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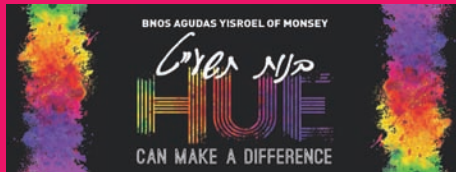
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77 Route 59
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NEW SEASON OF BNOS OF FORSHAY BEGINS THIS SHABBOS



SHABBOS AFTERNOON 2:30—3:30 FOR ALL GIRLS AGES 5 AND UP
GAMES-NOSH-PRIZES-FRIENDS COME JOIN THE FUN
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בה"ב

BEHAB MINYAN

Monday 10/15 חשוון
Thursday 10/18 חשוון
Monday 10/22 יג חשוון
Shachris starts at 7:AM
20 Forshay Downstairs
(New Bais Medrash)



RABBI YY JACOBSON

SHABBOS

9:00AM - 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**

WELCOME TO THE NEW AND IMPROVED **BET**. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



RABBI LANKRY
DEAR KEHILLA,

**AN ADAPTATION BY
RABBI AARON LANKRY**

Considering the vast number of animals in the world (millions of species and varieties) and the dimensions of the Ark, how could they put so many animals in the Ark? Noach did not have to put millions of species into the Ark, but only the originator of each species, from which later developed all the species varieties that we now have in nature. (Variations among the species is not evolution, because there is no new creation or evolution of that species. These are only genetic variations within the family) Our sages tell us in the tractate of Chullin (63b): "There are one hundred and twenty species of unclean birds in the East, and they are all a kind of Aya." Aya is a species of bird. The sages are explicitly teaching us that more than 120 varieties of birds came out of a single species of birds called Aya. The Radal (Rabbi David Luria) was

a close disciple of the Gaon of Vilna who lived 200 years ago, and wrote a commentary on the Talmud. In his commentary, the Radal notes how the Talmud and Jewish law explain how species change. He explains that Noach only brought into his Ark the "roots of species", i.e. the original ancestor of each species of animal, and these developed and reproduced into many different varieties only after they have left the Ark, and dispersed around the world.

The Radal writes in his commentary on Pirkei D'Rabbi Eliezer (Chapter 23, page 25): "The many species that we see which appear as separate and different species, were actually created and came from one species ... and their environment, food and experiences caused them to become different and evolve into separate varieties, such as the domesticated goose and the wild goose which is mentioned in Bava Kama (55a), and an ox and buffalo. There is nothing surprising about this, since only one person was created in the world, but

we find all over the earth a variety of skin colors and physical attributes.... this is all due to their different environments and the food they ate, similar to what Hillel wrote in the tractate of Shabbat about the feet of a particular race as being wide", etc ... In essence, Hashem commanded Noach to take the root species, for He knew well that once this root would be dispersed over the world, they would return and develop into the many diverse species that we see today."

According to the Radal's explanation, animals actually change based on their living environment. Therefore, Noach did not have to put millions of animals in the Ark. He only had to put in the Ark the original progenitor of each species. This means the hundreds or thousands of animal progenitors which the Creator made in the six primordial days of creation, which spread out and changed into sub-species and varieties in the world only after they departed the Ark. For example,

Noach did not have to put all dog varieties in the Ark, but only one type. Noach did not have to put in the Ark millions of varieties of butterflies, but only one variety. Shabbat Shalom

A Very Special Mazal Tov to our Dear Friends Aviva & Ephraim Yurowitz

On the birth of a son to their children

Chanee and Eli Fuld

*May they all be zoche to be
Machniso B'Briso Shel
Avrohom Avino B'zmano!*

יה"ר שתזכו להכניסו בבריתו של אברהם אבינו בזמנו ולגדלו לתורה, לחופה ולמעשים טובים



Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	6:03PM
MINCHA TENT	6:13PM
SHKIYA	6:21PM
MINCHA 20 FORSHAY	6:10PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:35AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18+	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	5:15PM
MINCHA SHALOSH SEUDOS	6:00PM
SHKIYA	6:19PM
MARRIV	6:59PM & 7:04PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV
S 6:46 M 6:47 T 6:49 W 6:50 T 6:51 F 6:52

MINCHA & MARIV

12 MINUTES BEFORE PLAG
S 4:55 M 4:54 T 4:52 W 4:51 T 4:50

MINCHA & MARIV

12 MINUTES BEFORE SHKIA
S 6:05 M 6:03 T 6:02 W 6:00 T 5:59

OCTOBER 14 – OCTOBER 19

NEITZ IS 7:06 – 7:12
PELAG IS 5:07 PM – 5:02 PM
SHKIA IS 6:17 PM – 6:11 PM
MAGEN AVRAHAM
9:18 AM – 9:21 AM
GRA- BAAL HATANYA
9:54 AM – 9:57 AM

WEEKDAY MINYANIM
Starting September 20 י"א תשרי תשע"ט

שחרית	20 Forshay ↑	מנחה ומעריב	12 MIN, 18 Tent
6:15AM	18 Forshay ↓ Mon-Fri	12 MIN, 18 Tent	18 Tent
7:00	18 ↓	AT שיקייה	20 Tent
7:30	18 Tent	20 MIN, 18 Tent	18 Tent
8:00	20 Tent	50 MIN, 18 Tent	18 Tent
8:15	18 ↓		
8:30	18 Tent		
8:45	20 ↓	מעריב	18 ↓
9:00	20 Tent	18 Tent	18 Tent
9:15	18 ↓	10 MIN, 20 Tent	20 Tent
9:30	18 Tent	30 MIN, 18 Tent	18 Tent
9:45	20 ↓	60 MIN, 18 Tent	18 Tent
10:00	20 Tent	8:45	18 Tent
10:15	18 ↓	9:00	18 Tent
10:30	18 Tent	9:15	18 Tent
10:45	20 ↓	9:30	18 Tent
11:00	20 Tent	9:45	18 ↓
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		12:00	
		12:15	
		12:30	
		12:45	

FOR MORE INFO: www.18forshay.com // ohrchain18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 4:50 PLAG 5:10



RABBI COREN

From Adam to Noach NEGATIVE OR POSITIVE ENERGY

Creation begins with the challenge of food. How appropriate for this generation and throughout history. It isn't just about whether Adam ate the forbidden food; it's really much deeper. Let's take a look at the first commandment that Hashem gives Adam and Chava: "From all the trees of the

garden you should eat but from the tree of good and bad you shouldn't." The simple Artscroll translation says that Hashem was giving permission to eat from any fruit in the garden but to avoid one specific one. In truth this translation can be somewhat flawed. Rabenu Bachye and the Meshech Chochma as well the Yerushalmi at the end of Kiddushin, understand this command very differently. Hashem was saying that we need to eat from every tree that He put on this earth so we can appreciate Him, the Creator and recognize the Chesed that He wants to bestow on mankind. We should avoid the tree of knowledge until the appropriate time (the Zohar adds that Adam

and Chava would have been able to eat from the tree of knowledge on Shabbos.)

