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בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI
SOKAVA REBBE



כד יתבין ישראל ועסקין
בשמחת התורה
קודשא בריך הוא אומר
לפסליא דייליה
חזו בני חביבי דמשתכחי
בצערא די להון ועסקין
בחדוותא דיילי

SEE TRANSLATION ON PAGE 6



RABBI YY JACOBSON

WILL BE IN TOWN FOR SHABBOS



MONSEY
URGENT CARE

845-356-2273
77 Route 59, Monsey, NY
In front of Evergreen Shopping Center

FRIDAY JUNE 3

MINCHA	Early 1:32pm, 2:00, 2:30, 3:00, 3:30, 4:00
Mincha	7:00 Tent א
Chabad	8:15 20 ↑
Candle Lighting	8:05
Shkiya	8:23

SHABBOS, פרשת במדבר, JUNE 4TH

SHACHARIS Vasikin	4:50am Neitz 5:24
Ashkenaz	8:00 18 Main
	9:15 Tent א
Chabad	10:00 20 ↑
	10:30 18 Main

MINCHA	Early 1:45pm
Pirchei & Bnos	2:00
Mincha	6:00 18 Main
Mincha	8:00 Tent א
Shkiya	8:24

MAARIV	Not before 9:09
Candle Lighting	Not before 9:14

All Night Learning with Refreshments

Shavous Night

For learning programs,
shiurim and lectures
please see separate flyer.

SUNDAY DAY 1

SHACHARIS (Tallis-4:18)	4:20am Tent ד
(Neitz 5:25)	4:50 Tent א
	9:15 18 Tent
Chabad	10:00 20 ↑
	10:30 18 Main

MINCHA	Early 1:45pm
Mincha	6:45
Mincha	8:10
Shkiya	8:25
MAARIV	Not before 9:10
Candle Lighting	Not before 9:15

All Night Learning with Refreshments

MONDAY DAY 2 Megillas Rus, Yizkor

SHACHARIS (Neitz 5:24)	4:50am 20 ↑
Ashkenaz	8:00 18 ↓
	9:15 Tent א
Chabad	10:00 20 ↑
	10:30 18 Main

MINCHA	Early 1:45pm
Mincha	6:15
Lecture for Men and Women by Rabbi YY Jacobson	
Mincha	8:00
Ne'ilas Hachag following Mincha	
Shkiya	8:25
MAARIV	9:05 & 9:10

קול צהלה ורינה שפתינו אז תרננה

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM

THE HANHALA & MISPALELIM OF BAIS MEDRASH OHR CHAIM

WISH A VERY WARM & HEARTFELT MAZAL TOV

TO

LAZER & HEATHER SCHEINER

AND

SIMCHA & SHANIE APPELGRAD

UPON THE ENGAGEMENT OF THEIR CHILDREN

Kayla & Yechiel

יה"ר מלפני אבינו שבשמים שיעלה הזיווג יפה יפה לקשר של
קיימא ולבנין עדי עד, דורות ישרים ומבורכים, אך טוב וחסד
ירדפוך כל הימים, אכי"ר



Youth Program
Shavous Night

TIME	TOPIC	SPEAKER
11:45- 12:45	Rus/Pirkei Avos	Rabbi Dovid Malin
12:45- 2:30		
2:30- 4:00		

MORE DETAILS TO FOLLOW !!!

20 Upstairs

*Wishing the Kehilla a
גוט יום טוב!*

Refreshments
ALL NIGHT!



Rabbi
Aaron Lankry
גויס הנהגה



Rabbi
Daniel A. Coren
גויס הנהגה



Rabbi
Nachum Scheiner
גויס הנהגה

Shavuos Night Learning
סדר ליל שבועות תשפ"ב

All Night Learning B'Chavrusa
18 Main Bais Medrash

R' Nachum Scheiner will gladly help set up chavrusas

There will be a Chabura learning a Shavuos-related sugya with a short shiur 2:00-2:30am 18 Backroom.
(Mareh mekomos will be distributed)

All Night Learning 2nd Night of Shavuos too!

שחרית כותיקין - 20 Upstairs
4:50am

Refreshments all night!

R Scheiner can be contacted at
845-372-6618
or RabbiScheiner@18forshay.com

*Wishing the Kehilla a
גוט יום טוב!*

מחיל אל חיל

2nd NIGHT ALL NIGHT LEARNING B'CHABURA

RABBI ELIYAHU WINCELBERG SHLITA

Will be speaking on the topic of:

Flowers on Shavous: Mutar, Assur, or Mitzva?

11:30pm – 12:30am

Minyan Shacharis Viskin 4:50

20 Forshay, Upstairs

*Wishing the Kehilla a
גוט יום טוב!*

All ages

Refreshments will be served



Rabbi
Aaron Lankry
גויס הנהגה



Rabbi
Daniel A. Coren
גויס הנהגה



Rabbi
Nachum Scheiner
גויס הנהגה

Shavous Night

Inviting all Teenage Bochorim

To a Series of Special Shuirim on
intriguing topics
Given by

RABBI ELIYAHU WINCELBERG

12:30-1:15am

The Request for the Elusive Chilazon

1:30-2:15am

**Techeiles from the Murex Trunculus – the real deal or
an impressive imposter.**

*Wishing the Kehilla a
גוט יום טוב!*

Hope to see you there!

**REFRESHMENTS WILL BE
SERVED**



Rabbi
Aaron Lankry
גויס הנהגה



Rabbi
Daniel A. Coren
גויס הנהגה



Rabbi
Nachum Scheiner
גויס הנהגה



Come and join

נעילת החג

together with the entire community

Monday, 2nd day Yom Tov
Following Mincha 8:00pm
18 Main Bais Medrash

Make sure the inspiration
of this holy Yom Tov stays with you.

Wishing the Kehilla a

גוט יום טוב



Rabbi Daniel A. Coren
Maggid Shiur



Rabbi Aaron Lankry
מורא דאתרא



Rabbi Nachum Scheiner
Rabbinic Coordinator
ראש הכולל



Wishing the Kehilla a גוט יום טוב



Rabbi Daniel A. Coren
Maggid Shiur



Rabbi Aaron Lankry
מורא דאתרא



Rabbi Nachum Scheiner
Rabbinic Coordinator
ראש הכולל



Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

Insights of Maharal on
חג השבועות

By

Rav Simcha Bunim Berger שליט"א

מורא דאתרא ק"ק ווילעזש גרין

Thursday Night- June 2nd

9:45-10:15pm

20 Upstairs



Night Kollel

שליט"א UNDER THE DIRECTION OF RABBI NACHUM SCHEINER

is pleased to present a shiur by
Rabbi Zev Smith שליט"א

Magid Shiur Irgun Shiurei Torah Brooklyn NY

Topic:

בענין חג השבועות

Wednesday Jun 1

יום ד' פרשת במדבר

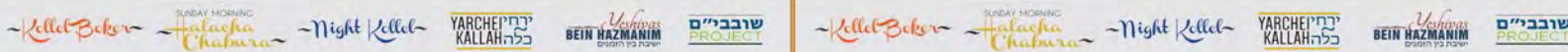
9:00pm

Followed by Maariv 9:45

18 Forshay – Main Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com



• Weekly Thursday Night Chabura •

פרשת במדבר

Enjoy a Lively discussion of relevant Torah Topics
In a warm informal atmosphere
Hot food and beverages will be served

This weeks Guest speaker

שליט"א רבבי Mordechai Nakdimen

10:15 PM | 20 Upstairs

Looking forward to seeing you

Yudi Steinmetz Shlomo Becker



HARAV REB ISRAEL YITZCHOK MENDELSON SPEAKING AT OHR CHAIM

NEW SHIUR THURSDAY NIGHT BRESLOV MONSEY



לע"נ הבחור יששכר דוב בעריש ז"ל בן ר' שלמה נ"י



כד יתבין ישראל ועסקין
בשמחת התורה
קודשא בריך הוא אומר
לפמלוא דילה
חזו בני חביבי דמשתכחין
בצערא דילהון ועסקין
בחדוותא דילי



Cover Translation

כד יתבין ישראל ועסקין בשמחת התורה
קודשא בריך הוא אומר לפמליא דיליה
חזו בני חביבי דמשתכחין בצערא דילהון
ועסקין בחדוותא דילי

When Klal Yisroel are sitting and engaging in Torah study, the Holy One, blessed is He, says to His heavenly army: 'See! My beloved children who forget about their personal problems and engage in My delight'."

The origins of this powerful yet heartfelt niggun are a bit murky. Some attribute the niggun itself to the Chazon Ish.

Others ascribe the words to the Vilna Gaon or his son. Many say it is from a part of the Zohar we do not have. Whichever it may be, this niggun which talks to the heart of all Klal Yisroel has become part of every Shavuos and Simchas Torah and speaks of the love Hashem has for us when we occupy ourselves with Torah study.



MIDDOS TREE

BY RABBI COREN

Torah

In our weekly article, I tried to bring out a message about a powerful gift called the Torah that we received 3334 years ago. The idea is that Torah is the source of life and without it the world cannot survive. Look at people today. They are losing their minds because the idea of absolute truth is difficult to find and accept.

So here is the scenario: A young man comes to learn in shul. What a wonderful thing to do. It's Shavuos night and he has a great desire to learn and get inspired. He figures, why not learn from the Sefer Nesivos Shalom on Shavuos. He asks someone where the set of Nesivos Shalom is located. It takes a few people to finally locate the place where it should be and he runs to find it. And yes the beautiful red set of Nesivos Shalom is all there except the one volume on Shavuos that he so desired.

The young man is disappointed and begins searching all over the different tents and buildings until half an hour later, when he was ready to give up, someone who was kind enough (and has been following our middos corner) excitedly tells him that he found the Sefer which was actually hidden on top of another bookshelf. So how did it get there? The answer is that the previous night, another young man who also sought inspiration for Shavuos was learning from this Sefer and when he had finished the middos the yetzer hara showed up and told him not to bother returning the Sefer. After all, who will use it? And if someone did need it, he would find it right where it was left.

