

# בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

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## SHABBOS MEVORCHIM IYOR

ROSH CHODESH IS SUNDAY & MONDAY

MOLAD: SHABBOS KODESH, MAY 4, 2:10 PM

PIRKEI AVOS PEREK ALEPH

7:00

EXECUTIVE SEMICHA PROGRAM TO START THIS SUNDAY

5:00PM-6:30PM

BAIS MEDRASH OHR CHAIM 20 FORSHAY RD



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

## NEW SHABBOS BOCHERIM MINYAN

Shabbos Morning 8:30 AM Small New Tent behind 20 Forshay

For more information Call or text

Yakov Yosef or Azarya Coren . 845-502-0803 or 845-502-0818



RABBI YY JACOBSON

**SHABBOS**  
8:30AM - CHASSIDUS AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN

**TUESDAY**  
9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
FOR WOMEN ONLY

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



RABBI LANKRY  
DEAR KEHILLA,

# PARASHAT ACHAREI MOT

There is a minhag in Am Yisrael, namely by the Sefardim, not to cut challah or any bread with a knife but rather rip it by hand. The reason given is that bread represents life and a knife represents the taking of life, so the two don't go together. The minhag by achinu, the Ashkenazim, is to use a knife on the challah and many Chasidim sharpening the knife on Friday so it will be good and ready for Shabbat, despite the concern of putting a knife and bread together. I have adopted the minhag of Ashkenazim and use a knife for bread and I even sharpen it on Friday. The reason why I do so is that I have discovered that there is something worse than death and that is the waste of life. When I broke the challah by hand I realized that much was going to waste because it was less appetizing when ripped in an odd shape. It was more important to avoid the waste of life.

The Zohar on Daf 57a in Parashat Acharei presents a question on the pasuk "Hashem spoke to Moshe after the death of Aaron's two sons, when they approached before Hashem, and they died." The pasuk already said the death of Aaron's two sons, why was it repeated again at the end of the pasuk? The Zohar explained that they had two deaths; one Hashem took them away and second that they did not have children.

How sad it must have been for Aaron to live through this. How painful it is for a person that has never married and has no children. But there is something even more painful and that is creating life and letting it go to waste. Having children, yet not helping them reach their potential. A wasted life is worse than no life.

As we say goodbye to the month of Nissan and the yom tov of Pesach, the lesson we should take is very clear. The beauty of the Chag is our focus on the children. The holiday commemorates the birth of the Jewish people and is a time when the emphasis is only the children. We need to engage them in conversation of meaning and that is via story telling. Understand that there were always four types of children and each is different but very special. Even the Rasha needs to be answered. Remember, it is "vehagadeta lebincha" don't fall into the trap of "vehagadta leavicha" that the child does all the talking and explaining. Now that the holiday is behind us we should carry this experience forward. It is our responsibility to educate and we need to prepare and show an example. The challenge of having a school system like today is we forget that it's not the obligation of the Rebbe the Morah or the principal to teach our children.

May we be zoche to see much nachas from our children and may they always follow the ways of Hashem.



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY **1:30 & 3:30**

CANDLE LIGHTING	7:37 <sup>PM</sup>
MINCHA TENT	7:00 <sup>PM</sup>
SHKIYA	7:55 <sup>PM</sup>
MINCHA 18 FORSHAY	7:30 <sup>PM</sup>
MINCHA 20 FORSHAY	7:40 <sup>PM</sup>
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:11 <sup>AM</sup>
SHACHRIS	8:00 <sup>AM</sup>
SHACHRIS YOUTH MINYAN 18 ⬆	9:15 <sup>AM</sup>
SHACHRIS	9:15 <sup>AM</sup>
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45 <sup>AM</sup>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
PIRKEI AVOS 1	7:00 <sup>PM</sup>
MINCHA DAF YOMI	6:00 <sup>PM</sup>
MINCHA SHALOSH SEUDOS	7:35 <sup>PM</sup>
SHKIYA	7:56 <sup>PM</sup>
MARRIV	8:36 <sup>PM</sup> , 8:41 <sup>PM</sup> & 9:56 <sup>PM</sup>

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:29 M 5:28 T 5:27 W 5:25 T 5:24 F 5:23

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:17 M 6:17 T 6:18 W 6:19 T 6:20

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:45 M 7:46 T 7:47 W 7:48 T 7:49

**MAY 05 – MAY 10**

NEITZ IS 5:49 – 5:43

PELAG IS 6:29PM – 6:32 PM

SHKIA IS 7:57 PM – 8:01 PM

MAGEN AVRAHAM

8:45 AM – 8:42 AM

GRA- BAAL HATANYA

9:21 AM – 9:18 AM

March / April 2019



## WEEKDAY MINYANIM

### שחרית

6:15AM	20 Forshay	12 MIN. מניין	18 ↓
6:30	18 Forshay	12 MIN. מניין	18 ↓
6:30	Coming soon	At שקיפת	18 Tent
6:45	Coming soon	10 MIN. מניין	20 Tent
7:00	20 Tent	20 MIN. מניין	18 ↓
7:15	18 ↓	30 MIN. מניין	18 Tent
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12:00	20 Tent		

### מנחה ומערב

12 MIN. מניין	18 ↓
12 MIN. מניין	18 ↓
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10 MIN. מניין	20 Tent
20 MIN. מניין	18 ↓
30 MIN. מניין	18 Tent
50 MIN. מניין	18 ↓
At שקיפת	18 ↓
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60 MIN. מניין	18 ↓
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### מערב

At שקיפת	18 ↓
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12:45	18 ↓

מנחה גיוולה 30 min after chatzos

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

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrchain18@gmail.com](mailto:ohrchain18@gmail.com)

## BLUEBERRY HILL ZMANIM

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

MINCHA **6:05** PLAG **6:27**

# Bein Hazmanim In Pictures



Rabbi Kapelner



Rabbi Weinberg

Yeshivas  
**BEIN HAZMANIM**  
ישיבת בין הזמנים

פסח תשע"ט



Rabbi Lopain



Rabbi Scheiner



Rabbi Jacobovitch



Rabbi Weiner



Rabbi Lankry



## One Day At A Time: Sefiras Haomer

I overheard a conversation where a wife exclaimed that she was out of the counting of the Sefira already after the first night.