We can take this message a step deeper. It isn't only that Hashem was commanding Adam and Chava to reach a place of Hakaras Hatov which is the key for keeping all mitzvos as explained many times in the classic Sefer Chovos Halevavos. The command was to enable us all to avoid the temptations of the negative. When one is focused on the positive it's much easier to avoid the negative but when one is thinking all day long about what they can't eat it becomes almost impossible to succeed in doing this. Hashem was saying that the purpose of Sur Mera—i.e. avoiding

bad-- is for Aseh Tov—do good. David Hamelech was also able to show us that the formula for Sur Mera is Aseh Tov.

This approach has many applications in life. Whether it's for our personal Avodas Hashem or when we are trying to educate and correct our children. If we focus always on the negative, we create negative people but if we focus on the positive we generate positive people who understand that by avoiding the bad we create good for ourselves and this paves the way for enjoying the very best in life. When a child is told that what he did is unacceptable it makes him feel terrible and leaves him with negative energy. If, however,

continues on page 5

The Rainbow's Reminder Is For The Sake of Mankind



RABBI YISSOCHER FRAND

After the flood, the pasuk says, "I have set My rainbow in the cloud, and it shall be a sign of the covenant between Me and the earth... And the bow shall be in the cloud, and I will look upon it to remember the everlasting covenant between G-d and every living being, among all flesh that is on earth." [Bereshis 9:13-16]. The Torah herein states that after the flood, G-d made a promise that He would never again destroy the world through a flood. Apparently, the Almighty needed a reminder that He made such a promise. Therefore, He created the phenomenon of a rainbow. Whenever He gets very angry at the world and is tempted to destroy it again with another flood, He has – as it were – this "string around His finger". He looks at the rainbow and reminds Himself of His promise.

This simple reading of the pasukim is both patently ridiculous and heretical. G-d does not need reminders or strings around His finger, as it were. What is the true meaning of these pasukim?

Rashi and the Seforno explain what this really

means. The Almighty is doing the world a tremendous favor. He uses the rainbow to send a message to humanity that He is once again very angry at the world. The Almighty does not need a rainbow in the sky as a reminder. We need a reminder. We look at the rainbow and we are supposed to take note that it is a time of Anger before the Almighty. At such times, we should think that the Almighty is so angry at the world that were it not for His Promise, He would again destroy the world. Therefore, we should hasten to repent and do Teshuva.

The Seforno writes that when the righteous see the rainbow and are therefore motivated to pray and repent, they stand in the breach so that they may appease the Almighty's Anger and temptation to destroy humanity.

The Ramban cites a passage from Tractate Chagiga [16a] that one should not stare at a rainbow and one who does so, it is fitting that he not have come into this world. What is the meaning of this Gemara? The rainbow is a beautiful thing. What is wrong with looking at it? In the "Confession of Rav Amram Gaon" one of the items for which we "confess our sins" on Yom Kippur is that "we stared at a rainbow". What is the problem with looking at a rainbow?

Rav Simcha Zissel - in his writings - says a very interesting thing. When we see a rainbow, our reaction is "beautiful". We admire the colors, the shape, the impact, and so forth. We admire the rainbow and are inspired by it.

Consider the audacity of this typical reaction. G-d is Angry. He is placing a rainbow in the sky as a message to us to get serious, to repent, and beseech His Mercy. What is our reaction? "Beautiful!" This is the great chutzpah of staring

admiringly at a rainbow.

Rav Simcha Zissel compares the situation to a father who was terribly angry with his child and who raised his hand to strike him. The father is livid and his expression manifests extreme dissatisfaction to his child. The kid looks up and is amused or entertained by his father's facial expression. Such a reaction will anger the father even more. That is the situation with our reaction of admiration and pleasure at the rainbow's beauty.

Rav Simcha Zissel takes issue with a comment of the Mishneh Berura who quotes in the name of Chayei Adam that one who sees a rainbow should not tell this to his friend. Rav Simcha Zissel says he does not understand the logic in this. If one sees a rainbow, he argues, that should inspire us to repent and to get others to repent as well. On the contrary, one should alert as many people as possible to the presence of the rainbow so that they too will be able to take proper spiritual action.

The Gemara [Brachos 59a] says that the purpose of thunder is to put the fear of G-d into people's hearts. When the Chofetz Chaim used to hear thunder, besides making the appropriate blessing, he used to say, "What does Father want?"

A rainbow should generate an even more dramatic action on our part. In our lifetime, we have seen many more dramatic "klaps" in terms of historical occurrences than both thunder and rainbows put together. Under these circumstances, it is our responsibility to emulate the Chofetz Chaim and say: "What does Father want from us?"

Some Interesting Facts About **NOACH**

Noach, a tenth-generation descendant of Adam Ha-Rishon, and his family (and Og) were the only people to survive the Flood.

The Midrash Tanchuma says that when Noach was born, the world reverted to a state of functionality: "Before Noach was born, they would plant wheat and harvest thorns and thistles. Once Noach was born, the world reverted to the way it was, in which people reaped what they planted: they would plant wheat and harvest wheat."

Noach was born circumcised. The Midrash Tanchuma (Bereishis 11) relates that "When the Holy One, blessed is He, said to Adam, 'Cursed be the ground for your sake; with toil shall you eat of it all the days of your life,' Adam responded to him, 'Master of the Universe, for how long?' He said to [Adam], 'Until a person is born circumcised.'" The midrash continues, "When Noach was born circumcised, Lemech said, 'This one will bring about our consolation.'"

Noach studied the Torah. Rashi derives this from the fact that Noach knew that he needed to bring seven kosher animals and two non-kosher animals. How else did Noach know which animals were kosher and which weren't? **"Of all the tahor animals:** that are destined to be tahor for Israel. We learn [from here] that Noach studied the Torah." (The obvious question is, if the Ark only allowed specific animals how does Rashi derive this)

"Noach maintained and cared for every animal... every species according to what it needed... straw for the camels, barley for the donkeys, etc." Our Sages elaborate in their description of Noach's self-sacrifice, "Some animals ate at 9:00, some at 10:00 or 11:00, whereas others ate at night, midnight, or pre-dawn... For twelve months in the Ark, Noach did not sleep - not during the day and not during the night. He was busy caring for all the creatures that were with him."