How sad this scenario is but unfortunately, it is not uncommon. We try to express and inspire good middos in a positive way. As such, we can say that this person missed out on *ואהבת לרעך כמוך*. However, in truth--and this is not my choice of words but the Stipler Gaon's ז"ל this is tantamount to *רציחה* -murder-. Why would this be associated with murder? The answer is that if we appreciate that Torah is our source of life and that when a person learns even for one minute it can be life changing, than when we don't return a Sefer to its original place we are, in a way, committing a murder.

Let's keep this in mind and always remember that indeed, it's more important to be concerned with someone else learning from a Sefer than it is for our own learning. Hence, make sure to always return a Sefer to its designated place.



REB MOSHE RUBINOVICH GIVING A CHABURAH AT THE NIGHT KOLLEL



KOLLEL BOKER LEARNING



Pirchei

Shabbos Program

FOR BOYS!

Featuring

REFRESHMENTS



FUN & GAMES



STORYTELLING



Led By The
Famous
Rabbi Malin
18 Forshay Rd.
Upstairs

What More Can You Ask For
Nosh
Stories
Parsha
And of Course
FUN FUN FUN

2 PM Every Shabbos Afternoon

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New



Listen to shul details, Minyanim or get in touch with our staff through our new, automated phone system



Late Minyanim Mariv
Daily

מעריב

1:00AM

1:15AM

1:30AM

1:45AM

2:00AM

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

SUNDAY,
JUNE 12
SHMITTA
YARCHEI
KALLA
with Rabbi Dr.
Ari Bergmann



SCAN TO LEARN MORE
ABOUT שנת השבע



10:00 am
Making Shmita Relevant:
Here and Now

11:00 am: Panel Discussion
Common Shmita Halakhic
Shailos for Americans

בית מדרש אור חיים

At Beis Medrash Ohr Hachaim
COMMUNITY LEARNING CENTER

18 Forshay Road, Monsey, NY 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Rabbi Dr. Ari Bergmann is the founder and Managing Principal of Penso Advisors, LLC, a New York-based global macro and risk management boutique specializing in derivatives structuring/trading and systemic risk mitigation. Prior to founding the firm in 1997, Dr. Bergmann was a Senior Managing Director at Bankers Trust. Ari received a BTL from Ner Israel Rabbinical College in 1981 and furthered his graduate studies at many prestigious Yeshivot in Israel. He holds an MA and Ph.D. in Comparative Religion from Columbia University, where he studied with Professors Yosef Hayim Yerushalmi and David Weiss Halivni. Ari is an Adjunct Professor at Yeshiva University and before coming to YU, he taught at Columbia University and at the University of Pennsylvania. His book, The Formation of the Talmud: Scholarship and Politics in Yitzhak Isaac Halevy's Dorot Harishonim, was just published by De Gruyter in February 2021. Ari lectures extensively in Israel, Brazil, Europe and the US on topics of Finance, Talmud and Jewish Thought.



Weekday Minyanim

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

Late Maariv Motzai Shabbos

Half hour, One hour, One and Half hours, Two hours
Rabeinu Taam

18 Main Bais Medrash

אמור	9:50	10:20	10:50	11:20
בהר	9:55	10:25	10:55	11:25
בחקותי	10:00	10:30	11:00	11:30
שבועות	10:10	10:40	11:10	11:40
נשא	10:10	10:40	11:10	11:40
בהעלותך	10:15	10:45	11:15	11:45

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER



New at Beis Midrash Ohr Chaim!

BARBER SHOP

18 FORSHAY

Full Barber Service

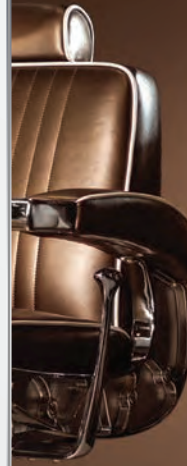
IN THE TRAILER
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To make an appointment
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Or call us at

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בית מדרש אור חיים

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UNDER THE LEADERSHIP OF RABBI AARON LANKRY

THE REFRESHMENT ALL NIGHT AND
KIDDUSHIM ARE SPONSORED

לע"נ

הר"ר אליהו שרגא ב"ר אברהם ע"ה

הר"ר יהושע ב"ר משה יעקב ע"ה

זכות הברכות תהא לעילוי נשמתם

PLEASE MAKE A BRACHA OUT LOUD

Get to Know Yourself



BACK AFTER TWO YEARS



With Rabbi YY Jacobson

Class begins Monday, 8 Iyar, May 9, 2022

Monday - Tuesday
- Thursday
7:45 - 8:30 am

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
Bais Medrash Ohr Chaim
18 Forshay Road
Monsey, NY 10952
Downstairs

Watch Live Stream on:
www.TheYeshiva.net



פרק ג פסוק א.ב.ג.ד. ואלה תולדות אהרון ומשה ביום דבר ד' את משה בהר סיני. וכ

(1)“These are the generations of Aaron and Moshe on the day that Hashem spoke with Moshe in Mount Sinai”.(2) “And these are the names of the sons of Aaron: Nadav the first born, and Avihu ,Elazer,and Itamar.”(3)“These were the names of the sons of Aaron, the anointed Kohanim, Elazar,and Itamar.”(4) Nadav and Avihu died before Hashem when they offered an alien fire before Hashem in the wilderness of Sinai, and they had no children;”

Was Nadav and Avihu considered the generations of Moshe? How can they be the sons of both Moshe and Aaron? How come the children of Moshe are not mentioned if the pasuk speaks of his offspring also? Were the children of Aaron born on the day of Kabbalat Hatorah? In pasuk 3 it states again “these are the sons of Aaron” why is it repeated? In the next pasuk it tells us that Nadav and Avihu passed away by bring a foreign fire. We know that already from Chumash Vayikra, why was that repeated here too? “And they had no children” why was this detail added here?

Some of these questions can be answered by the Midrash that Rashi brings. “Anyone that teaches the child of his friend Torah it is as if he gave birth to them”. Therefore the Torah is showing us that they in fact were considered the sons of Moshe on the day that Hashem spoke with Moshe on Mount Sinai. They were so close to Moshe and that they received the word of Hashem directly from Moshe and that made them into his children. This is the power of a Rebbe- Talmid relationship; it’s a parental bond.

The Torah states they were sons of Aaron in two consecutive pasukim to correspond the attributes that they received from Aaron either physically or spiritually. The first time it says Aaron is their physical father; the second time corresponds to the spiritual privilege of being a Kohain that they received from Aaron. What remains to be understood is the repetition of how the children of Aaron passed away, and the fact that they had no children. Why is that detail repeated now?

Nadav and Avihu were so close to Moshe and wished to emulate him in every way. They were very holy and impatient to become really close to Hashem. They jumped the gun and they brought a foreign fire in hopes of

reaching that goal instantly. But what were they really lacking? Chazal tell us they drank wine or they announced a Halcha in front of Moshe. However, the laws governing this were taught only after the incident, so they were never warned. What did they do wrong? The Midrash tells us that Nadav and Avihu were discussing that they believed they were greater than Moshe and Aaron and were wondering when it will be their turn to lead the nation. The Torah is teaching us that though they had every attribute of a leader to replace Moshe and Aaron they were lacking children, which also means students. The pasuks’ repetition stating they had no children is to fortify the lesson that no matter how great and pious a person is, he is found lacking if he did not give his teachings over to others.

As the holiday of Shavuos is upon us and we prepare ourselves for this momentous occasion we must truly understand that Matan Torah does not mean receiving Torah, rather giving Torah. Each and every one of us has something to teach and by imparting wisdom to others, we ourselves can reach greater heights of Torah.

SEE ZMANIM FOR SHABBOS ON SHAVUOS SCHEDULE

EARLIEST KABBALAS SHABBOS

6:50PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

T 5:04 W 5:04 T 5:06 F 5:04

MINCHA & MARIV

12 MINUTES BEFORE PLAG

T 6:40 W 6:40 T 6:41

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

T 8:14 W 8:14 T 8:15

JUNE 07 – JUNE 10

NEITZ IS 5:24 - 5:24
PELAG IS 6:52 – 6:53
SHKIA IS 8:26 – 8:27

MAGEN AVRAHAM
8:34
GRA- BAAL HATANYA
9:10

בס"ד



Summer 2022

Early Friday Mincha

➤ **מנחה גדולה** (between 1:30)

➤ 2:00

➤ 2:30

➤ 3:00

➤ 3:30

➤ 4:00

18 Main Bais Medrash



BAMIDBAR - SHAVUOS

Rav Zilberstien, shlita, shares a beautiful story that touches on the essence of the upcoming holiday of Shavuos. A young yeshiva boy was on the bus sitting next to an Israeli policeman reading the newspaper. The boy had a burning desire to share the special gift that we all received 3334 years ago at Mount Sinai and sought a way to engage the cop. He noticed that the officer's badge indicated that his name was Yisrael so he turned to the cop and asked him if he minded his sharing some wisdom regarding the name, Yisrael. The cop was interested. So the young man explained to him that the name Yisrael actually hints at all the Avos and Imahos and יעקב יצחק שרה רחל אברהם and enlightens us that we, as Jewish people, must follow in the footsteps of our 'fathers' and 'mothers.' The rest of the journey proved friendly and transformative. The cop was inspired and moved by the young man's wisdom. As it turned out, this was the beginning of the policeman's return to his own Jewish roots.

When the young man arrived back in his yeshiva he began to doubt himself--was it ok for him to teach Torah to someone who didn't recite Birkas Hatorah? Rav Zilberstien related how he recalled learning from the late Rav Elyashiv Z'L, his father-in-law, that the study of Torah is different than other mitzvos and that the intent for engaging the cop wasn't for the sake of learning Torah. So halachically, there is no concern.

