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RABBI YY JACOBSON

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RABBI LANKRY DEAR KEHILLA,

BET PARASHAT CHUKAT 5779

Does clothing really matter? "If you dress the part you will live the part" is a famous saying, but is it true? We discover in life people dress with extreme piety and they don't live the part or conversely dress in such a simple manner but are pious and learned. What is worse? Looking frum but not acting frum or being frum and not looking frum? When I was a child in 4th grade I asked my Rebbe, what is considered Yeshivish attire? He told me that if your mother would go to the flea market and buy the cheapest clothing possible, that was Yeshivish. How times have changed that it became more expensive to dressed Yeshivish. One also needs to be swathed in black. I am not just referring to men, the women too are all in black and its sad that a wedding looks like a levayah. When being modest means that one cannot be elegant or classy, the test of Tznius is greatly magnified. Being a Tzanuah yet remaining graceful and chic, is complimentary and a Kidush Hashem.

"The Canaanite king of Arad, who dwelled in the south" Rashi explains this is Amalek and not Canaan because Amalek lived in the south and not Canaan. Amalek changed their language

and spoke the "mother tongue" of Canaan so that the Jewish people will be confused and pray that Hashem should make them victorious over the Canaan people and not Amalek. They didn't however change their attire but kept the dress of Amalek. Never the less the Jewish people were confused and they prayed without specifying which nation Hashem should save them from. The Almighty, who knows everything, heeded their tefillos and the nation was successful over their enemies.

If you want to confuse your enemy it's probably easier to change your attire rather than learn another language, and if you feel you need to learn the other language, for sure you should dress the part? If you're going to scam me, do a good job and not something half baked.

The Bali Mussar explain that Amaleke could not change their dress code because then they would have become real Canaanite. Because your clothing is everything it's who you are, and the Jewish people would daven to be victorious on Canaan and it would work. This is hard for the Sockover Rebbe to digest as it gives too much credit to the external demeanor of a person. Maybe this is how Amalek thinks but it can't be the way we think. We need to look into the neshama of a person and see his purity, and if we start to think that way we are thinking like Amalek. Do

you really think the dor of the midbar looked like a chosid does today? Or was it the dress of a nobleman from Eastern Europe that today has become kodesh kadashim?

In the passing of Aaron Hakohen it says, "אמר משה אתה אהרן את בגדיו וילבש אתם את אלעזר בנו" There are two terms for clothing לבוש לבש. Begeg is the type of clothing that is not befitting to you, from the word beged, to cheat you. Lebus is from the words "lo bush" not to be embarrassed from you clothing. If you go to a wedding in work out gear, it's a beged and it works against. When you wear clothing that is appropriate then it's called a lebus; no embarrassment. When Aaron's time was up Moshe removed the Kohain Gadols clothing as "begadav his clothing" that is no longer appropriate for him as it was time for his passing. He then put it on Elazar as a "labush" because it was appropriate for him.

Clothing is very important to one's identity but it does not define a person. As one dresses he needs to contemplate does this kind of clothing express who I am or who I wish to be. Although the clothes do not necessarily portray the inner person, it does reveal who you wish to portray yourself as.



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:40 & 3:30

CANDLE LIGHTING	8:11PM
MINCHA TENT	7:00PM
SHKIYA	8:29PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	8:15PM
SHACHRIS VASIKIN - DAF YOMI SHIUR	4:55AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS *	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
PIRKEI AVOS 5	7:30PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	8:10PM
SHKIYA	8:29PM
MARRIV	9:09PM, 9:14PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:15 M 5:16 T 5:17 W 5:18 T 5:18 F 5:19

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:43 M 6:42 T 6:42 W 6:41 T 6:41

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:16 M 8:15 T 8:15 W 8:14 T 8:13

JULY 14- JULY 19

NEITZ IS 5:35 - 5:39

PELAG IS 6:55 - 6:53

SHKIA IS 8:28 - 8:25 PM

MAGEN AVRAHAM

8:43 AM - 8:45 AM

GRA- BAAL HATANYA

9:19 AM - 9:21 AM

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ



קיץ תשע"ט

WEEKDAY MINYANIM

שחרית	20 Forshay ↑	מנחה ומעריב	12 MIN. תשע"ט	18 Tent
כתיקין	6:15AM	18 Forshay ↓	12 MIN. תשע"ט	18 Tent
6:30	Coming soon	AT פולין	10 MIN. תשע"ט	20 Tent
6:45	Coming soon	20 MIN. תשע"ט	20 MIN. תשע"ט	18 Tent
7:00	20 Tent	30 MIN. תשע"ט	20 MIN. תשע"ט	20 Tent
7:15	18 ↓	40 MIN. תשע"ט	50 MIN. תשע"ט	20 Small Tent
7:30	18 Tent	50 MIN. תשע"ט	Repeat Krias Shema after nightfall	18 Tent
7:45	20 ↓	AT פולין *	18 Tent	18 Tent
8:00	20 Tent	* סקינדז	20 Tent	20 Small Tent
8:15	18 ↓	10 MIN. תשע"ט	20 Tent	18 Tent
8:30	20 ↓	20 MIN. תשע"ט	30 MIN. תשע"ט	20 Tent
8:45	20 ↓	30 MIN. תשע"ט	40 MIN. תשע"ט	20 Small Tent
9:00	20 Tent	40 MIN. תשע"ט	50 MIN. תשע"ט	18 Tent
9:15	18 ↓	60 MIN. תשע"ט	9:00	18 Tent
9:30	18 Tent	9:15	9:30	18 Tent
9:45	20 ↓	10:00	9:45	18 ↓
10:00	20 Tent	10:15	10:00	18 ↓
10:15	18 ↓	10:30	10:15	18 ↓
10:30	18 Tent	10:45	10:30	18 ↓
10:45	20 ↓	11:00	10:45	18 ↓
11:00	20 Tent	11:15	11:00	18 ↓
11:15	18 ↓	11:30	11:15	18 ↓
11:30	18 Tent	11:45	11:30	18 ↓
11:45	20 ↓	12:00	11:45	18 ↓
12:00	20 Tent	12:15	12:00	18 ↓
		12:30	12:15	18 ↓
		12:45	12:30	18 ↓
		12:45	12:45	18 ↓

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com / ohrchai18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 6:35 PLAG 6:56



RABBI COREN

CHODESH TAMUZ: CLARITY OF VI- SION

I would like to connect the months of Tammuz and Av and then link them to Parshiyot Shlach, Korach, Chukas and Balak all of which are also read during this time.

