



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

Journal

"E Pluribus Unum"
Latin for "Out of
Many, One" - Achdus



Come and Be Inspired by
**RABBI YY
JACOBSON**
this week
Shabbos & Sunday

*Be inspired Be Motivated
Be Enthused*

Shabbos Morning at 9:00AM
And Before Mussaf
Sunday Morning at 9:30 AM



בית מדרש אור חיים
בית מדרש אור חיים
COMMUNITY LEARNING CENTER

UNDER THE LEADERSHIP OF RABBI AARON LANKRY
18 FORSHAY ROAD, MONSEY, NEW YORK 10952



SHIURIM FOR ENTIRE COMMUNITY

**RABBI YY JACOBSON
WEEKLY CLASS**

SHABBOS
9:00 AM - CHASSIDUS
AND
SERMON BEFORE MUSAF
20 FORSHAY RD
OPEN FOR MEN & WOMEN

EARLY BIRD
DAILY SHIUR
MON - FRI 5:30 - 7:30AM

SUNDAY
9:30 AM
18 FORSHAY RD - TENT
OPEN FOR MEN & WOMEN

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

Separate Seating



**NEW
SHABBOS
MINYAN**

Shabbos Morning minyan
starting at 8:00 AM
18 Forshay Rd. Main Shul



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashot Behalotecha

The Haftarah that we read this week is in Zachariah 2:14 till 4:7. Zachariah is second to the last of the

12 prophets known as Trei Assor. He was from the period of the second temple the second year of the rule of Darius the son of Ester. At the end of the 70 years of exile in the year 3408 he went to the Holy land with Chagi, Malachi, Zerubabel, Ezra, Nechemia, Daniel, Chananya, Meshael and Azria. They were the founders of the Members of the Great Assembly that included 120 members. Zacharia is the son of Beracia Hanavi and the grandson of the woman Hashunamit whose son was saved by Elisha.

The main leaders are Yehotzadok Hakohain Gadol and Zerubavel. They received permission from king Darius to rebuild the Bais Hamikdash. After 18 difficult years the Bais Hamikdash was finally completed.

Part 1;

Hashem speaks via the Navi Zacharia giving him a prophetic vision of the end of time, the era of Mashiach. The daughters of Jerusalem (Am Yisrael) should sing and rejoice because the Shechina is returning and will dwell among you. At that time there will be so many converts and they will all want a piece of the action and to connect with Hashem, but Hashem says I will only rest with my children in Jerusalem. You will all be able to tell from where Hashems does and does not rest, who is really his people. Zacharia explains to the nations that when this time arrives they will never again have an opportunity or the ability to hurt the Jewish people.

Part 2;

Hashem shows Zacharia a vision of Yehoshua Kohain Gadol, standing in the heavenly court and an angel of Hashem begins to speak negatively about Yehoshua's children. His children have left the ways of Hashem and married non Jewish girls. Hashem comes to the Kohen Gadol's defense with his great mercy saying; soon his children will divorce those women. Additionally, Yehoshua has many merits as his forefathers were also

Kohanim Gedolim. Zacharia sees Yehoshua dressed very unclean, meaning full of sin. The angel instructs other angels to separate those non Jewish ladies from Yehoshua Kohen Gadol's children and then they will turn pure, and clean. Upon seeing this Zacharia prays that Yehoshua should continue to be the Kohain Gadol and also his children should follow in his ways to be Kohanim Gedolim. Zacharia is told if they will maintain the proper level of Kedusha and will follow in Hashem's ways they will merit to continue the chain of Kohanim Gedolim. The children repented and returned to the Torah's ways and they too became Kohanim Gadolim.

It is fascinating to see the way Hashem judges us. Does our action in the future count for today? We see by Yishmael the son of Hagar, when he was a child he was sick and dying. The heavenly court requested for him to die now because in the future he will cause so much sorrow to the Jewish people. Hashem responded, "Basher hu sham" we only judge a person at that time of his action. Now Yishmael is innocent, and therefore he can live on.

Here the children of Yehoshua are currently living in sin but Hashem judges them as innocent because He knows that later they will repent. Why would this be so? If the premise is "Ba'asher hu sham" we judge a person by how they are today, why did Hashem judge them innocently by looking in their future?

We learn an incredible insight to Hashems ways. The concept of "Ba'asher hu sham" only works in a person's favor. If a person is currently in sin but in the future will be righteous, then Hashem will judge Him favorably. If however a person is currently innocent of sin though the future might bring them to be evil, Hashem will then only judge them favorably as they are now.

The Haftarah instructs, "Rejoice and sing the daughter of Zion because I have already come". That statement does not seem accurate as we are still in exile. Hashem is teaching us to "judge" Him as He "judges" us. Although right now we are living in the bitter reality of exile, the seeds of redemption have been planted. Hashem wants us to view our current situation with joy, internalizing the certainty of the imminent Geulah.

May we merit the final redemption soon. Amen.

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30pm

SHABBOS NIGHT	Candle lighting	8:10pm	SHABBOS DAY	Shachris Vasikin	4:45am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00 & 9:15am - Kiddush		Pirkei Avos	7:30pm
	Mincha 18 Forshay	7:30pm		Shachris Youth Minyan	9:15am - 18 Forshay		Mincha	1:45pm, 8:10pm
	Shkiya	8:28pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	8:29pm
	Mincha Bais Chabad 20 Forshay	8:38pm		Pirchei - Bnos	2:00		Maariv	9:09& 9:14pm

WEEKDAY MINYANIM

SHACHRIS

20 minutes before Neitz (3) s 5:03 | M 5:03 | T 5:03 | W 5:03 | T 5:03 | F 5:03

6:15* (1) 7:00 (1) 7:30 (5) 8:00 (1) 8:30 (2) 9:00 (1) 9:30 (2) 10:00 (1) 10:30 (2)

MINCHA

1:30 PM, 7:00, 20 Minutes After Shkiya, 50 Minutes After Shkia (1)

