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BET

BRINGING EVERYONE TOGETHER



OUR BELOVED RABBI
SOKAVA REBBE

אבות ובנים

STARTS THIS WEEK
SEE PAGE 8

ערב שבת

EARLY MINCHA
12:30 & 2:30

מוצאי שבת

NEW MINYAN
STARTING THIS
WEEK FOR
MA'ARIV MOTZAI
SHABBOS: 2 HOURS
AFTER SHKIYA
LATE MAARIV
6:42 PM

ויקרא שמה רחבות



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

JUST WALK IN



77 Route 59
Monsey, NY 10952



YOUTH MINYAN

SPECIAL TRIP THIS
YEAR

STAY TUNED

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,

BET PARSHAT TOLDOT HAFTARAH

The Navi Malachi quotes Hashem saying how much he loves Am Yisrael, even though we are brothers with Esav. Hashem hates Esav, our eternal enemies, and he made his mountains desolate and his portion a desert. If the day will come and Edom will say let's rebuild, Hashem will say "I will destroy and I will call their land, the land of the wicked."

Malachi continues and rebukes the Am Yisrael. Hashem expresses his love for us with actions of love yet Am Yisrael does not do the same. We took everything that is holy and we destroyed it. The

Kohanim in the second Bais Hamikdash violated the Kedusha of the Bais Hamikdash and the Korbanot.

The way of the world is that as we get used to something we become very relaxed and casual with it. Somehow when we become accustomed to things, we lose the proper respect for them, both spiritual and physical. For example we buy a new car and after a short while it loses its freshness. It becomes not good enough. The Navi Malachi explains that although the Jewish people enjoy a special closeness with Hashem, they are reminded to approach Him with reverence. The prophet Malachi addressed them shortly after their return from Babylonia and admon-

ished them for their lack of respect in the Bais Hamikdash. He said in Hashem's name, "I love you...but if I am your father where is my honor? The Kohanim disgrace my name by referring to my altar with disrespect."

How do we keep things in our life fresh and exciting? How can we avoid being bored with what we have and do? How can we obtain the attitude of Hashem of constantly reliving the creation? המחדש בכל יום תמיד מעשה בראשית. I think the answer lies in ones perspective in life; is it about the here and now or the accumulated success of time? If we live in the here and now, we are concerned about instant gratification of our actions. We desecrated

the Bais Hamikdash because we needed instant gratification from the eating of the Korbanot that we didn't care to do it b'kedusha. However, if we understand that we are working towards a goal that takes a lifetime to accomplish, then every day is a new opportunity to grow. Every day we can face our challenges with a new vigor and try to renew and improve ourselves. This way we can never be bored with ourselves and our repetitive actions.

May we keep our eyes on the goal and experience a constant renewal in our lives. Good Shabbos,

AARON LANKRY



Zmanim by our incredible Gabbi **EPHRAYIM YUROWITZ**

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:30 & 2:30

CANDLE LIGHTING	4:25PM
MINCHA TENT	4:35PM
SHKIYA	4:43PM
MINCHA 20 FORSHAY	4:30PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:09AM
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
DAF YOMI	3:45PM
MINCHA SHALOSH SEUDOS	4:25PM
SHKIYA	4:42PM
MARRIV	5:22PM & 5:27PM & 6:42PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:19 M 6:20 T 6:21 W 6:22 T 6:24 F 6:25

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:26 M 3:25 T 3:24 W 3:24 T 3:23

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:28 M 4:27 T 4:27 W 4:26 T 4:25

NOVEMBER 11 - NOVEMBER 16

NEITZ IS 6:39 - 6:45
PELAG IS 3:38 PM - 3:35 PM
SHKIA IS 4:40 PM - 4:37 PM
MAGEN AVRAHAM
8:34 AM - 8:37 AM
GRA- BAAL HATANYA
9:10 AM - 9:13 AM

Winter 2018/19



תשע"ט חורף

WEEKDAY MINYANIM

שחרית

כתיבה	20 Forshay ↑	18 Forshay ↓	12 MIN. before Neitz
6:15AM	18 Forshay ↓	Mon-Fri	
7:00	20 Tent		
7:15	18 ↓		
7:30	18 Tent		
7:45	20 ↓		
8:00	20 Tent		
8:15	18 ↓		
8:30	18 Tent		
8:45	20 ↓		
9:00	20 Tent		
9:15	18 ↓		
9:30	18 Tent		
9:45	20 ↓		
10:00	20 Tent		
10:15	18 ↓		
10:30	18 Tent		
10:45	20 ↓		
11:00	20 Tent		

מנחה ומערב

12 MIN. before Neitz	18 ↓
AT שחרית	18 Tent
20 MIN. before Neitz	18 ↓
50 MIN. before Neitz	18 ↓

מערב

AT שחרית	18 ↓
10 MIN. before Neitz	18 ↓
30 MIN. before Neitz	18 ↓
60 MIN. before Neitz	18 ↓
6:30	18 ↓
6:45	18 ↓
7:00	18 ↓
7:15	18 ↓
7:30	18 ↓
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8:00	18 Tent
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11:45	18 ↓
12:00	18 ↓
12:15	18 ↓
12:30	18 ↓
12:45	18 ↓

מנחה

18 ↓	30 min after chatzos
12:30	3:15
1:00	3:30
1:30	3:45
2:00	4:00
2:30	4:15
3:00	4:30

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA	3:20	PLAG	3:40
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ט"ז



RABBI COREN

PARSHAS TOLDOS: Remaining Objective

Last Shabbos I mentioned the beautiful Meshech Chochma whose explanation differs from Rashi's with regard to the sequence of pesukim involving Lavan and why he 'ran' when he heard that Eliezer had come from Avraham's home. Rashi explains that the second pasuk actually explains the reason for the first pasuk, meaning that first the Torah says that Lavan ran and then in the next pasuk it explains why he ran. This is a unique sequence of pasukim and it is unprecedented in the Torah.

