till a later date. Again, it is clear that the key fault here was the lack of sufficient fear and honor for the Divine Presence.

Moreover, the most explicit reason for their sin is the Torah's words that they offered up the incense even though they were never commanded to. The commentaries explain that in their great love for HaShem, they were inspired to enter the Mishkan themselves. Despite their lofty intentions, performing a service without being instructed to do so, also seems to constitute a lack of sufficient fear and honor for HaShem.

We have seen from the explanation of the Chasam Sofer that the failure of Nadav and Avihu to have children resulted in the various sins that Chazal find them culpable of, and that the root of these sins was a failing to give proper honor. This explanation sheds light on an important principle in Torah thought with regard to inter-personal relationships. In the secular world, it is common to view relationships from the perspective of, "what can I get out of this relationship", whether it applies to marriage, child rearing, or friendships. In this way, the goal of the relationship is essentially selfish, and it perhaps explains why the institution of marriage and the parent-child relationships have been so damaged in recent generations. If a person's goals in a relationship are primarily selfish, then his desires and hopes will inevitably clash with those of his partner or child, who has similarly selfish desires. Moreover, if a person perceives that getting married or having children will hinder his life enjoyment then he will refrain from them in his vain quest for pleasure and comfort.

The Chasam Sofer teaches us that one of the main purposes of having children is to enable a person to grow in ways that he would otherwise be unable to. The same applies to marriage and all other relationships. The Torah outlook is that a person should approach his relationships from a selfless point of view – focusing on how he can help the other members of the relationship, and how he can grow from the relationship into a better person. As in all aspects of life, our relationships are there to help us grow closer to HaShem, therefore it is essential that we strive to develop such relationships even if they may reduce our comfort level, because we understand that they will enable us to become complete people in a way that Nadav and Avihu never merited.

CONTRASTING AIMS

The opposite of isolate...

... is yousoearly.

Graduation Speech

When my son graduated from high school, he had to give a speech. He began by reading from his prepared text.

'I want to talk about my mother and the wonderful influence she has had on my life,' he told the audience. 'She is a shining example of parenthood, and I love her more than words could ever do justice.'

At this point he seemed to struggle for words. After a pause, he looked up with a sly grin and said, 'Sorry, but it's really hard to read my mother's handwriting.'

Stranded Salesman

A traveling salesman was held up by a bad storm in the Hawaiian Islands.

He sent an e-mail to his corporate headquarters advising them that he was stranded for a few days and requested instructions.

The reply came back shortly: "Begin vacation as of yesterday."

The Brella Inventor

The inventor of the umbrella was originally going to call it brella...

But he hesitated.

Gunpowder Explosion

A terrific explosion occurs in a gunpowder factory, and once all the mess has been cleared up, and inquiry begins.

One of the few survivors is pulled up to make a statement. "Okay Simpson," says the investigator, "you were near the scene, what happened?"

"Well, it's like this. Old Charley Higgins was in the mixing room, and I saw him take a cigarette out of his pocket and light up."

"He was smoking in the mixing room?" the investigator said in stunned horror, "How long had he been with the company?"

"About 20 years, sir"

"20 years in the company, then he goes and strikes a match in the mixing room, I'd have thought it would have been the last thing he'd have done."

"It was, sir."

Stop Drinking

My doctor has advised me to stop drinking.

It's going to be a massive change for me.

I've been with that doctor for 15 years.

Soup Preparation

An Irish man walks in to a bar with bandages all round his feet.

His friend asked him, "What happened to you?"

"Well," he said, "it all started with a can of soup which said on it 'open can and stand in boiling water for ten minutes'... so i did."

A Breath of Fresh Air

A truck loaded with Vick's VapoRub overturned on the highway.

Amazingly, there was no congestion for eight hours.

Bottle Of Wine

Sally was driving home from one of her business trips in Northern Arizona when she saw an elderly Navajo woman walking on the side of the road. As the trip was a long and quiet one, she stopped the car and asked the Navajo woman if she would like a ride. With a silent nod of thanks, the woman got into the car.

Resuming the journey, Sally tried in vain to make a bit of small talk with the Navajo woman. The old woman just sat silently, looking intently at everything she saw, studying every little detail, until she noticed a brown bag on the seat next to Sally.