MINCHA & MAARIV

12 Minutes Before Pelag (1) s 6:42 | M 6:43 | T 6:44 | W 6:44 | T 6:44

12 Minutes Before Shkia (1) s 8:17 | M 8:17 | T 8:17 | W 8:18 | T 8:18

MAARIV

9:00, 9:30 (2) 9:45 (1) 10:00 (1) 10:30 (1) 11:00 (1) 12:45 (1)

LOCATION DIRECTORY

- (1) 18 FORSHAY DOWNSTAIRS
- (2) 18 FORSHAY UPSTAIRS
- (3) 20 FORSHAY UPSTAIRS
- (4) 20 FORSHAY DOWNSTAIRS
- (5) 18 FORSHAY TENT

* NO SUNDAY MINYAN

JUNE 11 - 16

NEITZ IS 5:23 am - 5:23 am
 PELAG IS 6:54 pm - 6:56 pm
 SHKIA IS 8:29 pm - 8:31 pm

סוף זמן קריאת שמע
 MAGEN AVRAHAM
 8:34 AM - 8:34 AM
 GRA- BAAL HATANYA
 9:10 AM - 9:10 AM



Parsha Beha'alotcha The Secret Number-7

Parsha Beha'alotcha begins with the lighting of the Menorah. Rashi relates the conversation between Hashem and Aron Hakohen, as brought down by the sages, in which Hashem was essentially giving Aron chizuk by telling him that the lighting of the Menorah was of far greater value than the sacrifices brought by the princes in the dedication of the Mishkan. Why is the lighting of the Menorah which is actually something that can be done even by a non-Kohen greater than offering unique one time sacrifices? I believe that the question itself is actually half the answer as we shall see from the following.

The number seven appears in many places and at different times in the Torah text. The Maharal is quoted as explaining that the number 7 represents our physical world as opposed to the number 8 which characterizes the world above. I think this description does not accurately explain the concept expressed by the Maharal as well as by other sources that focus on the dichotomy between the two worlds. In fact, there are actually three numbers to consider. The first is 6 which corresponds to the 6 days of creation and represents this world; the number 8 symbolizes the next world exclusively; and the number 7 embodies this world but with an additional spark or bridge that connects the two worlds and allows us to elevate ourselves from this world and reach the infinite spheres.

An example of this is Shabbos. Our sages teach us in Brachos that Shabbos is 1/60 of the world to come which means we can tap into the next world every week even while living in this world. Another example of the connection between the two worlds is the seven days of Sheva Brachos.

Several years ago it dawned on me that perhaps there is another reason why we don't say Tachanun on the six days following Shavuot (see Rama and Mishna Berura 494 who discuss this question). If we really did get married to Hashem on Shavuot with Hashem being the chosson while we are the Kallah (as depicted by Chazal) then it follows that we must celebrate six days of Sheva Brachos after the wedding. [Someone recently told me that he heard from a great Rav that this concept is indeed mentioned in a sefer. I haven't seen it yet and it has come as quite a surprise that this idea isn't found in the contemporary Chasidiche literature. Perhaps Hashem left me some room for a chidush...]

Why is the number seven so prominent with regard to a wedding? There are seven days of celebration, seven blessings recited at the chuppah and the bride goes around the groom seven times. The answer has already been hinted at. A wedding offers us an experience where we can tap into a higher spiritual level. While we celebrate the wedding we are physically experiencing, we can, at same time, reflect back to Mattan Torah when we actually married Hashem and we can visualize ourselves at our future wedding with Him. This also clarifies why our sages included the blessing about the building of the Bais Hamikdash as one of the 7



YOU ARE UNIQUE! JUST LIKE EVERYONE ELSE

"You, as an individual, are special, unique, and utterly indispensable. No person alive, no person who has ever lived, and no person who shall ever live, can fulfill the specific role in G d's creation entrusted to you."

====Rabbeim

Your birthday is the day that Hashem decided that for the world to go on and be complete, it needs "YOU".

==== Rebbe's letter paraphrased.



brachos. When the Bais Hamikdash is rebuilt we will again be in a place that is beyond time and where the Kruvim and the aron don't take up space in the Holy of Holies.

The Tashbetz says that everything we do at a wedding is based on what happened at the time of Mattan Torah and there are additional topics we can discuss about weddings and the 7 blessings but we are limited in time and space for now.

Getting back to the subject of this lesson, Chazal teach us that the Menorah represents the wisdom of the Torah and by focusing on the lights of the Menorah we are able to receive tremendous insight into Hashem.

The seven lights of the Menorah represent the ability to connect the physical world to the infinite wisdom of Hashem. The words in the Torah are deeper and far more meaningful than the simple stories and guidelines found within the text. Each word brings us closer to Hashem and connects us to his holiness.

The gift presented to Aron Hakohen was much more precious than a one-time sacrifice; it was granted to the Kohanim infinitely—that they be the teachers that bring down the wisdom of the Torah to all mankind. Perhaps this explains why the lighting of the Menorah was allowed to be carried out even by a non-Kohen. Indeed, the concept of connecting this world to the next one through Torah is something that every Jew should be motivated to do. (Chazal say that initially all of the Jews were supposed to be kohanim.)

Good Shabbos



Day Meal before Mid-day

The Gemara in Shabbos, daf kuf yud zayin, amud bais discusses what to do in a case where a fire is devastating one's home on Shabbos. It would be permissible to take enough food for three meals out of the burning house and bring it into his courtyard or "karmelis." The Gemara explains that if the fire would happen at night before any meals were eaten, he may take out food for three meals. If the fire would happen in the morning, he would be allowed to take out food for two meals. If the fire would start at Mincha, he would only be allowed to take out food for one meal.