The Bnai Yissaschar writes that the months of Tamuz and Av represent our two eyes-- Tamuz being the right eye and Av the left on-- and they fall at a time when we should be able to fix our vision. What does this mean? The Bnai Yissaschar develops this idea in conjunction with the two tribes, Reuven and Shimon, who represent the senses of seeing and hearing. In fact, this idea is hinted at in their names--Reuven being "see a son" and Shimon from the word shmia, to listen and hear.

How does this connect to the above mentioned parshiyos and how can we put this lesson into practical use?

If we look at Parshas Shelach, we see clearly the distortion of vision described by the spies to the Jewish people regarding Eretz Yisrael. Their loshon hara has terrible results for Am Yisrael immediately and long after. The negative report doesn't stand alone; it is immediately accepted by the people. This is considered a misuse of the sense of hearing.

Korach also falls into the trap of manipulating his vision. He sees something about his future and takes action based on this visualization ending up losing his perpetuity. The story continues with our Parsha, Chukas and then Balak. This week in Chukas we find the Jews complaining about the manna. God sends the snakes and instructs Moshe to take a staff with a snake. The Jews are expected to watch this unnatural act and if they did all would be rectified. But Balak and Bilaam are busy with their warped vision (Bilaam is referred to as shesum haayin--the blocked eye) trying to entice the Jewish men with the Midianite women. In the end, the men

as well as a great prince of Israel fall prey to the seduction but it all ends well when Pinchas-- with his clear eyes--sees what is happening and the sins being committed and he takes action.

What we see here is something with which each and every one of us is challenged all year round and these two months offer us the opportunity to fix whatever has been wronged. Our test is to construe correctly all that we see and hear and to ensure that our interpretations lead us to spiritual growth and to a connection with Hashem.

How do we do this?

The answer lies at the beginning of our Parsha. The Torah says a man died in a tent. Chazal understands this to mean that the Torah will continue to exist and be properly fulfilled by someone who kills himself for it. This obviously must mean something beyond its literal translation as it would be impossible to keep the Torah if we are dead. There are several explanations: one in the name of the Bais Halevi who said that if we were in the midst of Techiyat Hametim the first place we would run to would be the Bais Hamidrash because when we die we will know how precious Torah is.

The other explanation is from the Chafetz Chaim who said that when we learn Torah we should pretend we are dead and then when we finish learning we come back to life (this is a great lesson especially today in the age of cell phones etc).

I wish to add my own explanation and that is that the Torah has to be treated like life and death. Without it we are like dead people that sleep walk from place to place and although we may believe we are alive we must have the Torah in order to think clearly and interpret what we see and hear based on positive rather than negative perceptions.

Only when we learn Torah for the sake of heaven do we get clear vision and hearing. Even learning a page (a Daf as in Daf Yomi) of Shas that is seemingly unrelated to what we are doing at the moment cleanses our mind so we can see and hear correctly. One of the great leaders of the previous generation who was asked to give his opinion on an important issue would say, "I need to first open up a Gemara and learn first; then I will have a clear head.

I wish everyone success in developing true Torah sight and hearing especially in the next two months.

Shabbat Shalom

Letter to the EDITOR

ASK ANOTHER RABBI A RESPONSE TO THE BET JOURNAL "ASK THE RABBI" COLUMN ON TECHEILES

By (Rabbi) Dovid Hojda

BET Journal published an "Ask the Rabbi" essay responding to the question, "What possible reasons are there to say not to wear techeiles? Let's say that Murex is not the chilazon, and we have some strings that have been dyed blue for no reason. What problem could there be in attaching those strings to my tzitzis?"

Rabbi Coren asked me to write a response.

Please bear in mind that the Bet Journal format will only allow for a relatively brief response, which I will gear to the general reader.

The question asked is a hypothetical, based on a flawed premise.

Serious and knowledgeable people are not dying strings with Murex techeiles for "no reason." They are doing so because of the overwhelming evidence from the world of reality that Murex was used for techeiles at the time of Chazal and the opinions of great poskim that this evidence translates into an opportunity to fulfill the mitzvah of techeiles for the first time in more than a thousand years.

The "Ask the Rabbi" article presents Murex techeiles as, at best, a safek. Those quoted in the "Ask the Rabbi" essay say it's less than that, not even a safek. And, according to the essay, these Rabbis have "good answers," showing that the evidence is not compelling at all.

Additionally, it isn't at all true that the evidence is 'compelling' to everyone that the murex trunculus is the correct fish for dying techeiles. There are good answers to this question, both in terms of archaeological evidence and halakhic literature regarding the identity of the chilazon. Rav Asher Weiss and Rav Shlomo Miller, both widely accepted poskim, do not think that there is enough evidence to even raise a doubt, and discourage the use of techeiles ...

Not disclosed to the reader, however, is that the above-cited writings not only do not present counter-arguments, nor "good answers," but largely do not address -- or acknowledge -- the evidence at all! For instance, one of the authors of the writings cited by "Ask the Rabbi" says at the outset of his written teshuva that, as a matter of principle, he will not consider any arguments or evidence from the world of reality nor its experts. (I prefer to use the term "arguments from reality" over "olam hamada," which in this case includes not only chemistry and biology, but recorded history, artifacts, linguistics, and ancient literature.) One could perhaps argue that this kind of broad, unqualified, and unexplained dismissal is halachically legitimate, but it does not equate to "a good answer" to the arguments themselves.