She sadly described that she was searching the second night of Pesach for the Sefira which often appears at the end of the Haggada and since she couldn't locate it she forgot to count. The next day during the day it also slipped her mind. That night she turned to her husband who declared that she was out and that at this point the best action she could take was to say Tehilim. The husband meant well of course. However, as I explained to the well-meaning couple, this is one of the greatest misconceptions of Judaism: if you miss one day of counting—you're out. Absolutely not!

I think the Yetzer Hara is secretly involved in this mistaken belief. These days of Sefira are precious. So much so that in the introduction of Rav Daniel Frisch's sefer on Sefira he quotes sources that relate how each day of the Omer equals 8 regular days of the week and since to change a midda--a character trait-- requires 400 days, these days are so powerful they can achieve the same results as 400 days of personal growth. The Yetzer Hara works over time as well and interestingly enough in the sphere of Halacha the Shulchan Aruch paskins like

the Behag--one of the Rishonim who despite his being a tremendous Rav nevertheless it was still a novelty that the Shulchan Aruch would side with a varying opinion when the majority of opinions held that each day of the Omer was an individual mitzvah and therefore even if one day was missed, there was a new mitzvah and obligation to count the next day.

Who am I to say, chas veshalom, that the Yetzer Hara was behind the psak of the Shulchan Aruch. However we do find poskim who say that if the Bais Yosef or other great poskim would have seen that there were other viewpoints they would have changed their opinion (See Rav Ovadya Yosef who writes this). What I am suggesting is that if the Bais Yosef could have foreseen how many men and women would stop counting because they forgot one day and were not aware that even with one missed day there was still every reason (according to all opinions) to continue counting--albeit without a bracha-- they may have changed their judgments. And indeed the main part of the mitzvah isn't the bracha. The bracha is d'rabanan and the counting itself is d'oraysa. Moreover although we do not usually veer from the psak of the Shulchan Aruch unless the Rama argues and here he doesn't, nevertheless we find that great poskim like Rav Chaim of Sanz argued that one should continue counting even when one day is missed. Perhaps what we're describing above already concerned these great poskim.

Besides the Halachik question of whether each day is a

mitzvah or the entire period is one long mitzvah, I think the biggest concern is the lost opportunity to grow each day and utilize these incredibly transformational days to become a new person. I found it so interesting that even the Aruch Hashulchan who is almost already adhering to the Halachic analysis has added a Chasidic interpretation: when relating the significance of the counting of the Omer he writes, based on the Gemara in Sota, that since the Korban Haomer was made of barley (animal foodstuff) and when we reach Shavuos the Mincha is made of wheat (human sustenance) we learn that the objective of the mitzvah is to transform ourselves from animals to human beings. We can add what the Chasidic sefarim inform us-- that when Shavuos arrives we bring a Mincha Chadasha--a new Korban. What that means to us is that if we take advantage of these days and tap into the avoda which is described in the siddurim each day based on the Middos of Hashem (Chesed, Gevura etc) we can actually arrive at the Shavuos holiday a new person and with the ability to eradicate even one small negative midda that we might have been born into to this world to fix, as the holy books enlighten.

To summarize, these days are powerful; take advantage... make each counting day count and don't forget to take one day at a time.

Good Shabbos



# ASK THE RABBI

## REASONS FOR SHLISSEL CHALLA

- 1) In Shir Hashirim (which we read on Pesach) it says פתחי לי אחתי - "Open for Me, My sister, My beloved". Chazal say that Hashem asks us to open up for Him a small hole like the tip of a needle and He will open up a huge hole for us. Also, Klal Yisroel is called a bride and they are called the bechina (aspect) of bread. During Pesach all the upper gates and minds are open and after Pesach they close and we need to open them. Therefore, we put a key in the challah after Pesach to hint at us opening a small "hole", through the mitzvah of Shabbos and now Hashem should open up all His good from his storehouses and the heavens like He gave the mon to our fathers in the month of Iyar, and this Shabbos we bless the month of Iyar.
- 2) After Pesach is when the mon stopped falling and we brought the Omer. From then on we needed to eat from the produce of the ground; we needed parnasa, since until this point we had the mon. It is known that everything has a gate. Therefore just as we daven to Hashem to open up the gates of parnasa we have a minhag to put the form of a key on the challos to allude that Hashem should open up the gates of parnasa for us.
- 3) During sefira we count 49 days till Shavuos, the 50th day, which is the shaarei bina. We go from gate to gate, and each gate has a key. That is why we make an image of a key on the challah.
- 4) It says in Shir Hashirim 1:11 תורי זָהב נִעְשָׂה לָךְ עִם נִקְדוֹת הַכֶּסֶף - "We will

make for you circlets of gold with spots of silver." By the Mishkan it says זהב וכסף נחשת, putting zahav (gold) before kesef (silver). In Bereishis, by the creation of the world, the first day it says Yehi Ohr which is chesed (which is represented by silver) and the second day represents gevurah, which in turn represents gold. The reason is that by the creation of the world it was pure chesed, as it says "the world was built on chesed" (Tehilim 89,3), therefore chesed, which is representative of kesef, precedes gevurah, which is representative of zahav. By the Mishkan, however, Hashem had to, so-to-speak, contract (tzimtzum) the Shechina (Divine Presence) to dwell in it, and tzimtzum is from the aspect of gevurah, therefore zahav precedes kesef by the Mishkan. However, the zahav written there has the nekudah (vowel sound) of a פתח (it has a patach instead of the usual kometz), it says זָהב הַתְּנוּפָה (Shemos 38,24), and that is the nekuda of chesed - the nekuda of chochma. And פתח (the vowel) also means opening like פתח ושער - from there comes all the kindness. Putting it all together, this that we say in Shir Hashirim תורי זָהב נִעְשָׂה לָךְ עִם נִקְדוֹת הַכֶּסֶף means the Mishkan was made with zahav, the aspect of tzimtzum, but with the nekuda of kesef, meaning the (word "zahav", instead of having the usual vowel, kometz, is written with the) nekuda of patach, which is chesed. And the Shabbos after Pesach is always in the second week of sefira which is gevurah, the aspect of zahav, except that it is menukad with kesef, nekudas patach. Through this we say that we will open up all the gates of blessing and since every gate has a מפתח (key) we make the image of a key on the challah.