The Rambam in Hilchos Shabbos, Perek Lamed, halacha tes says that everyone is required to eat three meals on Shabbos; one meal in the evening, one in the morning, and one at Mincha time. The Maggid Mishna explains the Rambam; it is a mitzvah for the three meals to be eaten at those times. It is a machlokes among the Geonim whether eating the meals at the proper time is a chiyuv (a requisite) or just the normal and regular time to do the mitzvah. The Bahag in Perek Tes Zayin, halacha gimmel writes that one is yotzai the mitzvah even if he stops in middle of the morning meal, says Birkas Hamazon, then washes and eats Hamotzi again. The Ramban and Rashba say that based on this opinion when it comes to saving from a fire, where the Gemara differentiated on the timing, it may change what is permissible. The timing of the meals is only a recommendation; one may actually eat his meals later or earlier. Therefore in the case of a fire, he may save food from the fire depending upon how many meals he still did not have. On a different note, the Sefer Ha'itim in siman kuf tzadi gimmel says that it is a mitzvah to eat the meals at the proper time.

The Aruch Hashulchan in siman resh peh ches, seif bais paskens that the morning meal must take place before chatzos. He explains this by saying; just like the third meal needs to be after chatzos, the morning meal needs to be before chatzos. The reason for this is that we learn from the psukim that say the word "hayom" three times that we eat three meals and each one has to take place at a distinct time.

The Bach in siman shin lamed daled says that if the fire took place after chatzos one may only save food for one meal since the morning meal needs to be eaten before chatzos. The Maamer Mordechai in seif koton alef disagrees and says the reason why one needs to eat his morning meal before chatzos is not because that is the time for the meal. It is just due to the fact that one may not fast on Shabbos; therefore the person must eat before chatzos. If a person were not fasting since he ate or drank before chatzos, he would definitely be yotzei if he eats both day meals after chatzos.

The Mishna Berura brings down the Pri Megadim who says one may save food for two meals even after chatzos. It would seem that the Mishna Berurah holds that one may eat the morning meal after chatzos. We could differentiate that the real mitzvah is before chatzos but there is an inyan of tashlumin for the morning meal. Therefore, if one did not eat before chatzos and then had a fire in his home, he would be permitted to save food for two meals because he had not yet eaten the morning meal.

I suppose this is why we see people eat from a Kiddush like they are on fire; they are trying to make sure they don't fast past chatzos.

Parshas Behaaloscha

Aharon is instructed to light the Menorah, and the Menorah's construction is reviewed. Moshe is commanded to inaugurate the Leviyim into the service of the Mishkan. The Leviyim are inaugurated into Temple service. Their term of service was from age 25 to age 50.

The Bnai Yisroel keep their second Pesach since leaving Egypt. The laws of Pesach Shaynie – the makeup Pesach (one month after Pesach) are taught for those who were unable to bring the Pascal Lamb at the appropriate time. The movement of the Pillar of Clouds as the indicators of when to set or break the camp is identified. In addition to the Pillar of Clouds, Moshe is commanded to make two silver trumpets that would be used to herald the traveling of the encampment, or the movement of troops during war.

The description of the nation's travels from the desert of Sinai is recorded. Moshe approaches Yisro, who refuses his offer to join them in Eretz Yisroel.

The two verses of "When the Ark went forth" are stated, and then things begin to unravel. The main body of this Aliya describes the nation's complaints against the physical conditions of their dwelling in the desert. The Manna is described in contrast to the nation's desire for "real food". Moshe expresses his frustrations as leader, and Hashem promises to send quail to satisfy the people's desire for meat. Moshe is instructed to appoint a Sanhedrin to help him govern and teach the nation. The 70 Elders are divinely confirmed, and Eldad and Maydad prophesies the transition of leadership from Moshe to Yehoshua. The quail descend upon the camp in such quantity that each person collected 1000 lb. of meat. Aharon and Miriam speak Lashon Harah about Moshe, resulting in Hashem confirming Moshe as His preeminent servant and prophet. Miriam is afflicted with Tzaraas. Moshe prays for her healing, and the entire community waits seven days for her recovery.

Zechariah 2:14-4:7.

This haftorah contains a vision of the golden Temple Menorah, whose daily kindling is discussed in the opening of this week's Torah reading.

This prophecy was communicated by Zechariah shortly before the building of the Second Temple

The prophet then describes a scene in the Heavenly Court: Satan was seeking to incriminate Joshua, the first High Priest to serve in the Second Temple, because of the "soiled garments" (i.e. sins) he was wearing. G-d himself defends the High Priest: "And the Lord said to Satan: The Lord shall rebuke you, O Satan; the Lord who chose Jerusalem shall rebuke you. Is [Joshua] not a brand plucked from fire?" I.e., how dare Satan prosecute an individual who endured the hardships of exile? "And He raised His voice and said to those standing before him, saying, 'Take the filthy garments off him.' And He said to him, 'See, I have removed your iniquity from you, and I have clad you with clean garments.'"

G-d then proceeds to outline the rewards awaiting Joshua if he and his descendents follow G-d's ways. The ultimate reward is, "Behold! I will bring My servant, the Shoot, " an allusion to Moshiach, the Shoot of David.

Zechariah then describes a vision of a golden seven-branched Menorah. An angel interprets the meaning of this vision: "This is the word of the Lord to Zerubbabel [descendent of King David, one of the protagonists in the building of the Second Temple], 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts." Meaning that Zerubbabel's descendent, Moshiach, will have no difficulty in his task, it will be as simple as lighting a menorah. *afterah* .

Just so you should know...

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by "The Sokover"

1 0 2 DAYS UNTIL UMAN



פרשת בעלותך

" ויעש כן אהרן כאשר ציווה ה' " ואמרו חז"ל מלמד שלא שינה. והנה אהרן הכהן עושה העבודה מידי יום ביומו, ואעפ"כ עשה זאת ממש באותו התחדשות כפעם הראשונה, וזהו דבר פלא למתבונן שהרי יש את הכח ההרגל של האדם, שבכך מפעם לפעם מאבד התבוננות בידיעת האמת, כמו שר' יעקב קמינצקי זיע"א היה מברך כל ילד בר מצוה שמניח תפילין פעם ראשונה שיהיה לו את אותו חשק כל חייו כמו פעם הראשונה שמניח התפילין, וכן היה ממש כך אצל אהרן הכהן שתמיד היה לו שיא ההתחדשות כאילו אז נצטווה פעם ראשונה לקיים אותו המצוה.