And it is not only the arguments from reality that are not addressed systematically or comprehensively in the above-mentioned writings, but neither are the strongest pro-Murex arguments of contemporary Rabbinic scholars. (I have personally urged one of the most famous poskim in the world that he write a comprehensive teshuva demonstrating how the strongest pro-techeiles arguments are wrong.)

And just because a Rav doesn't wear Murex techeiles, it does not necessarily mean that this is due to their doubts about the evidence. Rav Nissan Kaplan, for instance, has said publicly (in recorded shiurim and broadcasts) that he believes that Murex is the chilazon and it is not because of doubt about this reality that he does not wear it, but of deference to Rav Elyashiv z"l. Rav endel Shafran of Bnei Brak



SLEEPING ON TOP OF FOOD

In Bamidbar, Perek Yud Tes, posuk Yud Daled, the posuk tells us what the rules of tumah are after a person dies including the rules of “ohel.”

The Shulchan Aruch in Yoreh Deah, siman kuf tes zayin, seif koton heh quotes a gemara in Pesachim, daf kuf yud bais that says one is not allowed to eat food that was laying under a bed where someone slept since there is a ruach ra that rests on this food.

The Toras Chaim in Bava Basra, daf nun ches, amud alef and in Shvuos, daf tes vov, amud bais writes that the reason a person is not allowed to eat from food that was underneath a bed where someone slept is because sleep makes a person feel one sixtieth of death. The gemara in Brachos, daf nun zayin, amud bais says that when the neshama leaves a person, the ruach of tumah comes in its stead. When a person sleeps, his neshama leaves him and therefore there is a ruach hatumah present. This explains why we wash netilas yodayim in the morning. When a person is sleeping, he becomes an “ohel” on the food and is metameh the food via “ohel.”

There is a machlokes haposkim whether one who left food under his bed may eat it b'dieved or not. The Shvus Yaakov in Chelek Bais, siman kuf heh says that the issur of eating food that was under a bed is only lekatchila, but b'dieved if one already had the food there it is permissible to be eaten.

The Chida, on the other hand, argues with this position in his sefer Shiyurei Bracha, Yoreh Deah, siman kuf tes zayin, seif koton heh. He says that one may not eat food left under a bed, even b'dieved. The Divrei Yatziv in Yoreh Deah, siman lamed alef was very machmir and said that since there are a lot of poskim who are machmir you should not rely on a case of b'dieved.

The Shailos Utshuvos Teshuvos Vehanhagos, Chelek Alef, siman ches was asked what the halacha would be if a person fell asleep on an airplane and had food underneath his seat. Would the same rule of “ohel” apply? The same question could be asked a person who falls asleep while travelling on a bus and there is food underneath his seat. May the food be eaten or not? Rav Sternbuch was maikil in these scenarios because he held that sleeping on a chair is not the same as sleeping on a bed. It is interesting to note that the Gaon in Sefer Teshuvos Binyan Olam, siman lamed gimmel is of the opinion that the food would be prohibited even in a closet or a box above which someone slept. The Gra held that the sugar inside that box must be thrown into the river. This is in a case where one goes to sleep in a “kavudige” way where he stretches out completely. But in the case where a person is just sitting and sleeping upright, there is room to be meikil.

It is of utmost importance to keep the kochos of kedusha and not fall prey to the kochos of tumah. May we all be zoche to reach the highest level of kedusha.

continuation...

writes similarly to Rav Nissan, saying that broad-based opposition to techeiles is not due to doubts about the reality of whether Murex is the Torah's techeiles. On the contrary, the evidence shows that it very likely is the techeiles used in the time of Chazal! In Rav Shafran's words, the evidence speaks for itself! Rather, says Rav Shafran, like Rav Nissan, the resistance to techeiles is unrelated to the reality of the matter.

Rav Yisroel Belsky z”l agrees. Captured on video, he declares that Murex is “a vaddai.” And for him, this translated into wearing it. Similarly, other Rabbonim, like Rav Gershon Melzer, of Mir Yerushalayim, and Rav Benzion Halberstam, Bobover Dayan in Lakewood, and Rav Avraham Offman, Dayan of the Badatz Eidah haCharedis Yerushalayim, have, upon actually studying the evidence in favor as well as the arguments against, become wearers of techeiles. Among those is Rav Moshe Mordechai Karp, senior posek in Kiryat Sefer and talmid muvhak of Rav Elyashiv z”l who, after having studied the matter thoroughly and consulting with Rav Elyashiv, began wearing techeiles on his tallis kotton. He would eventually begin wearing it on his tallis godol as well, after consultation with Rav Chaim Kanievsky.

Captured on video, Rav Chaim Kanievsky instructs a questioner that, if he understands the arguments for Murex and is convinced by them, he is obligated to wear Murex techeiles. In a follow-up, delivered in writing by Rav Chaim's Gabbai, Rav Chaim further instructs the questioner that, upon wearing Murex techeiles for the first time, he should say Shechechianu, b'Shem u'Malchus.

I urge you to carefully study the published arguments for Murex techeiles, readily accessible in the links I provided above. And then honestly ask yourself what, indeed, are the “... possible reasons not to wear techeiles?” And then judge for yourself whether the reasons listed by “Ask the Rabbi” suffice. And then, prepared with a clear understanding of the underlying arguments and an ability to cite them, discuss them with your own Rav.

For sourcing, comments or questions please contact dhojda@gmail.com

A GUIDE TO THE PERPLEXING FAST DAY OF EREV SHABBOS PARSHAS CHUKAS

Rabbi Yissocher Frand

The Magen Avraham cites a ‘practice of individuals’ to fast on the Friday prior to the reading of Parshas Chukas [Shulchan Aruch Orach Chaim Chapter 580]. In general, it is an anomaly to have a fast day scheduled for a Friday. Of even greater significance is the fact that most fast days are established on a specific calendar date, while this one is not. The Magen Avraham writes that no matter what day of the month the Friday prior to Parshas Chukas falls, that is the day when ‘individuals’ fast.