'What in bag?' asked the old woman. Sally looked down at the brown bag and said, 'It's a bottle of wine. I got it for my husband.'

The Navajo woman was silent for another moment or two. Then speaking with the quiet wisdom of an elder, she said, 'Good trade.'

DR. SIMCHAS Spotlight

DR. SIMCHA

Hey ! Y didn't ANYBODY tell me that SEFIRA is so closely related to SIMCHA ?!!

Turn the Spot light on !!!

Can u believe that the numerical value of the word SEFIRA is the same as BE'SIMCHA !!!!!!

I'm so happy about this , I was eager to share it !!!!

Keep on counting keep on smiling keep on sharing

Have a fabulous Shabbos

Avi 845 558 4027

35+ Years
OF SERVING THE COMMUNITY

◇ WILLS & TRUSTS
◇ ELDER LAW
◇ PROBATE
◇ TRUST ADMINISTRATION
◇ HALACHIC WILLS
◇ TAX PLANNING
◇ MEDICAID PLANNING
◇ ESTATE PLANNING
◇ SPECIAL NEEDS PLANNING
◇ ASSET PROTECTION

Emanuel Haas, Esq. Ari J. Zaltz, Esq.

RAMAPOST.COM

Haas & Zaltz, LLP
845.425.3900
INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM
365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

A Story Stressing The Reward For Meticulous Kashrus Observance

Rabbi Yissocher Frand

The pasuk at the conclusion of the section of forbidden foods listed at the end of the parsha says: "For I am Hashem Who brings you up from the land of Egypt to be a G-d unto you; you shall be holy for I am holy." [Vayikra 11:45] Rashi cites the teaching of the House of Rav Yishmael that the pasuk means to say, had I not brought Israel out of Egypt for any reason other than that they do not make themselves impure through eating of the forbidden foods as do the other nations, it would have been sufficient cause for them to have been redeemed.

It is difficult to OVERSTATE the importance of the laws of Kashrus. It is likewise difficult to UNDERSTATE the great harm done to a Jewish soul by the consumption of forbidden foods. I once heard Rabbi Berel Wein quote a statistic published by the Jewish National Fund that today 80% of their money comes from only 10% of the Jewish population. Despite the fact that Jews have a reputation for being generous, that may have been the case 40, 50, 60, or 80 years ago. Today, the eating of pig, shellfish, crab, and improperly slaughtered meat that the Jewish people have been consuming over the past 50 years has taken a toll on the Jewish soul. The "Yiddishe neshama" is not what it used to be because of the corrosive effect of forbidden food entities.

That having been said, I read the following story that was written by Rabbi Yosef Chaim Sonnenfeld, a disciple of the Kesav Sofer. The Kesav Sofer, in turn, was the son of the Chasam Sofer who told this story in the name of his teacher, Rav Nosson Adler. The story took place in the late 1700s or the early 1800s.

There were two successful Jewish merchants who lived in Pressburg, the city of the Chasam Sofer. They had their own fleet of boats in which they used to travel the world in pursuit of their import/export business. These merchants were once arrested by Spanish authorities off the coast of Spain with their ship full of merchandise. At that particular point in time, piracy was rampant in the Mediterranean Sea and therefore smuggling and piracy was common. The Jews and their merchandise were detained because of the (false) suspicion that their goods were pirated or smuggled.

They were brought into the port of Barcelona to be held in custody while the investigation proceeded as to whether their cargo was legitimate. They were lucky, however, in that at that time, the Spanish Government had very good relations with the Austro-Hungarian Empire and its Emperor, Franz-Yosef. Based on the good diplomatic relations, the Jews were not thrown into jail. They were treated very respectfully while they were being detained. They were assigned to two customs officials, who would take care of them while the investigation proceeded. Each was taken home by one of the customs officials to relax and be served lunch.

There was only one problem. Despite the fact that this story took place between two and three hundred years after the Inquisition, the Inquisition was still alive and well in Spain. Under terms of the Inquisition, any person in Spain suspected of being Jewish was given the choice of either converting to Catholicism or being burned in the town square. The merchants realized that if their Jewish identities would be revealed, they would face this horrible choice.

