

MAY 9 - MAY 15 2019

קדשים

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BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
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בית מדרש אור חיים של בני נצח אברהם יצחק ויעקב



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וְחֵיוֹן צְדָקָה
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לרעד
פז אק הוא לא
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MONSEY
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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

8:30 AM - 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 8:00 AM 18 FORSHAY RD. MAIN SHUL ASHKNAZ



PIRKEI AVOT CH 1, MISHNA 2.

Questions for Discussion:

שמעון הצדיק היה משיירי כנסת הגדולה

על שלושה דברים העולם עומד,

על התורה ועל העבודה ועל גמילות חסדים. הוא היה אומר:

“Shimon the Righteous was among the last surviving members of the Great assembly. He would say: The world stands on three things: Torah, the service of G-d, and deeds of kindness.”

1) Shimon the righteous was among the last surviving member of the Great Assembly, why is it important to know he was the last? If it is a message that only pertained to then and not now, why is it necessary? If it pertained to now as do all the lessons of Perki Avot, how does this detail enhance the meaning of this message? Is he different than the rest of the members of the great assembly? If so why did he change the message? The term Members of the Great Assembly was special because they were many that came as one. Being the last individual of the Great Assembly doesn't give him a special title. Being a Kohen Gadol and a great person in his own merit would be a proper title, rather than a title that does not belong to an individual.

2) In Mishna 18 “Rabbi Shimon the son of Gamliel would say: By three things is the world sustained: law, truth and peace.” As is stated (Zachariah 8:16), "Truth, and a judgement of peace, you should administer at your [city] gates." The last Mishna in the chapter speaks

of 3 things the world sustained and here the Mishna speaks 3 things the world stands upon. What is the difference between standing and sustaining? Why is there different ways of supporting the world? If one of the 3 is correct why do we need the other? And if we really need six items to hold up the world then isn't both of the Mishnayot incorrect?

3) The term Gemilat Chasadim doesn't fit in, why not just say Chesed? When the Mishna states Torah and Avoda it doesn't say the study of Torah or describes the action of Avoda? The Torah uses the term “Oseh Chesed Le'alafim” and not the term “Gomel Chesed” so why use it here? What does the term Gomel mean?

4) What is the difference Between Tzadaka and Chesed? Hashem chose the descendants of Avraham because of they will follow the ways of Tzadaka and not because of Chesed. Here we see that the world won't stand without Chesed so why did Hashem not choose us because of our ability to do chesed?

5) There seems to be many messages connecting to three things. What is the significance to the number three?

6) The Mishna selected three things the world stands. Why wasn't the mitzvah of Brit Mila included as it is written (Yirmiya 33-25 and the Talmud in Nedarim 31a) “the greatness of Brit Mila that if not for it Hashem would not of created this world.” Every Mitzvah is important but the creation of the world and Brit Mila are bounded together. Why is Brit not part of the three items the world cannot stand without?



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

Summer
2019



ק"צ
תשע"ט

WEEKDAY MINYANIM

שחרית

כתיבין	20 Forshay	↑	Shachos 30 min	12 MIN.	18 Tent
6:15AM	18 Forshay	↓	before Neitz	12 MIN.	18 Tent
6:30				AT	20 Tent
6:45				10 MIN.	20 Small Tent
7:00				20 MIN.	18 Tent
7:15	18 ↓			30 MIN.	20 Tent
7:30	18 Tent			40 MIN.	20 Small Tent
7:45	20 ↓			50 MIN.	18 Tent
8:00	20 Tent				
8:15	18 ↓				
8:30	18 Tent				
8:45	20 ↓				
9:00	20 Tent				
9:15	18 ↓				
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10:45	20 ↓				
11:00	20 Tent				
11:15	18 ↓				
11:30	18 Tent				
11:45	20 ↓				
12:00	20 Tent				

מנחה ומעריב

12 MIN.	18 Tent
12 MIN.	18 Tent
AT	20 Tent
10 MIN.	20 Small Tent
20 MIN.	18 Tent
30 MIN.	20 Tent
40 MIN.	20 Small Tent
50 MIN.	18 Tent

מעריב

AT	18 Tent
AT	18 Tent
10 MIN.	20 Tent
20 MIN.	20 Small Tent
30 MIN.	18 Tent
40 MIN.	20 Tent
50 MIN.	20 Small Tent
60 MIN.	18 Tent
9:00	18 Tent
9:15	18 Tent
9:30	18 Tent
9:45	18 ↓
10:00	18 ↓
10:15	18 ↓
10:30	18 ↓
10:45	18 ↓
11:00	18 ↓
11:15	18 ↓
11:30	18 ↓
11:45	18 ↓
12:00	18 ↓
12:15	18 ↓
12:30	18 ↓
12:45	18 ↓

18 מנחה

1:30	3:30	5:00	6:00	7:00
2:00	4:00	5:15	6:15	7:15
2:30	4:30	5:30	6:30	7:30
3:00	4:45	5:45	6:45	7:45

FOR MORE INFO: www.18forshay.com // hochrim18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA 6:15 PLAG 6:33

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	7:44PM
MINCHA TENT	7:00PM
SHKIYA	8:02PM
MINCHA 18 FORSHAY	7:30PM
MINCHA 20 FORSHAY	7:45PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:02AM
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 2	7:10PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	7:40PM
SHKIYA	8:03PM
MARRIV	8:43PM, 8:48PM, 10:03PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:21 M 5:20 T 5:19 W 5:18 T 5:17 F 5:16

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:22 M 6:23 T 6:24 W 6:25 T 6:25

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:52 M 7:53 T 7:54 W 7:55 T 7:56

MAY 12 - MAY 17

NEITZ IS 5:41 - 5:36

PELAG IS 6:34 PM - 6:37 PM

SHKIA IS 8:04 PM - 8:08 PM

MAGEN AVRAHAM

8:41 AM - 8:39 AM

GRA- BAAL HATANYA

9:17 AM - 9:15 AM



Parshas Kedoshim

לא נהגו כבוד

RABBI COREN

Last Shabbos we were discussing the interesting custom that the Biur Halacha mentions from one of the Rishonim-the Ritz Geyo- regarding the counting of the Omer.