What is the significance of this fast day? It commemorates the burning of 20 wagon-loads of the Talmud and other Sefarim [Rabbinic books] in France. When the event happened, it occurred on the 9th day of Tammuz. However, various Rabbinic authorities of that day learned through dreams that the ‘cause’ of the incident was not related to the day on the calendar, but to the fact that it was the day before the Torah reading of Parshas Chukas.

The Magen Avraham explains that the Aramaic Targum of the opening words of the parsha [Bamidbar 19:2] “Zos Chukas HaTorah” [This is the law of the Torah] is “da Gezeiras Oraiysa” [this is the Torah's decree]. This was understood to be a Torah decree that such a tragic event would occur on the Friday before this Torah reading.

The Imrei Shamai supplies additional historical background to this incident. He says that in the exact place where the Talmud and other Sefarim were burnt, the Jews of that town had in previous years publicly burnt the Rambam's Guide To The Perplexed (Moreh Nevuchim).

The Moreh Nevuchim was a controversial work. In those days, the Rambam did not yet have the unquestioning allegiance that he gained in later generations. As surprising as it may seem to us, he had his detractors and there were authorities who were highly critical of the Moreh Nevuchim. In fact, there were even some places where his Book of Knowledge (Sefer HaMadah) (the first volume of his Major Work “The Yad HaChazakah”) was not accepted.

As a Heavenly punishment for this earlier burning of the Rambam's works, 20 cart loads of Torah books were now publicly burnt. When the Jewish community saw this, they recognized their earlier misdeed and repented by establishing a fast day. They prayed for forgiveness and subsequently there was no more controversy about the Guide To The Perplexed.

In this way they were very fortunate. They had a clear Sign from Heaven in terms of what they had done wrong. It did not take a genius to put two and two together and draw the appropriate conclusion. The connection was obvious. This is the historical background of the custom of ‘individuals’ to fast on the Erev Shabbos preceding Parshas Chukas.



RABBI NACHUM SCHEINER

ROSH KOLLEL

MEZUZAH IN A WALK-IN CLOSET:

As we mentioned previously, one of the prerequisites for a room to be required to have a mezuzah is that it have a minimum size. The room must be at least 4 by 4 amos, which is, according to the opinion of Rav Chaim Na'eh, approximately 6 by 6 feet and according to the opinion of the Chazon Ish, approximately 8 by 8 feet. Therefore, as long as a room meets the minimum requirement, even if it is relatively small, it requires a mezuzah, with a brocha.

Hence, a walk-in closet of this size will require a mezuzah. However, the minimum amount must be actual area of walking space. Consequently, if the actual closet is the minimum size, but it has built-in cabinets, it would not require a mezuzah. But, if a big chunk of the room is allocated for hanging space or for storage, one should put up a mezuzah without a brocha. Since this area can technically be used, there is a halachic uncertainty whether it is counted as part of the shiur.

If a room is not 6 by 6 feet (or according to the Chazon Ish, 8 by 8 feet), but is shaped like a rectangle and if we measure the area, it does have 36 (or according to the Chazon Ish, 64) square feet, it is subject to a halachic dispute if it qualifies and one should put up a mezuzah without a brocha.

There is an interesting innovation of one of the Acharonim, the Chamudei Daniel. He maintains that the aforementioned minimum size is only for a regular room. Since the normal size of a room is 4 by 4 amos, less than that size does not qualify as a halachic room. On the other hand, a walk-in closet,



which is by definition meant to be small – and can serve its purpose even when small – even less than this size closet requires a mezuzah. This has strong bearings on our discussion: according to the Chamudei Daniel, most small walk-in closets will require a mezuzah. However, most poskim do not follow his ruling and therefore the abovementioned size for a walk-in closet to require a mezuzah is accepted by most poskim.

There is another famous innovation of Rabbi Akiva Eiger, which is, in essence, diametrically opposed to the above statement of the Chamudei Daniel.

Rabbi Akiva Eiger raises the following point: any time a walk-in closet is exempt from a mezuzah because it is too small, it is possible that one is not totally exempt, but rather he should affix a mezuzah on the left side of the door! Why should a person put the mezuzah on the left side of the door? The reason, says

Rabbi Akiva Eiger, is that although this door does not require a mezuzah on your way in to the room, this door has another purpose. It also serves as an entrance back into the bedroom. Eventually (even if you have a big closet and it takes you a long time to decide what to wear), you will need to return to the bedroom and the rest of society. Hence, this doorway has a dual purpose. It serves as an entrance to the closet, but it also serves as an entrance to the bedroom, which requires a mezuzah. Not all agree with this innovation and therefore many poskim will rule that, on a small walk-in closet, one should put a mezuzah on the left side of the door, going into the bedroom, but without reciting a brocha.

In summary, a room must have a bare minimum size of 4x4 amos to be required to have a mezuzah. If a room is shaped like a rectangle and measures 36 (or according to the Chazon Ish, 64) square feet, one should put up a mezuzah without a brocha.

A walk-in closet less than the shiur, is also a big machlokes. Some say to put going into the room, some say coming out of the room, and others rule that no mezuzah is necessary.

RABBI NACHUM SCHEINER
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**YUD BEIS YUD
GIMMEL TAMMUZ**



On Wednesday, the 15th of Sivan, 1927 the Previous Rebbe* Admur Yosef Yitzchak Schneersohn, the sixth Chabad Rebbe, was arrested by the Soviet communist regime for "counter-revolutionary activities". The main allegations against the Previous Rebbe were that he continued to maintain a network of Schools where Torah and Judaism were taught. Initially sentenced to be shot by firing squad and then, and then, the sentence was commuted to three years exile in the city of Kostroma.