The Meshech Chochma however explains brilliantly that the written order is actually the correct one. He posits that when Rivka came home and told her mother that someone had arrived from the house of Avraham for the purpose of shiduchim, Lavan immediately recalled what had been mentioned in the beginning of the parsha-- that Hashem had blessed Avraham with everything-- bakol. Chazal explain that bakol refers to a daughter i.e. that Avraham was blessed with a daughter. When someone arrived from Avraham's with the stated purpose of a shiduch, Lavan immediately thought it must be for him. So he began to run. But from the next pasuk we can understand why he slowed down. When he saw the jewelry on Rivka's hand and when he listened more carefully and heard Rivka mention that Eliezer directed his words to her, he grasped the true picture: it wasn't about him; it was about Rivka.

The absence of objectivity, along with the natural tendency of a person's mind to hear things and create a false picture of the reality surrounding him or her, is a very dangerous attribute and is a common trap that we all often fall prey to at different points in our lives. This feature can often translate into someone saying something hurtful on email or to a spouse or child believing that it's totally for

the sake of justice and peace when in fact it's actually for personal gain. This lack of clarity may be a symptom of a cloudy mind.

Another amazing example of a focused mind is brought down by Chazal with regard to Eliezer himself. When Avraham's servant was on his way to find the shiduch for Yitzchok he too had to focus on being objective and not lose sight of what is the true reality. What was his challenge? Eliezer had his own daughter who he had envisioned marrying Yitzchok. When Avraham sent him out of town to find a mate, Eliezer had to give up his dream and that is why when he recounts the story of his travels to Rivka's family he relates how he told Avraham "ULY" - maybe-- the girl won't want to come with me." Chazal point out that the word is missing a vav to hint that he was thinking of himself ELY - to me... maybe after all there was a chance that Yitzchak could marry my daughter.

So what can we do to deal with this challenge? How can we hone in on objectivity and focus on the truth? The answer to this question is taught by Eliezer himself and is the power and theme of this week's parsha, parshas Toldos.

Tefla-- there is no better secret weapon than pouring out one's heart to Hashem and pleading, "Hashem, please, I am in a situation where I know that I might be blinded with my own negios, my own desires and therefore might say or do the wrong thing. Please help me out."

There is an amazing sefer called Hishtapchus Hanefesh which begins with an incredible step by step proof based on midrashim and the Zohar that all the Avos and Imahos accomplished nothing without days and nights of pouring out of their hearts and praying to Hashem.

Eliezer was no different and neither were Yitzchok and Rivka when it came to praying for a child. We tend to think that after a few weeks or maybe months of prayer we did our job but we see that real prayer can take years and Chazal say that the reason for this is because Hashem desires our teflos.

Why he desire our prayers is a schmooze for another time but the important thing now is that we must appreciate this gift and power that Hashem gave us.

SHABBAT SHALOM



דוד יהודה פירסטון

ראש ישיבה

פרשת תולדות

חיזוק בעבודת ה' יתברך

HOW YOU CREATE MOTIVATION

ברכות ו ע"ב אמר ר' חלבו אמר רב הונא היוצא מבית הכנסת אל יפסיע פסיעה גסה, אמר אביי לא אמרן אלא למיפק אבל למיעל מצוה למרשה שנא' "ונדעה נרדפה לדעת את ה'" וכו' מבואר שאיסור הריצה הוא דווקא לצאת מהבית כנסת אבל ליכנס יש מצוה לרוץ.

ביאר רבינו יונה וז"ל: "כלומר כשנרדפה נוכח לידיעה, שכל הדברים צריכין הקדמות והרדיפה בכאן היא הקדמה, שמתוך חשקו ותאוותו הוא הולך במרצה ומוזי יבוא אל הידיעה ואפילו בשבת הוא מצוה ואין בזה משום לא יאה הילוכך של שבת כהילוכך של חול כיון שמתכוון למצוה" עכ"ל מבואר דבר פלא בעבודת ה' שעצם צורת העבודה בהכנה למצוה מייצרת השגה יותר גדולה בעבודה עצמה, שעצם מה שהולך בחשק ומתאוה למצוה זה מביא להשגת הידיעה במצוה. וצ"ב.

והנה המושג הזה מה שחידש רבינו יונה מצינו לרמח"ל במסילת ישרים פרק ד' וז"ל "והנראה שהאדם אשר תלהש נפשו בעבודת בר' ראו, ודאי שלא יתעצל בעשיית מצוותיו, אלא תהיה תנועתו כתנועת האש המהירה וכו', ואמנם התבונן עוה, שכמו שהזירות היא תולדת ההתלהטות הפנימית, כן מן הזירות יולד ההתלהטות והינו כי מי שמרגיש עצמו במעשה המצוה כמו שהוא ממחר תנועתו החיצונית, כן הנה הוא גורם שתבער בו תנועתו הפנימית כמו כן והחשק והחפץ יתגבר בו וילך וכו' ע"כ.

יש לבאר עומק הדבר מהו ההבנה שמי שאין לו חשק, בזה שעושה מעשים בזירות נוצר בו חשק? והנראה לעניות דעתי לבאר ע"פ מה שכתב הרמב"ם (בפרק ב' הלכה כ') לבאר בבבל שכפופו לתת גט לאישו איך מועיל הגירושין מאחר שצריך דעת הבעל, וכתב וז"ל: לפיכך זה שאינו רוצה לגרש, מאחר שהוא רוצה להיות מישראל רוצה הוא לעשות כל המצות ולהתרחק מהעבירות ויצרו הוא שתקפו, וכיון שהוכה עד שתשש יצרו ואמר רוצה אני, כבר גרש לרצונו עכ"ל.

וכתוב ברמב"ם דבר מחדש ביסוד האיש הישראלי, שעצם מציאות האיש הישראלי היינו עשיית רצונו יתברך הטוב בעומק רצונו, ומה שמונע קיום הרצון היינו היצר הרע שבו, ובכך על ידי שכוּפין אותו מבטלים את היצר וממילא חוזר רצונו הטוב באמת.