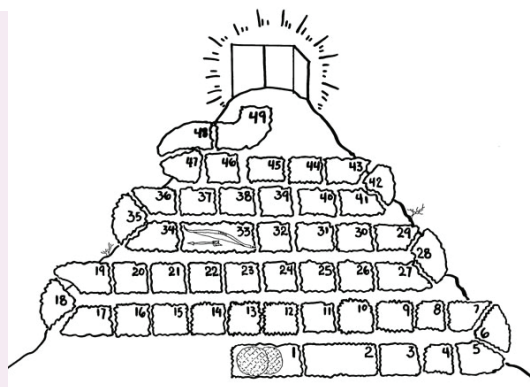
The Ritz Geyos says that Motzai Shabbos while everyone is davening Maariv and the tzibur is already sitting down while saying Vihi Noam, they can have the Chazan recite the bracha on the sefira and have everyone in mind. This custom is very insightful for a few reasons: first is the fact that the chazzan was being motzi everyone else. There is a big discussion by the poskim as to whether we say 'Shomea Keoneh' when it comes to sefira or we say that 'kiddush Havdalah.' These and other possibilities are not the same as counting the Omer for some reason which we will soon see. The second reason for this innovative chidush is the fact that the tzibur isn't even standing and one of the main sources for the concept of standing for mitzvos is the mitzvah of Sefiras Hamoer as Chazal learn based on the passuk במחל תרמש מהמהלך בקמה.

The reason why this is a big chidush is because of a famous concept that the Rogotzover quoted as an explanation as to why when it comes to the custom of laining the Megilah the tzibur reads the ten names of Haman children in one breath. Although the tzibur is yotze listening to the Baal Koreh for the rest of the Megilah reading, this reading with one breath must be done by each individual. The Rogotzover Gaon explains that this is because Shomea Keoneh doesn't give a person the physical action required; it only helps for the words themselves. Hence the Baal Koreh can't be motzi everyone with one breath; that must be done by each individual. The halacha is not meakev but it does open our eyes to this interesting chidush of the Rogotzover.

This idea can also shed light on the question of what one is required to do when davening shemon esreh and the chazon reaches Kedusha in its repetition. At this point there is a whole discussion as to the correct behavior: Should you answer while silently continuing with your Shmoneh Esreh or not? What is not discussed in the Shulcha Aruch is whether one needs to lift his feet as well. Since one is not answering but only listening and being yotze Shome Keoneh therefore one would think that the lifting of the feet is not required. However, according to the principle set above this situation might be different since it involves an action (see Piskai Teshuvos Hilchos Tefila who discusses this question and gives different opinions.)

I would like to share a thought here that I saw in the name of R Pinchos Sheinberg regarding the counting of the Omer which connects to the above discussion and might offer a new thought to explain the Ritz Geyos custom.

Rav Sheinberg was explaining why it is required for everyone to count individually based on the powerful words of the Chinuch. The Chinuch explains that the counting is an expression of our yearning and anticipation for the giving of the Torah. The words of the Chinuch can be expanded to suggest that Jewish celebrations are not merely commemorations of the past events but by reliving them over and over again, we get the same spiritual energy now that was obtainable thousands



of years ago. This means that each person on his and her own level has 49 days of yearning for and preparation towards a renewed giving of the Torah. Because this experience is an individual one and each person is holding on a different level of the spiritual ladder, the opinions of those who posit that each person should count by themselves make sense.

On the other hand I was thinking that we can actually say the exact opposite and it too will explain the custom of the Ritz Geyos cited above. I would like to also connect an idea that I once heard in the name of the Lubavetche Rebbe to explain what Chazal meant when they said that the reason for 24 thousand students of Rabbi Akiva dying was because they didn't honor each other. What does that mean? It doesn't say they didn't love each other. There is obviously a deeper insight here. The Rebbe explained that the students didn't allow each other's individuality to be honored and respected. Rather each person would 'incorporate' the other person by expecting him or demanding of him that he be like them. This is a very dangerous state of being especially in the Jewish nation where we have 12 tribes with different personalities and different missions in life.

I was thinking based on the above that really there must be a balance. On the one hand each person must be his own self, with his own individual personality, while on the other hand we know that the secret to our religious continuation is unity. So much so that this was the requirement imposed on us in order to receive the Torah like one man and one heart. So long as we know and live with this balance we're in a good place as an individual and as a nation.

Perhaps this is the idea behind the custom of the Ritz Geyos since the counting of the Sefira brings us to the giving of the Torah and the giving of the Torah was done as one nation, one heart, one body. In light of this, the opinion was upheld that it's perfectly logical to have one person make the bracha and even be motzi everyone with the action required, i.e. standing--since in this instance, we were totally one.

The above is an attempt to elucidate the two different opinions regarding counting the Omer yourself or being yotze with the Chazan

Regardless of the varying opinions, the main lesson for us in how to remember both ideas is to focus on the idea that we need to strive for our own individuality while at the same time to realize that without being united, the entire system fails and with it the ability to be successful even as an individual.

This is the challenge of being able to give love while honoring and respecting each other.

Good Shabbos





ASK THE RABBI

PRAYER AT GRAVES OF TZADIKIM

The concept of praying at the graves of the righteous is deep-rooted. The Talmud tells us that Calev, one of the spies sent to scrutinize the Holy Land, separated from the rest of the group to visit the Cave of the Patriarchs (ma'aras ha'machpailah) in Chevron. He prostrated himself before the cave and said to them "My fathers, plead for mercy for me that I be saved from the evil designs of the spies" (Sotah 34b).

Elsewhere the Talmud mentions a custom to visit a cemetery during times of calamity, such as a drought. The reason, according to one opinion in the Talmud, is so that the dead will ask for mercy for us in Heaven (Ta'anis 16a).

It has likewise been a Jewish custom all throughout the ages to consider the graves of the righteous (kivrei tzaddikim) places of pilgrimage, and to visit there and

recite Tehilim and prayers. Chassidim even leave notes (kvitlach) by a Rebbe's grave.