These reasons are referenced by the Ohev Yisroel ... See also Ta'amei Minhagim נקצו



RABBI BERACH STEINFELD

We learn about the mitzvah of "Kissui Hadam" (covering of the blood) in Vayikra, Perek Yud Zayin, posuk yud gimmel. When a person slaughters a bird or a chaya (wild animal, not cattle) he has to cover the blood. The Gemara in Meseches Chullin, daf peh zayin, amud alef learns from the above posuk

answers amein to a bracha is greater than one who makes the bracha. Why should the person who stole the bracha be chayev ten gold pieces if the first person could answer amein, which is an even greater mitzvah than making the bracha? The Shach in Choshen Mishpat, siman shin peh bais, seif koton daled says that we are dealing with a case where the person from whom the bracha was stolen did not hear the bracha being recited.

The Panim Yafos answers differently. In the above case the person would not be allowed to answer amein. This is so since the person making the bracha stole it and would therefore fall under the category of "botzei berach nietz Hashem" (one who steals and makes a bracha angers Hashem). When Rabbeinu Tam asks his question why he would not be able to say amein, he is dealing with a case where one was called up to the Torah and another person came and took his place without permission. In that case it is not considered stealing from the tzibbur because the whole reason for the bracha is to be motzi the tzibbur, and the tzibbur doesn't really care who is motzi them.

The question on the Panim Yafos is

as follows; the truth is that there is nothing here that is a physical thing that was actually stolen and in such a case we would not say the concept of "mitzvah haba be'avira." This is similar to the Yerushalmi in Shabbos, Perek Ha'oreg, halacha gimmel which states if one rips his clothing for the death of a loved one on Shabbos, it is still considered that he did the mitzvah of kryiyah for a meis despite the fact that he committed the sin of Shabbos desecration. We can differentiate that even in the case where there is no direct mitzvah haba be'aveira, one would not be able to make a bracha in such a scenario. We find this concept in Mishna Berurah, Siman Taf Resh Mem Tes, seif koton vov that discusses a stolen lulav even after the owner has given up hope of finding it and the lulav has changed ownership. The lulav is now considered the property of the person doing the mitzvah; nevertheless, one cannot make a bracha on such a lulav. This concept requires more thought process and this column would not do justice to the depth of discussion.

One thing we do learn from the Panim Yafos is that the fact that one has to pay ten gold coins for stealing someone else's mitzvah / bracha is not

just limited to a case where one steals someone else's mitzvah and actually does the mitzvah, but rather even in a case where the second person takes away the mitzvah from the first person even if the person stealing the mitzvah doesn't either carry out the mitzvah. He would still be responsible to pay ten gold coins, as mentioned earlier that when the second person actually makes the bracha one cannot answer amein to that bracha since he is not a mevareich, but rather a mena'etz (angering) Hashem. We find this concept in the Yam Shel Shlomo in Bava Kama, siman samech that one who takes away the ability for someone else to answer amein is responsible to pay ten gold coins. Why doesn't the first person forgive the second person and thereby make the bracha a legitimate bracha, which then gives the first person the ability to answer amein? We must say that that would be a noble thing to do, but cannot be expected.

From this discussion we see how important it is to answer amein. One should be in the habit of making brachos out loud so as not to steal the opportunity for people to answer amein.

### STEALING A MITZVAH

that the mitzvah obligation of Kissui Hadam falls on the one who does the slaughtering. The Gemara tells a story of a person who slaughtered an animal and a second person came along and covered the blood without permission of the person who did the slaughtering. Rabban Gamliel paskened that the second person is obligated to pay ten gold coins to the first person for stealing the mitzvah. The Gemara elaborates that the payment is for stealing the mitzvah of saying the bracha. Tosfos in Bava Kama, daf tzaddik alef, amud bais s.v. vechaivo brings down Rabbeinu Tam who asked the following question based on the fact that one who



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### CHODOSH – IS IT REALLY PERMISSIBLE?

This week we bid farewell to the yom tov of Pesach, and we restock our fridges. Besides the obvious transition from matza to chometz that took place this week, there is another less-known change from yoshon to chodosh, which took place on the 2nd day of yom tov.

The prohibition of eating chodosh, the new crop of any of the five grains, is clearly stated in the torah in Parshas Emor, which was read on the 2nd day of yom tov:

”ולחם וקלי וקרמל לא תאכלו עד ששם היום הזה עד הביאכם את קרבן אלקיכם –

You shall not eat bread, roasted flour and roasted kernels, until this very day, until the korban ha'omer is offered.” The Gemara in Krisus spells out that each one is considered a separate prohibition and there are three separate prohibitions involved. This is also codified by the Rambam in Sefer Hamitzvos, as well as in Mishna Torah.

The Chasam Sofer writes that on the first days of sukkos, his illustrious rebbi, Rav Nasan Adler, would not allow the second aliyah of the reading – where the above issur is mentioned – to be given to a Levi who did not keep the laws of chodosh.

The Sefer Hachinuch mentions that one of the reasons for this mitzvah is to always remember that all that one has is given to him by Hashem and therefore offer from the crop a korban first, thereby showing our thanks to Him before enjoying the new crop. This is similar to the concept of not eating without a brocha, whereby a person acknowledges that Hashem is the true source of his sustenance.

### POSSIBLE SUGGESTIONS

### FOR LENIENCY:

Being that this is a clear-cut prohibition, we must understand the basis for the custom in many places to be lenient. What is the source for this leniency?

There are three suggestions that can be made as a possible basis for being lenient and we will go through each one and see if they are valid reasons.

Does the prohibition apply today, when there is no Beis Hamikdash or was it only during the time of the Beis Hamikdash when there was a korban omer being brought?