מהו הסוד בזה, ואיך שייך לבא לזה להיות בעזה רמה של עבודת ה' תמיד עם פרישקייט?

השבוע אבד הבריאה אחד משרידי דור דעה, מקיים עולם של תורה, תלמיד מובהק להגר' אהרן קוטלר זצוק"ל זיע"א מרביץ תורה במונסי עיה"ק מעל יובל שנים, מהאריית שבחבורה, לוחם מלחמתה של תורה, הגאון הגדול ר' שמואל פילבזון זצוק"ל ראש ישיבת 'בית מדרש תורה ותפילה' ונראה לי שמהנכון על אף שזהו מזיכרוני מימי ילדותי יסוד זה, ונספר עובדא, שפעם הגיעה עליו אברך פעם באמצע חתונה, וכאב לו שאין לו חשק ללמוד, הוציאו מהאולם, וכידוע שהיה מעשן גדול, הוציא סיגריה והוריד את הפילטר הדליק נשב פנימה העשן והוציאו אחד בצורת טבעת ומיד בתוך זה עוד טבעת, ואמר לאברך באנגלית PRACTICE MAKES PERFECT, וזהו יסוד בכל דבר שבקדושה, ההרגל נעשה טבע, ובכך חיזקו לאותו אברך.

והנה יש הרגילות במצות וזהו כמו חינוך המנורה וזהו מלשון רגילות וכך זה האדם להרגיל לעשות מצות, ובזריזות שלא יהיה כלל וכלל מלמודה, ובה מצד מעשה המצוה וכן כוונת המצות ההרגל מייצרת אצל האדם יותר חקיקה לעצם המצוה, אבל מצד שני יש ההרגל בלימוד התורה, וזהו שמתפללים 'ותרגילנו בתורתך' וביאר הגר"א שהרי כל נפש הישראלית יש לו חשק עזה ללימוד התורה, ורק שיש לו חשק לדברים אחרים שמאבד הטעם הטוב והרוחני, ולזה מתפללים שתרגילנו בתורתך, והיינו שיחזיר הטעם של החדק העזה של התורה ממש, ובה שרגילים בזה נעשים חלק מזה ממש, כמו שאומרים שהוא עובד ה' שהיינו נעשה חלק מעצם מהותו, או שיש אלו שאומרים עליהם שהם 'שטייק תורה' וזהו על ידי שרגילים בזה נעשה חלק מעצם טבעם.

עוד נקודה אחת לבא לזה, כתב הרמח"ל יסוד גדול ונורא בספרו מסילת ישרים (פרק ו') "החיצינויות מעוררת הפנימיות" שכשאדם עושה מעשים חיצינויים בהתלהבות מתעורר אצלו גם התעוררת פנימית, וזהו ממש מלתא שמעשה האדם שיש בכוחה לפעול עד כדי כך, או שזהו דבר סגולי שהאדם על ידי עיסוקו בתורה נעשה בריה אחרת כמו שמרחיב הגרא"י חבר זיע"א בהגדה של פסח שמרחיב בזה שאווירה דא"י מחכים וזהו דבר סגולי, שמטרה את אדם ובכך זוכה לקנין התורה.

שבת שלום ומבורך
דוד יהודה פירסטון



Parshas BeHaaloscha The Struggle for Individuality

"ויעש כן אהרן"

After G-d commands Aharon HaKohen to light the menorah..The Torah tells us that he listened, and lit the candles exactly the way he was told. Rashi brings a famously cryptic statement- from the Sifri, (the Midrash on Sefer Bamidbar), as follows – "Aharon was to be greatly praised, because he followed G-d's words exactly, not changing a single thing."

What exactly does this statement mean? Our commentators have struggled with this midrash for millennia. Something is wrong with this picture..

Is Aharon worthy of such great praise by meriting to hear a commandment from G-d Himself and following intently?

Aren't we all required to follow G-d's words and keep His commandments every step of our daily lives, without changing their content.. and if so .. what is this great praise?

The Dubno Maggid, whose incredible parables help us to understand the meanings behind many narratives in the Torah explains...

There were once three people who fell desperately ill. They all went to the same famous doctor pleading for help. The good doctor gave all three the appropriate medicine. The first patient, a noted scientist, but a person with great trust in the famed doctor, followed the physician's medical regimen to a T and was well in a matter of days. The second patient was a bit different. He was acquainted with the art of healing and we all know that a little bit of knowledge can be dangerous- this man analyzed the prescription a bit too deeply and he eliminated the potions he thought would be detrimental to his health.

He never recovered.

The third patient, was an extremely intelligent and worldly fellow and he intently studied all that was being prescribed to him.. cross-referencing and second guessing each ingredient. Back and forth again and again till he understood completely- the reason for each drug- and in the end- he followed the regimen and recovered ..

The Maggid brings home an important message with this story- Hashem has given us Torah and Mitzvos which serve as an antidote to our Yetzer Harah, our inclination to rebel..There are those of us who keep the Mitzvos without doubting their veracity, keeping ardently true to what G-d commands without questioning and without veering. There are those of us who analyze and adjust their observance according to what makes sense to them.... And, the Maggid continues, the scholars among us, analyze everything through and through.. seeking to understand the reasons for observance, but nevertheless.. they observe.

Aharon HaKohen was deeply connected to both the letter and spirit of Hashem's commandment's, which ran like blood through his veins.. there was no questioning, whether he understood matters or not.. he did not change-

but followed intently. Such an observance.. a direct connection, a superhuman devotion..is worthy of praise.

But what does all this mean to us in our world.

Our tradition tells us that we must avoid striving too high in our observance lest we fall.