This must be understood correctly. Praying to a deceased person rather than G-d is idolatry. He cannot help you, no matter how great he was in his lifetime. What he might be able to do is intercede in heaven on your behalf. Thus, when a person prays at a grave, he should either have in mind that the righteous person (tzaddik) help bring his prayers to G-d, or even better, he should pray directly to G-d that He help him in the merit of the tzaddik buried here (Mishna Berurah 559:41, 581:27).

What a person can do on a more frequent basis (rather than wait for an auspicious Yahrzeit) is to openly and sincerely pray to G-d for your needs yourself, rather than asking some great rabbi to do it for you. Hashem gives us challenges and hardships in life so that we'll turn to Him and improve ourselves.



RABBI BERACH STEINFELD

The Torah commands us to keep the Shabbos in Parshas Vayikra, Perek Yud Tes, pesukim lamed and lamed alef. In addition, we are told not to utilize the services of the "oivois" and "yidoanim." The Gemara in Sanhedrin in daf samech heh, amud bais explains that oivois and yidoanim were people who practiced kishuf (sorcery). They would bring up the soul of a departed person either by putting a bone between two joints or by an elbow.

They would then question the soul. The Gemara adds that this sorcery would not work on Shabbos; it would only be successful during the week.

WHEN IS SHABBOS?

The Sefer Chassidim in ois taf taf taf resh nun discusses a scenario where a person is stuck in a desert and lost track of the days of the week. He therefore doesn't know which day is Shabbos. Halacha dictates that he needs to work every day in order for him to have food to eat and then keep one day as Shabbos. If there happens to be a person in a stranded group who is an oiv or yidoani, may this person be asked to try to bring up a deceased person and thereby clarifying that it is not Shabbos if he is successful? If he will not be successful they will know that that day is Shabbos and won't have a safek anymore. This could be a way for him to avoid being mechallel Shabbos.

The Sefer Chassidim initially wanted to compare this to a snake that has bread in its mouth. Would you be allowed to use a charm to get it out? The Sefer Chassidim says that these two cases of a snake charmer and an oiv yidoani are not comparable since we are dealing with the person himself regarding the snake charmer; it is only a question whether you may pay the person if he performed it on his own. In the case of oiv yidoani we are dealing with a person doing something prohibited on behalf of the Vid. This

would fall under the category of "lifnei iveir." One may not cause someone else to sin for him. One would therefore not be allowed to find out if it is Shabbos by asking an oiv or yidoani. The Avnei Shoham says that this is clear from the proximity of these two pesukim; one must keep Shabbos and right away the Torah tells us in the next posuk not to utilize an oiv or yidoani

Why is this not considered "pikuach nefesh"? In a case of pikuach nefesh we look for the aveira that is kal (less harsh) rather than an aveira that is chamur (harsher.) Lifnei iveir is just a lav, whereas chillul Shabbos is chayav s'kilah (stoning.)

One answer could be that the Sefer Chassidim held like the Chinuch that oiv and yidoani is avoda zora. In addition, the Sefer Chassidim holds like the Baal Hamaor that the din of "yehoreig v'al yaavor" (rather be killed than do the aveirah) applies even in a case of lifnei iveir for avoda zora. One therefore may not say that lifnei iveir is kal because it falls under the category of "yehoreig v'al yaavor."

The following tirutz may be given as well. It is true that in a case of pikuach nefesh we try to find the less harsh aveirah. What if a person will definitely commit an aveirah that is kal (less harsh) or there is a safek whether he will commit an aveirah that is more chamur (harsh), which should he choose? The Machne Chaim says he should choose the chamur aveirah since it is only a safek and there is a chance that he might get out of the desert before the end of the week and thereby maybe not be mechallel Shabbos. Conversely, he will definitely do an aveirah by asking the oiv and yidoani. The Sefer Chassidim therefore paskened that he should not ask the oiv and yidoani. There are other shittos regarding this question, however this is not the forum for them.

From this discussion we can see how much the Torah despises avoda zora and those who try to force a change of nature. We need to rely on Hashem, and only Hashem.



would like to extend a heartfelt Mazal Tov

TO OUR DEAR NIGHT SHAMASH

Reb Shaul Friedlander
and his Aishes Chayil

ON THE BAR MITZVAH OF THEIR SON

May he be a source of continuing Nachas





RABBI NACHUM SCHEINER

ROSH KOLLEL

CHODOSH – IS IT REALLY PERMISSIBLE PART II ?

We previously discussed that 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?

DOES THIS MITZVAH APPLY EVEN IN CHUTZ LA'ARETZ

Does this mitzvah apply even in chutz la'aretz, in the Diaspora, or only in Eretz Yisroel, just as we find with many other land-oriented mitzvos that do not apply in the Diaspora? This question is actually discussed in a Mishna in Kiddushin. The Tana Kama (the first Tana) in the Mishna states that all land-oriented mitzvos are not applicable in the Diaspora, with the exception of arla and kila'im. Rabbi Eliezer adds the exception of chodosh.

Thus, this question whether chodosh applies in the Diaspora seems to be a dispute between the Tana Kama and Rabbi Eliezer. Halachically speaking, in such questions, we usually follow the opinion of the Tana Kama, which is presumed to be the more universal opinion. Hence, chodosh would not apply in the Diaspora.

However, the plot thickens, with another mishna which points us in the opposite direction. The last mishna in Meseches Arlah states that chodosh is prohibited min Hatorah in all places. We usually follow the ruling of a Stam Mishna, a mishna that has no name attached, because that implies that it is universally agreed upon. So, now we have contradictory proofs, and we need to know which rule to follow. (Generally, when there is a stam mishna followed by a machlokes,

we do not pasken like the stam mishna, but that only applies within one mesechta, but not in different mesechtos, because ein seder limishna; the various mesechtos were not necessarily written in the order that we have them.)

The three pillars of halacha, the Rif, Rambam, and Rosh all state that it is a Torah prohibition even in the Diaspora, following the mishna in Kiddushin. The Piskei Hatosfos also states clearly that the issur chodosh is min Hatorah.