The Yalkut Tehillim (37:728) notes that Avraham Avinu asked Malki-Tzedek, the king of Shechem, who was Shem, the son of Noach, "Through what merit did you leave the Ark?" Malki-Tzedek responded, "In the merit of the charity that we did there [in the Ark]." Avraham asked, "What charity could you do there? Were there poor people in the Ark?! The only people there were Noach and his family? With whom did you practice charity?!" He responded to Avraham, "With the animals - domesticated and wild - and birds. We didn't sleep; rather, we spent our time caring for each and every species." The midrash continues that Avraham declared, "If these people were rewarded for acts of 'charity' that were integral to their very survival, then if I do 'charity' with people - created in the image of God - how much more so [will I be deserving of reward]!"

The Kli Yakar notes three attributes that Noach possessed: "The generation that was destroyed had perverted themselves through the sins of idolatry, immorality, and theft... Noach was the very antithesis: He was **'righteous,'** and refrained from theft; **'perfect [in his character],'** and refrained from immorality; and **'he walked with God,'** and did not turn toward foreign deities."



**RABBI BERACH
STEINFELD**

The posuk in Vayikra, Perek Yud Tes, posuk yud daled says that one may not place a stumbling block in front of an "iveir," a blind man. This prohibition includes giving bad advice or helping a person do an aveira, which brings us to the following question. Is it permissible

to print invitations for a wedding of non-Shomer Shabbos Jews? In addition, may one help out in any way at a wedding that is done not according to Jewish law?

In the halacha of lifnei iver there is a concept that one will only be liable if the object is "trei avri denahara" (on the other side of the river). If the object of the aveira is accessible and the person trying to do the aveira could easily get the object via a goy, then the Yid would not be chayav. However, in a case where the person could only do the aveira because another Yid helped him, then that Yid would be oever on lifnei iver.

In the case where there is another Yid who could help him out and probably will do so, would it be considered lifnei iver for a Yid to help? This is a machlokes between the Pnei Moshe and the Mishna LeMelech. The Mishna Lemelech says it is a problem of lifnei iver since the sinner would not be able to do the aveira without the help of a Yid, whereas the Pnei Moshe holds there is no problem of lifnei iver as long as the sinner has more than one option available.

Most Achronim pasken like the Mishna LeMelech; however, the Pnei Moshe may be relied upon in a case where there is a tzorech, especially in this case where the issur will take place at a later date. Printing invitations is not a maaseh aveirah and therefore according to the Magen Avraham in siman kuf samech tes, seif koton vov, this would not be a problem of lifnei iver.

The only problem at hand would be the problem of mesayeia (helping), an issur MideRabbonon. The Meiri says that there is no issur of mesayeia, it is just not a proper thing to do. The Shach argues and says that according to all Rishonim there is an issur mesayeia but one could be metzoref all other shitos to be meikil in a place of great need. The Shach and Dogul Meirvava also say that the issur of helping a baal aveira is only in the case that he does not know any better. If the person who is doing the aveirah knows that it is ossur then there would be no issur of mesayeia. In any case where the mesayeia comes before the actual aveira one would not have the problem of the issur of mesayeia even according to those who hold there is an issur of mesayeia. This was the psak of Rav Elyashiv zt"l.

In the event that one is placed in a difficult circumstance like mentioned above, in order to keep the peace one may be somech to be meikil. Hopefully the person who is oever will come to his senses and do teshuva.



RABBI NACHUM SCHEINER

ROSH KOLLEL

MITZVOS TZRICHOS KAVANAH PART V

– Having in mind two things
One final dimension that I would like to address on the topic of mitzvos tzerichos kavanah is to clarify the halachah in a case that one has multiple intentions. What is the halachah if a person has in mind two things: he is thinking that his action is for the sake of the mitzvah and, at the same time, he also has ulterior motives, for example, to receive honor and prestige? Is this considered a fulfillment of the mandate of having intention to do the mitzvah under the regulations of mitzvos tzerichos kavanah? Or is the fact that he has other intentions spoil the fulfillment of having the proper kavanah?

The Chazon Ish affirms that this is a standard case of doing a mitzvah shelo lishma. Although it is definitely better for one to have in mind that his actions are entirely lishma, only for the sake of the mitzvah, one will still fulfill the mitzvah, even when he has additional intentions.

continuation....

he is told that he has done something positive, the energy generated is even greater than the action he has taken. When we avoid doing a negative action and choose instead to do something productive, we are able to appreciate real pleasure and not artificial gratification which at the end of the day has no impact on avoiding the same mistake the next time it presents itself.

In Parshas Noach we have a tzadik which Chazal tell us had a responsibility to save the world from being washed away. He failed in his mission and wasn't able to bring back even one person. Chazal tell us that he didn't ignore his

The Chazon Ish points out that there seems to be a contradiction to this position from the rules and regulations of the mitzvah of yibum. The Gemara writes that we do not perform the mitzvah of yibum today, and instead we perform chalitzah. The reason for this is because we cannot be sure that his intentions are purely for the sake of the mitzvah of yibum – to uphold the name sake of his deceased brother. We would not be concerned that the brother will not have the proper intention at all. Rather, it is obvious that the concern is that one may also have ulterior motives – in addition to the proper intentions. This would seem to show that the fact that one has multiple intentions does pose a problem.

The Chazon Ish answers that this is a specific clause in regards to fulfilling the mitzvah of yibum. Marrying a brother's wife is something which is generally forbidden and the Torah made an exception in the case that he died childless, to save the deceased brother's name. Specifically in this case – that one is doing something which is

essentially a prohibition – it is only allowed if one has in mind for the sake of the mitzvah only, without any ulterior motives.

A similar concept is expressed by the Chofetz Chaim in his classic sefer, Ahavas Chesed, in regards to the mitzvah of tzedakah. The Gemara tells us that if one gives tzedakah and stipulates that he is giving the money in order that his children should live, he is considered a full-fledged tzadik. Once again, we are not discussing someone who will not have the proper intention at all, but one who has ulterior motives – in addition to the proper intentions. This shows that having multiple intentions is not a problem.