Is it even in chutz la'aretz (Diaspora), or only in Eretz Yisroel, just as we find with many other land-oriented mitzvos that do not apply in the Diaspora?

Does the prohibition apply when the grains are non-Jewish-owned and grown? This would be a major break-through, since usually in chutz la'aretz the farms are not Jewish-owned and grown.

### WHEN THERE IS NO BEIS HAMIKDASH

Does the prohibition apply today, when there is no Beis Hamikdash and no korban omer was brought? The reason that it would not apply would be based on the expression used in the aforementioned pasuk: “until the korban is offered.” Since we do not have the opportunity to bring the korban, maybe the entire prohibition is waived.

However, this notion is a mistake. The Gemara in Menachos 68a – as well as the Shulchan Aruch – clarify that there are two different time-frames mentioned in the above pasuk. One is: “until the korban is offered” and one is: “until this very day.” Although these two times seem to contradict each other, the Gemara explains that there is no contradiction at all and both time-

frames apply.

In the time of the Beis Hamikdash, the offering of the korban was what permitted the new crop. However, when there is no Beis Hamikdash, there is a different time-frame, namely as soon as the second day of Pesach arrives, the new crop is allowed.

The Gemara there mentions the famous decree of Rav Yochanan, who instituted a prohibition the entire second day of Pesach. According to the aforementioned pasuk, at the crack of dawn on the second day of Pesach, the new crop should be allowed. However, as soon as the Beis Hamikdash is rebuilt, the time-frame will revert back to the time of the offering of the korban. However, people will still be accustomed to permitting the consumption of the grain from the morning. Consequently, he instituted that we must always wait until the end of the second day of Pesach to partake from the new crop.

In conclusion, the prohibition of eating chodosh is clearly stated in the torah in Parshas Emor, and the fact that there is no korban or Beis Hamikdash is definitely not a reason to be lenient.

What about in chutz la'aretz or grains that are non-Jewish-owned and grown? This will be discussed b'ezras Hashem in a future article.

RABBI NACHUM SCHEINER  
MONSEY, NY

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RABBI YY JACOBSON

## ENTERING INTO THE WILDERNESS

The Feel-Good Judaism of the Modern Jew

### A CAN OF BEANS

Three guys are alone on a desert island: an engineer, a biologist and an economist. They are starving and don't have a thing to eat, but somehow they find a can of beans on the shore.

The engineer says: "Let's hit the can with a rock until it opens."

The biologist has another idea: "No. We should wait for a while. Erosion will do the job."

Finally, the economist says: "Let's assume that we have a can opener".

### THE DESERT

What was the significance of the fact that Torah was given in a wilderness, in a barren and infertile desert, not in a civilized terrain, nor on soil conducive to human living and nature's blessing. Why did G-d communicate His blueprint for life and enter into an eternal covenant with the Jewish people in the aridity and desolateness of a desert?

In a past essay, we discussed three explanations. 1. The Torah was given on soil not owned by any particular people or community, to signify that the Torah belongs to every single Jewish soul. 2. The giving of the Torah in the wilderness represents the idea that Torah is not a product of a particular culture and genre. It enriches all cultures, but transcends them. 3. The function of Torah is to confront and refine the "barren wilderness" within the human psyche and the world.

Today we will explore a fourth and deeper dimension, articulated by the Lubavitcher Rebbe in a pre-Shavous address, 37 years ago. It is a message that may be particularly relevant to the modern Jew.

## FEEL-GOOD RELIGION

One of the errors that a Jew living in the modern era is likely to make is that Judaism makes no existentially profound demands on its believers. Judaism is a feel-good religion, and its objective is to make one feel comfortable about ones self. For many religious leaders and teachers today, the primary objective is to present a version of Judaism that will fit nicely in to the mind-set and living patterns of their constituents and will reassure them that they are wonderful people. Many rabbis are committed above all to teach a Judaism that will not shake up our comfort-zones.

In many ways this has become the hallmark of the American version of Judaism – designed to conform to the paradigms of modernity. "In the image of the modern, American Jew, have we created Judaism."

"My goal is to study and practice a Judaism that does not interfere with my conveniences," a man once told me. "I have my lifestyle, philosophy, schedule, habits, and social patterns; as long as Judaism can fit into this, I will make room for it and enjoy it too."

But if we communicate a Judaism just to make people feel good, why do we really need it? Why not just figure out what works best for our lives and pursue that? Therapy, yoga, exercise, suburban living, meditation, nutrition, sports, the arts, music, etc. If Judaism is merely here to nurture my pre-defined identity and satisfy my ingrained appetites, why bother with it all together?

And can the feel-good Judaism inspire a future? Can such a type of Judaism take root in the hearts of the youth? Can it appeal to the idealistic dimension of the human soul, searching to touch the Divine?

### A TALE OF TWO IMAGES

But suppose that Judaism was real -- it was the authentic blueprint for life from the living G-d -- then the question should not be, "How do I find a Judaism that does not disturb me too much," but rather -- what does Judaism really say about my calling? What does Judaism believe about life, death and everything in between? What does Torah have to say about the most important question and dilemmas facing the human mind and heart? The question must be not how I can mold Judaism in my image, but how I can mold myself in the image of Torah? How can I revisit my image and recreate myself based

on the visage of man articulated in Judaism?

If Torah is true, I must have the courage to take a hard, deep look at my preconceived notions, thoughts and behavior patterns, ready to discover truth that may challenge me.

This is why Torah was given in the barren desert, in uncivilized wilderness, where it had no pre-defined culture to contend with and to be compared with. Only in the physical and artistic silence of the desert can we open ourselves to a radical search for truth. Only in a desert, can we walk into something with our whole being, ready to find anything.

If Torah would have been given in a city or amidst a beautifully natural terrain, it would have, by definition, conformed to the culture prevailing in those particular areas. In the great river lowlands where civilization began (the Tigris-Euphrates rivers and the Nile), the eye is captivated by the shifting scenes of nature; in cities, the eye is overtaken by the works of man -- art and architecture. In such environments, the Israelites would only be able to absorb a religion that would fit into their psyches, patterns, and sensibilities, like all the Pagan religions of the time. The Jews could never attune themselves to the word of a G-d who transcends nature.