Therefore, the Jews disguised themselves so that they would look like Gentiles. As mentioned before, each merchant was assigned to a different customs agent. The customs agent had his servant serve them lunch – consisting of chicken and wine. The customs agent noticed that his guest turned white as a ghost. He then told his guest to follow him to the attic. When they got to the attic he told him, "I know that something is wrong. You turned white as a ghost when my servant brought you your food. You are Jewish, aren't you?" Before the guest had a chance to answer, the customs agent told him, "So am I." It just so happened that this customs agent was a descendant of the Marranos, who outwardly converted to avoid expulsion from Spain, but secretly tried to maintain their Jewish identity and Jewish traditions. To prove his point, he closed the door of the attic, pulled up a floor board and took out a shiny and sharp knife used in ritual slaughter ('chalif'). He told his guest, "The chicken we are about to eat, I personally slaughtered it!" Kosher L'Mehadrin!

The Jewish merchant was flabbergasted at the personal Divine Providence (Hashgocha Pratis) that sent him specifically to this man's house! He ate his meal, the investigation concluded that there was no problem with their merchandise, and both merchants were released. The Jew met up with his partner and asked him about his experiences. The second Jew was very distraught. He admitted that he had to eat non Kosher meat to preserve his appearance as a non-Jew. He had ruled for himself that this was a matter of life and death and in such situations one is not required to be a martyr to eat only kosher food. The first Jew told his friend, "The same thing happened to me, but I had the unbelievable fortune of being hosted by a secret Jew who was a Shochet, and I was able to eat kosher."

The man who had to eat the non-Kosher meat was beside himself when he heard this story. "What was my sin, what was my iniquity that caused G-d to lead my partner to a secret observant Jew and I was forced to eat nevilah?" When he got back to Pressburg, he went to his holy Rebbi, the Chasam Sofer and told him the story. "What", he asked his teacher, "did I do wrong in my life that I was put into a situation that I had to eat non-Kosher?"

The Chasam Sofer responded, "I have a tradition from my teacher, the holy Gaon Rav Nosson Adler, that any person who never put anything in his mouth that had the slightest question of being forbidden, the Almighty guarantees that this person will never come into a situation which would force him to eat something that is prohibited. If you are so careful that you never ever put anything questionable into your mouth the 'measure for measure' reward is that the Almighty will see to it that you in fact never have to eat anything prohibited."

The Chasam Sofer concluded, "It must be that some time in your past, you must have eaten something forbidden or something about which there was at least a doubt that it might be forbidden." The merchant responded, "Rebbi, it cannot be. It is not true!" The Chasam Sofer insisted: "Think hard." Finally, the merchant admitted: "There was one incident. When I was first married, my wife made chicken for us. She brought me the chicken after she got it from the slaughterer and showed me a 'shaylah' [question] she had about the chicken. I was a young newlywed. I was ashamed to tell my wife that I did not know and she should ask the Rabbi. I did have Semicha. I learned the laws of Shechita and of Tereifos. I looked at the chicken. I saw the shaylah. I said 'kosher.'"

Being a newlywed, his wife did not trust him. She took the chicken to a Rav. She told the Rav, "My husband has Semicha, he learned the laws of Tereifa, and he says the chicken is Kosher. Is he right about that?" The Rav looked at the chicken and it was not such a simple question, but he did not want to second guess the newlywed husband so he said, "Okay, your husband says it is kosher, you can rely on his opinion." The merchant told the Chasam Sofer, "I ate that chicken."

The Chasam Sofer exclaimed, "That is it! You put in your mouth something that had a possibility of being prohibited. That is why you forfeited the guarantee mentioned by Rav Noson Adler. The other merchant must have never put anything with a doubt of prohibition in his mouth. He had the guarantee from the Almighty that he would be protected from ever eating non-kosher food."