One reason mentioned in the Acharonim is that a mishna that it is the actual source of the topic at hand carries more weight than a mishna that is in essence discussing other topics and just mentions this point as an aside. Hence, the mishna in Arla, which is discussing the topic of agricultural mitzvos takes precedence to the mishna in Kiddushin, which only mentions this topic parenthetically.

GRAINS THAT ARE NON-JEWISH-OWNED AND GROWN

What about non-Jewish-owned and grown grains? Although there is no explicit source in the Gemara or in the Rambam that chodosh applies even to non-Jewish-owned grains, the Radvaz maintains that it was not necessary to mention, because it is self understood since there is no reason to differentiate. We only find this exclusion in regard to chalah, where the pasuk states "arisoseischem," your dough, which means that it must be Jewish owned.

There is another proof that the Acharonim bring that chodosh applies even to non-Jewish-owned grains. The Mishna in Kiddushin (that was mentioned earlier) discusses the various agricultural-oriented mitzvos that are applicable even in the Diaspora. Tosfos quotes a Yerushalmi that asks why the mishna doesn't mention challah. (Some suggest an answer that challah is not an agricultural-oriented mitzvah per-se, because the requirement is not dependant on where

it grows, but rather on where it was made into dough, as was discussed in the shiur on challah.)

The Yerushalmi answers that challah is not mentioned because it applies only to Jewish-owned grains and this mishna is discussing mitzvos that apply even to non-Jewish owned grains. Consequently, since the mishna does mention chodosh, it is clear that it does apply even to non-Jewish-owned grains.

The Rosh (Shu"t II:1) mentions another proof that it applies even to non-Jewish-owned grains. He asserts that it is a kal va'chomer from arlah, which only applies in Eretz Yisroel, but is applicable even to non-Jewish owned crops, certainly chodosh which applies even in the Diaspora, should apply even to non-Jewish owned crops

Based on the above, it would seem to be a closed-case, with no room for being lenient in regards to this prohibition of chodosh. However, in previous generations it was an extreme situation, with sometimes no other options of grains available. This was especially true in most of Europe, with a frigid winter and it was not possible to grow winter wheat that could be consumed until Pesach. (Today, in Eretz Yisroel, which is much warmer, the situation is not as desperate, since winter wheat is available.) Due to the gravity of the situation, the poskim in the earlier generations searched for possible leniencies.

The question remains –in light of all the arrows pointing to chodosh being forbidden – what is the basis for the leniency? To be continued...

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RABBI YY JACOBSON

WHEN G-D BECOMES AN EXCUSE FOR FEAR

THE DANGER OF CONFUSING TRANSCENDENCE WITH HABIT

Every evening I turn my worries over to God. He's going to be up all night anyway.
-- Mary C. Crowley

God loved the birds and invented trees. Man loved the birds and invented cages.
-- Jacques Deval

METAL GODS?

"Do not make yourselves gods out of cast metal," the Torah instructs us in the portion of Kedoshim.

How could an intelligent person believe that a piece of metal is god? We could perhaps appreciate how ancient pagan societies attributed divine qualities to powerful, transcendent forces of nature, like the Zodiac signs, the sun, the moon, various galaxies, the wind, fire, water, etc. But why would a thoughtful human being believe god could be fashioned out of cast metal?

Even if we can explain how in the ancient, pagan world such an idea could be entertained seriously, how does this commandment in Torah -- a timeless blueprint for human life -- apply to our lives today?

I once encountered a beautiful interpretation to these words. What this biblical verse -- "Do not make yourselves gods out of cast metal" -- is telling us is not to construct a god of a life-style and a weltanschauung that has become like "cast metal;" one that is cast and solidified in a fixed mold.

A natural human tendency is to worship that which we have become comfortable with. We worship our habits, patterns, attitudes, routines and inclinations simply because we have accustomed ourselves to them and they are part of our lives. We worship the icons, the culture, the perspective, and the emotions we have been raised with and which have become the norm in our communities, schools and homes. People love that which does not surprise them; we want to enjoy a god that suits our philosophical and emotional paradigms and comfort zones. We tend to embrace the fixed and molten god.

This is true both of religious and secular people; both of believers and self-proclaimed atheists or agnostics. "Don't rock my boat," is the call of our psyche. "I already have an es-

established god; do not threaten it..." I have my patterns of thought and system of life which I am used to. Do not challenge it. If you do, I will have no choice but to dismiss you as a heretic or a boor.

RAW TRUTH

Comes the Torah and declares: Do not turn your pre-established mold into your G-d. Do not turn your habits, natural patterns of thought, fears, inclinations or addictions into a deity. Allow yourself to search for the truth. Real truth—naked, raw, and authentic, even if painful. Life is about challenge, not conformity. Allow your soul to be enchanted by mystery. Never say, "This is the way I am; this is the way I do things, I cannot change." Never think, "This is the world view I am comfortable with; any other way must be wrong." Rather, muster the courage to challenge every instinct, temptation and convention; question every dogma, including dogmas that speak in the name of open mindedness, and are embraced simply because you fall back on that which you have been taught again and again. Let your life not become enslaved to a particular pattern just because it has been that way for many years or decades. G-d, the real G-d, is not defined by any conventions; let your soul, too, not be confined by any external conventions.

Experience the freedom of your Creator.

Judaism never articulated who G-d is and what G-d looks like. What it did teach us is what G-d does NOT look like: G-d ought never to be defined by any image we attribute to Him, hewn by the instruments of our conscious or subconscious needs, fears and aspirations. In Jewish philosophy, never mind in Kabbalah and Chassidic thought, we never speak of what G-d is; only of what He is not: G-d is not an extension of my being or imagination.

The common Yiddish term for G-d used by some of the greatest Jewish mystics, thinkers and holy men is "Oybershter," which means "higher." Not Creator, not Master, not All-Powerful, etc, but "higher." What this term represents is this idea: I do not know what He is; all I know is that whatever my definition of truth and reality, whatever my definition for G-d -- he is "higher" than that. All I know is that I do not know.