Sinai challenged the Jewish people to revisit all of existence from its deepest genesis; to reexamine life and history from its very nucleus; to see the world not from the human perspective, but from the perspective of G-d who cannot be confined in human modalities. A revolution of this magnitude cannot take place in a populated environment, not even in an environment where life blossoms and nature flourishes. Only in the emptiness and desolateness of the wilderness is the ego subordinate to the search for truth. Only in the silence of the desert, can a person bid farewell to all of his or her paradigms and allow his soul to absorb radical transcendence.

### A RASH PEOPLE

This explains a deeply enigmatic episode which occurred at Sinai.

The Bible relates that when Moses presented the covenant before the Israelites, they responded, "We will do and we will listen" (Exodus 24:7). This expression has always been a source of wonderment and surprise to rabbis and a refutation of the anti-Semitic portrayal of Jews as calculating

and self-protective. "We will do and we will listen" implies a commitment to observe the covenant even before the Jews heard its details and understood its ramifications.

The Talmud (Shabbas 88b) tells a story about a Sadducee who once saw one of the great Talmudic sages, Rava, so engrossed in learning that he did not attend a wound in his own hand. The Sadducee exclaimed, "You rash people! You put your mouths ahead of your ears [by saying "we will do and we will listen"], and you still persist in your recklessness. First, you should have heard out [the covenant details]. If it is within your capacity, then accept it. If not, you should have rejected it!"

His argument was logical. Imagine somebody offers you to invest a large some of money in a developing company. To respond, "Sure, here is the money, and then afterward I will listen to the details," is ridiculous. If you do not know what the company is all about, why subject your money to possible loss? And yet, in this case, the Jews declared that they were ready embrace a life-altering covenant, even before they heard all the details and knew what Judaism was all about! Why? How?

Rava answered the Sadducee with these words: "We walked [into it] with our whole being."

What Rava meant was this: By definition, a relationship with G-d cannot be created on our terms; it must be on His terms. If there is something called Truth, if there is something called Reality, we cannot define it; it must define us. We cannot accept it on condition that it suits our senses and expectations. On the contrary, we must realign our condition to it. Once the Jewish people knew that G-d was communicating with them, they did not want to fit religion into their imagination; they had no pre conditions for a relationship with truth. It was in the desert that the Jews can declare, "We will do and we will listen."

This process must occur each year anew. To receive Torah, we must have the courage to walk into a desert; we must strip ourselves from any pre-defined self-identity. We need to be ready to hear the sound beneath the sounds we are accustomed to. Torah is not merely a cute and endearing document filled with rituals, to satisfy nostalgia or tradition. Torah demands that we open ourselves up with our whole being and declare, "We shall do and we shall listen!"

# Keep to your Values

## Dr. Jack Cohen

Rav Ovadia Yosef zt"l was known for his towering brilliance and supreme piety. As the previous leading and late Torah sage of our generation, his guidance and rulings were sought by Jews worldwide and heeded to with absolute respect. However, what few individuals know is the story involving a shidduch of his, as was related by his son.

Rav Ovadia was initially set up with a shidduch, which some time thereafter materialized into an engagement. Rav Ovadia became a chassan. Days later, his kallah approached him and asked if he would like to go to the movies later that night. Rav Ovadia was unclear as to what his kallah was referring, and so he questioned her. "They are playing Tarzan at the movies, and I would like to go with you to see it."

Once Rav Ovadia understood what she was referring to, he politely told her that he could not go. "What do you mean?" she asked. "You mean you are not going to go to the movies with me when we are married?" Rav Ovadia explained that he would not watch a movie. Period. It was non-negotiable. And with that, his kallah walked away.

Two days later, Rav Ovadia received a summons to the court, at the request of his kallah, who wished to

receive monetary remuneration for being misled in her expectation for marriage. She argued that she had been fooled into believing that Rav Ovadia would attend

movies with her, when such was not the case. Compliantly, Rav Ovadia appeared at the court. Once there, he did everything in his power to mitigate the situation and reach a quick settlement. Approaching the court, he relayed that he would reach out to his Rosh Yeshiva, Rav Ezra Attiah, for a job in putting away sefarim in order to pay his kallah the money she requested. The court consented to Rav Ovadia's request, as he went along to repay the amount she demanded.

Fast-forward seventy years later to 2012, a year before Rav Ovadia's passing.

There was a knock on the door to Rav Ovadia's home and his gabbai, Tzvi, opened up. Standing at the doorstep was an elderly woman with a cane. "How can I help you?" kindly asked Tzvi. "I would like to speak to the Rabbi," she said. "Tell him that his first shidduch is at the door." The gabbai shortly thereafter returned to

let the woman inside.

Rav Ovadia and the woman exchanged pleasantries, after which she went on to talk about the many hardships she experienced throughout her life, financial and otherwise. She had no family, she explained. Rav Ovadia listened to her every word with utmost attention and care, shouldering her heavy burdens and providing his support.

After some time, she thanked Rav Ovadia, bid him farewell and got up to head out.

However, as she approached the door, she turned around straightaway and looked back at Rav Ovadia. "I just want to tell you Rabbi that you have great mazal (fortune). After I broke the shidduch, I went for a routine doctor checkup and received a number of blood tests. To my misfortune, I was told that I was physically incapable of bearing children. I was devastated. But you should know that had you married me, your many G-d fearing children would never have come into this world..."

That is what happens when an individual sticks to his or her values in life and doesn't waver. Along these lines, Rav Avidgor Miller z"l once made an fantastic remark: "You are not born a winner in life, nor are you born a loser; you are born a chooser."

The choices you make are going to define and shape your future. If those choices are aligned with Torah values and ideals, you are bound for success. Rav Ovadia's choice was clear; he knew what was right to do and where his values stood. And as a result, he made the right

choice and set himself up for unbelievable success. Had he set aside his value system and gone along with her, he likely would never have become who he actually did become. His greatness was defined by the choices his made, and those choices were defined by the values he held so steadfast to.