I was thinking of another reason and a different perspective that

can be applied to this scenario. If we truly believe that the Torah we are about to receive once again on Shavuos is really the only source of sanity, the only foundation of life that exists and that the words we say in davening--כי הם חיינו ואורך ימינו--or the many other sources that express the belief that our world and the worlds above exist and depend on Torah--only then can we accept that when we see a cop that is not connected to his life source we must consider it פקודו נפשו to help him start to see the light. This young man was given the opportunity on the bus to stir this person's heart and basically save his life. In such a case, if it would be awkward and uncomfortable to ask him to recite a Bracha before beginning to shmooze about Torah, it is perfectly acceptable to ignite his soul first and then teach him the Bracha. There a nice connection to the Parsha of Bamidbar that acts as a preparatory stage before receiving the Torah. Chazal say a person should make himself a Midbar which in our context means to nullify one's self and prepare to accept and appreciate that life is a gift and nothing we own or do is really independent of the constant shefa -abundance-- that Hashem is giving us. If we have the above thoughts in mind we will hopefully merit enjoying a beautiful Yom Tov of Matan Torah and receive a new injection of inspiration for the whole year.

Shabbat Shalom and Chag Sameach



PIRKEI AVOS

For Bochorim only- Living the High Life- Does it bring Happiness?

This is the path of a Torah Scholar. Live moderately, sacrifice certain pleasures, but nonetheless dedicate yourself to learning. If you follow this advice, you will be happy.. Both in this world and the next. (Avos ch.6

In this age of discontent, society assumes that the pursuit of pleasure will fill the gap of our unhappiness.

Take a look around, One need not journey too far, virtually or otherwise to peak at the decadent culture that exists around us.

The answer, the antidote, of course, is to listen to the heartbeat of our world, the Torah.

Shevuos arrives not a moment too soon, this beautiful Yomtov refreshes our yearning to learn and love our learning.

As the mishna states, Torah brings us life and happiness..in this world and the next.

But sometimes, just sometimes... we wish deep in our hearts for what may seem like freedom. When we look at those who do not give their heart and soul to learning, it looks as if they are having a great time.. but looks can deceive.

Rabbi Akiva risked his life everyday by teaching Torah when the Romans banned it's study by penalty of death.

Pappas ben Yehuda, a scholar who had stopped learning Torah confronted R' Akiva.

"How can you put your life and the lives of your students at risk?"

You must stop learning Torah if you want to survive. Are you not afraid of what the Romans might do?

R' Akiva answered with a famous parable.

The schools of fish were gathering in small groups on the shore. Passing by these small groups, the fox asked them..

" Why do you run from the sea? Are you running from the nets of the fishermen?"

Why not come live with us on dry land, he said, eyeing the fish with hunger in his eyes.

The fish responded, "my dear fox, you are much too wise to suggest such a foolish thing.

We must live in an environment that gives us life. The land is not such a place.

If we are afraid in our safe environment (the sea) how much more we need to fear in a place that gives us no life (dry land)."

Summing up Rabbi Akiva, continued .. "if we leave that which gives us life (the Torah) how can we expect to survive. "

Rav Mordechai Gifter Tzt'l, Rosh Yeshiva of Telshe in Cleveland and a guiding light to talmidim everywhere asks, "Why did Rabbi Akiva have to embellish the story by including the fish and a fox? He should have simply told Pappas, we cannot live without our source of life, the Torah!"

There is a very important lesson here for our Yeshiva Bochorim, says R' Gifter.

Have you ever looked at a fish when it is pulled from the water.

It is far from docile as it jumps and dances around. A minute ago it was slow moving and calm.

One who knows nothing of fish, might make the mistake and think- finally some life is coming into this quiet and lifeless creature! When he hits the shore he dances with joy and life!

But alas these movements are not a celebration of life but rather a swan song of sorts- a last hurrah shall we say.. It is not a life being lived to its fullest, but a dance devoid of meaning.. A march to nowhere.

Those of us in Yeshiva may look at others who appear to be "having a good time", doing it all. Dancing to music that we cannot dance to.

But Rav Gifter assures us- this is surely not the case. For what looks like a dance of delight is in reality a waltz of woe.

Every single Jew longs to learn Torah and swim in its waters but the time may not be right for them.

Torah speaks to our souls, everyone's soul. Are we listening?

Good Yomtov!

Translated by Rabbi Reich



Rabbi YY Jacobson

The Mountain Over Your Head

Never Confuse Moods with Values

A Doctor's Advice

A woman accompanied her husband to the doctor's office. Following her husband's checkup, the doctor called the wife into his office to speak with her privately. He said, "Your husband is suffering from a very severe stress disorder. If you don't do the following, your husband will surely deteriorate and die."

"Each morning," instructed the doctor, "fix him a healthy breakfast. Be pleasant at all times. For lunch make him a nutritious meal. For dinner prepare an especially nice meal for him. Have the dinner waiting for him on the table, hot, as he arrives home from work. Don't burden him with chores. Don't discuss your problems with him; it will only make his stress worse. No nagging is allowed. You must also compliment him at least five-six times a day, telling him how brilliant and talented he is. And most importantly, never disagree with him."

"If you can do this for the next 10 months to a year," the doctor said, "I think your husband will regain his health completely."

On the way home, the husband asked his wife, "What did the doctor say?"

"He said you're going to die," she replied.

The Proposal

There is an enigmatic Talmudic passage explaining a peculiar phrase in the Torah reading of shva'uos, from the portion of Yisro: "They (the Jewish people) stood in the bottom of the (Sinai) mountain."

What is the meaning of the words "in the bottom of the mountain"? The Talmud explains that the Jews were actually standing inside the mountain. "G-d enveloped them with the mountain as though it was an upturned vat, and He said to them: 'If you accept the Torah, fine; if not, this will be your burial place.'"

The event at Sinai is viewed as the marriage ceremony between G-d and the Jewish people. Imagine a groom, who on the day of his wedding, placed his bride under an elevator and declared: "If you marry me, great; if not, the elevator will come down on your head." How enduring can such a relationship be? Couldn't G-d have found a more "romantic" way to convince the "bride" to marry Him?

What is even more puzzling is the fact that according to the biblical narrative, the Jewish people had already expressed their willingness to accept the Torah before this event. Why was it necessary for G-d to coerce them into something they had already agreed upon?

Let us present the explanation offered by one of the greatest spiritual masters of all time, the Baal Shem Tov.

Numb Days

There are days when we are emotionally in touch with our inner idealism, spirituality and G-dliness. At such times we are inspired to live deeply and to love deeply.

But then come the days when we feel estranged from our souls.

We are emotionally numb, experiencing ourselves merely as self-centered and materialistic creatures seeking to satiate nothing more than our momentary cravings. We are simply not in the mood for our higher, refined aspirations. G-d does not appeal to us. At such times of spiritual alienation, we often succumb to mundane and selfish behavior. Since we feel disconnected, we act as though we are indeed disconnected.

This is a mistake. By G-d forcing the Jewish people to enter into the relationship—even though they had already agreed—He demonstrated to them the truth that their relationship was not based on the fact that they were consciously passionate about it. Instead, the relationship was inherent and essential to their very chemistry. Man is an innately sacred and Divine creature. "Even when you are not in the mood of me," G-d was intimating, "our relationship is as strong as ever. You can act on it."

Yet you may still think, "Fine, I will behave, but let's face it, the relationship is not happening. It is all but dead."

So G-d says "no." By placing the mountain on their heads at the moment of Revelation, during the profoundest moment of intimacy between G-d and his people, G-d was saying that a relationship inspired by the knowledge that this is the truth, though you may not feel it, is a genuine and authentic relationship. It is a real union. Though there is no passion, when you behave in a moral and sacred fashion knowing that this is who you really are, it is a true bond.

I don't feel like spending time with my children right now. I do not feel like going to the wedding. I do it anyway. But I feel it is lifeless and devoid of meaning. So the Torah says: Not at all. It is real, authentic and valuable. What I feel or don't is never the barometer of whether it is right or wrong.

Never confuse your moods with your values. I may not be in the mood of something, for 1000 different reasons. That does not diminish in the slightest my inner connection to it: it remains my value, my innate desire and commitment.

Rocky Moments

In the Jewish tradition, the marriage of each man and woman reflects the cosmic marriage between G-d and His people. There are the days when we feel truly grateful for our spouses and experience deep love towards them. At such times we crave to give of ourselves to our spouses and make their lives happier.

But at other times we become cold and apathetic. We just want to do "our own thing" and simply are not in the mood of the relationship. Sometimes, a marriage goes through tough seasons.

In the majority of cases, it would be a sad error to act upon those feelings of detachment. For the Kabbalah teaches that a wife and husband are essentially "two halves of a single soul." At their core, they are one. Thus, when a couple enters into marriage, it needs to recall what G-d reminded us on the day of His marriage: Whether we are in the mood of each other or not, we are married and we are one.

Such a commitment could save many marriages when they encounter rocky times. After all, it saved the marriage between G-d and the Jews.

Ruth – The Mother of Loyalty, The Mother of Spin

By Rabbi Aryeh Winter

“More than what the charity giver does for the poor, the poor does for the charity giver.” This lesson, the Medrash Rabbah tells us, we learn from Ruth.

Ruth, from the royal family of Moab, permanently left her homeland to dwell with her mother-in-law Na’omi after the husbands of both Ruth and Na’omi died. When Ruth and Na’omi returned to Na’omi’s former town, they were both poor, with no means to provide for themselves. Ruth told Na’omi that



she would go out to the fields to collect that part of the crops and harvest that were allotted to the poor. That way they would have to eat. Na’omi agreed, and Ruth went to the field of Bo’az, a relative of Na’omi’s husband. Boaz inquired as to Ruth’s identity, and upon finding out who she was, he made sure that she was provided for. Ruth came home with a sizable amount of produce, which led Na’omi to inquire where Ruth went to collect. Ruth responded “The name of the man for which I did for him today is Bo’az.”

The Medrash Rabbah takes note of the unusual wording of Ruth’s response. Shouldn’t she have replied “The name of the man who did for me today is Boaz?” Why did she make herself the subject of the action performed? The answer, the Medrash says, is that we learn the lesson about who really benefits when one gives charity.