Thus, to be open to the G-d of the Torah means to be open to never ending mystery, infinite grandeur, limitless sublimity and possibility; it is the profound readiness at every moment of life to open ourselves to transcendence. And what was transcendent yesterday -- can become a form of exile today. Transcendence itself must also be transcendent, for it too can become a trap.

And that which remains of your ambitions and desires after you have faced all of your fears and challenged all of your defenses, that is where your will meets G-d's will[5]. At that point of complete humility and sincerity, you become truly one with yourself, one with the inner core of reality.

In the words of the Zohar, "No thought, no idea, can grasp Him; yet He can be grasped with the pure desire of the heart."

A GOOD DEAL IN SIBERIA

Submitted by Mr. M

The news passed swiftly through the city of Chernigov, leaving shock and sorrow in its wake. Reb Yekutiel, a wealthy businessman and pillar of the community, had been arrested on charges of tax evasion and misappropriation of government funds.

All who knew Reb Yekutiel had no doubt of his innocence. Reb Yekutiel was known for his honesty, charity and modesty. Despite his immense wealth and influential position, he regarded every man as his equal and was always ready to lend a helping hand and attentive ear. For this, he had earned the respect and trust of all Chernigov's residents, Jew and non-Jew alike. But this was czarist Russia, where a man could be arrested on a bureaucratic caprice or by the stroke of a vengeful commissioner's pen.

Inexplicably, Reb Yekutiel was convicted. Nothing -- not his connections in the government, not the numerous appeals by his expensive lawyers, nor the prayers of the community -- could stave off the fate ordained for him. Reb Yekutiel was sentenced to ten years of hard labor in distant Siberia.

On the day before Reb Yekutiel was sent east, a man knocked on the door of Rabbi Dovid Tzvi Chein, rabbi of Chernigov. "Rabbi," said the visitor, who was none other than the warden of the local jail, "Reb Yekutiel requests that you come see him. Special permission has been granted for you to visit him in his cell, should you desire to come." "Certainly," said the Rabbi, "of course I'll come," and hurried to get his coat.

Tears filled Rabbi Dovid Tzvi's eyes at the sight that met him upon entering the cell. Reb Yekutiel, too, was overwhelmed with emotion. The two men embraced and wept silently for some time. Finally, the prisoner began to speak: "I asked you to come, Rabbi, not because I have any personal request to make, but because I want to tell you why I am here. Perhaps others can learn a lesson from my story.

"Several months ago, I was traveling to Petersburg for a series of meetings regarding my dealings with the government. As usual, I obtained a compartment in the first-class section of the train -- a crucial necessity for any businessman seeking potential contacts among government officials and fellow merchants. It was then that I learned that the Lubavitcher Rebbe, the Maharash, was on the train." I passed by the Rebbe's compartment, hoping to catch a glimpse of his holy face. The door was ajar, and suddenly I found myself gazing into his eyes -- eyes that looked deeply into mine and seemed to know the innermost reaches of my soul. For a long moment I stood there, rooted to the spot. It was a while before I realized that the Rebbe was motioning to me to enter. "With awe and trepidation I entered the Rebbe's compartment. But the Rebbe soon put me at ease, inviting me to sit and offering me a



RABBI BENTZION SNEH

מעובד ע"י הר"ר אברהם הלל רייך שליט"א
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

PIRKEI AVOS

TIME IS OF THE ESSENCE

ולא כל המרבה בסחורה, מחכים

(ג, ו)

There are many ways to live..and each lifestyle has its benefits.

Some of us throw ourselves into earning a "living" by minimizing our personal relationships. Our families children quickly learn that they take a back seat in our quest for success.

The following true story illustrates the rewards of giving the gift of time. It is a story that changed my life and I hope it will change yours too.

Naftali had left Israel, his country of birth to come to America with his family. The Yom Kippur war had taken an emotional toll on him. Several of his close friends had lost their lives in battle and Naftali himself had received countless treatments for severe PTSD.

Boruch Hashem, he had built up a small but successful delivery service. Naftali took pride in his ability to manage time well. Every day he davened at the same minyan, had a small breakfast thereafter and was immediately off to the office.

One fall day, his largest customer was marking his 50th year in business. The drive from Naftalis home in rural New Jersey to downtown NYC would take

him approximately one hour and fifteen minutes. He could not afford to be late as this customer was a large part of his income, and was a bit OCD. The party was the first thing in the morning. Naftali was under pressure to get there, his customer had been quite clear..the party would last all of 20 minutes..and then it was back to the regular work day.

Naftali had very little time to spare. After davening He made his way towards the door so he could begin heading to his customers office.

Moshe was an elderly holocaust survivor. Suffering in silence, his life was a tale of woe. He had remarried after the war but his life was no bed of roses. Children, parnossah.. There was a lot to be grateful for, but at every turn there was more tsoris.

Something unusual and out of character happened to Moshe that morning. As Naftali passed him, wellsprings started opening inside his weary mind.

Oy...he moaned, Naftali.. Can you do me a favor?

With that opening he proceeded to unburden years of repressed emotion.

On and on he went. Talking, sharing, crying..his lonely eyes pierced Naftali's soul. But time was of the essence this morning. He could not miss that party, but he also could not leave Moshe.

As it were, Naftali was finally able to bid the aged man farewell.

Naftali resigned himself to being late as the party was surely over by now. He slowly made his way down lower Broadway towards the financial dis-

trict. His anxiety increasing with each passing minute. Suddenly there was a loud boom. Large chunks of glass and metal rained down on the truck in front of him. Luckily he was able to turn around and head away from the carnage. The date was September 11, 2001.

Shocked and dazed Naftali pulled into a parking lot uptown and sat there as PTS set in once again.

When he finally was able to get through to his wife, she broke down sobbing. Naftalis wife knew he was to be downtown that morning in the World Trade center. Having seen the news and not hearing from for hours, she feared the worst. Hearing his voice over the phone line she wept, tears of happiness and relief.

Tzedaka, charity, has the power to save us from death.

This era of digital communication is a time when we can see who is calling and choose not to respond. We can ghost, or never acknowledge a text we receive. Looking someone in the eyes and bringing them into our world with face to face conversation for more than a few minutes is rare.