ובזה יש להבין עומק דברי הרמח"ל שהרי האדם ביסודו רוצה באמת לעשות רצון ה' בכל התוקף ורק שעצלותו (שכידוע נובעת מטומאה) היא שמעכבת עשייתו, וממילא מחדש כאן הרמח"ל שעל ידי מעשה חיצוני שעושה בהתלהטות זה מייצר חשק פנימי, והיינו שעל ידי שעושה המעשה בזירות מבטל את העצלות ובוה מתחבר לרצונו האמיתי ובוה מתלהט ומתחשק ומתאוה לקיים רצון בוראו בהתלהטות נוראה כאש בוערת.

והנה הפשט ברבינו יונה שונדעה נרדפה לדעת את ה', על ידי ההכנה וזהו הריצה לעשות רצון קונו, בזה מתייצר התלהטותו לעשות רצון קונו, וממילא עשיית המצוה שלו נהפכים למצוה אחרת וזוכה בזה לידיעה בהשגה יותר ויותר, שהו מהות המצוה, וכמו"ש המסילת ישרים בפרק א' שבכך נעשה דבוק בדביקות אמיתי על ידי זה שעמל ומשתדל במצות, והפשט בזה היינו ההכנה שעושה בזירות שמייצרת התלהטות והתלהבות לעשות רצון ה'.

דוד יהודה פירסטון

THE THIRD WELL

In this week's parsha, the Land of Canaan is stricken by famine. Yitzchok decides to follow the example of his father, Avraham, and lead his family to Egypt for the duration of the famine. As Yitzchok prepares to descend to Egypt, Hashem appears to him and directs him to not travel to Egypt but to remain in the Land of Canaan.

Bereishis 26:6 - "And Yitzchok dwelled in Gerar."

Yitzchok remains in the Land of Israel, and following the example of his father, he settles in Gerar. The Torah describes Yitzchok's experiences in Gerar in some detail. Yitzchok



PARSHA
SNAPSHOT

LAZER SCHEINER

arrives and – like Avraham – he conceals that Rivkah (Rebecca) is his wife. He is discovered by the king – Avimelech – who commands the people to not harm Yitzchok or Rivkah. Despite the famine, Yitzchok is successful in harvesting a bumper crop, and while in Gerar and becomes increasingly wealthy.

Yitzchok's success is followed by a number of unpleasant events. First, the Pelishtim ruin the wells that Avraham had developed in their land. Then, Avimelech, responding to jealousy evoked by Yitzchok's success, asks Yitzchok to leave Gerar and settle elsewhere. Yitzchok re-digs the wells developed by Avraham and restores to them the names that had been given to them by his father. He then digs additional wells. Ownership of the two new wells is contested by the Pelishtim. The first he names Eysek – meaning quarrel. The second he names Sitnah – meaning conflict. Yitzchok again relocates. Finally, he develops a new well and it is not contested. The Torah provides additional details of Yitzchok's experiences. The account ends with Avimelech coming to Yitzchok and asking that they renew the covenant originally established between Avraham and the Pelishtim.

Ramban comments that this account is included in the Torah as an allusion to the future. The three wells developed by Yitzchok refer to the three Batai Mikdashos. The first and second were opposed by the nations of the world and eventually destroyed by the enemies of Bnai Yisrael. The final well represents the future and final Bais HaMikdash. It will be accepted by all nations as Hashem's sacred temple and will be a place for universal worship of Hashem.

As mentioned above, one of the conflicts between Yitzchok and the Pelishtim was over the wells that Avraham had developed in their land. The Pelishtim destroyed these wells and Yitzchok not only re-dug them, but he also reestablished the names given to the wells by his father.

Why were the wells a source of such dynamic contention?

HaKesav VeHaKabbalah offers a compelling response. He explains that Avraham chose the name for each of his wells very carefully. Each was assigned a name that communicated that Hashem is the only true G-d and only He should be worshiped. People would come to the well to draw its water. They would learn its name. The unusual name would provoke discussion and consideration of the message communicated by the name. During Avraham's lifetime, the Pelishtim preserved the wells and their names.

In part, this reflected an acceptance of the ideas communicated by the names and in part, the wells and their names were preserved out of respect to Avraham. With his passing, the Pelishtim reverted to their idolatry and they chose to forget Avraham. The wells, that were reminders of Avraham and his message, were destroyed. Yitzchok reestablished the wells and restored their names. This reflected his commitment to the mission of his father.



RABBI BERACH
STEINFELD

ERETZ YISROEL & CHILDREN

In Bereishis, Perek Chof Heh, posuk chof it says that Yitzchok was forty years old when he married Rivkah.

In posuk chof vov it says that Yitzchok was sixty when Yaakov and Esav were born. The Gemara in Yevamos, daf samech daled, amud alef says that if a person is

married for ten years and fails to have children he should divorce his wife and pay her kesubah. We learn this from Avraham Avinu when he married Hagar after being married to Sarah for ten years in Eretz Yisroel. The Gemara asks why was Yitzchok Avinu able to be married for twenty years without having children and he did not divorce his wife? It seems that there isn't a ten-year limit. The Gemara answers that in the case of Yitzchok Avinu, he also was an "akar" (unable to have children), therefore there would be no reason to marry another woman. The Braisa says that despite the fact that Avraham lived in Chutz Le'aretz for many years, it did not count as part of the ten years that he did not have children because we can always say that the reason one who is in Chutz Le'aretz does not have children is because the person is over on the aveirah of living in Chutz Le'aretz.

There is a machlokes Rishonim whether or not the problem of not being in Eretz Yisroel applied only to Avraham because he had a direct command from Hashem and anyone else would not be judged this way. This would be the opinion of the Rosh in Yevamos, Perek Vov, seif yud bais; however, the Rosh acknowledges that there are others with the opinion that it applies to everyone.