Thinking of Others

Rabbi Paysach Krohn
Thinking of You
You initiate him
When my grandson, Avraham Zelig, was seven years old, I reminded him, "Avraham, when you are ready for your first baseball glove, it's on me. Just let me know and I'll buy it for you." Two days later, sure enough, there was Avraham Zelig. "Zaidy," he said, "I'm ready." Keeping to my word, I told him that I would pick him up after school the following day and take him to Sports Authority, the local athletics store.
When we later entered the store, I was blown away. There must have been thousands of baseball gloves of all kinds for all ages. This was in addition to the hundreds of other basketballs and soccer balls. Everything you could imagine was in that store. Quite overwhelmed, I had no idea how we would ever be successful in finding a suitable mitt among countless others.
As we started walking up and down the aisles stacked with gloves from top to bottom, I began thinking back to my own very first baseball glove. I could still remember it. It was a Wilson glove, which had an unbelievable smell of leather. Between

pitches, I used to take a whiff of it. It was incredible.
We continued making our way around the store, and soon enough, I spotted something familiar. It was a Wilson glove for a seven-year-old. All too excited, I picked it up and smelled it. Within seconds, I was transported back to my youth.
"Avraham," I called out, "this is your glove!" "Zaidy," he said, "what do you mean? What is so special about it?" "Don't worry," I assured him, "just smell it; you'll find out." Although he had no clue what I was referring to, he compliantly put on the glove as we started tossing a baseball back and forth. Sure enough, Avraham took a liking to the glove. It fit him well, he liked the feel and he was happy. And so, Avraham happily returned home with his first baseball glove.
Three weeks later, to my surprise, my wife came home one night holding Avraham's glove. "What are you doing with that glove?" I asked, worried that perhaps he had regretted his decision or that something was wrong with it. "Avraham said you can hold onto it for tonight," she replied, "he knows you like to smell it."
All parents and grandparents are in position to instill within their children and grandchildren wonderful values of kindness and concern for another. Yet how exactly can we achieve that? It all begins with one simple step: showing our kindness and concern for them. When we model the behavior we would like for them to follow and give them of our quality time and attention, we have taken the first step to imbuing them with such beautiful ideals.

Rabbi Dovid Orlofsky
My Brother
Years ago, as a young man enjoyed the smooth ride in his new car, he pulled up to the local supermarket to buy some groceries. While looking for a place to park, he caught sight of his friend's younger brother gazing at his car. Rolling down his window, the young man called out to the boy, "Do you like the car?" "I really do. Where did you get it?" "My brother bought it for me," the man replied.
Still entranced by the sight of the car, the boy stood there. The man figured that he would respond as any other typical boy would, "Oh, I wish I had a brother like that!" But this boy was different; he had a different look on the matter. "Wow!" he said, "I wish I could be a brother like that."
Caught off guard by such a comment, the man said to the boy, "Would you like to go for a ride?" With his face breaking out in a smile, the little boy excitedly nodded his head. "Can we drive to my house?" asked the boy. The man figured that the boy wished to show off the elegant car to his friends, to which he happily complied.
When the man finally pulled into the driveway of the house, the boy turned to the man and shyly asked, "Could you wait just a moment?" Running inside, the little boy soon came out carrying his younger brother who could not walk. He had polio. As he brought him close to the car, he clenched his brother tightly and said, "Can you see that? His brother bought him that car. One day I will buy you a car like that so it will be easier for you to get around. Right now it's a bit hard for you to do so, but that will one day all change."
Just listen to the beautiful message of this little boy: "Everybody wishes they had a brother like that; but how many people wish they could be a brother like that." We would live as much happier, thoughtful and selfless people if we would only adopt such an attitude.

SPOTLIGHT: PESACH 5781 – OHR CHAIM/18 FORSHAY

RABBI NACHUM SCHEINER
ROSH KOLLEL

SERVICES

18 Forshay was buzzing with activity, during the hectic days before Pesach. Besides the minyanim around the clock, as well as the many hours of learning, in YBH, there were many different services offered for the public, including:

- MECHIRAS CHOMETZ
- CAR CLEANING
- KEILIM KASHERING
- SREIFAS CHALLAH
- SHAATNEZ TESTING
- SHEIMOS TRUCK

EREV PESACH

On the Thursday before Pesach there was a siyum at the shul after every single minyan, and on Friday, Erev Pesach, we had Sreifas Chometz.

NE'ILAS HACHAG

The farewell to the yom tov was both inspiring and energizing. Everyone enjoyed the wonderful opportunity to come together and reflect on the uplifting yom tov, and came out recharged and uplifted to grow in avodas Hashem.

YESHIVAS BEIN HAZMANIM

As another season of YESHIVAS BEIN HAZMANIM comes to a close, we thank Hashem once again for the great achievement, as we have risen to even greater heights, with an overflow crowd every day.