So if you are looking for a straight ticket for success in dating, in marriage and in life, here it is: Keep to your values and don't budge. They will lead you to the greatest life you can lead.

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# Notable Yahrtzeit's 30 Nissan

**Rabbeinu Yosef Halevi ibn Migash** (Rimigash), talmid of the Rif (1077-1141). As head of the famous academy of Lucena, Spain, R' Yosef taught numerous disciples including Rabbi Maimon, father of Rambam. Rambam's praise of R' Yosef in uncharacteristically ecstatic. "The depth and scope of his wisdom astound all who study his words" said the Rambam. Having absorbed R' Yosef's teachings from his father, Rambam refers to R' Yosef as "my teacher".

**Rav Chaim Vital** (1543-1620). Born in Tzefas in Israel, two years after his family moved there from Calabria, Italy. He learned under Rav Moshe Alshich from the age of 14, for several



years. He then learned kaballah from Rav Moshe Cordevero, the Ramak. In 1570, the Arizal came to Tzefas from Egypt, and after the petira of the Ramak, Rav Chaim became the Arizal's closest disciple. He wrote Etz Chaim, Shaarei Hakanos, and Shaarei Kedusha (a guide to achieving ruach ha-kodesh and nevuah), and edited and organized all existing manuscripts of the words of the Arizal, known today as Kisvei Arizal. He died in Damascus. His kever was later moved to Kiryat Malachi.

**Rav Nesanel Weill**, Av Beis Din of Karlsruhe and author of **Korban Nesanel** (1769). On October 17, 1750, he was elected to be Oberland-rabbiner for both Markarafschaften of



Baden-Durlach and Baden-Baden, and also all of the Unterlande. His son, Rav Yedidya Taya Weil, is the author of the Hagadah Mar-beh Lesaper.

The Korban Nesanel was acclaimed by all Jews and many non Jews who called him the "Wunder Rabbiner". The Korban Nesanel is a Paternal and Maternal descendant of the Maharam M'Rotenberg.

**Many of his descendants retain a remarkable resemblance to him.**

**The son of the Chacham Tzvi, Rabbi Yaakov Emden** was born in Altona in 5457 (1697). During his youth he lived in Galicia and Mehrin, and he studied Torah with his father and father-in-law.

In the middle of the Koenigstrasse, Altona cemetery, side by side, with only four headstones separating them, are the gravesites of the renowned Torah giants Rav Yonasan Eibeshitz and Rav Yaakov Emden, who was the son of the Rav of Altona, the Chacham Tzvi. To see these two famous tzaddikim, so well-known for their lifetime dispute *I'sheim Shamayim*, for the sake of Heaven, buried side by side was certainly not a random occurrence.

How did this unusual positioning occur? Immediately after his passing, the members of the *chevra kadisha* saw Rav Yaakov greeting his departed relatives, exactly as it says in the holy seforim — that a person's relatives come to greet him before he enters the World of Truth.

"*Shalom aleicha*, my father, my teacher!" Rav Yaakov said, smiling. And then, to the astonishment of the *chevra kadisha*, they heard him say, "*Shalom aleicha*, Rav Yonasan Eibeshitz!" The person with whom he'd had the greatest conflict of his life, who had passed away twelve years earlier, had come to welcome him.

This was considered a great wonder, and the Noda b'Yehudah, Rav Yechezkel Landau, later *rav* of Prague, directed the *chevra kadisha* to seek out a gravesite nearest Rav Yonasan Eibeshitz, since their dispute had been solely *I'sheim Shamayim*.

Later, a Torah leader of the time related that he saw the two tzaddikim in a dream, learning Torah together in Gan Eden, but that their disciples who incited the quarrel were in Gehinnom.





# IYAR THE MONTH OF HEALING

## MEDICAL REMEDIES IN THE MONTH OF IYAR

*Facts about the month of Iyar and its innate ability to help people heal even beyond natural means*

*Iyar is attributed with having medicinal abilities. This was mainly due to the fact that in Iyar the Jews first received manna in the desert. Manna was the 'food of angels' not having any shells or waste. The Jews were commanded to take their portion of manna daily. It was totally absorbed in the blood not needing elimination from the body and that is what made it a source of healing.*

*The letters that spell Iyar in Hebrew form an acronym for the words 'Ani Hashem Rofecha' - 'I am G-d that heals you'. In this month G-d Himself comes to heal people. This is higher than the regular form of healing as G-d uproots the ailment as if it never happened.*

*Many people have a minhag to collect rainwater during Iyar and use it to provide relief for various illnesses. (Before drinking this water it should be filtered and then sterilized by bringing it to a rolling boil for 3 minutes)*

*Reb Pinchos of Koritz says that the rains that fall between Pesach and Shevuos is a great refuah for diseases that have no cure, nachmana litzlon. One should let the rain fall on their head and open their mouth to let the rain go straight in (some places say to the right side of the mouth). We are not sure whether he means one should swallow the water or not.*

*It is brought down in Tefilos HaMarshal quoting Rashi Yonah that one should say the tefilah of Chizkiyahu, which he received from Shomayim. This consists of Yeshaya 38:9-20. It was revealed to him that a sick person or someone who is in a time of suffering should read it and he will be saved from all harsh judgments.*

### NRA Basic Pistol Shooting Course - Instructor Led

I will be giving this course on May 26th. It is an NRA course that will have a certificate from the NRA upon completion. Anyone interested in taking the course should log into : [www.nra.org](http://www.nra.org) then click on NRA explore pistol courses click on "find one near you" then check NRA basic pistol shooting instructor lead only. then put zip code in and click search. See Monsey NY 5/26/2019 fill in the form to sign up. Barry Eizik

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**The command Hocheiach Tochiach es amisecha – “you shall rebuke your friend,” is preceded with the words “you shall not hate your brother” for this is a precondition for the rebuke....**

===Hayom Yom Iyar 26

**Beis Iyar –Tiferes sheb'tiferes, the Yom Holedes of the 4th Chabad Rebbe, Admur Shmuel. He is referred to as “The Maharash.”**



# YEHUDA GRODKO

For the second days of Pesach I had the wonderful opportunity to join a close friend of mine along with his family in Orlando, Florida for the second year in a row.