What is the din if a man lives with his wife for ten years in Chutz Le'aretz and does not have children, and then decides he wants to move to Eretz Yisroel but his wife refuses to go? The Noda B'Yehuda in Chelek Alef, Even Ha'ezer, siman alef says according to those who hold that even today the years spent in Chutz Le'aretz don't count, one has to live ten years in Eretz Yisroel without children before divorcing his wife due to not having children. A result of this is that one may not divorce his wife in Chutz Le'aretz. In the case where the wife refuses to go to Eretz Yisroel, the husband would be able to divorce her as the Gemara says in Kesubos, daf kuf yud, amud bais that if a husband wants to move to Eretz Yisroel and the wife does not, she gets divorced without getting her kesuba.

There is an opinion in Shulchan Aruch that if there were a danger of going to Eretz Yisroel, this rule would not apply and she would be exempt from following him. In the above case the wife would still be eligible to be divorced. If we hold that one has to go to Eretz Yisroel, even in the case where there would be danger, then she would be divorced for not following her husband to Eretz Yisroel. But even if we hold that she would be exempt because of the danger, she still would need to follow her husband since she has no children and in order for her to have children she would need the zechus of Eretz Yisroel to help her. If she refuses, she can get divorced.

The Haflaah argues against the Noda B'Yehuda in Teshuvos Givas Pinchas and says the wife may not get divorced for either of the above-mentioned reasons. Even if the wife is staying in Chutz Le'aretz willingly; nevertheless, a ratzon that comes via "ones" is not a reason for divorce. We see the machlokes between the Haflaah and Noda B'Yehuda whether an "ones" together with a ratzon is an exemption or not. The Haflaah will say it is not an exemption, whereas the Noda B'Yehuda will say it is an exemption. The nafka mina will be if one wants to eat neveilah, but before he can do so on his own, someone stuck neveilah in his mouth and forced him to do so. According to the Haflaah he would be chayev as he had a ratzon. According to the Noda B'Yehuda he would be pattur as he is an ones.

Let us hope that we are all zocheh to live in Eretz Yisroel with Moshiach.



RABBI NACHUM SCHEINER

ROSH KOLLEL

MILA

DEFINING THE MITZVA OF MILAH - A PRACTICAL APPLICATION

I would like to wrap up the recent shiur that I gave at the Kollet Boker on the topic of defining the mitzvah of milah.

We previously discussed the machlokes if the skin is no longer covering the crown, but it was not detached from the skin, is that considered a fulfillment of the mitzvah of milah? According to the Chachmas Adam and the Chamudei Daniel it is not a valid milah, and according to the Divrei Chaim and the others it is.

We explained that the basis for this machlokes is in the translation of the word המול: does it mean to cut off the foreskin, or does it mean to remove it? According to the Chachmas Adam, it means to cut. The Divrei Chaim, on the other hand, explains that the word המול means to remove the foreskin, and as long as it is pushed down and the crown is visible, the mitzvah has been fulfilled.

REMOVING WITHOUT CUTTING - A PRACTICAL

APPLICATION

There is an interesting case, which brings out the point, of removing without cutting, where one removes the orlah manually without cutting. I actually had this very situation at a bris that I just recently did.

This is in a case that a baby is born partially mahul. Since it is partially open on top, the mohel will often do something called "manual separating." In order to ensure that the orlah is detached, the mohel pushes down the orlah, until it appears as if the baby is already mahul. Then, they push it back up and at the actual bris, they cut it off.

The Shevet Halevi (9:208) was asked if, in this case, since the mitzvah seemingly fulfilled earlier - when the mohel separates the arloh - perhaps the brocha should be recited at that time. He rules - based on the above - that the brocha should not be recited, since without any cutting done there is no fulfillment of the mitzvah.

There is also a fascinating question in the poskim in regards to the use of a laser - which is essentially burning off the orlah, instead of the standard method of cutting it off with a knife. The question of using this procedure is relevant for a bris being performed on grownups - as is the case for baalei teshuva or geirim.

The poskim discuss that this will depend on the halachic status of laser cutting. If it is a halachically valid method of cutting then it would be good even according to the Chachmas Adam. On the other hand, if it is not

considered cutting, then even the Divrei Chaim would agree that it is not valid, since he also agrees that some cutting is required

In summary, there is a machlokes if the mitzvah of milah is to cut the foreskin, or just to remove it from the "crown." Halachically speaking, the Shevet Halevi (8:217) writes that one should definitely follow the stringent opinion and cut off the entire orlah. However, he adds, that one cannot deny the fact that the Chasam Sofer and the Divrei Chaim ruled that this is, in fact, considered a valid milah. This shiur, as well as other shiurim on the topic of milah, are available on the shul's website, 18Forshay.com, and on Torahanytime.com. There is also a Kuntres of shiurim on the topic of milah. For more information please feel free to send an email to: Ohrchaimshul18@gmail.com.

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RABBI YY JACOBSON

Leading with Wisdom and Warmth

It happened at Yeshivas Ohr Yisroel, led and directed under the auspices of its rosh yeshiva, Rav Yaakov Naiman zt"l. As a masterful pedagogue who exuded wisdom and warmth, it was not surprising that so many boys wished to create a personal relationship with him. But the way that materialized was not always in the expected, conventional way. Sometimes, in fact, it came about in a rather interesting, yet ever impactful way.

"Rebbe," one boy remarked one day to Rav Naiman. "I feel the need to tell you for the sake of all of us in the yeshiva that one of our students goes to the movie theater every Saturday night. He surreptitiously hops on a bus and makes his way to the theater." Rav Naiman was quite surprised to hear this, though he didn't panic or react in shock. "Next Saturday night, when the boy is about to leave, just tell me," requested Rav Naiman.

Sure enough, the following week, as the boy began preparing for his weekly outing, Rav Naiman was notified and began doing the same. It was a cold, wintery night and the boy quickly boarded the bus and took a seat. Minutes later, Rav Naiman followed suit and flagged down a taxi, asking to be taken to the same movie theater.

Now, as he was accustomed, Rav Naiman wore a heavy, cushioned fur coat, the likes of which clearly indicated its wearer was someone of prominent stature. The scene of therefore Rabbi Naiman walking into the theater was clearly out of place, although he had an important purpose in mind.