On the third of Tammuz, the Previous Rebbe was released from the Shpalerne Prison and sent into "Golus" to City of Kastrama. Hundreds of Chassidim came to the train station to bid their Rebbe farewell. Before boarding the train, the Previous Rebbe addressed his Chassidim: "Let the nations of the world know," he proclaimed, "that only our bodies were sent into exile, not our souls. Therefore, regarding those matters which concern Torah and Mitzvos, no one has the authority to tell us what to do." Everyone was shocked. The Previous Rebbe demonstrated a total disregard for his predicament. The first thing he did after being arrested for the "crime" of spreading Judaism, was to publicly encourage his Chassidim to continue.

On the 12th of Tammuz, the Previous Rebbe was notified that he was released from exile, and was free to leave the city of Kastrama. The Previous Rebbe had to wait one day before actually leaving, because that year, the 12th of Tammuz was a Soviet National Holiday, and all the government offices were closed. On the 13th day of Tammuz, the Previous Rebbe left the city of his exile.

==== *He is called by his chassidim: the Friediker Rebbe, meaning the Previous Rebbe. By other Chassidim, he is called the Rebbe RaYYatz, an acronym for Rebbe Yosef Yitzchok.

Yud Beis Tammuz is also the Yom Holedes of the Previous Rebbe, 1880.



Shua and Sruly Praisler and there Rebbi Rabbi Chaitovsky Learning at Ohr Chaim Kollel Boker



R Zohn speaking on Ohr Chaim on the topic of "Preparing for the Inevitable"- July 4 Legal Holiday

Gradko wedding in Toronto



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References available

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The Janitor

By David Bibi

There was a man named Larry living somewhere in Queens. Now Larry was one of those guys for whom nothing ever went right. He considered himself one of the losers in the game of life. He lived alone in a basement apartment struggling just to make ends meet. But as hard as he tried, nothing seemed to go right. Every job he took never lasted more than a month. Something always happened and he found himself laid off or



fired and back on line at the neighborhood unemployment office. Rejection after rejection leads to despondency. Larry just wanted to give up. He sat around for weeks doing nothing. It was only when the eviction notice came that Larry realized he had to do something, anything to make some money and pay the rent. He pulled out the paper and his eye was drawn to a notice in the center of the help wanted section. Janitorial position available - good pay. He thought to himself, 'who wants to be a janitor? But it says good pay. And I need a job. And maybe no one will bother me there? And who wants to be homeless? 'So he called the number and made an appointment to be interviewed the next day.

He woke up, looked in the mirror and decided to place his long hair in a ponytail. He thought about shaving, but decided to skip it. After all he was going to be interviewed to become a janitor. He took the subway down to Far Rockaway to the Shaar Yashuv Yeshiva. When he arrived, he was supposed to meet with the building super, but the man was called out on an emergency and instead he was brought to the office of the Rosh Yeshiva.

The Rosh Yeshiva [Rabbi Shlomo Freifeld] invites Larry in for an interview. 'Have you any experience as a janitor?' he asks. Larry lists his myriad job titles and extensive experience and assures the Rabbi that he is up to the task if given the chance. The Rabbi asks Larry if he knows anything about a yeshiva. Larry tells the Rabbi that in fact he does. He tells the Rabbi that he is Jewish and

attended a Yeshiva as a young man, but because of problems at home, he ran away, fell in with a bad crowd and basically fell off the path, not just of Judaism, but of life itself.

The Rabbi asked Larry what he remembered from his studies. Larry fondly recalled the last Gemara he learned about, 'two people holding a garment'. They spoke for a while and Larry poured his heart out. He told of his childhood all the way to the previous day's eviction notice. He closed by saying that he would really appreciate the job and would give it everything in his power. The Rosh Yeshiva reaches across the table and puts out his hand. 'Larry - you're hired - but not as a janitor. Larry you're hired as a rabbi to teach in the yeshiva.' 'How can I be a Rabbi here?' he asked. 'Just look at me. Hair past my shoulders, a ponytail, beads. Not to mention that I have not put on a kippah, tzizis or tefilin in years.'



'Don't worry about that', the Rosh Yeshiva suggested. 'Three boys came to the Yeshiva a few days ago. They have hair longer than yours. No one here can relate to them. You said you would do anything in your power. Well I want to hire you as a Rabbi to teach these boys the Ge-

mara that you remember and if you need any help, we're all here for you. Larry agrees to give it a try. After all he really needed the job.

He dresses the next day in his boots, leather jacket and finds an old baseball hat. He arrives in the Bet Midrash early and tries to re-familiarize himself with that last passage of Talmud he recalled. He meets with his students and studies earnestly with them under the supervision of the Rosh Yeshiva. A few days later he tells the Rosh Yeshiva that he feels funny being a rabbi here but not having a kippah or tzizis like the others. The Rosh Yeshiva provides Larry with both and only a few more days pass before the Rosh Yeshiva must provide not only these but tefilin as well to "Rabbi" Larry's three students.

35 years later, Larry is living in Israel. He is a respected and well-loved Rabbi with hundreds of students, a wonderful wife and eight learned children. All because someone saw in Larry a potential that Larry could never see in himself. All because someone gave Larry the chance and the encouragement to be all that he could be.

But remember too that nothing just happens. What if Larry never got the eviction notice? What if Larry never spotted the ad? What if the three boys had not shown up at the yeshiva a few days earlier? What if Larry had met with the Super that day and not the Rosh Yeshiva? Many times, in life things happen to us that we see as bad. We look up and wonder, 'why me'? The right medicine is often a bitter pill to swallow, yet we thank the pharmacist and we thank the doctor. It's difficult to remember that it is Hashem who provides the solution before the problem and it is impossible to see the picture from within. We have all heard stories of Hashgacha Peratis - of seemingly bad things happening which proved to be for the best and serve to remind us that Hashem is the one behind the curtain pulling all the strings. Very often, wallowing in despair it is a difficult thing to maintain your faith. While friends may offer you platitudes such as "it's all for the best" you tell yourself that it is an easy thing to say when your life is going well.