The Chofetz Chaim explains out that this is not a contradiction to the aforementioned rule of mitzvos tzerichos kavanah, because there he has in mind to do the mitzvah of Hashem, but he also has ulterior motives (to save his sick child), and is thus called a mitzvah shelo lishmah (for ulterior motives)

He does quote from the sefer Yesh Nochalin (the father of the Shelah) who says that one must

perform the mitzvah of tzedakah lishem mitzvah, purely for the sake of the mitzvah, and not for ulterior motives, which sounds like it must be done only lishma. However, the Chofetz Chaim explains that he is discussing one who wishes to have the full extent of the power of the mitzvah. For that one cannot have any ulterior motives. But for the fulfillment of the mitzvah, one is fine as long as he has in mind to do this action because Hashem commanded us to do so, even if his motivation is for saving a sick child or to be honored.

In summary, both the Chofetz Chaim and the Chazon Ish affirm that, although it is definitely better for one to have in mind that his actions are entirely lishma, only for the sake of the mitzvah, one will still fulfill the mitzvah, even if he has ulterior motives in addition.

Rabbi Nachum Scheiner

obligation but that his approach was faulty. As the Toshe Rebbe and others explain, Noach's words were like a flaming fire. He would warn the people that if they didn't repent, they would be washed away. While there is some merit in advising someone of the consequences of his negative action, if there was no warmth involved, the effort will lead to failure. The Rambam writes that when one is modifying someone's behavior it should be done with love and be accompanied by an explanation that the reproof is being done to improve that person's future and eternal life. This was what was miss-

ing in Noach's attempts to influence his fellow Jews and the proof is that no one woke up to Teshuva.

Our generation today needs to be shown that falling for false indulgences doesn't provide us with the real enjoyment of living in the way of the Torah and doing all that is right and true. One of the best examples of this is Shabbos where we have many negative commandments which we need to know and follow but we also have the positive opportunities that provide us with the true pleasures of the Shabbos day.

LIKE GRANDFATHER, LIKE GRANDSON

כי בצלם אלקים עשה את האדם
FOR IN THE IMAGE OF HASHEM,
G-D CREATED MAN (BEREISHIT 9:6)



Sometime ago, I was invited to speak at a conference of various organizations in America dealing with children at risk and in crisis. After I spoke, I took a seat at a nearby table, only to shortly thereafter be approached by Dr. David Pelcovitz, Professor of Psychology at Yeshiva University and a renowned therapist for decades. “Rabbi Jacobson,” he said, “let me share a first-hand story with you.” Sitting up in my chair, I leaned over in eager curiosity of what Dr. Pelcovitz had to say.

“One day, a fifteen-year-old yeshiva boy from Brooklyn came to see me. He went on to explain how his family was quite renown and successful in the Torah world. Each of his brothers graduated from top yeshivos with honors and his sisters were extraordinary girls with fine husbands. Yet, for the boy personally, he referred to himself as “the black sheep in the family.” He had already been kicked out of a handful of yeshivos and struggled to excel, prompting his father to send him to me for therapy.

I could sense, however, that the boy was very special. From the very moment he stepped into my office, it was clear that he was fully of energy and intelligent. After speaking to him for a few minutes, I said, “I don’t see a real problem here. What I think we should do is ask your family to come to therapy next week. Have your father, mother, siblings, and even your grandparents come here.” While from a professional standpoint, I usually do not jump right away to include the child’s entire family in therapy unless needed, this case was an exception. I had a feeling that bringing in the grandparents would be of help to the boy, to which he consented.

Next week, I walked the boy accompanied by his father, mother, brothers and sisters and bubby and zaidy. My office was quite crowded. After a few minutes, I turned to the father and said, “You suggested that your son come to see me. Perhaps you should speak first and tell us what you believe the issue is.”

The father proceeded to get up and say, “You see, doctor, I am broken-hearted. Look at

my children here. Baruch Hashem, my sons have graduated from esteemed yeshivos and gone on to become successful in learning and business. My daughters are wonderful and married superb husbands in their own right. I am tremendously blessed.

“But this son of mine is different. He has unbelievable potential and is very bright, yet he has been wasting his time. He has gone from one yeshiva to another and it hurts for me to see that he is failing and not matching the same standards of excellence his siblings have reached. I did not recommend that he come to therapy for my sake, but for his sake. I want him to dedicate his life to something meaningful and productive, and the way it is going now, that doesn’t seem to be the case.”

After the father finished saying his part, he sat back down. Silence filled the room. On everyone’s mind was who would be the next one to speak. Finally, the grandfather broke the tension. A man well into his years, he said, “I would like to say a few words.” And with that, he began.

“As you all know, I am a very wealthy man with a successful business. But after what I just heard from my son, I don’t know if I should include him in my will.” While I started thinking that maybe this group session should be moved into the lawyer’s office as it seemed to be veering towards discussions of wills and legal considerations, the grandfather turned to his son. “Have you forgotten the story I shared with you when you were a child? Didn’t you tell it to the grandchildren?” It was now the grandfather’s turn to tell his own story to the family, with me included.

“I grew up in Poland as part of a beautiful and large family. All my brothers were learning in yeshiva and excelling at a rapid pace, yet there was one black sheep in the family. And who was that? Me. If the diagnostic terminology had been around in those days, I would have been diagnosed with them all. I couldn’t sit still in school, I couldn’t read and I was out on the streets. My father had tremendous agony from me. I was not a source of nachas to my parents at all.

But one thing I did have was a good sense of intuition and shrewdness. And so, one day in 1938, I picked up a book entitled *Mein Kampf* and began reading. When I finished the book, I came home and approached my father. “Tatty,” I said, “Germany and Poland share a border. This man is serious. Every Jew is going to be wiped out. We must escape before it is too late.” But all my father could do was look at me and say, “Stop speaking nonsense. You know why you are saying this? It is because you are not in yeshiva. If you would be in yeshiva like your other brothers, you wouldn’t be filling your head with all this

rubbish written by some crazy anti-Semite.”

Looking back at my father, I said, “Perhaps you are right that I should be sitting in yeshiva, but crazy I am not. I am clever and savvy, and I can tell you that this man is serious and will act on his convictions. We have to flee before it is too late.” But my father wouldn’t hear from it. Chastising me and saying that what I was saying was illogical, I just stood there. Yet I knew what I had to do. If my family was not going to run away, that didn’t mean I wouldn’t. And so, I painfully told my father, “I am sorry, but I will have to run away alone.” And that’s exactly what I did. Saying goodbye to my father and mother, I left Poland and crossed the ocean. But, as you all know, I was the only survivor of my entire family.