While we may learn this lesson about charity from Ruth, our original question still remains: Why did Ruth herself respond in such an unusual manner? Ruth was responding to her mother-in-law’s question about who was so generous. Did it matter to Na’omi that Ruth’s acceptance of the charity from Boaz was a bigger “favor” than Boaz giving the charity to Ruth? In fact, this response borders on being ungrateful, with Ruth pointing out that her act of kindness to Boaz was “better” than Boaz’s, immediate-

ly after Boaz did perform a very gracious act!

The answer is better understood when one looks at where Ruth came from. Ruth was a former princess who was raised in the lap of luxury. Scrounging around in a field for food as a beggar was not something that she would have ever envisioned herself doing. Yet here she was, a Moabite princess, literally begging for her sustenance. Having fallen to such depths obviously took

a toll on Ruth. It was not a good experience for her. In order to restore her self-esteem and put a positive “spin” on what she had just done, she said that she had performed the bigger act of kindness on that day. She focused on the positive so that she could still hold her chin up high and not become depressed with her situation. Even if the way she boosted her morale might have seemed to have slighted Boaz, it was still something that Ruth felt was necessary for her to preserve her dignity.

This episode of Ruth teaches us two important lessons. First, when we give charity or deal with those less fortunate than us, we have to be fully cognizant that someone is hurting because they are in need. We have to try and minimize this pain to whatever extent we can, so that those who are poor can maintain their dignity and pride. Second, Ruth is a shining example of one who accentuates the positive. Even at the lowest moment in her life, a time when she may have rightfully become sad and depressed and possibly lost faith in G-d, she managed to turn a degrading incident into one which reflected positively on her. Ruth knew that it was important to preserve her dignity, and by viewing her situation in a positive light, she proved herself worthy of the title our Sages bestowed upon her, The Mother of Royalty.”

Shavu’os marks the anniversary of G-d giving the nation of Israel the Torah. When the nation of Israel was camped at Mount Sinai, they were a nation unified, as our Sages said “Like one man with one heart.” On this Shavu’os, we should recall this unity, and strive for it again. We should actively remember and help those less fortunate than us. We should try to heal rifts in our nation, by using disagreements as a starting point for discussions on unity. He have to accentuate the positive in our people and build on it. Come next Shavu’os, we will hopefully be able to accept the Torah again as a unified nation.



Rabbi Efrem Goldberg

A MIRACLE INSTEAD OF A MASSACRE:

The Klausenberger Rebbe lost his wife and eleven children in the Holocaust. He survived and subsequently gathered a small community of followers who were also survivors; from this small group, he eventually rebuilt the whole community. Rabbi Riskin describes a visit to the Beis Medrash of the Klausenberger Rebbe in the summer of 1952 when he was just 12 years old:

Then came the Torah reading. In accordance with the custom, the Torah reader began to chant the Warnings in a whisper. And unexpectedly, almost inaudibly but unmistakably, the Yiddish word "hecher - louder," came from the direction of the the lectern upon which the rebbe was leaning at the eastern wall of the synagogue.

The Torah reader stopped reading for a few moments; the congregants looked up from their Chumashim in questioning and even mildly shocked silence. Could they have heard their rebbe correctly? Was he ordering the Torah reader to go against time-honored custom and chant the tochacha out loud? The Torah reader continued to read in a whisper, apparently concluding that he had not heard what he thought he heard. And then the rebbe banged on his lectern, turned to face the stunned congregation and cried out in Yiddish, with a pained expression on his face and fire blazing in his eyes: "I said louder! Read these verses out loud! We have nothing to fear, we've already experienced the curses. Let the Master of the Universe hear them. Let Him know that the curses have already befallen us, and let Him know that it's time for Him to send the blessings!" The rebbe turned back to the wall, and the Torah reader continued slowly chanting the cantillation out loud. I was trembling, with tears cruising down my cheeks, my body bathed in sweat.

I could hardly concentrate on the conclusion of the Torah reading. "It's time for Him to send the blessings!" After the Additional Service ended, the rebbe rose to speak. His words were again short and to the point, but this time his eyes were warm with love leaving an indelible expression on my mind and soul. "My beloved brothers and sisters," he said, "Pack up your belongings. We must make one more move - hopefully the last one. G-D promises that the blessings which must follow the curses will now come. They will come - but not from America. The blessings will only come from Israel. It is time for us to go home." And so Kiryat Sanz - Klausenberg was established in Netanya where the rebbe built a Torah Center as well as the Laniado Medical Center.

The tochecha describes the result of siluk haShechina, when G-D removes and withdraws His countenance and providence. The results are devastating. The Rebbe described living through the tochecha, but it wasn't just the Holocaust which was the fulfillment of the tochecha. In many ways, the Jewish condition during the last 2,000 years, including pogroms, crusades, the Inquisition, and countless expulsions, were all the embodiment of this harsh and devastating description.

In the middle of the tochecha, the Torah says:

וְהִשְׁמַתִּי אֶתְּ אֶת־הָאָרֶץ וְשָׂמְמוּ עָלֶיהָ אֵיבֹיְכֶם הַיְשָׁבִים בָּהּ

I will make the land desolate, and your enemies who dwell in it will be desolate upon it. Chazal see a silver lining, a message of hope within even this harsh promise. The Sifra writes that when we are exiled from our land and it is occupied by others, it will remain desolate and they will not succeed in making it bloom. It is astounding to see how accurate this promise of our Parsha has been. Over the last two millennia, Eretz Yisroel was in a virtual state of ruin. The Crusaders, the Mamelukes, the Ottomans, the Turks, the Arabs, and the British all tried to settle the Land and make it blossom. Some made

more progress than others, but all failed to make it truly flourish.

In the mid 1800's, Mark Twain traveled the world and wrote a book recording his impressions and experiences called "The Innocents Abroad." His experience in then-Palestine stands in stark contrast to the vision we have when we think of traveling around Israel. Twain writes:

Of all the lands there are for dismal scenery, I think Palestine must be the prince. The hills are barren, they are dull of color, they are un-picturesque in shape. The valleys are unsightly deserts fringed with a feeble vegetation... It is a hopeless, dreary, heartbroken land...Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies. Renowned Jerusalem itself, the stateliest name in history, has lost all its grandeur, and is become a pauper village.

Six hundred years before Twain, in his commentary on our Parsha, the Ramban writes:

And your enemies will be desolate upon it is a good tiding. It proclaims in every generation that our land does not accept our enemies. This is a great proof and promise for us, for you will not find in the entire world another land that is so good and spacious and was always inhabited but is now in such a state of ruin. Ever since we left it, it has not accepted any other nation; and they all try to settle it, but are unsuccessful.

Indeed, the Gemara (Sanhedrin 98a) quotes Rebbe Abba who teaches - ein lecha keitz megulah mi'zeh, you have no more explicit manifestation of the end of days than when produce will grow in abundance in Eretz Yisrael; it is an indication that the Moshiach will be coming soon.

R' Yoel Bin Nun, the great Tanach teacher in Israel today, was a member of the now-famous 55th brigade of paratroopers who liberated Yerushalayim. When his commander, a shomer ha'tzair ha'kibbutznik, asked him how he felt after taking Har Ha'Bayis, he responded "Alpaim shnot galut nigmeru, two thousand years of exile are now over."

If, for the Klausenberger Rebbe, the Holocaust represents the fulfillment of the tochecha, the consequences of siluk haShechina, Divine withdrawal and hiddenness, then 1967, the miracle of the Six-Day War, and the reunification of Yerushalayim represents nothing short of genuine giluy haShechina, the intense presence and the powerful revelation of the hand of the Almighty.

Those of us with no memory of May 1967 and earlier don't know what it means to feel truly fragile and vulnerable as a people. Those of you who do remember will confirm that just over 20 years after losing 6 million of our people there was a collective panic and sense of urgency that there was going to be another Holocaust. NCAA coach Bruce Pearl recently described on Behind the Bima how his grandfather, a secular American Jew, could not go to sleep at night and was glued to the TV, saying, "I'm afraid to go to sleep and wake up and find out there is no more Israel."

Rav Yehuda Amital recounted that before the Six-Day War there were American Jewish leaders who pleaded with the Israeli government to evacuate the children from Israel, since the annihilation of Israel was expected. The Chief Rabbinate of Israel had designated public parks as burial sites and almost 100,000 graves had been dug in preparation for casualties.

Instead of a massacre, a miracle occurred. On June 5, Israel launched a preemptive strike. In a single day, it destroyed almost the entire Egyptian air force. Jordan and Syria both declared war. In six days, Israel defeated all three armies, each larger than the size of its own. The Israelis retook Sinai, captured the old city of Jerusa-



KEEP THIS IN MIND WHEN LISTENING TO BIRKAS KOHANIM

Rabbi Yissocher Frand

An Important Rokeach to Know When Listening to Birkas Kohanim



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

make tremendous differences in a person's life.

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

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

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

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

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

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

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

lem and Yehuda and the Shomron and the Golan Heights.

This sweeping military victory against all odds continues to leave experts confounded. Rav Berel Wein tells the story of a cadet at West Point who asked why the Six-Day War was not part of the curriculum. The high-ranking teacher silenced the questioner and demanded he speak to him following the class. The soldier approached the general and again wondered why Israel's victory in the Six-Day War wasn't studied. The teacher explained that the Six-Day war is not studied because at West Point they study strategy and tactics, not miracles.

Yossi Klein HaLevi tells the powerful story of his father who was from a very religious, chassidische family and gave up on G-D and on religion after surviving the Holocaust. Even after the founding of the State of Israel, he was still so traumatized from his devastating loss he couldn't find G-D. In June 1967, however, after witnessing with the world the miracle of Israel not only surviving but thriving, he took his family to Israel and went directly to the Kotel. After seeing the hand of G-D he was ready to forgive Him and to have a relationship once again. They moved to Israel and his father came back to religion.

HaLevi explains that 1967 turned Israel from a secular to a sacred landscape. Yes, in 1948 we got a country, but we had no holy sites. After the miracle of 1967, overnight, we returned not only to the Kotel and Har HaBayis, but to our Mama Rochel Imeinu, to Chevron and Ma'aras Ha'Machpeila, to Tzefat, and to Teveria.