In addition, another friend of ours named Akiva stayed in the house they rented as well. It was a really relaxing week. As I told my friend Akiva, all I need is good weather, tasty food and nice accommodations to be very happy.

We landed Monday night and spent the whole Tuesday relaxing by the pool and enjoying the Sun. As for the second day of Chol HaMoed, in order to get in some action, we all went together to the magical Disney park Animal Kingdom.

After arriving at the park we hopped on a Jeep to start our journey at Disney's wonderful safari. As we were being driven around, our tour guide described how each animal survives and goes about its day – it was truly amazing! If anyone is having issues with Emunah, I would highly recommend you get on a plane to Orlando or Africa and study the astonishing system of nature Hashem created.

Over Yom Tov there were many children around amongst the 4 families that were staying in our 13 bedroom house. In the afternoon after the meal, I noticed one of the little boys who was probably about 2 and half years old walk outside near where I was sitting, all the while talking to himself. This happened a few times over Yom Tov. I don't recall exactly what he was saying, but he was definitely expressing different desires he had and things that were bothering him. As he mumbled to himself I looked at my friend Akiva and said, “Isn't it funny how young children talk to themselves some times?” It then hit me how much we can all really learn from this little boy.

Often we are faced with different issues and problems that come up in our daily life. From the smallest things like not finding the size of an article of clothing you wanted, or spilling your drink on your shirt, to more serious things such as being embarrassed or not being invited to an event etc. We have all experienced such things. Due to the potential discomfort of feeling that pain again or accepting the fact that we were genuinely embarrassed or hurt, we tend to lie to ourselves about what's really bothering us and not deal with the problem directly. Ultimately we numb our issues and never actually notice what's really bothering us. This prevents us from rectifying what truly needs to be addressed.

There is so much we can learn from young children. People say that children are naive and gullible when in reality they are simply born into a world which they believe is truly honest and straight. Because of this they are then confused by the jokes and lies they experience or observe. While it is easy for adults to rationalize and live a life of denial, children are not aware of this outlet in which they can hide their fears and inner worries. Therefore, they have no subconscious need to fabricate stories, and instead are true to their struggles. Once expressed, these issues are able to be addressed and tended to. All the child may have wanted was someone to play with.

As the Mishnah states “Who is wise? One who learns from everyone.” I believe this includes little children too.

Think about it

Yehuda Grodtko

The Ohr Chaim Community would like to extend

our heartfelt condolences To our:  
Colleague, Member, and most of all our Friend

## Deena Lehr

on the Petirah of Her Father Rabbi  
Benyomin Katz A”H

המקום יחם אתכם בתוך שאר אבלי ציון וירושלים  
והקיצו ורגנו שוכנו עפר והוא בתוכם



## RIB STEAK

It's a summer holiday weekend and a man walks into a butcher shop that has a sign in the window saying "Rib steaks: 29 cents per pound."

The man says, "I'm having a cookout this weekend. I'd like 20 pounds of your Rib steaks, please."

The butcher shakes his head and says, "Sorry. I'm all out."

The man, disappointed goes down the street to another butcher shop and asks, "How much is your Rib steak?"

The proprietor replies, "It's \$7.29 per pound."

"Seven twenty nine!?!“ exclaimed the customer. "Just up the street he sells it for 29 cents!"

The butcher smiles calmly at the gentleman and asks, "Does he have any?"

"No. He's out of it right now."

"Well," says the butcher. "When I don't have any, I can sell it for 19 cents per pound!"

## KNOW IT ALL

Dave was bragging to his boss one day, "You know, I know everyone there is to know. Just name someone, anyone, and I know them."

Tired of his boasting, his boss called his bluff, "OK, Dave, how about Tom Cruise?"

"No problem boss, Tom and I are old friends, and I can prove it."

So Dave and his boss fly out to Hollywood and knock on Tom Cruise's door, and Tom Cruise shouts, "Dave! What's happening? Great to see you! Come on in for a drink!"

Although impressed, Dave's boss is still skeptical. After they leave Cruise's house, he tells Dave that he thinks him knowing Cruise was just lucky.

"No, no, just name anyone else," Dave says.

"President Trump," his boss quickly retorts.

"Yup," Dave says, "Old buddies, let's fly out to Washington," and off they go. At the White House, Trump spots Dave on the tour and motions him and his boss over, saying, "Dave, what a surprise, I was just on my way to a meeting,

but you and your friend come on in and let's have a drink first and catch up."

Well, the boss is very shaken by now but still not totally convinced. After they leave the White House grounds he expresses his doubts to Dave, who again implores him to name anyone else.

"THE Pope," his boss replies.

"Sure!" says Dave. "I've known the Pope for years."

So off they fly to Rome. Dave and his boss are assembled with the masses at the Vatican when Dave says, "This will never work. I can't catch the Pope's eye among all these people. Tell you what, I know all the guards so let me just go upstairs and I'll come out on the balcony with the Pope."

He disappears into the crowd headed towards the Vatican. Sure enough, half an hour later Dave emerges with the Pope on the balcony, but by the time Dave returns, he finds that his boss has had a heart attack and is surrounded by paramedics.

Making his way to his boss' side, Dave asks him, "What happened?"

His boss looks up and says, "It was the final straw... you and the Pope came out on to the balcony and the man next to me said, 'Who in the world is that on the balcony with Dave?'"

## HARD WORK

My boss pulled up to work with his sweet new sports car this morning and I complimented him on it.

He stepped out of his car, put his hand on my shoulder and replied, "Well, if you work hard, set goals, stay determined and put in long hours, I can get an even better one next year."



JOKE



# ~Night Kolloel~

## RABBI NACHUM SCHEINER

### SPOTLIGHT:

#### PESACH 5779

### OHR CHAIM 18 FORSHAY

#### YESHIVAS BEIN HAZMANIM

As another season of YESHIVAS BEIN HAZMANIM comes to a close, we can 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 on Sunday, April 14/9 Nisan and has been a full house 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. Although the Yeshiva Bein Hazmanim officially only started on the Sunday before Pesach, many came already the week before to enjoy the learning in the Ohr Chaim atmosphere, even without the Matan Schara B'Tzidah.