And then the grandfather pointed to his grandson under discussion. “The only reason our family exists today is because of a boy like me and him. I was different and not capable of what my other brothers were capable of, yet I still went on to become very successful. And that boy of yours is exactly like his grandfather.” And then the grandfather made his point. “So, I nicely tell you, please don’t denigrate your son. Don’t put him down and make him feel worthless. The whole reason we are all here now studying Torah and attaining success in our respective endeavors is because of a boy like him.”

After hearing this story from Dr. Pelcovitz, I was profoundly moved. But I just had one question. “Doctor,” I said, “what is the end of the story? You cannot leave me stranded. What happened to the boy?” “You should know,” said Dr. Pelcovitz, “that the boy was hired by his grandfather to run his own business. And today, he is the one in charge and all of his brother’s work for him. He helps support each and every one of them.”

Sometimes, we look at someone – a child, a friend, a student – and only see blackness. We see a black sheep who has little potential and will seemingly amount to nothing special. But then we look again and realize that we have made a terrible mistake. Within every child lies a world of promising greatness. It is precisely those individuals who we at times expect the least from who go on to produce the most and make us the proudest. Every child is precious. All we have to do is look closely and see their hidden beauty waiting to shine.



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PARSHAS NOACH

Confronting Our Inner Demons

Life is full of struggles. Some are easier to deal with than others. We all need to learn methods and have the right tools to develop our personalities and lead healthy and productive lives.

A clear head, the knowledge that every situation can change, the love and support of our families. These are some of the essentials we must have in order to confront lifes curveballs.

Some of us have other methods. The use of alcohol, started by drinking a Lechaim, in many cases, can lead to serious addiction. Looking for relief in a bottle, is not only not the "Jewish way", it is not a healthy way of dealing with our challenges and when taken to an extreme is definitely not an appropriate way to celebrate a simcha. Even though AA (alcoholics anonymous) meetings are full of Orthodox Jews, the overwhelming majority of alcoholics and potential alcoholics in our community are still in denial ("I just partake on Shabbos and Yomtov").

The wives of these alcoholics are the ones who have to deal with so much pain and embarrassment, when their husbands come home from the Kiddush club unable to complete the meal without becoming sick and promptly falling asleep- how can the next

generation absorb this without paying a heavy cost, psychologically?

It's a problem. It's also time to confront it.

There are many other addictions in our community. Perhaps we will address them in the future. For now, the race for the best single malt scotch, the strongest whiskey and the role they play in promoting unsafe drinking amongst our children and ourselves, must be recognized- if it is to be curtailed. Yes, not everyone who consumes alcohol becomes an alcoholic.. But most drinkers that drink too much- are hiding a social problem and need to confront this fact- lest they fall swiftly into the sad group of those for whom drinking becomes a constant struggle.

Lest we assume that alcohol is so much a part of our culture that drinking even in abundance is a condonable or even laudable behavior, let's hear what The Vorka Rov R' Yitzchok Kalish (1779-1848) one of the early Chasidic luminaries had to say about this problem.

Rashi tells us that Noach was described as "a Tzaddik in his time", because there are two ways of judging him, historically. Some held that Noach was so righteous that he would have been a tzaddik in any generation (Yesh Dorshim oso leshvach- Noach was a phenomenal tzaddik) and others held that only in his lowly generation was he considered a great tzaddik (yesh dorshim oso l'gnai- some take a dim view of Noach righteousness). The Vorka Rov uses a play on words to convey some mussar. "Yesh"..in hebrew stands for yayin vesheichar- alcoholic

beverages. The Rov takes a stand- To make a lechaim (one) for a friend..is okay in moderation..leshvach..(ok) but Ve- Yeish..to add another Lechaim and another.. In other words to drink too much.. That is l'gnai.. To be frowned upon.

We are living in a land of plenty KeH, and our tastes for luxury are growing. Homes, cars, clothes and vacations, we want them all. Even though our mosdos are struggling, \$100 a pound meat continues to be sold in some supermarkets in Brooklyn. Everywhere that liquor is sold, good scotch is way north of 300 dollars a bottle..and there are takers everywhere for these items. We want the best- we deserve it- we earned it..let us spend it.

A luxurious lifestyle inevitably involves good wine and alcohol and unfortunately other addictions may follow. We would do well to take a good hard look into the mirror of our souls and be honest about what is important to us. If raising a healthy family is a priority and it surely is for every one of us- we must curtail the open pursuit of luxuries, overdrinking and other behaviors that often accompany that type of lifestyle. Drinking is dangerous, unhealthy and proven to cause diseases. But the glorification of a drinking lifestyle can damage a persons spiritual as well as physical health. Please pay heed to these words- they can save your life.

Good Shabbos!

MANY COLORS, ONE LIGHT

את קשתי נתתי בענן

I have set My rainbow in the cloud (Bereishit 9:13) Rebbetzin Aviva Feiner The Gemara (Chagigah 16a) tells us, "He who does not pity the honor of Hashem will stare at a rainbow." As implied by this statement of our Sages, the rainbow represents the glory of Hashem to such a degree that one who fails to appreciate such honor will look at the rainbow. Yet why, in fact, is the rainbow singled out? In what way does it, over any other magnificent part of nature, bespeak the greatness of Hashem? Why not choose any other grandeur of creation to highlight? Niagra Falls and the Swiss Alps are as well breathtaking sights. What is so unique about the rainbow as it relates to G-d's honor in the world? In truth though, explains Rav Gedalyah Schorr, true G-dliness manifests itself in none other than the beauty and colors of the rainbow. But not merely because of its spectacular array of colors, but what underlying science goes into their formation. In the creation of a rainbow, sunlight refracts in water droplets, resulting in a spectrum

of beautifully arranged colors. But herein lies the very point. The creation of the multi-colored rainbow results from one light, namely the sun. It is ultimately one light source which produces many different colors. And that is what we are meant to learn about the greatness and grandeur of Hashem. Many times in life it appears as if we are seeing many different colors, yet at the very root of it all, it is one color. One day may go great, another may be very bitter, another so-so and on and on. Our perception of our relationship with G-d and our life may seem to be multi-colored, but in truth, everything stems from one G-d. Sometimes we may need to see different colors in our life, but it all comes from one light, from one sun, from one G-d, the Rock of Klal Yisrael. Hashem is well aware of what He is doing. He placed us into this world and gives us our very lives. All that we must do is inculcate the message of the rainbow and remind ourselves, "I know that Hashem is in charge, and if He is showing me blue today, then I need to react to blue. And if He is showing me purple, or red, or green, then I need to react to that specific color." The beauty of the rainbow is what lies behind it: the true source of light, our beloved Father in Heaven.