But TIME is the biggest gift we can give others. Our spouses, our children, our friends are all hungry for our time.

Naftali is alive today because he gave this gift without reservations.

Good Shabbos!

cigarette. He expressed great interest in our community, as well as in my personal life and business dealings. In parting, the Rebbe said to me: 'I'm sure you've heard of the railway that the government is planning to build across Siberia. I think this is a perfect business opportunity for you. As one who has close connections with Minister Potysukshnikov, you should be able to obtain a sizable contract as a lumber supplier.' "I returned to my compartment in a state of confusion. The last thing I expected from the Rebbe was a business tip. On the one hand, I felt that the advice of a tzaddik should be followed. On the other hand, the proposal held no attraction for me, despite its great financial potential. My business affairs were going well, thanks to G-d; why should I leave my family and community and spend many long months, if not years, in far-off Siberia? At the end, I hesitated long enough for others to avail themselves of the opportunity — to my considerable relief, I must confess.

"And so, now I'm on my way to Siberia. I thought that the Rebbe was dispensing business advice, but he must have seen that there is something there, in Siberia, that I must achieve — some part of my mission in life that must be played out in the frozen east. I could have gone in comfort, as a wealthy businessman and government contractor. Now I am going in chains!"

Source: From the translation of Yanki Tauber, as posted on // Chabad.org in 2001,

תחיית מאן



ראיתי בכתב סופר פירוש נפלא וחשבתי לשתף, כתוב "אשר יעשה אותם האדם וחי בהם" וביאר שאין זה שכר המצוה אלא הבטחה, והביא לזה דברי רבינו בחיי ז"ל שכתב לבאר הפסוק "יראת ה' תוסיף ימים" ובי שבטבע שמי שיש עליו אדון שצריך לירא מפניו ולא יכול לעשות דברים כרצונו לא יחי' חיי נחת כמו מי שעושה כרצונו, אבל שומר מצוה לא ידע דבר רע כי היא אורך ימים וחיים, ובה תאריך ימים ורשעים יאבדו, ו"ש יראת ה' תוסיף ימים כנגד הטבע ע"כ.

והנה הנסיון כיום היא להיות חוץ למסגרת וחץ לחוקים ומשפטים ולכל דבר הקטן שיש שכלול בה ממש רגעים של טירחה זה קשה כגידים ונעשה למלחמה לקיים עד שצריך טריקים ותחבולות לראות איך להפעיל ולתת חשק והכל משום היצר להיות תחת העול והאדנות של קודשא בריך הוא, המניעה שכל אחד לא מוצא חשק רצון וחפץ לקיים ולהיות יהודי זהו היצר של הדור, וזהו המלחמה לא להיות אדוק למסגרת כל שהיא הכל להיות בהפקרות, וזה כתב רבינו בחיי מטבע האדם ביסודו.

בל החידוש הוא שההמלכה של האדנות עליו היא ההפך ויותר ויותר שאדם משתייך עוד ועוד להיות עבד לה' יתברך (והארכנו בזה במאמר הקודם) יש לו יותר חירות, יש לו יותר ישוב הדעת, יותר מה שהאדם מקיים המצות ביתר חיות לומד ביתר התמדה מתפלל ביתר חשק, זה במציאות טמון בהבטחה של וחי בהם, וזהו המציאות של עושי רצונו, ישוב הדעת ר"ת י"ה והיינו כנ"ל שהסובב של ישוב הדעת זה להיות בתוך הי"ה שזהו בתורה ומצות בחכמה ובינה, וזהו שתורה מרחיבה דעתו של אדם שזהו הבטחה למי שמקיים התורה כראוי.

שבת שלום
דוד יהודה פ"רסטון

Rabbi Yoel Gold

It was February of 2011 when Rabbi Yotav Eliach led a trip to Israel for a group of fifty American high school students. The last stop of the trip before they went to the airport was the cemetery in Har Herzl. As you can imagine, walking through the cemetery and looking at the graves of the young soldiers who gave up their lives and hearing their heroic stories can be a very emotional and moving experience.

**Call Early for
Lag Ba'omer
Appointments**



“The most difficult place to visit,” said Rabbi Eliach, “is Har Herzl. And that is because instead of the young burying the old, the old are burying the young.”

As Rabbi Eliach explained to the students the sacrifice that these young soldiers and their families had made, he suddenly

noticed an elderly couple standing just a few feet away crying over a grave.

“Suddenly,” Rabbi Eliach noted, “everything I had been describing about what it means to parents and families and their loved ones, was right there. We saw a man and woman crying. It was very clear that this was a mother and father visiting their child’s grave.”

Rabbi Eliach observed how the tombstone included a picture of a young Israeli soldier named Erez Deri. Taken by the scene, one of the students leaned over and gently asked the mother, “Could you tell us a little bit about your son?”

Mrs. Deri began relating how Erez was a paratrooper in the Israeli army, yet was tragically killed in 2006. “I took a look at the kids’ faces,” said Rabbi Eliach, “and it was clearly discernable that they were all in pain.”

But then Mrs. Deri told the group of students something which left them speechless. “Last night I had a dream. Erez came to me and said, ‘You didn’t merit to lead me to down to my Chuppah in marriage. Instead, I would like you to dedicate a Sefer



Torah in my name. If a Sefer Torah is written in my memory, it will be as if you are leading me down to my Chuppah.”

But that was not all Erez relayed to his mother. He had something even more surprising to say.

“Go to Har Herzl. There you will find good people who will help you write a Sefer Torah.” Those ‘good people’ who Mrs. Deri would meet the next day were these group of students.

“Something about this woman,” one student remarked, “just sparked a connection with us, and we as a cohort decided to take on this project. We were determined to fundraise for a Sefer Torah and dedicate it in memory of Erez. ‘Next year,’ we told Mrs. Deri, ‘we will return with a Sefer Torah and dedicate it in Erez’s memory, just like you dreamed.’”

These were a group of secular kids and religious kids, along with kids from day schools and public schools. They all felt so strongly passionate about taking on this momentous project.