Pursuing ascetic paths and those way above where we are holding can be detrimental to our spiritual health- What role does Binah.. (learning to discern and extrapolate one thought from another by questioning and comparing) play in our lives and our decisions, and can that get us into trouble.. when we attempt to dynamically evolve our service to Hashem as Orthodox Jews.

In short, we are not all Aharon Hakohen but are we any less worthy of praise for the struggles we face?

Last week I walked out into a parking lot and noticed a new bumper sticker on a car. It read- "You think I am off because I don't fit in.. I laugh at you because you all look the same."

Now, life is never as simple as many bumper stickers would have us believe it is- but this one cut right to the heart of the matter. Our community is becoming increasingly polarized and these words touched my heart as I am sure they are affecting you.

The struggle for individuality in observance has been around ever since Avrohom Avinu "discovered" the Creator.. Hashem has picked our nation, as diverse as we are- to be the chosen nation.. and the worst thing we can do is deny our individuality and our own unique pathway to observance. Our "derech" and connection to Hashem comes from a place deep inside our neshama and thus is inherently divine and different- for we are not all the same. We will spend a significant part of our lives trying to find our lifes purpose, what we have been sent here to accomplish- but this exploration and development should be encouraged and never viewed in a negative light.

Aharon HaKohen, understood this instinctively. He loved every Jew and was a Rodeph Shalom, who longed for peace between every member of our nation. Indeed, every Kohen to this day, is required to bless all of the Jewish people with a complete and enduring love (see the blessing of Birkas Kohanim).

Perhaps the parable of the Dubno Maggid refers not to three different people, but instead pays homage to the different stages in the development of a person.

As we explore our own spiritual individuality we should make sure to include all of G-d's commandments in our journey. We should study and question, adopt and adapt, but with the close guidance of our chochamim and personal teachers. We must feel safe in our questioning as Judaism is a religion that encourages questioning, not a faith based on mimicking others and following them blindly.

Our eventual goal being to achieve a complete and devoted connection to Hashem, which exists way above the time and space of analysis and scrutiny and yes, even external appearances.

Good Shabbos!

Unexpected Yeshuas

By Rabbi David Ashear

A woman told me that she and her husband married off a child, and it was very costly. She even borrowed \$1500 dollars from one of her friends to pay for a certain expense. Now she had to pay her back. She didn't want to bother her husband with this burden, as he was already struggling to pay his own bills.

She had no way to earn the money herself. She turned to her Father in Heaven and said, "Hashem, I don't know how, but please, send me \$1500. I told my friend I would pay her back by a certain date, and I always keep my word." She prayed like this every day.

A few days later, she gets a phone call from a jewelry store located minutes from her home. They said they found some old jewelry of hers, which she had once brought there to be appraised. They asked her to come to the store.

When she arrived, they told her that she had given them the jewelry ten years ago. They said, "We both must have forgotten about it. We found it while we were cleaning and reorganizing. It says here that we appraised it then for \$500. However, right now it's worth \$1500. Do you still want to sell it?"

The woman couldn't believe what she was hearing. She said yes and on the spot received exactly \$1500 in cash. "It was amazing. I needed \$1500. I asked Hashem, and He had it waiting for me right down the block."

Yes, Yeshuot in Parnasa come in the least expected ways. Another woman told me that she was recently having financial struggles and needed to pay a certain bill immediately. She and her husband were waiting for someone else to pay them back, but it didn't look like it was going to come anytime soon. Without any cash available to them, their only choice was to sell an investment they had made, which was something they really did not want to do.

In order to do it, she had to send some signed documents by overnight mail. She went to the post office, but they told her, "Sorry. Our computers are down today. We can't send overnight."

Now they were really in trouble. The bill was due the next day and there was nowhere else to draw money from. She came home from the post office and opened her mail. She saw a check from National Grid for \$2300, with a letter stating that they had been overcharging her this past year, and this was her refund. That was more than enough for their current bill. What are the odds? National Grid discovers a mistake and sends out the check exactly the day they need the money.

Hashem brings us Yeshuot in ways we could never imagine. How fortunate are we that He is the one taking care of us all the time.

JOKE OF THE WEEK



The Tourist

A Swiss tourist in Tel Aviv is looking for directions and pulls up at a bus stop where two Israelis are waiting. Entschuldigung Sie Bitte, koennen Sie Deutsch sprechen?" he says.

The two Israelis just stare at him.

"Excusey-moi, parlez vous Francais?"

The two continue to stare.

"Parlare Italiano?"

No response.

"Hablan ustedes Espanol?"

Still nothing.

The Swiss tourist drives off, extremely disgusted and frustrated. The first Israeli turns to his friend and says, "You know, maybe we should learn a foreign language"

"Why?" says his friend, "that guy knew four languages and that didn't do him any good!"

The Taxi Driver

A Polish immigrant goes to the Department of Motor Vehicles to apply for a driver's license and is told he has to take an eye test.

The examiner shows him a card with the letters:

CZJWIXNOSTACZ

"Can you read this?" the examiner asks.

"Read it?" the Polish guy replies, "I know the guy!!"

The magician

A magician worked on a cruise ship.

The audience was different each week so the magician did the same tricks over and over again.

There was only one problem: The captain's parrot saw the shows each week and began to understand how the magician did every trick.

Once he understood, he started shouting in the middle of the show, "Look, it's not the same hat!" or, "Look, he's hiding the flowers under the table!" or "Hey, why are all the cards the ace of spades?"

The magician was furious but couldn't do anything. It was, after all, the captain's parrot.

Then one stormy night on the Pacific, the ship unfortunately sank, drowning almost all who were on board.

The magician luckily found himself on a piece of wood floating in the middle of the sea, as fate would have it ... with the parrot. They stared at each other with hatred, but did not utter a word.

This went on for a day... and then 2 days ... and then 3 days.

Finally on the 4th day, the parrot could not hold back any longer and said "OK, I give up. Where's the ship?"

Hagbah!