Simchas Torah @ Bais Medrash Ohr Chaim

This past Simchas Torah in our most wonderful shul was incredible. Every year our shul takes this Joyous cele-



bration and elevates it in a way that would

Simcha. The love of every Jew, which our Shul excels at, was readily apparent as Jews of every type and variety were welcomed with open arms and drawn in to the dancing and made to feel as if they truly belonged.

Many expressed with amazement, that they had never experienced the true achdus of Simchas Torah until this year at our shul.

Our gala Kiddush was organized in a way that allowed every person to enjoy their seudah in a calm unrushed manner. The food selection and

ers. Reb Yossi and Mrs. Dinah Lehr kept our kinderlach smiling the entire day. Of course, Reb Tzvi Blech in his capacity as Chief Bottle "Watcher" did a fantastic job and kept the adults smiling as well.

One child, a grandson of one of our mispalellim, in answer to a post yom tov question gave the response below. I imagine that all the adults if questioned, would give a similar response.

Many thanks to all those involved in the coordination and organization of this su-

tinue to enjoy success, and nachas from their family.

JOKES

I have a very good feeling about my job interview today. The manager said they were looking for somebody responsible. "You've found your man," I responded, "whenever there was a problem in my last job, they always said that I was responsible!"

The husband had an annoying habit

The husband had an annoying habit of searching through the refrigerator for a snack, usually while his wife was preparing a meal.

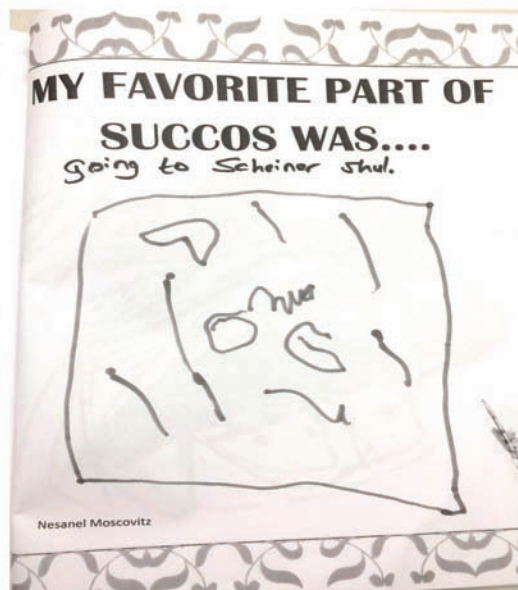
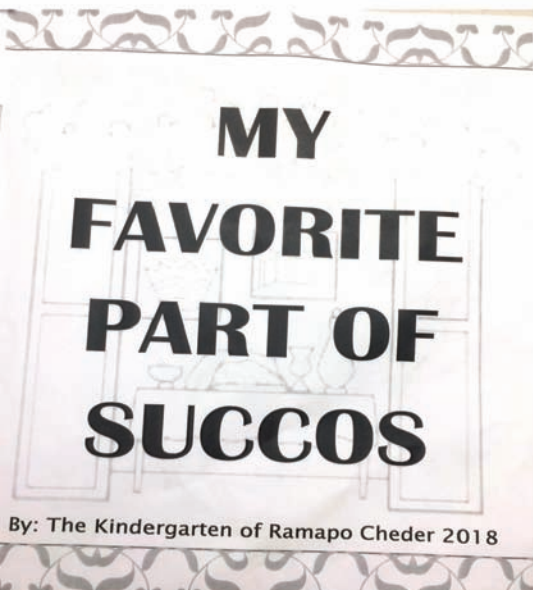
Once, after he had gone through this routine for the third time in as many minutes, she snapped, "Nothing's any different than it was a minute ago."

"I know that," he assured her. "It's just that this time I've lowered my standards."

The Navy Captain

I managed to lose my rifle when I was in the army. I had to pay \$855 to cover the loss.

I'm starting to understand why a Navy captain always goes down with his ship.



make one believe that it could not be surpassed... All you had to do was arrive at Shul at almost any point in the Yom Tov and find that this year was truly the best of all time.

The davening and the Hakafos were full of

boundless availability was exceptional in presentation and taste.

Our children had a most delightful time. With children's dancing led by our very own Reb Yossi Fried and candy distribution handled by his most excellent help-

perative Yom Tov experience. Many thanks to our shul founder and his very Choshevah family for their multi-faceted input, without which, our Simcha would not have been possible. May they be blessed with all manner of blessing and con-



A window shall you make for the ark (Gen. 6:16)

The Hebrew word for "ark" is "tayva," which also has the meaning of "word." A Jew's job is to make a "window," as it were, for the words he utters in prayer or in the study of Torah, and to let them illuminate, as the sun shines at midday. (Baal Shem Tov)



UFARATZTA

LET IT RAIN

If you go in my statutes... I will give your rains in their season..." Torah-study and mitzvot-observance are the wedding-ring with which G-d betrothed Israel and obligated Himself to provide them with sustenance and livelihood.

====HayomYom Tishrei 28

YOUTH MINYAN UPDATES

THE Youth Minyan
BEIS MEDRASH

Come Daven With Us for Eight Weeks and get to GO on a Most Excellent Trip

More information to follow

THE VALUABLE ADVICE

Of the Stretner Rebbe

A man once approached the Stretner Rebbe and asked him for advice on how he can come to love Hashem. He said, "How can someone love Hashem when He can't be seen?" The Rebbe answered, "The best way to love Hashem is to first love other people. By loving other Jews it expands his heart, and it teaches him to be less self-centered. This will ultimately lead one to love Hashem as well. "We learn this from the Gemara (Shabbos 30a) where Hillel

פרשת נח

בענין ללמוד על מנת לעשות

"מכל הבהמה הטהורה תקח לך שבעה שבעה איש ואשתו ומן הבהמה אשר לא טהרה הוא שנים איש ואשתו" (ז' ב' פ"י רש"י ז"ל 'הטהורה' ז"ל: "העתידה להיות טהורה לישראל, למדנו שלמד נח תורה" עכ"ל.

הרמב"ם (פרק א' מהלכות תלמוד תורה הלכה ג') ז"ל: "וחייב לשכור מלמד לבנו ללמוד, ואינו חייב ללמד בן חבירו אלא בחנם, מי שלא למדו אביו חייב ללמד את עצמו כשיכיר שגא' "ולמדתם אותם ושמרתם לעשותם", וכן אתה מוצא בכל מקום שהתלמוד מביא לידי מעשה ואין המעשה מביא לידי תלמוד" עכ"ל

מדברי הרמב"ם מבואר שהמחייב למי שלא למדו אביו תורה, היא שכיון שלמוד מביא לידי מעשה, והיינו הדרך היחידה לדעת לקיים המצות ורצון ה' היא אל ורק עם ילמד איך לקיים רצון ה' ממילא חייב ללמוד וללמד את עצמו לקיים המצות, וזהו מצד חיוב קיום עצם מעשה המצות בעצם, שחיוב עשייתם היא מחייבת ידיעה בעשייתם, שמי שלא ידע לקיים לא יוכל לקיים המצות, אולם זה גם מחייב מצד עצם הלימוד גופא.