Throughout the last few weeks, 18 Forshay – as well as the surrounding tents and buildings, housing the overflow crowd – reverberated every morning with the melodious sounds of kol torah, including Chol Hamoed, with so many starting off their day with true Simchas Yom Tov.

In fact, one father – who came here to Monsey for yom tov with his whole family, all the way from Milwaukee – related that although they had grand trips planned for Chol Hamoed, his boys would not even entertain the possibility of setting out on their trip, 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:

- Sunday, April 14 – Rav Yaakov Kapelner, Maggid Shuir Igra DePirka Monsey: "Chumros on Pesach in General, and gebroks in particular"
- Monday April 15 – Rav Tzvi Elimelch Weinberg, R"m Yeshivas Shaarei Torah: "Eating less than the shiur of chometz."

- Tuesday April 16 – Rav Yitzchok Lopian, Rosh Yeshivas Mikdash Melech, "Sefiras Ha'omer"
- Wednesday April 17 – Rav Nachum Scheiner, Rosh Kolloel Bais Medrash Ohr Chaim: "Halachos for the first and last days of Pesach that fall on Shabbos."
- Thursday April 18 – Rabbi Elchonon Jacobovitz, Maggid Shuir: "Chometz in dog food."
- CHOL HAMOED, Thursday April 25th – Rav Nachum Scheiner, Rosh Kolloel Bais Medrash Ohr Chaim: Eiruv Tavshilin and preparing the Kneidlach for אחרון של פסח.
- Isru Chag, Sunday, April 28 – Rabbi Lankry, Mara D'asra: Divrei Chizuk for the upcoming zman.
- Monday, April 29 – Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim of Wesley Hills. 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.

#### Some of the Services that were provided at 18 Forshay

- Selling matza
- Haircuts
- Shaatnez testing – on the spot
- Car cleaning – while you daven
- Sheimos Legniza – drop off
- Keilim kashering – free of charge
- Mechiras Chometz – by the various rabbanim
- Sreifas Chometz – fire for burning the chometz

#### Neilas hachag

The farewell to the yom tov was both heartwarming and elevating. Our esteemed Mara D'asra talked about the inspiration that we must have from this wonderful yom tov, and use it to be influential to encourage others to grow in their avodas Hashem. I discussed how the yom tov of Pesach and the matza, as well as Krias Yam Suf, should make us more spiritual people.

#### COMMUNITY KOLLEL NEWS:

The Night Kolloel is getting ready to start

the new topic for this coming zman. We will be'zras Hashem be covering yet another portion of Yoreh De'ah, which will include the intriguing topics of:

- Shaving and peyos
- Following the non-Jewish practices
- Witchcraft and other superstitions in halacha
- Wearing clothing of the opposite gender
- Tattoos and permanent make up

The Night Kolloel also has many other learning programs, including the following programs:

- The Night Kolloel has a popular Daf Hashavua program, and is starting Meseches Moed Katan. There is a shiur Monday through Thursday from 8:15 to 8:45 p.m. in the Main Bais Medrash. Don't just go through a Mesechta – let the Mesechta go through you!
- The Night Kolloel has a Daf Yomi every night from: 8:45 – 9:45.
- The Night Kolloel has a nightly Mishnayos Shiur from 9:15-9:25.

And just in time for the "count up" to Shavuos, the Kolloel Boker will be learning the topic of Sefiras Ha'omer."

#### Dafyomi

Ohr Chaim also has 4 different daf yomi shiurim available:

- 6:00-6:55am – Rabbi Zalman Heller, 18 upstairs office
- 6:30-7:15am (Yiddish) – Rabbi Yitzchok Y. Klein, 18 Main floor back room
- 9:00-9:45am – Rabbi Shea Stern, 18 upstairs office
- 8:45-9:45pm – Rabbi Yanky Model, 20 Main Bais Medrash

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!

Wishing you a Wonderful Shabbos and a Chodesh Tov,

**Rabbi Nachum Scheiner**



# Night Kolloel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

**Daf Hashovua Shiur**  
Currently learning

**מסכת מועד קטן**

**8:15 – 8:45**

Monday – Thursday

18 Forshay Rd Main Bais Medrash



# Night Kolloel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
Chavrusa Learning in a Warm Environment

**NEW**

**8:15-9:45pm**

**Topics to be covered:**  
**הלכות חוקת הגוי, גלוח הראש והזקן, לא תלבש**  
Shiurim by Rosh Kolloel and Featured Guest Speakers  
Come Join and Gain Clarity in these Fundamental Halachos

**Daily Shiurim Open to All**

**DAF YOMI**  
8:45-9:45pm

**MISHNA YIMOS**  
9:15-9:25pm

**DAF HASHAVUA**  
8:15-8:45pm

**ZERA SHIMSHON**  
8:15-9:00pm  
Thursday Nights

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

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**Kabbolas Hatorah**  
**Get Ready For It**



## New Shiur

**Rabbi Daniel A. Coren שליט"א**  
Maggid Shiur Bais Medrash Ohr Chaim

Will be giving a shiur weekly the topics of:

**חובת הלבבות/חפץ חיים**

Every Tuesday and Wednesday Night

8:00 – 9:00PM

20 Forshay Upstairs

Bais Medrash Ohr Chaim

18 Forshay Road, Monsey, NY 10952

**Daf Yomi**  
**Shiurim**



## Daily Daf Yomi Shiurim

**6:00-6:55am**

**Rabbi Zalman Heller**

18 Upstairs – Office  
Shacharis at 7:00

**6:45-7:30am (Yiddish)**

**Rabbi Yitzchok Y. Klein**

18 Main floor back room

**9:00-9:45am**

**Rabbi Shea Stern**

18 Upstairs - Office

**8:45-9:45pm**

**Rabbi Yanky Model**

20 Main Bais Medrash- Downstairs

Just so you should know...



**149 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