Following the Six-Day War, Jews around the world felt they were seven feet tall, confident, proud, almost invincible. Everyone wanted a piece of this special nation, a connection to the Jewish people. And the Jewish people felt a *giluy haShechina*, revelation of G-D Himself.

Every single time I visit Israel I find a way to spend a few minutes sitting in one of the squares in the Old City of Yerushalayim. I simply watch and listen. I watch the people walking through and I listen to the sounds of the children playing and I pinch myself that we merit to live in the generation that is literally seeing the fulfillment of prophecy.

In fact, in one of the squares the words of Zecharia Ha'Navi are etched in the stones:

עַד יִשְׁבוּ זְקֵנִים וְזָקֵנוֹת בְּרִחְבּוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנָתוֹ בְּיָדוֹ מִרְבֵּי יָמָיו׃

וְרִחְבּוֹת הָעִיר יִמְלֵאוּ יְלָדִים וְיִלְדוֹת מִשְׁחָקִים בְּרִחְבֵּיהֶּ

"Thus said the Hashem: There shall yet be old men and women in the squares of Jerusalem, each with staff in hand because of their great age. And the squares of the city shall be crowded with boys and girls playing in the squares."

V'ha'aretz ezkor - We are in a generation that has witnessed G-D remembering His people and His land. Will you remember Him?



GAN

HATORAH

Rabbi Yakov Yosef Schechter



Rabbi Steinfeld

CONSIDERED YOUR CHILD

SHAVUOS

TO PRESERVE THE TRAIT OF MALCHUS

Talmidim and continued to grow once again.

The Medrash says that Hakodosh Boruch Hu created many worlds and destroyed them, and then our world was created. Chas V'sholom to say that Hakodosh Boruch Hu did not create the world correctly the first time. We need to learn an invaluable lesson from this. We can work hard and fail. We are not expected to always achieve our goals. The lesson is to persevere. Hakodosh Boruch Hu created many worlds until it was perfect to show us that we can err.

We read Megillas Rus on Shavuos to learn this lesson. Rus married into Klal Yisroel. She was a princess and left to become part of Klal Yisroel. Then everything falls apart for her. Her husband dies, and she is left penniless. Na'ami tells her to return to where she came from. According to those that say that she was Megayer before she married Machlon, how could Na'ami tell a Giyores to return to her Avodah Zorah? It was a test to see if she became a Giyores for the proper reasons. Orpah listened to Na'ami and went back to where she came from. Rus wanted to be part of Klal Yisroel regardless of the circumstances. She had Bitachon in the Ribbono Shel Olam and followed her Daas Torah, Na'ami. Our job is to stay focused, daven to Hashem, and keep trying. It is from her that the lineage of Malchus Bais Dovid comes from. This is the trait of Malchus, and the rest of Klal Yisroel is supposed to learn from it.

Nevuchadnetzar sang Shiros V'sishbochos to the Ribbono Shel Olam. Malach Gavriel came and struck him. Chazal say that had Nevuchadnetzar continued to say Shiros V'sishbochos to the Ribbono Shel Olam, it would have surpassed the Shiros V'sishbochos of Dovid Hamelech. The Kotzker asks how can that be? A Malach came and took away his Bechira? Dovid Hamelech wrote Tehillim as he was running from Shaul, who was trying to kill him. Dovid Hamelech had many Tzoros in his life, yet through it all he sang the praises of the Ribbono Shel Olam. Nevuchadnetzar was singing the praises of the Ribbono Shel Olam when life was good. The Malach came and hit him. It does not say that he hit him in the mouth and therefore could not praise Hashem. He hit him and made it that life was not so good anymore, and then he stopped singing the praises of the Ribbono Shel Olam.

Shavuos is a time that we Daven for an Aliyah in Torah and Ruchniyos. We should not give up and say, things are not going well with my Ruchniyos so I might as well give up. We need to Daven to the Ribbono Shel Olam to give us the strength to start over again in our quest and to achieve our goals in Ruchniyos.

In Bamidbar 3:1 it says that these are the children of Aharon and Moshe. Rashi quotes the Medrash and Gemara Sanhedrin 19b that says whoever teaches some else's child Torah it is considered as if you gave birth to that child. This is learned from the children of Aharon who are considered Moshe's children. In addition, we see in Sotah 12a Reb Yochanan says one who marries a woman leshem shomayim the Torah considers it as if you gave birth to her. As the Passuk says Kalev gave birth to Azuvah which was Miriam. The Gemara asks Miriam was his wife? The Gemara answers that since no one wanted to marry her and he did, it is considered as if he gave birth to her.

The question is what do these statements mean? What is the significance that it is your child? Every non-Jew also has children? Rav Aron Leib Shteinman Zt"l says that even if one would say that there is a klal of Bra Mezakeh Abba it will for sure help for a Rebbe who teaches Torah and what is the significance of being considered a child?

We will answer the second question first. It is coming to teach us that if one marries a woman leshem shomayim he will be zocheh to Sholom Bayis. Since his wife is considered as if he gave birth to her it will go without saying that he will love his wife as we know there is no person who does not love his daughter. On the other hand, if one marries a woman with an ulterior motive, for example, for her money then they need a lot of rachamim from shomayim to have Shalom Bayis. Hence the Gemara in Kiddushin 70a Rabba bar Rav Ada says that if one marries a woman for money, he will have children that don't behave properly. This will result in him having children from a Senuah as we see in Parshas Ki Seitzei. The Maharsha answers it that in that Gemara, Kalev gave birth to Miriam since when she had Tzoraas she was considered dead, and no one wanted to marry her but Kalev who did marry her based on her brothers Aharon and Moshe which was what the Gemara says that most children follow the wife's brothers so Kalev actually gave her a new life.

To answer the first question one can, say based on Bava Basra 116a that's says if one does not leave over children, it is considered as if he angers Hashem. But in the event, he teaches other people Torah it is considered as if he had children. Another tirutz based on Kiddushin 30a that says that one has only a chiyuv to teach his son Torah but not his grandson but when the Torah says one should tell his children and grandchildren Torah that works automatically when one teaches his son then his son teaches his grandson. That is the teitch of having a talmid is like having given birth to him because whoever he teaches Torah becomes his offspring.

Another tirutz is in today's day when one convinces a person to learn and not work it appears that the person was mazik the child as now he won't have parnassah. The truth is just the opposite that teaching someone Torah and keeping him in the Olam HaTorah is saving the person's life. We find this in Nedarim 41a Rebbe would learn each Gemara in 13 ways and he would teach it Rav Chiya in 7 ways. Rebbe became ill and forgot his Torah. Rav Chiya went and re-taught rebbe the seven different ways and the 6 other ways Rav Chiya would walk over to a laundry man who would repeat it to him. Rav Chiya would in turn teach that to Rebbe. Every time Rebbe would pass this laundry man, he would call him the person who saved my life. Without torah there is no life!

May we all be zocheh to learn and teach others!

Hakodosh Boruch Hu gave the Torah to Klal Yisroel on Shavuos. Moshe Rabbainu came down from Shomayim and saw that Klal Yisroel made an Eigel. He threw down the Luchos and they broke. He went back up to Shomayim to receive the second set of Luchos. He came down with the second set of Luchos on Yom Kippur. Why do we celebrate Shavuos on the original day of the giving of the Torah? The first Luchos did not last. It would seem more appropriate to have Shavuos on Yom Kippur, the day that we received the second Luchos that were Miskayem.

Pesachim 68b – Rav Yosef used to say that if not for the big Seudah that we have on Shavuos, he would be like every other Yosef in the market place. The simple understanding of this is that Rav Yosef was saying that if not for the Torah Hakdosha, he would be like every other person in the market place. Since he has Torah, he is special. Rav Betzalel Hakohen asks – Why did Rav Yosef make a Seudah on Shavuos? He should have made a Seudah on Motzai Yom Kippur, the day that Klal Yisroel received the Luchos that were Miskayem. The Gemara in Brochos says that we are taught Kovod Hatorah from the first Luchos. The first Luchos were in the Aron Kodesh even though they were broken. We learn from this that a Talmud Chochochom who forgot all of his Torah, must still be treated with Kovod Hatorah. The Gemara tells us that the Talmidim of Rav Yosef would ask him why he is repeating what he had already taught them. Rav Yosef had forgotten much of his Torah. This is why Rav Yosef made a Seudah on Shavuos. If not for the first Luchos, from where we learn Kovod Hatorah even for one that forgot his Torah; Rav Yosef would be like any other Yosef in the market place.

We now understand why Shavuos was important to Rav Yosef, but what significance does Shavuos have to us?

We count "Sefira" from the second day of Pesach until Shavuos. We are preparing ourselves for Kabbalas Hatorah. In addition we have "Sefira", that of mourning the deaths of the Talmidim of Rebbe Akiva. There is a connection between the two Sefiras. We count Sefira to the Yom Tov of Shavuos, when Klal Yisroel were given the Torah. Subsequently, they were given the first Luchos which were destroyed. At that time, the Avodah was to be Mesaken the Chet so that they can receive a second set of Luchos. Rebbe Akiva had twenty four thousand Talmidim who died. Immediately after, he began to rebuild. He got new

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Rabbi Reisman

Going above and beyond: True Ahava

I had seen in the name of the Steipler I believe in the Orchos Rabbeinu where he said that Yom Tov Sheini Shel Galus has a Mayla over Yom Tov Rishon. It is not more Kadosh as Yom Rishon is D'oraissa but Yom Tov Sheini has a Mayla. What is the Mayla? On Yom Tov Rishon Yeshayahu Harnavi writes in the Perek Chazon Yeshayahu in the first Perek of Yeshaya 1:14 (חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נִפְשִׁי). At some point the Borei Olam said that I am fed up with the way you treat the Yom Tov. The Steipler said that is true about Yom Tov Rishon which existed in the time of the Bais Hamikdash but about Yom Tov Sheini the Ribbono Shel Olam never said (חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נִפְשִׁי). So Yom Tov Sheini has a Mayla. When I heard this it sounded like a very strange Vort. A very strange thought that Yom Tov Sheini has a Mayla? Then I saw that it is actually a Gemara.