רש"י קידושין מ: עה"ג "תלמוד גדול שהתלמוד מביא לידי מעשה" ז"ל: "נמצאו שניהם בידו" עכ"ל ומבואר מרש"י שבעצם חפצא של הלימוד יש גם עשייה, וזהו מה שהתלמוד גדול, והנה הרחבנו במ"א והבאנו מתשובות בית אפרים חלק א' בהקדמה בענין זה שבדין תלמוד תורה יש את עצם מצות לימוד וכן מחייב מצד ציווי מצות ה' בקיום המצות שזה מכריח את ההכנה של לימוד וידיעת מעשה הקיום מצד עצמה.

יוצא שיש מחייב בלימוד שיהיה לימוד שהוא ע"מ לעשות, וכן יש מחייב מצד המצוה גופא שמכריחה הקדמה של לימוד, הבאנו מכבר דברי הרמ"ע מפאנו בעשרה מאמרות שתלמיד חכם שעושה מצות מתוך עיונו מקיים מצות תלמוד תורה, וכנ"ל שזהו חלק מהמצוה וכן זה גמר חלק של התורה מצד לימודה. שניזכה ללמוד וללמד לשמור ולעשות ולקיים.

דוד יהודה פיירסטון

taught that one should not do to others what they themselves would not like to be done to them. He said, 'This is the entire Torah, everything else is commentary.'

"How can we understand this statement? What does concern for others have to do with all the Mitzvos that are between man and Hashem, like Shabbos, Kashrus, and so many others?

"The answer is that if one shows concern for others, he learns to become less focused on himself. This change makes him sensitive to the needs of other people, which leads him to do the will of Hashem and learn more Torah, and he will then come to love Hashem more and more!"

MEETING MR. COHEN

Rebbetzin Ruthie Halberstadt

When I was ten years old, I remember there being a man, Mr. Cohen, who lived in America and started becoming more interested in Judaism. In his progress of learning more about Torah and mitzvos, he had gotten a hold of multiple Torah tapes given by my father, Rabbi Akiva Tatz. Deeply influencing and making an impression on him, he arranged that he would learn once a week with my father over the phone from America. For forty-five minutes, he and my father sat down miles away and discussed various Torah topics.

Now, Mr. Cohen was a very wealthy and influential individual. One of his charities, in fact, included the State of Israel. As such, whenever he would call, all of us children knew we had to be very quiet. "Abba is on the phone with Mr. Cohen!" we would say.

Sometime after he began studying together with my father, he came to Israel for a business trip. At the time, my family, which included myself and six other siblings, lived in Telz-Stone in a three-bedroom apartment. The plan was for Mr. Cohen to meet the Prime Minister, Binyamin Netanyahu, and afterwards meet my father at our house.

That day, I finished school and headed straight home. As I walked through the front door, I was met by the same state our house was commonly in: disorganized. And this time, it was nothing different than usual. Our house was often quite untidy, to say the least. There was nothing dirty or disgusting lying around, but there were always stray toys and housewares on the floor. My mother with her relaxed and easygoing personality would always say, "As long as the kids are happy, it is fine." "But isn't his face and clothing full of chocolate?" I said. But again, with gentleness and love, she would tell me, "I can wash him and his clothes. There is a washing machine. As long as the children are happy."

It was not uncommon for me to come home and find my mother comfortably sitting on the couch reading a book and undisturbed by a whole mess surrounding her. Her patience and laidback attitude was remarkable and something which enabled our family to function happily and healthily.

Personally, I could not tolerate a disorderly house. Yet, there I was standing in our lounge on the day the distinguished Mr. Cohen was going to walk inside and it was a mess. Mr. Cohen was due to arrive very soon, and there was not enough time for me to significantly turn the house around and make it perfectly presentable. And as could be imagined, I was having a hard time coping. And then there was a knock at the door.

My mother, still wearing her apron, opened the door. "Welcome," she politely said to Mr. Cohen. "Please come inside; my husband will be with you shortly." Ushering Mr. Cohen into our home, he walked with this very dignified character with a leather briefcase. He looked exactly as we had expected.

My mother then proceeded to grab a chair from the table and lightly pat it down to remove any dust. Placing the chair in front of Mr. Cohen, he took a seat in the lounge. All I could do was cringe. I could not believe my eyes. Here was this extremely well-to-do gentleman sitting in the middle of our unorganized house on a chair that was just seconds before brushed off from its dust.

Thankfully, this scene didn't last too long. A couple minutes later, he walked my father. Making his way to the nearby closet to hang up his

coat as he normally did, I inched my way behind him and whispered, "Why did you marry her?"

My father paused. Walking over to Mr. Cohen, he said, "If you don't mind, I will keep you waiting two more minutes. I will be with you shortly." He then called me over to the room adjacent to the lounge. At this point, I knew I was in for it. I was only ten years old, but I had clearly crossed the line and acted with chutzpah.

As I entered the room and approached my father, he gently said to me, "You know why I married your mother? Because she is the most remarkable woman I have ever met. And I wanted her to be the mother of my children I would bring up. But you know what, Ruthie? I love it when things are neat and clean. So you know how you can help me? Every day before I come home, you can clean the lounge."

And with that, my father said, "If you can now excuse me, I have to go see Mr. Cohen."

To this day, I vividly remember this incident. I even have reminded my father of this occasion, sharing with him how deep an impression he made on me. At a moment when he could have harshly reprimanded me, which I certainly deserved, he taught me an invaluable lesson which lasted much longer than being sent to my room or a week of being grounded. Quickly thinking on his feet, he wisely imparted a message with such simplicity and beauty that said it all. If I was so disturbed about the messiness of the home, I would be the one to take care of that chore. Instead of complaining, I could be accomplishing.

That is how you use your words wisely to achieve wonderful results.

REQUESTING A NOTE TO GIVE TO HASHEM

In 1945 when the Holocaust finally ended, a thirteen-year-old boy who managed to survive the war alone, landed safely on the shores of America. Because of the war, this boy missed out on his early schooling years as a child. This boy had a very strong desire to go to yeshiva and study Torah but he didn't even have an aleph bet education.