The next year in February of 2012, the same group of students returned with a brand new Sefer Torah and headed to Ma’ale Adumim to write the final letters. They gathered in Erez’s room, noticing his uniform hanging pressed against the wall. On his desk, the Sefer Torah was laid down as the last few letters were written.

“I was in tears,” Erez’s mother later said. “I was so emotionally moved. I felt as if all of Am Yisrael was with us.”

Everyone felt the excitement as they concluded adding the last letters and began parading down the street. All types of Jews from all walks of life were there, dancing and singing in unison. Am Yisrael was there.

Such a story ought to make us feel proud to be a part of the Jewish people. Jews can meet anywhere in the world, whether it be in a cemetery in Israel, or in an airport in Beijing, China. It makes no difference where, but there is an immediate, warm feeling of connection regardless of how different we look on the outside.

Even if our homes are thousands of miles away, our hearts are so ever close. All of us are interconnected and inextricably bound to one other. We are one body and one soul.

Sefiras Ha'omen -
HAKKARAS HATOV

Rabbi Yisroel Resiman

You may have noticed that we were just counting 1, 2, 3, 4... we are already counting 21, 22, 23, 24. Before you know it, we will be at 41, 42, 43, 44. One at a time the time goes. That is life. (כִּי הֵם חֲיִינוּ וְאֵרֶךְ יָמֵינוּ). The counting of Sefira is an example of life. We go from one year to the next. We are Bar Mitzvah Bochurim, we are Zoche to get a little older, Zoche to get married, Zoche to have a family. HKB"H gives us the opportunity that we are Zoche to have homes and a few dollars in the bank. The years follow one from the other. Before you know it, you are at the end of the Sefiras Ha'omen. Oy, what a Mussar!

A) We have to realize where we are headed but B) we should realize a Hakara, a recognition of what HKB"H has given us. We go day to day and we take things for granted. Even during Sefira, you can make a Shehechyanu, however, not during the three weeks. You can make a Shehechyanu as it is a reawakening of the Beracha of Shehechyanu which for many of us is something that we don't do.

The Rama is 223:1 says that people don't make Shehechyanu every time they should. The Magen Avraham in S'if Kotton Aleph says that people don't do it but it is wrong. You should say it. You see Shehechyanu depends on Simchas Haleiv, on appreciating the things that you have. Appreciating the things that HKB"H gives you. If you have more and you can afford more, does that mean that you should appreciate it less?

A piece of furniture that you buy needs a Beracha of Hatov U'hamaitiv. A vehicle that you buy needs a Beracha as well. Hatov U'hamaitiv is the plural of a Shehechyanu. A Shehechyanu is for a suit (i.e. something used by one person) and Hatov U'hamaitiv is the same Beracha but made on something like a couch or a car which is something used by many. The point is an appreciation of the things that HKB"H gives us.

The years go by and we take for granted. May HKB"H give us the Zechus that we have so much that we do take it for granted. But let's not! Let the Yeitzen Hora take it for granted. We should appreciate the things that we have. May HKB"H shower us with Beracha and more importantly may he show us with the wisdom to appreciate the things that we have. A Gutten Shabbos, a Gutten Hachana for Kabbalas Hatonah to one and all.

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המירא סכנתא מא'סורא

DON'T WASH RAW CHICKEN

When you purchase raw chicken, what's the first thing you do before throwing it on the grill, frying it on the stovetop or baking it in the oven? Rinse it with water, right? Wrong. The Centers for Disease Control (CDC) has issued yet another reminder that washing raw chicken will do more harm than good. It seems counterintuitive that washing something could be more dangerous, so let us explain.

In a tweet on April 26, the CDC warned that washing raw chicken can spread germs from the chicken to other food or utensils in the kitchen.

We didn't mean to get you all hot about not washing your chicken! But it's true: kill germs by cooking chicken thoroughly, not washing it.

You shouldn't wash any poultry, eat, or eggs before cooking. They can all spread germs around your kitchen. Don't wing food safety!

"You shouldn't wash any poultry, meat, or eggs before cooking. They can all spread germs around your kitchen. Don't wing food safety!" the CDC stresses.

Other steps to take when handling raw chicken — and preventing food poisoning — include using a separate cutting board for the raw meat, washing your hands

with warm soapy water for 20 seconds before and after handling raw chicken, and never placing cooked food or fresh produce on a plate, cutting board or other surface that previously held raw chicken.

"Wash cutting boards, utensils, dishes and countertops with hot soapy water after preparing chicken and before you prepare the next item," the CDC states.

While cooking, ensure that the thickest part of the chicken reaches an internal temperature of 165 degrees. Once it does, it's safe to eat.

According to the CDC, raw chicken is often contaminated with *Campylobacter* bacteria and sometimes with *Salmonella* and *Clostridium perfringens* bacteria. And a surefire way to getting a nasty case of food poisoning is through consuming undercooked chicken or other foods contaminated with raw chicken or its juices.

Around this time last year, the CDC issued a similar reminder regarding washing raw chicken.

In an interview with TODAY at the time, USDA technical information specialist Argyris K. Magoulas said, "The problem is that you can splash, which can cross contaminate," adding that the pathogens could cling to surfaces where they can linger for weeks or months. "Washing is not really removing the [bacteria]. You kill them [pathogens] when you cook them."

UFARATZTA

TIFERES SHEB'TIFERES

The Maharass, 4th Chabad Rebbe, was born on the second day of Iyyar, the 17th of the omer count, corresponding with the Sefirah of Tiferes Shb'tiferes.

Tiferes also means Beauty.

The Rebbe Rayyatz, the 6th Chabad Rebbe, relates about his Grandfather, the maharash: When he was seven years old he was once tested in his studies by his father, the Tzemach Tzedek, the 3rd Chabad Rebbe. My grandfather did so well in the test that his teacher was enormously impressed. Unable to restrain himself he said to the Tzemach Tzedek, "Well, what do you say? Hasn't he done marvelously?" The Tzemach Tzedek responded: "What is there to be surprised about when tiferes-sheb'tiferes does well?"