The Gemara in Maseches Shabbos 145b (22 lines from the top) says that (וּיְתִיב רַבִּי) Rav Yochanan took a nap and he overheard his Talmidim talking. Rav Yochanan lived in Eretz Yisrael. The Talmidim said (מִפְּנֵי מַה מוֹעֲדִים שֶׁבִבְלָה שְׂמַחִים). Why do the Jews in Bavel celebrate Yom Tov better? Rav Yochanan woke up and answered them Mamesh these words, this idea. He said because Yom Tov Rishon the Ribbono Shel Olam said (חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נִפְשִׁי). So there is a Mekor for it. But still, it needs a Hesber, how can Yom Tov Sheini have a Mayla over Yom Tov Rishon?

There is an old Klal that I mentioned many places in Chumash, that to show Ahavah it is not enough to do what you have to do. When someone does what he has to do that just shows that he is Ehrlich, that he is a Frum person. He does what he has to do. Ahavah comes when you do something extra, do something more, something you are not obligated to do.

There are many times when there is a Shidduch that a Kallah is more excited about a card she got or a trinket she got

then a diamond ring that costs so much. A diamond ring you have to do, the other thing that you don't have to do that shows Ahavah. When someone comes out of his way and does, that really shows Ahavah.

Think about Yom Tov Sheini, how did it start? The Yidden went to Galus and it came to Yom Tov and the Yidden had to decide what to do. They really could have relied on Rov Shanim (most years) that Adar is Choser and Elul is Choser. The Gemara says that in most years these months from the time of Ezra and onward, we haven't found that those months are a day longer.

Klal Yisrael Klered what should they do, should we rely on a Heter and have one day Yom Tov? They were Mekabeil to do two days Yom Tov. It was a Kabbalah Mai'ahavah Mitoch Galus. So Farkert that is the idea. A Yom Tov Sheini that has an extra Mayla that it came B'ahava, that has an extra Mayla. (מוֹעֲדִים שֶׁבִבְלָה שְׂמַחִים). There is an extra dimension when someone does something extra.

Somebody once added to this, we find that the Torah tells us that Leah was a (שְׂנוּאָה) to Yaakov. We know that Yaakov Avinu B'madreigaso, it is not talking about (שְׂנוּאָה) like ordinary people talk. But still why does the Torah talk that way, it must be a lesson. The lesson is this Nikuda. When a person develops Ahavah it is what he chooses. When he chooses to do something and he is not forced on it, he doesn't have to do, that shows Ahavah.

Yaakov Avinu chose Rachel, there was an Ahavah. By Leah he didn't choose Leah, Leah was forced on him. The lesson from the Torah is that when a person wants to show Ahavah it comes from using his Tam Bechirah. To do something extra to do something more that is what we care about. Think for a minute, do something extra, do something more, show them appreciation, that develops Ahavah.

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

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שבתיים

TIKUN FOR THE TIKUN **UFARATZTA**

In the Tikun Leil Shvuos in all the prints that I have seen, the Sefer Yetzira ends as follows: "Ne'emeses b'fanim.... Echad b'peh v'echad b'lev - [in English it is called two faced.]



In my humble opinion it is not correct. In addition, that it is missing "siyum b'davar tov - that one should always end with a positive note, it is also not understood, the way it is written.

As written in many editions of the Sefer Yetzira itself, after the word ne'emeses it should say:
דחאו הפב דחא רבמהו, וישלמהו תער רובד: וישלל תוער שלש תמא רובידו, וישלה תרימשו, הקיתש: וישלל תרובט שלש. בלב.
==== Farbrengen Sh'vuos 5,743 - 1983.

To date you still have that error printed. However, Kehot and Meiros Publishing have it correct.

In the Tikun Leil Shvuos you find Sefer Yetzira right after Mishnayos.

PARSHAS BAMIDBAR

Can you figure out what each picture has to do with the parsha?



KEY to Parshas Bamidbar Pix

Like a Dad to me – The Torah refers to Aharon’s sons as sons of Moshe. Rashi explains that if one teaches someone Torah it’s as if he gave birth to them – 3:1

1 month old – The Leviim were counted from when they were a month old. Rashi relates that Moshe stood outside the Levite tents and a heavenly voice informed him how many Leviim were in that family – 3:15 (Rashi is on pasuk 16)

Disassemble/Assemble – One of the roles of the Leviim was to disassemble the Mishkan whenever the nation traveled and then to re-erect it when they arrived at their destination – chapter 4

603,550 – The total population of Jewish men between 20-60 calculated from the census – 2:32

Counts – Chumash Bamidbar is called *Chumash Hapekudim* – the book of counting/numbers because the nation is counted in parshas Bamidbar and again in parshas Pinchos (which is why this is undoubtedly the Count’s favorite chumash.)

Tribes – Each shevet was counted individually and the total of each shevet is enumerated – chapter 1

Flags – In addition, each shevet had its own flag, which fostered pride within each family for their shevet – chapter 2

All four directions – The Torah details where each shevet was positioned throughout their travels – three shevatim in each direction, surrounding the Leviim, who surrounded the Mishkan – chapter 2

The brothers three – Levi had three sons – Gershon, Kehas, and Merari. Those three families comprised shevet Levi. Each of them was positioned surrounding the Mishkan (on the fourth side was Moshe and Aharon) – chapter 3

Fire in the shape of a lion – While the nation traveled, the Mizbeiach (and all the vessels) were covered in special vestments. The fire atop the Mizbeiach remained burning in its covering “crouching like a lion” – 4:13 - Rashi

The 273 – The firstborn were redeemed with the Leviim (who took their place as those designated to perform the Avodah in the Mishkan). There were 273 more firstborns than Leviim who had to be redeemed for five shekels each – 3:46

SHAVUOS

Can you figure out what each picture has to do with Shavuos?



KEY to Shavuos Pix

Staying awake all night – There is a prevalent custom to learn Torah through the night on Shavuos to “rectify” the fact that our ancestors had to be woken for Kabbolas HaTorah (see below).

The Book of Yechezkel – The haftorah for the first day of Shavuos is from the first chapter in Yechezkel in which the prophet describes the “*ma’aseh hamerkava*” his esoteric vision of the Divine Chariot, as it were. (After being up all night, the largely incomprehensible and esoteric haftorah causes many who successfully remained awake during davening to fall prey to desperate shut-eye.)

Finally 50 – and now it really starts – Shavuos is day 50 of Sefiras Haomer. “Now it really starts” because after Shavuos is the real test if we can take our spiritual gains with us even after Kabbolas HaTorah.

Dairy King – There is a well-known custom to eat dairy at some of the Shavuos meals. Many reasons are given for the custom.

Good grief! I overslept! – The source of the custom to stay up all night learning Torah is because on the morning of Kabbolas HaTorah, Moshe Rabbeinu had to wake up Klal Yisroel who were still sleeping. (*Rav Schwab explains that the nation thought they would receive Torah through prophecy, which rests on a prophet when he is in a trance-like state. Therefore, the nation thought they had to be sleeping to accept the Torah. Moshe woke them and told them they would experience Kabbolas HaTorah with utmost clarity, not while sleeping.*)

The House that Ruth built – On the second day of Shavuos we read Megillas Rus (Ruth). That day is the yahrtzeit of her descendant Dovid Hamelech. The ‘house’ she built included the Davidic dynasty, culminating with Melech Moshiach. We read it on Shavuos because the entire story is about chessed and the Torah is called “*Toras Chessed*”

Leviathan – On the first morning of Shavuos we read Akdamus. In the beloved piyyut, there is a description of an epic battle that will take place at the end of days between a mammoth ox (*shor habor*) and the leviathan. They will end up killing each other and their meat eaten by the righteous in a great feast.



Types of Fruit Trees – The Mishna in Rosh Hashana relates that Shavuos is the Day of Judgement for the fruits production of the year.

Rin Rin – Inserted into the haftorah of the second day of Shavuos is a lesser-known piyyut of *Yetziv Pisgam*. The piyyut describes the merit and greatness of Torah. Each phrase of the Aramaic piyyut ends with “*rin*”

Har Sinai – Kabbolas HaTorah at Har Sinai is the foundation of our emunah – see Rambam (Yesodei HaTorah 8:1)

Celebration Week – Shavuos means “weeks”. The holiday of Shavuos has the longest official preparation time of any holiday of the year – seven weeks. Our celebration on Shavuos is dependent on how much we prepared during the preceding weeks.

Flowers – There is a prevalent custom to adorn our homes and shuls with flowers on Shavuos, reminiscent of Har Sinai when the mountain in the desert was suddenly in full bloom during Mattan Torah.

Harvesting grain – Shavuos is also called “*Chag Hakatzir* – the holiday of the harvest” since it is celebrated during that season. The story of Rus read on Shavuos also involves the harvest. Rus ended up in Boaz’s field to glean some of the fallen sheaves during the harvest.

Two loaves of bread – During the time of the Bais Hamikdash, a special offering was brought on Shavuos consisting of two loaves of bread, along with two sheep. It was the only time when chometz was brought up on the Mizbeiach (while the loaves were ritually waved) and those sheep comprised the only public korban *shelamim* offered (a *shelmaim*- peace offering was generally only brought by individuals).

POLICE ASSISTANCE

Opening his front door, the Rabbi found himself face to face with the local Chief of Police. "Rabbi, may I have a few words with you?" asked the Chief.

"Of course, Chief," replied the Rabbi somewhat nervously.

"Rabbi," began the Chief, "It must be evident to you that in this town we are plagued by thieves. Scarcely a day passes without one of our citizens coming to me bemoaning the fact that his house has been broken into. On the other hand, I have noticed that thieves do not bother you Jews nearly as much."

"Chief, you are correct."

"Yes, but why is that?"