Ohr Chaim's YESHIVAS BEIN HAZMANIM started over a week before Pesach, and with this year's growth, we expanded to a full house, in both 18 and 20 Forshay, with approximately 100 participants every day. There was Matan Schara B'tzida, breakfast and lunch for all participants, as well as a full schedule of shiurim on inyana d'yoma.

One bachur came over to one of the directors of the YBH to share his feelings of how wonderful and all-encompassing this program is. With a mikvah, davening, breakfast, learning, and lunch, he is covered with all his spiritual and physical needs from early in the morning until midday.

A father also related that his boys would not even entertain the possibility of setting out on their grand Chol Hamoed trips, without first participating in 18 Forshay's wonderful YBH program.

The YBH was running both before Pesach, Chol Hamoed, as well as after Yom Tov. The learning took place from 10:00am-1:00pm. There were exciting Shiurim given by various Rabbanim & Roshei Yeshiva. The Shiurim included:

Thursday March 18 – Rabbi Shmuel Aba Olshin, Rosh Yeshiva Gedola Eitz Chaim of Hillside. Topic: Ushmartem es Hamatza

Sunday March 21 – Rabbi Yitzchok Aba Lichtenstein, Rosh Yeshiva Torah Vadaas. Topic: Erev Shabbos Shechal Lihyos B'Shabbos in regards to splitting the meal, and how it connects to kavod and oneg Shabbos.

Tuesday March 23 – Rabbi Zev Smith, Magid Shiur Irgun Shiurei Torah. Topic: Wine Verses Grape Juice, A Halachic Perspective, around the year, including using it for kiddush b'makom seuda, drinking wine for Simchas Yom Tov and the four cups on Pesach.

Thursday March 25 – Rabbi Chaim Schabes, Rav Congregation Knesses Yisroel New Hempstead NY. Topic: Matza Ashira

AFTER PESACH:

Monday April 5th – Our esteemed Mara D'asra, Rabbi Lankry spoke about the 13 fundamentals we have in belief of Hashem and they correspond to Hashem's 13 midos of rachamim. The 13 midos represent the perpetual relationship we have with Hashem, as well as the 13 midos that are used to understand the Torah. He explained that these three are all connected, based on the three dimensional connection of Hashem, the Torah, and Klal Yisroel.

Tuesday April 6th – Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim in Wesley Hills, with timely Shailos Relating to Bochurim & Yungerleit. Rabbi Viener has been a highlight of the YBH for many years, sharing from his vast treasure trove of knowledge on a variety of topics.

KOLLEL NEWS

As the summer begins, the Kollel Boker will be starting the 6th perek in Meseches Brochos. This intriguing perek – Keitzad Mevarchin – goes into

~Night Kollel~

great detail of all the hilchos brochos on foods and drinks. Every person is supposed to recite 100 brochos daily. But do you really say the correct brocha? What brocha you are really supposed to make on pizza or mezonos bread? These and many other halachic quandaries will be explored. Come and seize the opportunity to become proficient in this fundamental area of halacha! The Kollel Boker meets every morning from 7:00-8:00.

The Night Kollel will be covering hilchos sheva brochos. Who qualifies as panim chadashos? Do you need a minyan to recite the sheva brochos? These are just some of the halachos which will be covered. Come join us and learn what it is all about! The Night Kollel is from 8:15-9:45, with Mincha or Maariv available before or after.

As in the past, we will b'ezras Hashem, have experts and professionals with featured shiurim on these fundamental topics. Now is the time to join one of our many learning programs and keep the momentum going! Come join the Ohr Chaim family, and the many that start off their day or end their day with some exciting and invigorating Torah learning.

Here are some other shiurim featured by the Kollel:

MISHNA YOMIS

The Mishna Yomis shiur is now making its way through Seder Taharos. The shiur takes place every night – 8:45-9:00 PM, 18 Forshay – Upstairs. Seize the opportunity to learn several Mishnayos daily – with a magid shiur par excellence – which will enable you to get to know these difficult mesechtos! If you would like more info please call (845)323-6601 or Email kaliksteinr@gmail.com.