====Based on Hayom Yom Beis Iyar

PARENTS & KIDS

"Sending your kids to summer camp teaches them important life lessons... like, 'You can deal with your problems by sending them to summer camp.'" - Ari Fishbein

"Cleaning your house while your kids are still growing is like shoveling the sidewalk before it stops snowing." - Phyllis Diller

THINGS MOM WOULD NEVER SAY

"Yeah, I used to skip school a lot, too"

"Just leave all the lights on ...

it makes the house look more cheery"

"Let me smell that shirt -- Yeah, it's good for another week"

"Go ahead and keep that stray dog, honey. I'll be glad to feed and walk him every day"

"Well, if Yossi's mom says it's OK, that's good enough for me."

"The curfew is just a general time to shoot for. It's not like I'm running a prison around here."

"I don't have a tissue with me ... just use your sleeve"

"Don't bother wearing a jacket - the wind-chill is bound to improve"

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~Night Kolloel~ RABBI NACHUM SCHEINER

DAVAR CHARIF – PRACTICAL APPLICATIONS

We previously discussed the halachos of cutting sharp foods. Due to the combination of their sharpness and the cutting process, the halacha assumes that the bliyos will be transferred – from the knife to the food and from the food to the knife. For example, if one cuts an onion with a fleishiga knife, the onion gets a status of fleishigs, and cannot be eaten with dairy.

What about if one takes it to the next step: For example, one has an onion which was cut with a fleishiga knife, which has now absorbed the meaty taste and became fleishigs. What is the halacha if one cuts this onion with a parve knife? Will the bliyos be transferred once again, causing the second knife to become fleishigs? A similar question would be if one would now use a milchiga knife to cut the onion? If the bliyos will be transferred into that knife, the knife will be treif, having both meat and dairy inside it.

This question seems to be a machlokes between the Acharonim.

OPINION OF THE MAGEN AVRAHAM –

BLIYOS ARE TRANSFERRED

The Magen Avraham (451:31) writes clearly that in this case, the bliyos are transferred. He therefore warns people not to use a blender for dairy that was previously used to blend onions that were cut with a fleishiga knife. The Magen Avraham clearly holds that the bliyos are transferred once again and that the knife used afterwards will now be fleishigs. And the fleishiga onion was subsequently cut with a milchiga knife, the bliyos will be transferred into that knife, and the knife will be treif, having both meat and dairy inside it. This will continue to the subsequent onion and knife: the fleishig status will continue to be transferred.

The Magen Avraham clearly holds that whenever we are dealing with sharp foods, the ordinary rules of nat bar nat,

a secondary taste, do not apply. The Chochmas Adam (49:2) and the Mishna Berura (451:90) concur with this ruling

OPINION OF THE EVEN HA'OZER – BLIYOS ARE NOT TRANSFERRED

The Even Ha'ozzer takes issue with this ruling of the Magen Avraham. He writes that, based on the regular rules of nat bar nat, there is no concern, since the full taste is not transferred. The only reason that sharp foods do not have the leniency of nat bar nat, is because the sharpness of the food together with the cutting of the knife pull out the full taste of the food, and we consider the entire bliyos go into the onion. However, when it comes to the next step, the subsequent cutting of the onion, we do not say that the sharpness will pull out the entire taste of the fleishiga food and put it in the knife. Once it is a “watered down” version, we can once again apply the rules of nat bar nat, and the knife will not become fleishigs.

According to the Magen Avraham's understanding this ruling is problematic. True, the meat was cooked more than 24 hours before. But, when the onions were cooked in that pot – which was less than 24 hours from the dairy cooking – the meat taste should have been refreshed and gone back into the pot, giving the pot a status of a ben yomo (a pot which got meat bliyos within 24 hours). However, according to the Even Ha'ozzer – that the meat taste does not fully go into the pot – the ruling of the Shach is good, since it is already more than 24 hours since the full taste of the meat went into the pot.

In summary, a sharp food cut with a fleishiga knife becomes fleishigs. However, if that food was now cut with a parve knife, there is a machlokes if the knife becomes fleishigs.

To be continued...

COMMUNITY KOLLEL NEWS:

- The Night Kolloel has just begun the new topic for this coming zman, which will include the intriguing topics of:

- Following the non-Jewish practices
- Peyos and shaving
- Wearing clothing of the opposite gender
- Witchcraft and other superstitions in halacha
- 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 has just begun the topic of Sefiras Ha'omer.”

There will be featured shiurim coming up on these intriguing topics. 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.

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,

RABBI NACHUM SCHEINER



~Kollel Boker~

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Shlomo Yosef Jundef
Eliyahu Kaufman
Dovid Kaufman
Yoel Kivelevitz
Sholom Katz
Yoel Lichtenstein

Elya Lopian
Yehuda Minzberg
Yossi Neuman
Asher Sarfati
Heshy Scheiner
Menachem Shapiro
Naftali Yarmush

~Night Kollel~

8:15-9:45pm

Currently Learning Seder Kiddushin, Nesuin & Sheva Brachos
Participants

Avrohom Anteby
Tzvi Blech
Yehoshua Farkas
Chaim Fishoff
Mordechai Fleischman
Mayer Fuchs
Daniel Gastfreund
Ari Godberg
Hillel Goldscheiner
Yoni Halone
Yossi Hopstein
Shlomo Yosef Jundef
Avi Koenig
Yehoshua Kulefsky

Yaakov Koff
Yaakov Levin
Yoel Levin
Elya Lopian
Yanky Moddel
Chaim Moesner
Yosef Moseson
Eli Neiman
Mordechai Nulman
Tzvi Nobel
Avrumi Rand
Samuel Rosenberg
Dough Rosenthal
Tzvi Rosenthal
Yaakov Rothschild
Yaakov Rottenberg

Simcha Rockov
Chaim Y Scheiner
Shmuel Schleifer
Menachem Shapiro
Yakkov Akiva Smith
Yitzzy Sherwin
Jack Steinmetz
Zeish Stern
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Chaim Taback
Shlomo Weber
Netanel Weinberg
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