"Look at this little box here on the side of my doorpost" said the Rabbi.

"It's called a mezuzah. We Jews believe that when we put a mezuzah on the entrances to our houses, the Holy One, may His Name be blessed, protects both us and our property."

"In that case", replied the Chief, "If you can I must have one, Of course keep this conversation under your yarmulka!"

Not wishing to be the cause of a problem with Law Enforcement, the Rabbi reluctantly handed over a mezuzah to the Chief.

Some two weeks later the Rabbi was awakened by the sound of someone pounding violently on his door.

Dressing himself hastily, he made his way down the stairs. "Who's there?" the Rabbi asked tremulously.

"Open the door! Open the door!" screamed a voice on the other side.

Leaving the door on the latch, the Rabbi cracked the door wide enough to see the Chief standing in front of him, his eyes wild with great distraught.

"What happened?" asked the terrified Rabbi, "Robbers?"

"No, even worse!" screamed the Chief, "Schnorrers!"

STORMS

With Danielle, then Earl, and ...

With Danielle, then Earl, and then Fiona, we see that storms are named according to letters of the alphabet, with alternating genders. They should call them his and hurricanes.

THE SHIDDUCH DATE

After being with his shidduch date all evening, the man couldn't take another minute with her. Earlier, he had secretly arranged to have a friend call him to the phone so he would have an excuse to leave if something like this happened.

When he returned to the table, he lowered his eyes, put on a grim expression and said, "I have some bad news. My grandfather just died."

"Thank heavens," his date replied. "If yours hadn't, mine would have had to!"

GOOD NEWS BAD NEWS

One day a man came home from work and he was greeted by his wife.

She told that she has good news and that she had bad news.

He said, "Well, give me the good news first."

She said, "The good news is that the air bag works."

TEXAS LONG STORIES

A Texan farmer goes to Australia for a vacation.

There he meets an Aussie farmer and gets talking.

The Aussie shows off his big wheat field and the Texan says, "Oh! We have wheat fields that are at least twice as large."

Then they walk around the ranch a little, and the Aussie shows off his herd of cattle. The Texan immediately says, "We have longhorns that are at least twice as large as your cows."

The conversation has, meanwhile, almost died when the Texan sees a herd of kangaroos hopping through the field. He asks, "And what are those?"

The Aussie replies with an incredulous look, "Don't you have any grasshoppers in Texas?"

THE YIDDISH PARROT

Meyer, a lonely widower, was walking home one day. He was wishing something wonderful would happen to his life when he passed a pet store and heard a squawking voice shouting out in Yiddish: "Quawwwwk...vus macht du...!"

Meyer rubbed his eyes and ears. He couldn't believe it! Meyer stood in front of an African Grey that cocked his little head and said: "Vus? Kenst reddin Yiddish?"

In a matter of moments, Meyer purchased the bird and carried the parrot home. All night long he talked with the parrot...in Yiddish. The parrot listened while sharing some walnuts.

The next morning, Meyer began saying his prayers. The parrot wanted to pray, too. Meyer hand made a miniature yamulke for the parrot. The parrot also wanted to read Hebrew, so Meyer spent months teaching him the Torah.

On Rosh Hashanah, Meyer rose, got dressed, and was about to leave when the parrot demanded to go with him. Meyer explained that a synagogue was not a place for a bird, but the parrot pleaded and was carried to the synagogue on Meyer's shoulder.

Meyer was questioned by everyone, including the rabbi. At first, the rabbi refused to allow a bird into the building on the High Holy Days, but Meyer convinced him that the parrot could pray. Wagers were made on whether the parrot could speak Yiddish or not.

All eyes were on the two of them during services. The parrot was still perched on Meyer's shoulder as one prayer and song passed...but the parrot didn't say a word. Annoyed, Meyer said "Pray, parrot! You can pray...do it now while everybody's looking at you!" The parrot said nothing.

After services were over, Meyer realized he owed the synagogue over four thousand dollars. He marched home, saying nothing. Finally, several blocks from the temple, the bird began to sing an old Yiddish song.

Meyer stopped and looked at him. "You miserable bird...you cost me over four thousand dollars today. Why? After I taught you the morning prayers, taught you to read Hebrew and the Torah. And, after you begged me to bring you to a synagogue on Rosh Hashanah...Why did you do this to me?"

"Don't be an fool," the parrot replied. "Think of the odds we'll get on Yom Kippur!"

STILL TALKING ABOUT TAXES...

A visitor from Holland was chatting with his American friend and was jokingly explaining about the red, white and blue in the Netherlands flag.

"Our flag symbolizes our taxes," he said. "We get red when we talk about them, white when we get our tax bill, and blue after we pay them."

"That's the same with us," the American said, "only we see stars, too."

TIMING

A man had been driving all night and by morning was still far from his destination. He decided to stop at the next city he came to, and park somewhere quiet so he could get an hour or two of sleep. As luck would have it, the quiet place he chose happened to be on one of the city's major jogging routes.

No sooner had he settled back to snooze when there came a knocking on his window.

He looked out and saw a jogger running in place.

"Yes?"

"Excuse me, sir," the jogger said, "do you have the time?"

The man looked at the car clock and answered, "8:15."

The jogger said thanks and left. The man settled back again, and was just dozing off when there was another knock on the window and another jogger.

"Excuse me, sir, do you have the time?"

"8:25!"

The jogger said thanks and left. Now the man could see other joggers passing by and he knew it was only a matter of time before another one disturbed him.

To avoid the problem, he got out a pen and paper and put a sign in his window saying, "I do not know the time!"

Once again he settled back to sleep. He was just dozing off when there was another knock on the window.

"Sir? It's 8:45."

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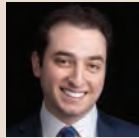
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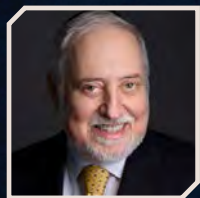
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RABBI NACHUM SCHEINER

ROSH KOLLEL

COUNTING SEFIRA OF THURSDAY NIGHT AFTER ONE WAS ALREADY MEKABEL SHABBOS

THERE IS ANOTHER INTERESTING QUESTION ON THIS TOPIC. WHAT HAPPENS IF ONE FORGOT TO COUNT SEFIRA ON THURSDAY NIGHT, AND DIDN'T REALIZE UNTIL AFTER THE HE DAVENED AT THE EARLY MAARIV OF FRIDAY NIGHT, WHEN IT IS STILL DAY? THIS SAME QUESTION CAN REALLY BE FOR ANY NIGHT OF THE WEEK. FOR EXAMPLE, WHAT HAPPENS IF ONE FORGOT TO COUNT SEFIRA ON MONDAY NIGHT, AND DIDN'T REALIZE UNTIL AFTER HE DAVENED AT THE EARLY PLAG MINYAN FOR MAARIV OF TUESDAY NIGHT, WHEN IT IS STILL DAY. SINCE IT IS STILL DAYLIGHT, CAN HE STILL COUNT THE PREVIOUS DAY'S SEFIRA, WITHOUT A BROCHA, THEREBY ALLOWING HIM TO CONTINUE SEFIRA WITH A BROCHA?

THE IGROS MOSHE DISCUSSES THIS QUESTION AND POINTS TO A SIMILAR QUESTION ADDRESSED BY THE TAZ. THERE WAS A TOWN THAT DID NOT HAVE A SHOFAR, AND ON FRIDAY, THE SECOND DAY OF ROSH HASHANA, THEY WERE STILL WITHOUT A SHOFAR. THEY MADE AN EARLY SHABBOS, AND AFTER THEY WERE ALREADY MEKABEL SHABBOS, A MESSENGER ARRIVED WITH A SHOFAR. THE TAZ RULES THAT ALTHOUGH THEY WERE MEKABEL SHABBOS AND WE DO NOT ALLOW BLOWING SHOFAR ON SHABBOS, THEY WERE STILL ALLOWED TO BLOW THE SHOFAR FOR TWO REASONS. FIRSTLY, THEIR KABALAS SHABBOS WAS DONE MISTAKENLY, NOT REALIZING THAT A SHOFAR WAS ON THE WAY, AND IS NOT BINDING, AND IF THEY WERE NOT MEKABEL SHABBOS, THEY CAN BLOW THE SHOFAR. HE ADDS THAT EVEN IF THEY DID KNOW THAT A SHOFAR WAS COMING, THEIR KABALAS SHABBOS IS STILL NOT VALID, SINCE IT WOULD KEEP THEM FROM BLOWING SHOFAR, AND IS AGAINST THE TORAH.

SECONDLY, SINCE IT IS STILL

DAY, IT IS STILL HALACHICALLY ROSH HASHANA, AND THEY CAN BLOW SHOFAR. THAT MEANS THAT EVEN IF THE SHABBOS QUEEN HAS COME, IT IS STILL ROSH HASHANA AND ONE CAN STILL BLOW SHOFAR. HE PROVES THIS FROM THE HALACHA THAT IF A BABY BOY IS BORN ON FRIDAY AFTERNOON, AFTER THEY WERE ALREADY MEKABEL SHABBOS, THE BRIS STILL TAKES PLACE ON THE FOLLOWING FRIDAY. THE REASON FOR THIS IS BECAUSE ALTHOUGH THEY WERE MEKABEL SHABBOS, IT IS STILL CONSIDERED FRIDAY, AND THE BRIS SHOULD BE ON THE FOLLOWING FRIDAY. THE SAME WILL BE FOR SHOFAR. SINCE IT IS STILL FRIDAY, THE SHOFAR OF ROSH HASHANA SHOULD BE BLOWN.

RAV MOSHE APPLIES THIS TO THE CASE OF SEFIRA, WHEN ONE FORGOT TO COUNT SEFIRA ON THURSDAY NIGHT, AND DIDN'T REALIZE UNTIL AFTER THE EARLY MAARIV OF FRIDAY NIGHT. ACCORDING TO THE FIRST REASON, THAT THE KABALAS SHABBOS WAS A MISTAKE AND NOT BINDING, IT WILL DEPEND. IF THEY JUST RECITED KABALAS SHABBOS, BUT DID NOT YET DAVEN MAARIV, WE CAN SAY IT WAS A MISTAKE, AND ALLOW HIM TO COUNT SEFIRA.