In their infinite wisdom, the gabbaim gave hagbah to Moshe, the puniest guy in the shul. With great effort, Moshe manages to complete the act but nearly faints in doing so. He then vows he will never be embarrassed like that again. He joins a local gym and commences a six months heavy training course - push ups, sit ups, chinning, weight lifting, 10Ks - the whole thing.

Six month's later, he's back in shul and the Gabbaim call him up again. This time Moshe picks up the Sefer like it was made of feathers, and flips it in the air. While the Torah is spinning, Moshe does a somersault and gets on his feet just in time to catch the falling Torah. He then turns to the Gabbaim and ays, "What do you think of that, then?"

The Gabbai replies, "Very nice, but we gave you Shishi."

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 COMMUNITY LEARNING CENTER
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 UNDER THE LEADERSHIP OF RABBI AARON LANKRY

In conjunction with the
 Limud of Hilchos Milah

Night Kollel
 UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

is pleased to present
 a Shiur by:

Rabbi Yitzchok Fischer
 World Renowned Mohel

Wednesday, June 14th
 יום ד' פ' שלח
at 8:45PM
 Maariv at 9:45
18 Forshay Road – Main Floor Bais Medrash

For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**
 845.372.6618 // ohrchaimmoney@gmail.com

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Presents a Shiur by:

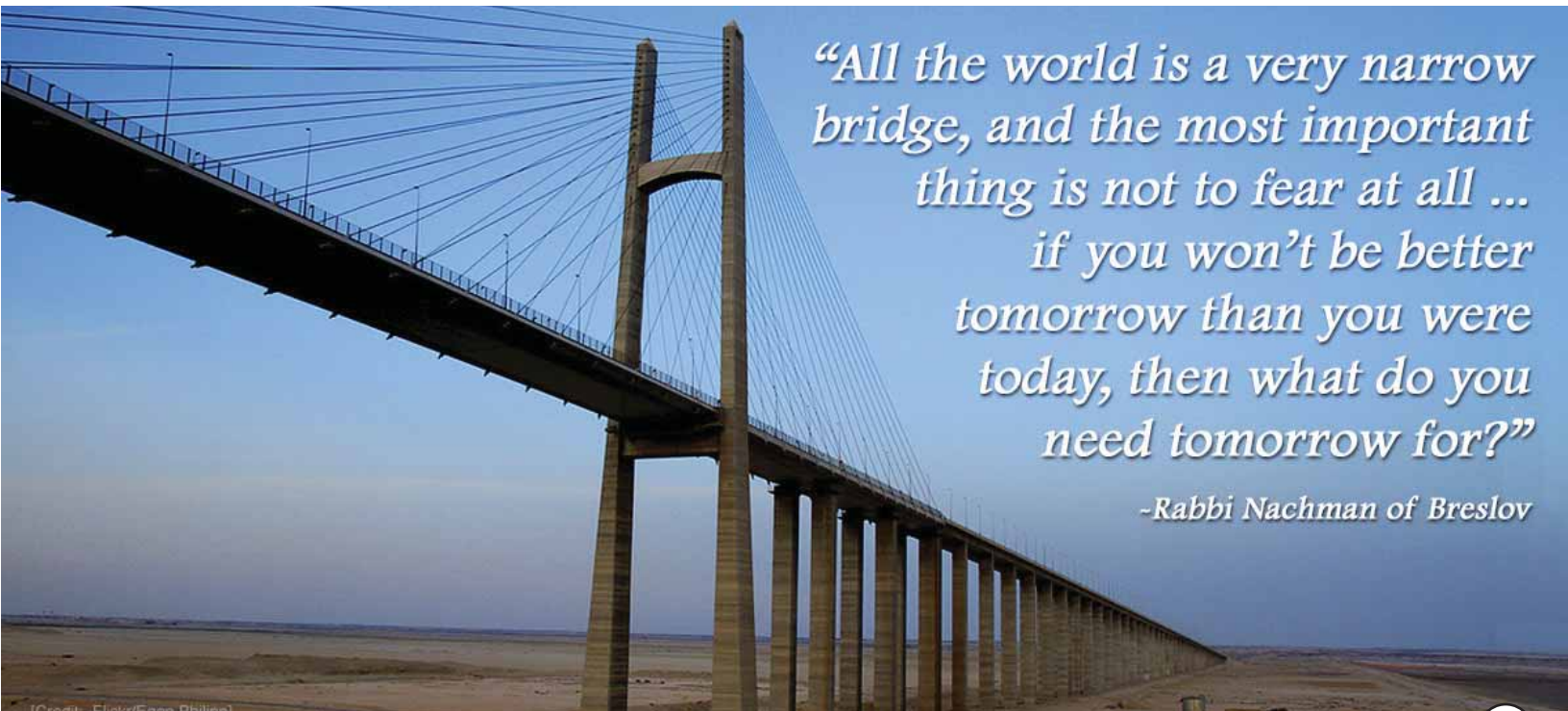
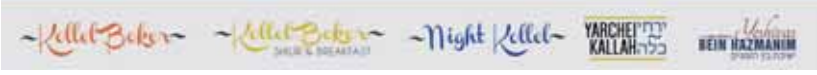
Rabbi Daniel Glatstein
 Rav of Kehillas Ahavas Yisroel of Cedarhurst & Popular Lecturer on TorahAnytime.com

Topic:

KORACH: THE BATTLE OF THE HEAVENS
What Was Korach Thinking?

Sunday, June 18th
 יום א' פ' קרח
at 8:30PM
 Maariv at 9:45
 20 Forshay Road, upstairs

For Men & Women
 With Mechitza
 Refreshments will be served



“All the world is a very narrow bridge, and the most important thing is not to fear at all ... if you won't be better tomorrow than you were today, then what do you need tomorrow for?”

-Rabbi Nachman of Breslov

THE SIGNIFICANCE OF TACHANUN

Adapted from Rabbi Yirmiyohu Kaganoff

With many Shuls coming off a hiatus, where Tachanun was omitted for an extended period of time, it may be time to review and understand the importance of this amazing tefila.