By this time, the boy had already comfortably settled in his seat and was just about ready for the film to begin. But such comfort was soon to change.

Suddenly, the boy noticed an eerily familiar face. And that was because it was familiar. It was Rav Naiman. The boy froze in his seat, filled with both confusion and apprehension. He had been "caught."

The boy looked at Rav Naiman and Rav Naiman looked at him. One moment seemed like a millennium. "I don't understand!" blurted out Rav Naiman. "Where is your coat? It's extremely cold outside!" The boy, unsure if he had heard what he actually thought he heard, fumbled with his words. "I...I... didn't take one," he replied. Rav Naiman looked at him with a stare that sent a message. "You need to stay

healthy, strong and warm! I can't afford having any of my students getting sick!" The boy could not believe what was happening. Not even in his wildest dreams did he imagine that his Saturday night would be spent with Rav Naiman at his side in a movie theater.

"It looks like you have a long night ahead of you," continued Rav Naiman, "so I'll tell you what..." Rav Naiman proceeded to take off his hefty pelt coat and hand it to the boy. "Wherever you got tonight, wear this. It will keep you nice and warm. Don't take it off..." "But Rebbe," piped up the boy, "what about you? You also need a coat..." "I'm already on my way back to the yeshiva. Tomorrow morning, just leave it on my office." Rav Naiman proceeded to give the boy a hug and a kiss and wish him well. And with that, Rav Naiman headed out.

Years later, as the grown up boy would recount this story, he would always emphasize, "I in fact did stay to watch the movie for the next couple of hours. But throughout it all, all I could think about was the big fur coat I was wearing. My eyes saw the film, but my mind didn't. It was elsewhere, replaying the gentle words of my Rebbe, "This coat will keep you nice and warm; don't take it off..." I may have been sitting in a theater breaking yeshiva's policy, but I sure learned one of my biggest life lessons that night. And that is what it means to be a teacher and an educator. It doesn't merely mean teaching classroom lessons, but life lessons. It means that you understand the soul, sensitivities and struggles of a child, and show that you love them and care for them. Those lessons will last far beyond the classroom; they will last for life.

"Rav Naiman figured that I would probably continue on to watch the film that night, but he wanted me to remember, all the while, who I deep down was. I was a Jew who lived identified by Torah values and principles and viewed life through the prism of what Hashem wanted me to do. And Rav Naiman knew that such a message would make a far greater impact on my present and future life if he would couch it with figurative and literal warmth, than were he to scold and censure me. I would learn the important lesson of never to escape from yeshiva again and go to the theater, and the even more important lesson of never to escape from who I could rise to be as a Jew. And to this very day that loving lesson warms my heart."



RABBI EPHRAIM SHAPIRO

Waiting For You *A story of Rav Yosef Chaim Sonnenfeld zt"l*

It was a beautiful day in Jerusalem as the legendary Rav Yosef Chaim Sonnenfeld zt"l strolled down the street for a walk. The day was filled with the beauty of life and the beauty of G-d's world. But such a mesmerizing reality came to a halt as soon as Rav Sonnenfeld noticed a little four-year-old girl crying in front of a school. Seeing that she was clearly perturbed, he approached her. "Is everything alright?" Rav Sonnenfeld gently whispered to the girl. As it turned out, today was the first day of school, and the little girl's mother was critically ill in the hospital. The doctors' prognosis was dismal. With no one to therefore pick up the girl from school, she was left alone in tears.

But Rav Sonnenfeld did not waste any time. He proceeded to obtain the girl's home address and walk her home.

The story could have ended here and it would have been a beautiful demonstration of Rav Sonnenfeld's care and concern for others. But it didn't.

When Rav Sonnenfeld shortly thereafter entered the little girl's home, he was met by total disarray. The house was not exactly organized and put together, but there was good reason for it. Yet, as Rav Sonnenfeld stepped further inside and extended his warm greetings to the family members, he said, "I just want you all to know two things. Firstly, the mother is going to have a complete recovery. Secondly, the mother is going to walk this four-year-old girl down to her chuppa."

And so it was. In an inexplicable change of circumstances, the mother underwent a total recovery. It came as an incredulous shock to all the medical staff, yet everyone graciously accepted such news. Now it came time for fulfillment of the second

continues on next page



Parshas Toldos

Can We Afford Being Too Comfortable?

ויתן לך את ברכת אברהם לך ולזרעך אתך
(כח, ד)

After Yaakov captures most of the blessings, Eisav is fit to be tied and out for revenge. Yitzchok and Rivka, urge their son to flee from his hateful brother immediately. But first Yitzchok gives Yaakov the eternal blessings of his own father Abraham, assuring him that this blessing will protect his family for generations.

What exactly is the blessing of Avrohom, that Yitzchok is extending?

The Dubno Maggid explains, once there was a noted Talmid Chacham who was forced to travel the world in order to collect money for his family's survival. He amassed many letters of approbation, carrying them along to show his benefactors. After years of travel, he returned home with enough money to support his family and a small amount to invest in a business. He was successful beyond belief in the venture and when the time came to bequeath his fortune, he designated it in 3 distinct manners. To one son he left all his real estate- the other his cash, and the third his valuable gold and silver. The wealth was beyond belief. After the division, which took

continued....

part of Rav Sonnenfeld's blessing.

The four-year-old girl had grown up and she was now seventeen. Although young, names of prospective shidduchim were coming her way. Yet, one after another, she turned them down.

She was now twenty, and her younger siblings began getting of age to marry. Although still unmarried herself, she encouragingly and happily let them go ahead. And indeed, it happened. Three years later, her younger brother got married. And another three years later, two more of her siblings had gotten married. All the while, she received names of some wonderful boys who seemed quite suitable for her. But she just didn't go along with any of them. It seemed as if she was extremely picky.

By her 32nd birthday, the last of her siblings finally married. It was an unbelievably joyous occasion for all of the family.

Within a number of months, the four-year-old girl who was now 32, finally got

place while he was still living, the man pulled out a stack of old papers.