DAF YOMI

Here is a list of our Daf Yomi shiurim:

5:40-6:15am (Ivrit) – Rabbi Usher Benedict, 20 Upstairs

6:00-6:55am – Rabbi Yanky Model, 18 Upstairs – Office

7:00-8:00am – Rabbi Yossi Chesir, 20 Downstairs

8:00-8:55am (Yiddish) – Rabbi Yitzchok Y. Klein, 20 upstairs

9:00-9:45 AM – Rabbi Shea Stern, 18 Upstairs – Office

7:00-7:45pm – Rabbi Yanky Model, 20 Downstairs

AMUD YOMI SHIURIM

Ohr Chaim also has two shiurim, following the Oraysa/ Amud Yomi, which is currently learning Meseches Shabbos.

WhatsApp

Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kollel

Harav Nachum Scheiner

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaimmonsey@gmail.com

WhatsApp

RABBI ZALMAN HELLER SUNDAY THRU THURSDAY at 9:00pm, in Yiddish, Tent Gimel.

RABBI YEHOSHUA WEBER, FOUNDER OHR TZVI, Rabbi Emertus, Clanton Park Synagogue Sunday thru Thursday from 9:00-9:45PM, 20 upstairs.

Come join this wonderful program, which covers an amud each day for 5 days a week, with a review each day of the previous amud, as well as over the weekend. Join many thousands around the world, who are learning through Shas at a slower pace!

RABBI YEHOSHUA WEBER also gives a weekly Chumash Shiur every Thursday night, 9:00-9:45pm. Location: 20 Upstairs.

RABBI SIMCHA BUNIM BERGER gives a number of weekly shiurim. On Thursday night he gives a Zera Shimshon Shiur, as well a shiur in Maharal. On Monday night is his in depth shiur on Tefillah.

MISHMAR

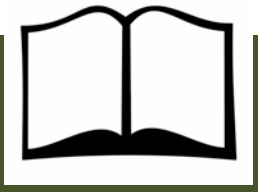
Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chaveirim, with kugel and cholent.

Don't miss out these golden opportunities! Now is the time to join one of our many learning programs and prepare for the yom tov of Kabalas Hatorah. Start off your day or end the day with some exciting and invigorating Torah learning. As we count the seven weeks to Shavuos, don't just count the days; make the days count!

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

Wishing you a Wonderful Shabbos and a Chodesh Tov,

RABBI NACHUM SCHEINER



NEW MESECHTA IN DAF YOM

IT'S TIME TO JOIN

STARTING NEW MASECHTAH NEXT WEEK TUESDAY מסכת יומא, COME JOIN LIVE 9:05 IN RABBI CORENS OFFICE,IF OUT OF TOWN JOIN ON ZOOM,ZOOM ID 4878317633,AND JOIN THE WHATS APP GROUP TO GET THE SHIUR EVERYDAY, PLEASE TEXT RABBI STERN AT 845-263-5371.

בס"ד

~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Chavrusa Learning in a Warm Environment

8:15-9:45pm

18 Forshay – Main Bais Medrash

ברכת נשואין בשבעת ימי המשתה של חתן וכלה

Shiurim by Rosh Kollel and Featured Guest Speakers

Come Join and Gain Clarity in these Fundamental Halachos

Shiurim Open to All

DAF YOMI
8:45-9:45pm
Sun - Thurs

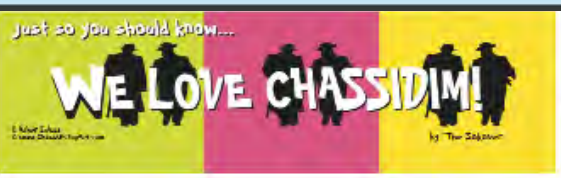
AMUD YOMI
9:00-9:45pm
Sun - Thurs

MISHNA YOMIS
9:15-9:30pm
Sun - Thurs

ZERA SHIMSHON
8:15-9:00pm
Thursday

CHUMASH SHIUR
8:45-9:45pm
Thursday

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



152 DAYS UNTIL UMAN

To receive weekly issues of the BET email betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker, please email us at betsuggestions@gmail.com

For all shul related questions please email **Rabbi Nachum Scheiner** ohrchaim18@gmail.com or call 845-372-6618

PRINTING BY RAMAPOST.COM