Why is Tachanun such an important part of davening?

According to the Zohar, the level of kapparah (atonement) accomplished through the sincere recital of Tachanun cannot be realized at any other time in this world. Other sources teach that a tearfully recited Tachanun can accomplish more than any other prayer (see Bava Metzia 59b).

Although the importance of the tefillah of Tachanun may not be recognized by many, it is actually based on Moshe Rabbeinu's successful beseeching of Hashem on Har Sinai to spare Klal Yisrael from punishment after their grievous sins: "Va'esnapel lifnai Hashem (Devarim 9:18, 25) - And I threw myself down in prayer before G-d," (Tur, Orach Chayim 131).

When do we recite Tachanun?

After completing Shemoneh Esrei, which is recited standing, the mitzvah of Tefillah is continued by reciting the Tachanun in a manner reminiscent of prostration (see Rambam, Hilchos Tefillah 5:1,13). Thus Tachanun should be viewed and treated as a continuation of the Shemoneh Esrei (Levush).

The Rambam writes that the most important aspect of Tachanun is to make personal requests. He pointedly states that there is no limit to the number of personal requests one may say. Many follow this highly recommended practice.

Tachanun recited with the community

Tachanun should preferably be said together with a minyan (Rambam; Tur).

What is the significance of the special prayer that begins with the words Vehu Rachum?

Vehu Rachum is the extensive prayer recited on Monday and Thursday mornings on days when we say Tachanun (Shulchan Aruch, Orach Chayim 134:1).

There is a very moving story concerning the origin of this prayer. After the destruction of the Second Beis HaMikdash, a boatload of fleeing Jews was captured by a cruel, anti-Semitic ruler. Discovering that they were Jews, he decreed that he would throw them into a fiery furnace, just as Nevuchadnezzar had cast Chananyah, Mishael, and Azaryah into a fiery furnace for refusing to worship idols.

The unfortunate Jews requested thirty days to prepare themselves for their fate. During those days, one of the older Jews dreamt of a pasuk that mentions the word "ki" twice and the word "lo" three times, but he could not remember it. A wise elder realized that the pasuk was Ki sa'avov bamayim itcha ani, uvaneharos lo yishtefucha. Ki seileich bemo eish lo sikaveh, velehavah lo siv'ar boch, "I will be with you when you pass through water; the rivers will not overcome you. When you pass through fire, you will not be singed, and flame will not burn you" (Yeshayah 43:2). The elder declared that this was clearly a sign from Hashem that just as they had been saved from the sea, so they would be saved from the conflagration.

After thirty days, the wicked ruler ordered that a huge fire be lit, and the old man entered it first. The fire separated into three sections, and three tzaddikim appeared. The first began to recite a prayer to Hashem beginning with the words Vehu Rachum, ending with the words melech chanun verachum attah. (In most printed editions, these are the first three paragraphs of the prayer.) The second tzaddik added an additional prayer, beginning with the words Anna melech, chanun verachum, again ending with the words melech chanun verachum attah. (In the siddurim, these are the next two paragraphs of the prayer.) The third tzaddik completed the prayer. The fire remained split in three and no Jews were harmed. The prayers recited by all these three tzaddikim is the Vehu Rachum prayer that we recite on Mondays and Thursdays (Kolbo #18).

Vehu Rachum is omitted on days that we do not say Tachanun, which include Yomim Tovim and minor festivals.

The Gemara mentions that Tachanun is not recited on Rosh Chodesh (Bava Metzia 59b), because it is considered a minor Yom Tov (see Shabbolei HaLeket).

Why is Tachanun omitted on Yomim Tovim and minor festivals?

Since Tachanun is a very serious prayer, and a person may become overcome with emotion while reciting it, it was felt that reciting it on these occasions would detract from the day's celebration.

Numerous customs are recorded concerning when Tachanun is omitted. Records of this topic go back over a thousand years. In the time of the Geonim, Rav Amram Gaon's yeshivah recited Tachanun even on Chanukah and Purim, whereas in Rav Hai Gaon's yeshivah, they did not (Shu't Rivash #412). There were places in Bavel where the custom was to recite Tachanun on Rosh Hashanah, Yom Kippur and Shabbos Shuvah (Shu't Rivash #412), something that we would find extremely unusual. Every community should follow its custom.

We omit Tachanun between Yom Kippur and Sukkos because the Beis HaMikdash was completed during these days, and there was great celebration (Beis Yosef, quoting Shabbolei HaLeket).

Some communities have various minhagim concerning the omission of Tachanun on specific days, (i.e. the yahrzeit of a great tsaddik).

There are many Rebbes (i.e. Satmar, Munkatch etc) who felt that the omission of Tachanun on the Yartzeit of a tzaddik can only be done when there is a special Yartzeit Seudah made in honor of the tzaddik. (Shu't Shoel Umeishiv 5:39; Shu't Yabia Omer 3:11; see Chayei Moshe 131:4:4, quoting the Rebbes of Ger, Satmar and Munkach).

It is important to note, that no matter what your minhag is, that when you do say this amazing tefila, to do so with kavana and to pour your heart out to Hashem.

The Six-Day War and the 50-year occupation

The war and the motive behind it caused the occupation — not the other way around

By Clifford D. May

Fifty years ago this week, the young state of Israel faced the threat of extermination — a second Jewish Holocaust in a single century. Egyptian President Gamal Abdel Nasser stated candidly what he and other Arab leaders envisioned. “Our basic aim will be the destruction of Israel,” he said.

“High time to destroy the Zionist presence in the Arab homeland,” echoed Hafez Assad, Syria’s minister of defense, later to become its dictator. Added Iraqi President Abdul Salam Arif: “Our goal will be to wipe Israel off the face of the map.”