"These are the letters that I carried around years ago when I went to raise money, these are my letters of approbation, does anyone want them?" They chuckled silently." No thank you, we hope we will never need these letters..never be forced to go through what prompted you to leave home for all those years."

Suddenly a small voice was heard.. "Father I will take the letters... I do not need them now, but fortunes go up and down, the world can change.. I will take the letters just in case.

The Maggid explains, When Avrohom Avinu was asked to leave his home and travel in strange and dangerous lands, he needed miracles from Hashem to protect him from harm and provide for his needs. He was blessed, "Bakol", the Torah tells us- with both wealth and miracles. This blessing was passed onto Yitzchok, who then bestowed it onto his son Yaakov setting out to travel in dangerous territory, now in need of the same protection.

With the tragedy in Pittsburgh and some of the subsequent anti-semitic acts, people are asking how we can truly be safe from harm.

The lesson is clear, despite our blessings of prosperity, we in America are in need of miracles in order to survive, no different than our forefathers were, in Spain, Europe, Russia and every other country that has hosted us

engaged and then married. And like Rav Sonnenfeld had said, her mother walked her down to the chuppa.

As the next morning rolled around and everyone began to get up for another day, the mother did not. And that was not because she was tired. Rather, in fact, she had passed away in her sleep. The newly-married girl of 32 would be going to her mother's funeral.

As is the custom in Jerusalem, children ask forgiveness from their parents before they are lowered down to the earth for their repose. The kallah of just barely 12 hours had difficulty speaking, but went on to say:

"Ma, I want to ask mechillah (forgiveness) from you. For fifteen years, I appeared to be overly picky in the many shidduch offers I received, and it brought much heartache to you. I am sorry, and I am asking for mechillah. But I just want you to know why I was so picky. It was because I wanted all of my

throughout history. Relying on the success and power we have amassed might lull us into becoming too comfortable. Only through a close connection to Hashem, a connection that comes from realizing that we are nothing without Him- regardless of how successful we are- can we merit the miracles we need, in order to live through difficult times.

We must plan and do our hishtadlus, but there is more than just guns and ammunition in the arsenal of a Jew. Memories of the holocaust are still fresh as we enter what seems to be a new era of hatred to our people. Anti Semitic acts are on the rise R"L, all around the world and we are in need of Heavenly mercy to protect us. Avrohom Avinu filled his life with Chesed- we can avail ourselves of the blessing of Heavenly protection by engaging in acts of chesed with one another. More than that - we must be nice to and respect every Jew...even if they do not look like us. We must also do our best to once and for all stop petty arguments and in-fighting wherever they rear their ugly face, in our families and in our communities. Machlokes and division amongst our people have always led to disaster, whereas Shalom, friendship and unity are the key to blessing.

May Hashem continue to bestow both blessing and protection on His children.

Good Shabbos!

younger siblings to also benefit from Rav Yosef Chaim Sonnenfeld's blessing to have you at their chuppa. Only after every one of them had gotten married and you walked them down to their chuppas was I ready... Please be mochel me..."

All along, it may have seemed like the girl was being picky for herself. It was about her finding the perfect boy. But, in reality, nothing could have been further from the truth. It was all about her siblings and her beloved mother. It was about affording her brothers and sisters the opportunity to have their mother dance at their weddings, and about her mother having the chance to reap the nachas of seeing her children's most joyous moments where they would begin building the family's future and legacy. That is what it means to lead a selfless existence. That is what it means to care for others outside of yourself.

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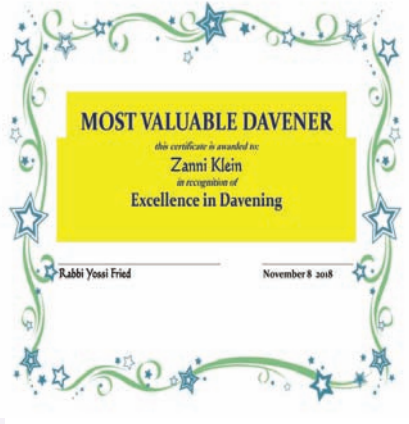
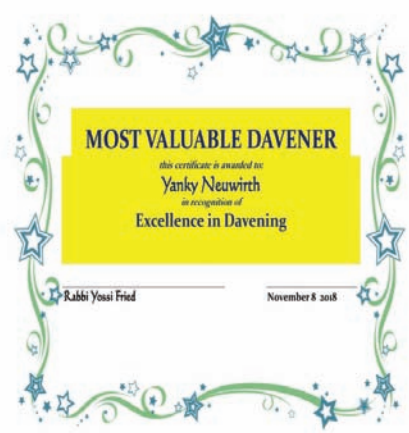
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'Orthodox community can be proud over reaction to Pittsburgh'

Young Israel of Kew Garden Hills leader Rabbi Yoel Shonfeld discuss Orthodox community's reaction to Pittsburgh at attack.

Rabbi Yoel Shonfeld, the leader of the Young Israel of Kew Garden Hills and a member of the Queens Rabbinical Council and the RCA, thinks that the Orthodox community was exemplary in how it dealt with last week's massacre in Pittsburgh's Tree of Life synagogue.



Speaking with Dr. Joe Frager at the grave of the Lubavitcher Rebbe in Queens, Rabbi Shonfeld said that "I think the Orthodox community, at least in the United States, the Orthodox community can be very proud of itself to the way it reacted to the tragedy in Pittsburgh".

"It was grief, and empathy, and sympathy, and unadulterated by politics or any other outside agendas" continued Rabbi Shonfeld. "It was across the board- the Chassidic crowd, the Litvisha crowd, the Modern crowd. the Sephardic crowd- there were one or two exceptions and they were roundly condemned for anything they said that was outside this expression of grief."

"It's something that really does resonate." Rabbi Schonfeld criticized those he said "had to inject all kinds of non-sensical and reprehensible politics". "I'm very proud of the Orthodox community and other communities as well but I'm an Orthodox rabbi and I'm speaking for them....We can be together, Jews of all different stripes. It's too bad that it took a tragedy to bring us together but here we see that it can be done. Let's hope that we can do it for peaceful purposes as well."