HOWEVER, ONCE MAARIV WAS RECITED, IT GETS MORE COMPLICATED, SINCE IT INVOLVES A QUESTION OF BROCHOS L'VATALA, IF WE SAY THAT THE MAARIV WAS INVALID. THIS DEPENDS. IF IT IS A WHOLE TZIBUR WHO MADE A MISTAKE, THE HALACHA RULES THAT THEY DO NOT HAVE TO DAVEN AGAIN, AND THEIR BROCHOS OF MAARIV WERE NOT L'VATALA. HOWEVER, IF IT IS JUST ONE PERSON, BY CANCELLING HIS KABALAS SHABBOS, HE WILL HAVE TO DAVEN OVER AGAIN, AND ALL HIS PREVIOUS BROCHOS WERE IN VAIN. THEREFORE, WE DO NOT APPLY THE CONCEPT OF "A MISTAKE IN ACCEPTING

SHABBOS" AND HE WOULD NOT BE ALLOWED TO COUNT YESTERDAY'S SEFIRA.

HOWEVER, BASED ON THE SECOND REASON, BEING THAT IT IS STILL DAY, THE SHOFAR OF ROSH HASHANA SHOULD BE BLOWN, AND SEFIRA CAN STILL BE COUNTED.

BASED ON THIS REASON, THE SAME WILL APPLY FOR ANY NIGHT OF THE WEEK, AND ONE CAN STILL COUNT THE PREVIOUS DAY'S SEFIRA WITHOUT A BROCHA, EVEN IF HE ALREADY DAVENED MAARIV OF THE NEXT NIGHT, THEREBY ALLOWING HIM TO CONTINUE SEFIRA WITH A BROCHA.

SUMMARY

IF ONE FORGOT TO COUNT UNTIL AFTER THE EARLY MAARIV OF THE FOLLOWING DAY, HE CAN STILL COUNT WITHOUT A BROCHA, AND CONTINUE SEFIRA WITH A BROCHA.

THERE IS A KUNTRES OF SHIURIM ON THE TOPIC OF SEFIRAS HA'OMER AVAILABLE. IF YOU WOULD LIKE A COPY OF ANY OF THESE SHIURIM, OR FOR ANY COMMENTS AND QUESTIONS, PLEASE SEND AN EMAIL TO: RABBISCHNEINER@18FORSHAY.COM, OR CALL 845 372 6618.

TO RECEIVE UPDATES OF UPCOMING SHIURIM, TO RECEIVE A LINK TO CURRENT SHIURIM, OR TO ACCESS ARCHIVED SHIURIM, PLEASE SEND A REQUEST TO: SECRETARY@18FORSHAY.COM, OR FOLLOW THE PROMPTS ON OUR WEBSITE 18FORSHAY.COM.

RECORDED SHIURIM ARE ALSO AVAILABLE ON CD AT THE SHUL - 18 FORSHAY MAIN LOBBY.

ALL SHIURIM DELIVERED AT THE KOLLEL BOKER, NIGHT KOLLEL, OR ANY OF OUR VARIOUS PROGRAMS, SUCH AS LEGAL HOLIDAYS AND YESHIVA BEIN HAZMANIM ARE OPEN TO ALL. COME AND JOIN THE MANY WHO ENJOY THESE INFORMATIVE AND INTRIGUING SHIURIM!

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
Currently: מסכת ביצה

Friday - *Shuirim Beinyonei Dyoma and relevant topics*

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING - HALACHA

Currently: הלכות חול המועד

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

• ZERA SHIMSHON SHIUR
8:15-9:00 Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

• *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*
• *Yeshivas Bein Hazmanim*

• *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*

• *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

~Night Kolloel~

COMMUNITY KOLLEL NEWS WEEK OF BAMIDBAR

KOLLEL BOKER

The Kolloel Boker continues along Meseches Beitza, a blatt a week. Come join us on our trek through Shas! The Kolloel Boker meets every morning from 7:00-8:00. There is a weekly overview of the daf, or a shiur on the parsha or inyana d'yoma.

I gave a shiur at the kolloel on the topic: "Erev Tavihilin Betanai – When, How & Why."

NIGHT KOLLEL

The Night Kolloel continues hilchos Chol Hamoed. Come join us and learn what Chol Hamoed is all about! The Night Kolloel meets from 8:15-9:45, with Mincha or Maariv available before or after.

I gave a shiur at the kolloel on the topic: "Tefillin on Chol Hamoed - Understanding Both Opinions."

Rabbi Zev Smith, Magid Shiur, Irgun Shiurei Torah, gave a shiur on Wednesday night, on the topic: "Shavuos – Creating an Inspiring and Impressionable Yom Tov, past the cheese cake and flowers."

Now is the time to join one of our many learning programs and keep the momentum going!

Options are available for those who would like to come even part-time – both at the Kolloel Boker and the Night Kolloel – or even once or twice a week. Come join us and we will b'ezras Hashem find you the best chavrusa for your needs. Come join the Ohr Chaim family, and start off or end your day with some exciting and invigorating Torah learning.

You can also join our whatsapp group and receive updates of upcoming shiurim, links to current shiurim, or access archived shiurim. Please send a request to: Secretary@18forshay.com, or RabbiScheiner@18Forshay.com, or follow the prompts on our website 18Forshay.com.

CHASSIDUS WITH RABBI YY JACOBSON

After a "short" 2-year hiatus, Rabbi Jacobson's shiur on Chassidus is back in person. The shiur takes place Monday, Tuesday, and Thursday, 7:45 -8:30am, in 18 Forshay downstairs. You can also watch it live streamed on: www.TheYeshiva.net.

NEW SHIUR IN LIKUTEI MAHARAN

Living Breslov has started a new series of shiurim on Likutei Maharan, every Thursday night at 9pm, with cholent and refreshments, making Rebbe Nachman's Torah and way of life accessible to the English speaking public.

WEDNESDAY NIGHT CHEVRA

Appreciate halacha and the parsha like never before. Come join an exciting interactive chabura and a group discussion, led by Rabbi Yosef Fried, every Wednesday night 8:55-9:55pm, in 20 Forshay, upstairs. And of course there will be good food!

For more info, you can WhatsApp or text Elazar Rubin: 845 – 548 – 8547.

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 week the guest speaker will be Rabbi Mordechai Nakdimen.

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 Kabbalas 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 Kolloel Boker, Night Kolloel, and much more – please call 845 - 372 - 6618, or email:

Rabbisheiner@18forshay.com.

SHAVUOS

Rabbi Simcha Bunim Berger will be giving a special shiur: "Insights of Maharal on Shavuos," from 9:45-10:15, at 20 Forshay upstairs.

In honor of Shavuos, a kuntres is available – in English – on minhagim of Shavuos and related topics, from shiurim given in recent years in the kolloel. For a copy, please call 845 - 372 - 6618, or email: Rabbisheiner@18forshay.com.

SHAVUOS NIGHT LEARNING

All Night Learning B'Chavrusa, with refreshments all night! I will be glad to arrange a chavrusa. There will also be a Chabura learning a Shavuos-related topic, with a short shiur from 2:00-2:30a with mareh mekomos.

Special program for teenage bochurim, with shiurim on intriguing topics: at 12:30 – "The Request for the Elusive Chilazon," and at 1:30 – "Techeiles from the Murex Trunculus – the Real Deal or an Impressive Imposter."

2ND NIGHT OF SHAVUOS

Once again there will be the All Night Learning 2nd Night of Shavuos, for all ages, with refreshments, and followed by a minyan Vasikin. Rabbi Eliyahu Wincelberg will be speaking at 11:30, on the topic: "Flowers on Shavuos – Mutar, Assur, or Mitzvah?"

Wishing you a Wonderful Shabbos and a Chag Sameiach,

Rabbi Nachum Scheiner

Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kolloel

Harav Nachum Scheiner

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

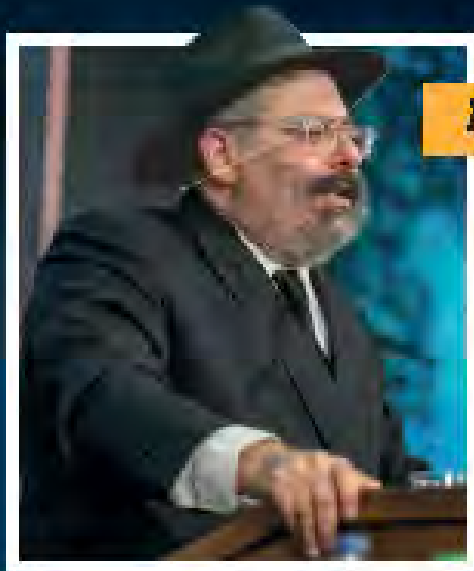
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Whatsapp 845-499-6354

Or email

ohrchaimmonsey@gmail.com





קביעין בן עשרה, בקנהו סבוכתא

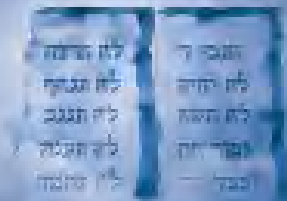
Join us for our annual
SHAVUOS NIGHT SHIUR
 with

Rabbi YY Jacobson שליט"א

ליל שבתות
MOTZAI SHABBOS
 1:00 am - 2:30 am
 & 2:45 am - 4:15 am

in Tent Gimmel

TOPICS:
 David & Bas-Sheva
 as You've Never Heard It
 Which 'Derech' in Judaism
 Will Prevail in 100 Years?



Rabbi Jacobson will speak again on

2nd day Yom Tov
MONDAY AFTERNOON
 6:30 pm

in Tent Gimmel

TOPIC: If I Would Have Only Known:
 The Rest of the Story

Just so you should know...

WE LOVE CHASSIDIM!

by The Shomer

בס"ד 115 DAYS UNTIL UMAN

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