We all know people that need our help. Maybe, we are the messengers sent to lift a specific person up. Don't ignore a silent cry for help. Don't give away the opportunity to be the one who accomplishes Hashem's wishes.

Hashem has a multitude of methods to accomplish His interests, don't look the other way, be a part of them.



RABBI YY JACOBSON

SMILE BACK

While Sarah would oftentimes pick her son, Dovid, up from school, on one particular day, he decided to walk home. It was a short walk, just a couple blocks, and Dovid as a nine-year-old boy was certainly capable of independently doing so.

But this day was not like every other day, because today, it was pouring rain. The sky soon began to roar with thunder, as lightning pierced through the clouds. Sarah couldn't contain her worries and soon enough, jumped into her car and sped off to find Dovid and give him a lift home. But as she turned the corner, lo and behold, she noticed Dovid. He had already left school and begun to walk home himself, in the heavy rain. But, to Sarah's surprise, he walked so ever slowly, a skip in his step and a smile glued to his face. He was celebrating and literally dancing in the rain.

Suddenly, though, a booming sound of thunder echoed from the sky as Sarah jumped out of her seat. Lightning soon followed, creating a picturesque scene of dark clouds and striking light zipping in between. Sarah glanced turned over at her nine-year-old Dovid, who could do nothing more than smile and continue walking. Sarah was confused, and yet again, when lighting struck for the second time, she noticed Dovid looking up to sky with a beaming smile.

Rolling down the window, Sarah yelled out, "Dovid, I can take you home!" But Dovid didn't like that idea. "Mommy, please, I want to walk home myself!" Sarah couldn't understand. "Why are you smiling, Dovid?" "Mommy, don't you see, G-d keeps on taking pictures of me! Every time He takes a picture, as the lightning flash goes off, I smile!"

If you smile as you read this, hold that smile. That is a Jewish emotion. That is a Jewish attitude. The world is smiling at me, people are smiling at me, Hashem is smiling at me. It's our job to smile back.

POSITIVITY CHANGES EVERYTHING

Rabbi YY Jacobson illustrated this point with a story he related this past Shavous.

He heard the following from Rabbi Shmuel Eliyahu, Chief Rabbi of Tzfat who heard first hand what happened to an Israeli soldier Zachary Baumel, and what his family experienced.

Zachary was reported missing in combat during the first Lebanese war. His family, who were desperate to find out about Zachary's welfare, were unhappy with the Prime Minister and the political response. Their impression was that the government of Israel was more concerned with scoring popular political points than the fate of Zachary.

At a family get together two years ago, a family member suggested that perhaps they were being too critical of the government and maybe quite possibly the government would be helpful if the opportunity presented itself.

A decision was made to exhibit more positivity in place of criticism.

In the interim, Russia owed Israel a favor for tipping them off about a bomb threat that Israel happened to identify. Preparing for a meeting he would have with Putin, Bibi had many topics he could choose to present at the meeting and the 35 year old issue of the missing soldier, Zachary Baumel was not one of them.

Regardless of his initial plans, (as Bibi later told the Baumel family) there was a compelling and persistent voice in his head, saying, "Remember Zachary, remember Zachary...." Eventually, when the opportunity arose, Bibi raised the issue of Zachary Baumel to Putin. Incredibly, Putin was very accommodating. He told Bibi, "This one is on me, what else can I help you with?" Apparently, when Putin says "this is on me" he really means it. He sent his footmen into Syria, which was at that time ISIS controlled territory. They searched and successfully retrieved the remains of the Israeli soldier Zachary Baumel, returning them to his family in Israel where they could bury him and be consoled. Sadly, in 2009 Yonah Baumel, Zachary's father passed away, without ever discovering the fate of his son.

At the funeral, Zachary's sister said a few words which was an illusion to this eye opening story. She stressed the message that the power of positivity they experienced in that family meeting created a spiritual influence that led Bibi not to forget them. They thanked Bibi for all he does, and for not forgetting them.

This year is Tof'Hei'Shin'Ayn'Tes which i take

to stand for t'hei shnat ayin tova, which reminds a person to think positively about themselves and their journey.

This is one story of a family who used the power of positivity to change the course of important life events for themselves. Imagine what the world can look like if we would imbue it with large charges of positivity; imagine how life would be if it were one wonderful operation of ayin tova.

This year of תשעט we have to truly live our lives in the deepest of places, forgive our pain, and forgive any hurt that we may have had and were holding on to, or that was eating ourselves physically or emotionally, and permanently. Let go of it.

Our goal should be to see positively and see בטוב ירושלים. It's always easier to see the negative and what people are doing wrong. But if we have an Ayin Tova, then we can unite, each one of us, and all Jews, and rebuild; show Hashem that we are serious about rebuilding Yerushalayim.

We are need to unite the leaders of the Jewish people to get out the message. Our primary opponent is our own mouth. We must not tear people apart, we must build them up.

Imagine how you felt on Rosh Hoshana, how you said this year would be the year would be different.

What we have to do this year and nest until we are finally home is to connect more than we ever have. When every Jew looks at one another as other Jews, regardless of their background, personal level of observance, or any other exterior factor that has previously impacted the way that we view other Jews and how other Jews view us – we will succeed. We need to break the pattern that we've become accustomed to: Ayin Hara, and develop a sense of Ayin Tov – choosing to see what we have in common with our brothers and sisters around us instead of what is different.

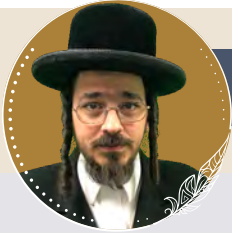
This year has special koach! Whatever issue you are experiencing so much pain and sorrow, you need to simply and directly deal with it because the strength and power of this year the year of ayin tova is yours! We need to believe in it as much as the year believes in you and is presently here for you!

May we learn to let go our pain, learn to be more simple and go back to the true home every soon.

This has been written with help by Yisroel Yehonasan Shapiro is zechus of his and klal yisroel to go home to their true soulmate.