The Rabbi also used the moment to recall President Trump's daughter Ivanka's visit to the Lubavitcher Rebbe's grave on the Saturday night preceding the 2016 election. "Ivanka came to the [grave] and I said to my kids, who are even further away from Lubavitch than I am-I said 'you know what? I think Trump is going to have it made'" he recounted.

"Something happens at this [grave]- you just watch, and it did. Something highly unusual, something turned the world on its head in the 2016 election .

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UFARATZTA

SHLIACH SAMEACH!

The Numerical value of the word Shliach is Same'ach – Happy. When a Shliach is happy in his mission, He will surely be successful.

===Rebbe addressing the Shluchim Convention at a Farbrengen.

Thank you BM Ohr Chaim for welcoming the Shluchim to Monsey. This definitely helps the Rebbe's wishes and mission of Bringing Moshiach. Acts of Ahavas Yisroel will take us out of Galus! Because it will eliminate the reason we went in to this Galus.

====

JOKES

I went down the street to a 24-hour grocery store. When I got there, the guy was locking the front door. I said, "Hey! The sign says you're open 24 hours." He Said, "Yes, but not in a row!"

Q: Is Google male or female?

A: Female, because it doesn't let you finish a sentence before making a suggestion.

Teacher: "If I gave you 2 dogs and another 2 dogs and another 2, how many would you have?"

Moishe: "Seven."

Teacher: "No, listen carefully... If I gave you two dogs, and another two dogs and another two, how many would you have?"

Moishe: "Seven."

Teacher: "Let me put it to you differently. If I gave you two apples, and another two apples and another two, how many would you have?"

Moishe: "Six."

Teacher: "Good. Now if I gave you two dogs, and another two dogs and another two, how many would you have?"

Moishe: "Seven!"

Teacher: "Moishe, where in the world do you get seven from?!"

Moishe: "Because I've already got a dog!"

Reaching the end of a job interview, the Human Resources Officer asks a young engineer fresh out of the Massachusetts Institute of Technology, "And what starting salary are you looking for?" The engineer replies, "In the region of \$225,000 a year, depending on the benefits package." The interviewer inquires, "Well, what would you say to a package of five weeks' vacation, 14 paid holidays, full medical and dental, company

matching retirement fund to 50% of salary, and a company car leased every two years, say, a red Corvette?" The engineer sits up straight and says, "Wow! Are you kidding?" The interviewer replies, "Yeah, but you started it.

Apparently, you can't use "beef stew" as a password. It's not stroganoff.

A man walks into a bar and orders a drink. Then he notices there are pieces of meat nailed to the ceiling of the bar so he asks the barman what they are for. The barman replies, "If you can jump up and pull one of them down you get free beer all night. If you fail, you have to pay the bar \$100, Do you want to have a go?"

The man thinks about it for a minute before saying, "Nah, the steaks are too high!"



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~Night Kolloel~ RABBI NACHUM SCHEINER

HOW DID THE ANGELS GET BOSOR BECHALAV PART II

I would like to share some more highlights of the shiur that I gave at the night kolloel, on the topic of basar b'cholov. We have been discussing how it is possible that Avraham served the angels milk and meat that were cooked together. One possibility is that the angels cooked the food with their own fire. This week, I would like to discuss some more explanations that are given.

THEY DIDN'T EAT SOMETHING IN BETWEEN

There is another way to explain what the malachim did wrong. The Chasam Sofer suggests that they did not transgress any Biblical prohibition; it was rather the rabbinical decree of separating milk and meat with eating something in between is what they failed to keep. There is an opinion in the Gemara that after eating dairy, one must eat some bread, before partaking of any meat. (The Shulchan Aruch rules that any food item will suffice.) As Rashi states, since Sarah had become a nidah, the bread became tamei and Avraham was unable to serve the bread. Hence, the angels were forced to transition from milk to meat without eating any bread in between. If that is the case, that they did not transgress any Biblical prohibition, why should they lose the merit of having the Torah? The Chasam Sofer adds that, indeed, even not keeping the rabbinical decree of milk and meat is enough for them to lose the Torah.

He points out that we see from an apparent contradiction. The Midrash mentioned above learns that the angels were disproven from their consumption of meat and milk from the following pasuk (34:26-27): לֹא תִבְשַׁל גְּדִי בְחֵלֶב אֱמוּנָה... כִּי עַל פִּי הַדְּבָרִים הָאֵלֶּה כָּרַתִּי אֶתְךָ בְּרִית וְאֵת יִשְׂרָאֵל – “You shall not cook milk and meat... Based on this Hashem gave you the Torah.” The Midrash explains that the pasuk is referring to the issur to partake of meat and milk, which served as the clincher for us to receive the Torah. The Chasam Sofer asks that the Gemara in Gitin (60b) seems to explain the pasuk differently. The Gemara states that the pasuk is a reference to Torah She'baal Peh. The Chasam Sofer answers that the Midrash and the Gemara complement each other, and are really two sides of the same coin. It was only due to the Torah She'baal Peh dimension of basar b'cholov – the rabbinical requirement to eat something in between – which served as a catalyst for the Jews to win the claim on the Torah.

THEY DIDN'T WASH THEIR HANDS IN BETWEEN

There is a similar answer given by the Steipler, in his sefer Birchas Peretz, that they ate without washing their hands to wipe off of any possible residue from the milk. This is also a rabbinical requirement and is along the same lines as the aforementioned explanation of the Chasam Sofer.

SUMMARY

How is it possible that

Avraham served the angels milk and meat that were cooked together? Some say that they burned it as eating. Some say that they were not vigilant in the rabbinical aspects of separating milk and meat, either in regards to washing their hands or eating bread in between.

COMMUNITY KOLLEL NEWS:

The Kolloel Boker would like to welcome our new members: Moishe Bochinger, Yehuda Minzberg, Luzzi Liff, Moshie Menzelefsky, Yossi Mendolwitz, and Chaim Freidman. The Night Kolloel would also like to welcome: Mayer Fuchs, Daniel Gastfreund, Tzvi Nobel, and Yaakov Akiva Smith. The kolloelim are already enjoying their presence.