He was fortunate to befriend a family that took him in. He tried to enroll in one Yeshivah after another but none of them would allow a thirteen-year-old boy to sit in the first grade class to learn the basics.

After many attempts, he decided that he would try one last school and again the principal turned him down. After that final rejection, he turned to the principal and made this somber request...He asked the Principal with tears in his eyes..."Can you please write me a note stating that I came to you and asked to be accepted in your Yeshivah, so that I could learn Torah and you told me that you couldn't accommodate a thirteen-year-old boy to sit in a first grade class. Please see to it that when I die, the Chevrah Kadisha buries me with that note in my hand, so that I can come before Hashem and tell Him that at least I tried to the best of my ability to learn Torah but wasn't able to because of my dilemma".

When the principal heard this heartbreaking plea from the boy, he jumped from his chair, embraced the boy and together they both cried. The very next day, this boy was learning Torah with boys who were nine years younger than him. He was finally doing what he has been striving to do...to Learn Torah!

Today this boy is a Talmid Chacham, who for almost 50 years has been teaching Torah to eager young men in Yerushalayim, who like himself, have a strong desire to achieve Torah knowledge!



~Night Kollel~

RABBI NACHUM SCHEINER

INTRODUCTION TO BASAR B'CHOLOV

As the night kollel is starting to learn the topic of basar b'cholov, mixing meat and milk, I would like to mention some introductory remarks. The issur of basar b'cholov, "לא תבשל גדי אמו בחלב – do not cook meat and milk," is written no less than three times in the Torah, in Parshas Mishpatim, Ki Sisa, and Re'ah. The Gemara explains that this teaches us that there are three distinct prohibitions in regards to milk and meat. One cannot cook the mixture, one cannot eat the mixture, and one cannot derive any benefit from the mixture.

The issur to benefit from milk and meat mixture is somewhat unique. Although most isurim are limited to consumption, there are some that prohibit benefit, as well. Some examples are idols, arla, and kilei hakerem. Basar b'cholov is another example where the Torah forbids even benefiting from the item. Consequently, one cannot even feed a pet basar b'cholov. That is why some dog foods have a hechsher, to ensure that they do not contain any basar b'cholov.

In addition, one cannot even work in a factory, cooking milk and meat, even though he has no benefit from the product, and will definitely not eat it. He is still prohibited from cooking the two together.

There are a number of explanations given by the rishonim for this prohibition:

The Sefer HaChinuch (Mitzvah 92) compares it to what he writes in regards to kishuf. He writes there that the Torah goes "all out" against kishuf, even requiring a

witch to be killed. He explains that Hashem created the world with certain natural parameters and since kishuf is trying to change the natural course of the world, it is against the will of Hashem. In addition, he writes, it is well known that every creature has an angel who is guiding it from above. By mixing up the different creations, one is "ruining the system," causing bad things to result. As we had recently, when the kollel learned the topic of shaatnez, he says this can also be a rationale for the prohibition of mixing material in garments. Similarly, the Torah went "all out" against making this mixture of meat and milk, and that is why it is inherently problematic, even if no one is eating the product.

The Rambam (Moreh Nevuchim 3:48) follows his oft-mentioned notion that many of the issurim in the Torah were given to keep us away from the ways of the idol worshippers, which had a great and powerful pull on people in those times. Since cooking meat and milk was a common practice of idol worshippers, the Torah forbade us from doing the same. He adds that even if, from a physical perspective, the product is good and filling, the Torah prohibited anything which has any remote connection to idol worship.

The Rambam gives a similar rationale for the issur of shaatnez. Since this was the type of garment used by the priests, one should never wear such a garment.

He adds a proof to this explanation from the juxtaposition of the issur of meat and milk to aliyah l'regel. Immediately after the Torah discusses the mitzvah of going three times a year to the Beis Hamikdash, the Torah adds:

"do not cook meat and milk." In other words, the Torah is telling us not to follow the ways of the idol worshippers in how to serve Hashem.

Rabeinu Bechaya (Parshas Mishpatim) offers another reason. He explains that it is similar to the reason given for the prohibition to eat various other food items, which is because it will have a negative effect on a person's neshama. This is because milk is something that starts off as blood. Consuming blood of an animal is forbidden because it can bring the essence of an animal into the person, causing the person to develop bad middos. Milk is a food that is transformed from blood and when mixed with meat will revert back in the person to the same element of blood, thereby causing a contamination of one's soul.

In summary one cannot cook, eat, or benefit from a meat and milk mixture. There a number of reasons given for the issur: it is against the way Hashem created the world, it is a practice of idol worshippers, or it can contaminate the soul.

YESHIVAS BEIN HAZMANIM

The Yeshivas Bein Hazmanim was once again a smashing success, with a delectable breakfast and lunch served, every day. For the last day of the program, we were once again treated to Rabbi Yosef Viener's Q&A session on various topics in halacha and hashkafa. The overflowing crowd was treated to hearing him share his vast knowledge, fielding many fascinating questions, such as using someone else's Costco card and what type of music one should be listening to.

COMMUNITY KOLLEL NEWS:

As the winter zman begins, both the Kollel Boker and the Night Kollel are back in business. The Kollel Boker takes place every morning, from 7:00-8:00 and is starting to learn Meseches Makos, a blatt a week. The Kollel Boker has also started a new Yiddish Daf Yomi Shiur – from 7:00-8:00.

The Night Kollel is every evening from 8:15-9:45. This zman they will be starting the fundamental topic of hilchos basar b'cholov, with featured shiurim from experts in the field.

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

Daf Hashavua Program, learning Meseches Megilah. The shiur takes place on Monday-Thursday evenings, from 8:15 – 8:45.

Daf Yomi every night from: 8:45 – 9:45. Mishnayos Shiur from 9:15-9:25. Wishing You a Wonderful Shabbos,

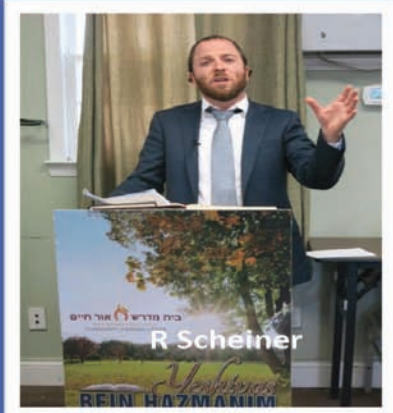
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ohrchaimmonsey@gmail.com





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