Also in merit of his maternal grandmother's namesake

Rivka bas Moshe Schoenberg Grossman



PIRKEI AVOS

בן בג בג אומר: "הפוך בה והפוך בה. דכולא בה". כלומר, עסוק בתורה באופן תדיר לפי שאת כל החכמות תמצא בתורה

Ben Bag Bag (a Tanna) tells us: "Everything in the world is in the Torah and all the knowledge in the world emanates from it."

Long before TeD talks, Oxford University and the Mensa society there was a repository of knowledge, divine in nature (our Torah), which revealed wisdom and truth to the world. This knowledge is in a category of it's own- far, far different and way above any knowledge that man can conceive of.

The Torah (the Bible, the writings of the Prophets and the discussions and elaborations of the written law, known as the Mishna and the Gemara)- is a divine document, not only a guide for living but a tool of creation, and part and parcel of the Creator.

In short, the proof of this- if it even really needs a proof at all, say Ben Bag bag- is in the proverbial pudding. Look inside our Torah - it is literally "all there."

The field of science which whose practitioners has a sense of self righteousness so large that it blocks their ability to see a Creator- are quick to take credit for many

ideas that the Rabbis of the Talmud published many years before modern science's so called "discoveries."

Giants such as Rabbi Moshe ben Nachman, the Ramban (1194-1270) and many other Rishonim have told us (Introduction to his Biblical commentary) that all of the world's wisdom is hinted at in our holy Torah.

Rav Yekusiel Aryeh Kamelhar details 110 examples of Scientific knowledge that were known to our Talmudic sages, thousands of years ago in his most interesting book, Talmud and World Science.

Just a few astounding facts-

Rabbi Yehoshua had an extensive knowledge of astronomy..speaking of stars that rose only once in seventy years (and all this without neutron telescopes!)

Our sages knew that the earth the shape of a ball, two thousand years before Columbus (Zohar 3).

They also recognized that there are people on the other side of the earth (Zohar, ibid).

Rabbi Yehoshua ben Hananiah knew almost 2000 years ago how a serpent was born (Bechorot 8a), and exactly how many layers there are to the earth's core (chapters of Rabbi Eliezer 5).

Many years ago our sages and kings knew how to do what the engineers of our time claim to have invented- raise the water to the higher floors of the building ("the law of the combined vessels"). See Tractate Yoma (31a) in the matter of Ein Eitam, see Rashi (ibid.).

Louis Pasteur "discovered" a cure for rabies (a bite of a rabid dog) ; inject the patient with an extract from the brain of a mad dog.

This was already known to our sages who advised that the sufferer of such a bite be given a bit of a mad dog's liver (see Tractate Yoma 83a).

Any scientific researcher knows that the intestines of a pig most closely resemble that of a human. The Talmud got there beforehand (Ta'anit 21).

Many zoological and anthropomorphic examples, verified by modern science, hints at the eternal truth of our Creator.

"There are seven hundred species of fish, and eight hundred species of grasshoppers (Chulin 63b).

Snakes, fish and pigs are the only creatures that actually get stronger as they get older and keep getting stronger til the moment they die (Shabbos 77a).

The gift of knowledge and the ability to access it when necessary, extends to our present day sages as well and is a result of their study of Torah Lesheim Shomayim, for the sake of Heaven.

Many wondrous stories are told of the Chazon Ish (1878-1953) whose medical advice to surgeons astounded even the hardened atheists among them.

May we merit to see the day when the knowledge of Hashem fills the world as the waters fill the sea!

Good Shabbos!



סדרת חיות תנאי בקיום התורה

ריש לקיש גיטין נז: ברכות סג: שבת פג: דרש מני שאין דברי מתקיימין אלא במי שממית עצמו עליה שנא' "זאת התורה אדם כי ימות באהל" עייש ויק לעיין מה חידש ריש לקיש, דהרי תנן באבות פרק ו משנה ד כך היא דרכה של תורה פת במלח תאכל ומים במשורה תשתה ועל הארץ תישן וחיי צער תחיה ובתורה אתה עמל אם אתה עושה כן אשריך וטוב לך ע"כ, ורואים שצריך ללמוד תורה במסירות נפש?

וראיתי לחלק שיש שני דינים א. מסירות נפש בגוף שאדם צריך לוותר על רדיפת הגשמיות ועניני עולם הזה כדי לזכות לתורה ב. מסירות נפש של נפש והרוח דבכדי לזכות לתורה צריך להיות מוסר נפש ולהיות מוכן ליסבול עלבון הנפש וכן להודות על האמת כשטעה ולא להתבייש מפני המלעיגים, והנה הדין של ריש לקיש קאי על ביטול מסירות נפש של הנפש שכן מבואר בהמשך הסוגיא ברכות סג: שדרוש מקרא "ומיץ אף יוצאי דם" כל תלמיד שכועס עליו רבו בפעם ראשונה ושותק זוכה להבחין בין דם טמא לדם טהור ומיץ אפים יוציא ריב כל תלמיד שכועס עליו רבו בפעם ראשונה ושניה ושותק זוכה להבחין בין דיני ממנות לדיני נפשות עייש רש"י ומבואר שזהו בבחינה נפשית אולם מה שאמר אולם המשנה קאי על ביטול הגשמיות.

אולם המהרש"א בגיטין נז: שמה שאמר ריש לקיש ממית עצמו דקאי על על

מותר הגשמיות עייש ואין לחלק חילוק הנ"ל, וכן במשנה מבואר לשון דרכה של תורה ומהו הלשון דרכה של תורה והרחבנו בזה בענין כאן בסוגיא דברכות לה: בדינא דרשב"י בהבטחה של "ועמדו זרים ורעו צאנכם" שלכאורה משמע שזה דווקא ליחידי עם סגולה והרי במשנה תנן כל המקבל ע"ע עול תורה מעבירין ממנו עול מלכות ועול דרך ארץ, והבאנו הסבר שזהו דין בסוף והיינו שרשב"י אמר למי שהולך בדרך ומפקיע מעצמו תאות העולם לגמרי בזה דקאי ההבטחה של ועמדו זרים, וזהו הרבה עשו כן ולא עלה בידם להגיע לדרגה זו שמופקעים לגמרי מכל עניני זה העולם וזהו דרגת הרשב"י שהיא מעל דרגת המקבל על עצמו, עכ"פ יש לעיין מהו החידוש של ריש לקיש לפי"ז.