The Night Kolloel had the honor to once again host Rabbi Eli Gersten, Rabbinic Coordinator for the OU, who gave a shiur on the Topic of Hilchos Basar B'cholov. He shared with us his vast knowledge of the practical halachic applications of Basar B'cholov. One important question he discussed was the use of a treifa microwave, which can be a problem even if the food is double-wrapped, because the residue of the cheese burger is also being cooked, as well. Another fascinating question was in regards to a nurse who needs to feed her non-Jewish patients. If she is feeding a meat and milk mixture, she is having some level of benefit, and one cannot even derive any level of enjoyment from basar b'cholov. This may be similar to the famous question if one can feed the animals in

the zoo chometz on Pesach. I gave a shiur this past Friday morning on the topic of davening outside. This was in connection to the parsha, where Yitzchak went out to the field to daven Mincha. I also gave a shiur on Wednesday evening, on the topic of serving parve milk together with meat. As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and many of them are also available on Torahanytime.com. To receive updates of upcoming shiurim, please send a request to Ohrchaimshul18@gmail.com. Wishing You a Wonderful Shabbos,

RABBI NACHUM SCHEINER



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Night Kolloel

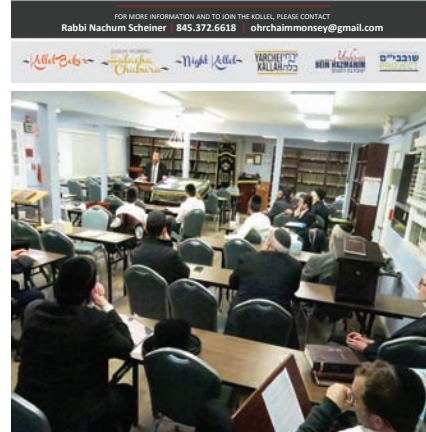
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R Gersten from the OU speaking at the Night Kolloel - Learning Hilchos Busar Bicholov

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2018/19

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

בס"ד
חורף תשע"ט

WEEKDAY MINYANIM

שחרית

כתיקון	20 Forshay ↑	Brochos 30 min/Modu 20 min before Neltz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	20 Tent	
7:15	18 ↓	
7:30	18 Tent	
7:45	20 ↓	
8:00	20 Tent	
8:15	18 ↓	
8:30	18 Tent	
8:45	20 ↓	
9:00	20 Tent	
9:15	18 ↓	
9:30	18 Tent	
9:45	20 ↓	
10:00	20 Tent	
10:15	18 ↓	
10:30	18 Tent	
10:45	20 ↓	
11:00	20 Tent	

מנחה ומעריב

12 MIN. ששוקיע	18 ↓
12 MIN. ששוקיע	18 ↓
AT שיקיעה	18 Tent
20 MIN. שדינע אונט	18 ↓
50 MIN. שדינע אונט	18 ↓

מעריב

AT פליג	18 ↓	Repeat Krias Shma after nightfall
AT שיקיעה	18 ↓	
10 MIN. ששוקיע אונט	18 Tent	
30 MIN. ששוקיע אונט	18 ↓	
60 MIN. ששוקיע אונט	18 ↓	
6:30	18 ↓	
6:45	18 ↓	
7:00	18 ↓	
7:15	18 ↓	
7:30	18 ↓	
7:45	18 ↓	
8:00	18 Tent	
8:15	18 Tent	
8:30	18 Tent	
8:45	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 ↓	

מנחה 18 ↓

מנחה גדולה 30 min after chatzos

12:30	3:15
1:00	3:30
1:30	3:45
2:00	4:00
2:30	4:15
3:00	4:30

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com



Kollel Boker

7:00-8:00am

Currently Learning מכות
Participants

Michael Bitton
Dovid Bochinger
Moshe Brown
Mordy Eisenberg
Moshe Felzenberg
Chaim Fishoff
Chaim Friedman
Nisson Friedman
Shia Goldberg
Yehuda Grodtko
Yehoshua Heber

Yudi Hertzberg
Yehoshua Horowitz
Shlomo Yosef Jundef
Eliyahu Kaufman
Dovid Kaufman
Sholom Katz
Luzzi Liff
Yoel Lichtenstein
Elya Loplan
Motty Lowinger

Yossi Meisner
Moshie Menzelefsky
Yossi Mendolwitz
Yehuda Minzberg
Yossi Neuman
Yitzzy Pariser
Asher Sarafati
Menachem Shapiro
Citronenbaum Shlomo
Yosef Tannenbaum
Naftuli Yarmish

Night Kollel

8:15-9:45pm

Currently Learning Seder בשר בחלב
Participants

Avrohom Anteby
Tzvi Blech
Amir Benisti
Ira Davidson
Yehoshua Farkas
Meir Fuchs
Mordechai Fleischman
Daniel Gastfreund
Hillel Goldsheider
Yossi Hopstein
Yoni Halon
Shlomo Yosef Jundef

Yaakov Kaff
Elyahu Kaufman
Avi Konig
Yehoshua Kulefsky
Yaakov Levin
Yoel Levin
Elya Loplan
Yosef Moseson
Mordechai Nulmen
Tzvi Nobel
Avrumi Rand
Yehuda Rothchild

Simcha Rockov
Samuel Rosenberg
Tzvi Rosenthal
Aryeh Smith
Yakov Akiva Smith
Menachem Shapiro
Chaim Y. Scheiner
Avi Schwartz
Avrohom Szwerin
Chaim Taback
Shlomo Weber
Moshe Weingarten
Avi Weinberg

JOIN US TODAY!

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner, Rosh Kollel | 845.372.6618 | ohrchaim18@gmail.com



Just so you should know...



3 2 3 DAYS UNTIL UMAN

To receive weekly issues of the BET email
betjournal@gmail.com or go to 18forshay.com

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

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL RABBI NACHUM SCHEINER ohrchaim18@gmail.com OR CALL 845-372-6618