והנה איך שייך לקיים למעשה ממית עצמו על התורה שהרי יש לכל אחד שאיפה לקבל קיום בתורה, ונראה להביא מה שמובא בספר תורת חיים מאדוננו הגר"ח סולביציק צוק"ל מה שהיה ממשיך בענין זה לסוחר כל ימיו שלעת זקנותו עלה במחשבתו שצריך לתת זמן בכדי שיהיה לו במה לבא לעולם האמת והתחיל כל בוקר אחר התפילה ללמוד ואשתו תמה אמאי בעלי מאחר מידי יום, וטענה לבעלה שירד במסחר אם לא יבא מוקדם, ואמר לה שתתאר לעצמה כאילו הוא מת וקם לחיים במשך היום, וזהו מה שיש לכל אחד בכל מצב של לימוד להשקיע בזמן כמו שאמר ר' נחמן שלקבוע עיתים לתורה זה לגנוב זמן שבזה הזמן יוכל לתת אך ורק לתורה, ובכך יקויים בכל אחד זאת התורה אדם כי ימות באוהל.

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JOKES TO LIVE BY

We live in a society where pizza gets to your house before the police.

Light travels faster than sound. This is why some people appear bright until you hear them speak.

If I agreed with you we'd both be wrong.

We never really grow up, we only learn how to act in public.

War does not determine who is right – only who is left.

Knowledge is knowing a tomato is a fruit; Wisdom is not putting it in a fruit salad.

The early bird might get the worm, but the second mouse gets the cheese.

A bus station is where a bus stops. A train station is where a train stops. On my desk, I have a

work station..

I thought I wanted a career; turns out I just wanted paychecks.

Did you know that dolphins are so smart that within a few weeks of captivity, they can train people to stand on the very edge of the pool and throw them fish?

A computer once beat me at chess, but it was no match for me at kick boxing.

Whenever I fill out an application, in the part that says "If an emergency, notify:" I put "DOCTOR". What's my mother going to do?

A clear conscience is usually the sign of a bad memory.

I didn't say it was your fault, I said I was blaming you.

The sole purpose of a child's middle name, is so he can tell when he's really in trouble.

He who smiles in a crisis has found someone to

blame.

Some people say "If you can't beat them, join them". I say "If you can't beat them, beat them", because they will be expecting you to join them, so you will have the element of surprise.

I intend to live forever. So far, so good.

Some cause happiness wherever they go. Others whenever they go.

Hospitality: making your guests feel like they're at home, even if you wish they were.

Money can't buy happiness, but it sure makes misery easier to live with.

1 in 5 people in the world are Chinese. There are 5 people in my family, so it must be one of them. It's either my mom or my dad. Or my older brother Chaim. Or my younger brother Ho-Cha-Chu. But I think it's Chaim



~Night Kolloel~

RABBI NACHUM SCHEINER

WEIGHING IN ABOUT WHEY

I would like to wrap up our discussions on non-Jewish food production, by “weighing in” with one last article on the topic of whey products. We have already discussed the various issues with gevinas akum. It is beyond the scope of this kuntres to go into all the intricate details pertaining to whey, but I will try to give a short synopsis of the issues involved in products that contain whey.

One popular food in today’s market that contains whey is ricotta cheese. To sum up the process in a nut shell, after the milk is coagulated, it is cut into small pieces and heated to allow the non- coagulated fluid to be separated. The non- coagulated fluid is then drained off as liquid whey. There is a discussion amongst contemporary poskim as to whether or not there is an issue of gevinas akum, as far as this whey is concerned.

Some say that there is no concern at all with this process being done by a non-Jew and mashgiach supervision is not necessary. Some even take this a step further and say that the whey is allowed even when heated up together with the cheese, during the cheese production (even though the cheese itself is not allowed, due to the issur of gevinas akum).

The basis for this opinion is that they maintain that the gezeira mandated by chazal was limited to the cheese itself and does not apply to any other by-product. Other poskim do not accept this extra leniency and will only allow the whey if it was cooked with the cheese at a temperature that is no hotter than 120 degrees Fahrenheit (i.e., yad soledes – the halachic temperature that causes absorption).

In conclusion, there is a question whether the gezeira mandated by chazal applies to

other by-products of cheese. The common practice of the major kashrus organizations is to follow the latter opinion and not allow the cheese to cook at a temperature hotter than 120 degrees Fahrenheit.

COMMUNITY KOLLEL NEWS:

Ohr Chaim Community Learning Center – in conjunction with our Yarchei Kallah – hosted a fascinating Legal Holiday Shiur on Thursday Morning, July 4th. The topic of the shiur was “Preparing for the Inevitable.” The shiur was given by Rabbi Elchonon Zohn, Director of the Vaad Harabanim of Queens Chevra Kadisha. The presentation included a discussion on: halachic living wills; hospice, how and when to choose; when and where to buy a grave, and was followed by a Q&A session, with Rabbi Wincelberg, who served as the moderator.

I gave a shiur at the Kolloel Boker, this past week, on the topic: “LO YILBASH PART II.” The focus was on several scenarios when one is allowed to wear clothing of the opposite gender and their practical applications.”

Stay tuned for an upcoming shiur about the use of alternative medicine in halacha.

As always, these shiurim are available on the shul’s website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com.

To receive updates of upcoming shiurim, or to access any of Ohr Chaim’s previous shiurim, please send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in our WhatsApp group for shiurim.

Wishing you a Wonderful Shabbos,
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79 DAYS UNTIL UMAN

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