Their confidence was justifiable. Not only did Arab forces vastly outnumber those of Israel, they also had five times as many tanks and more than four times as many planes. On May 31 1967, a cartoon in *Al Jarida*, a Lebanese newspaper, showed a figure with a large, hooked nose and wearing a Jewish star standing on the edge of a ship’s gangplank. Eight cannons point at him. Labels in Arabic identified them as the guns of Egypt, Syria, Iraq, Jordan, Lebanon, Saudi Arabia, Sudan and Algeria.

The war began on June 5. Three days later, in the Egyptian newspaper, *Al Goumhourya*, another cartoon showed three intertwined serpents — one with an American flag, one with a British flag and one with a Star of David. A bayonet is being plunged into the Israeli snake. The caption reads: “Holy War.”

But on June 10, that war came to a sudden end. Those who had intended to exterminate the Israelis were soundly defeated. Yitzhak Rabin, then chief of staff of the Israeli Defense Forces, later to be prime minister, gave the conflict a modest name: the Six-Day War. President Nasser called it *al-Naksa*, the reversal.

In other ways, too, it soon became clear that this would not be the last war fought to annihilate the re-established homeland of the Jewish people. On Sept. 1, at an Arab summit in Khartoum, a resolution was passed proclaiming what became known as the “Three No’s”: no peace with Israel, no recognition of Israel, no negotiations with Israel.

Nevertheless, some Israelis thought the outcome of the war presented a unique opportunity to resolve what was then known as the Arab-Israeli conflict. They had taken the Sinai and Gaza from Egypt, the West Bank from Jordan, and the Golan from Syria. Perhaps they could trade these territories for an end to hostilities.

The principle of “land for peace” would be formally established in U.N. Security Council 242, passed in November 1967. Eventually, the Israelis did withdraw from the Sinai in exchange for a peace treaty with Egypt.

Over the decades to come, a “two-state solution” appeared the obvious answer to what became known as the Palestinian-Israeli conflict. And on several occasions, the Israelis made specific offers of statehood to Palestinian leaders. Each time, however, those leaders declined, putting no counteroffers on the table.

And in 2005, then-Israeli Prime Minister Ariel Sharon embarked on a bold experiment. Despite vehement domestic opposition, he withdrew from Gaza based on this simple theory: If the obstacle to peace with the Palestinians was Israel’s “occupation” of territories the Palestinians wanted for a state of their own, giving up one of these territories should ease tensions and, over time, lead to meaningful progress.

The experiment failed. Within two years, Hamas, an Islamist terrorist group and branch of the Muslim Brotherhood, had taken control of Gaza and begun firing missiles into Israel. A blockade of Gaza was the response to those and subsequent attacks — not the cause.

Despite this history, some of President Trump’s longtime friends are now advising him that he has a unique opportunity to broker “the ultimate deal” — a final status agreement between Israel and the Palestinians. They point out that the Middle East is changing. The Sunni Arab states are threatened by Shia Persian Iran, which has troops in Iraq and Syria, supports Houthi rebels in Yemen, and both finances and instructs Hezbollah, the most powerful militia in Lebanon. The Islamic State, al Qaeda and other Salafi jihadi groups present a danger as well.

The rulers of the Sunni states also are smart enough to recognize that Israelis would never put a missile on their breakfast tables without cause. Why not get those states to press the Palestinians to negotiate, offer concessions and, finally, resolve the conflict?

The problem with this theory is that it does not overcome the biggest obstacles standing in the way of a successful peace process. Among them: Hamas regards every inch of Israel as “occupied territory” and, more significantly, as an endowment from Allah to the Muslims. It is not conceivable that Hamas would or could recognize the right of a Jewish state to exist.

As for Palestinian Authority President Mahmoud Abbas, he, too, has declared that he cannot accept Israel as the sovereign nation-state of the Jewish people. That inconvenient fact notwithstanding, might he make the compromises necessary to ensure that the West Bank, following an Israeli withdrawal, would not become another terrorist haven — this one within mortar-range of Israel’s largest population centers and international airport? And were he to exercise such leadership, would a critical mass of Palestinians follow?

If, as I believe, the answer to both questions is no, President Trump would be wasting precious time and political capital attempting to do anything more — at this moment — than mitigate the Palestinian-Israeli conflict. A half-century ago, Nasser’s dream of destroying Israel was deferred. The sad truth is that it persists. Until that changes, a serious and enduring peace will remain out of reach.



The Youth Minyan is going on a trip
to Great Adventure on
Sunday June 25
You Can Come As Well
Just follow a few simple Instructions

Rabbi Yossi Fried



ONLY THREE WEEKS LEFT

The Youth Minyan Great Adventure Instructions

We will be issuing clips every week for the following

Green clip-coming on time

Red clip- with שתיקה No talking

Yellow clip- staying for aliya according to your age

Blue clip- with מוסף - No talking

Pink clip- Tehilim with a geshmak-No talking

You need to get 4 out of 5 clips every week leading up to the trip, to join our great adventure



Most Valuable Daveners

M



M

V

V

D

D

Berry Engel-Yonah Coren-Yosef Dayan-Joshy Abitbol

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OPPORTUNE TIME FOR PERFORMING A BRIS MILAH

The Shulchan Aruch (Y”D 262) states that one can perform the mitzvah of milah the entire day, beginning from the time of alos hashachar (dawn), but one should preferably wait until sunrise. The source for this time frame is found in the Mishna in Megilla (20a and 20b).

The commentators raise an interesting question. We find in regards to nighttime mitzvos, that although essentially the entire night is acceptable, the Chachamim decreed that one must perform the mitzvah before midnight. This is mentioned in the very first Mishna in Brochos – in regards to the reciting of the Shema, as well as in regards to other nighttime mitzvos. This is to ensure that one will not let the entire night slip by, thereby missing out on fulfilling the mitzvah.

The question is: why do we not find the same concern for the mitzvos that are to be done during the day? The Chachamim should have, similarly, limited the time, saying that they must be performed by midday, to ensure that one will not let the entire day slip by and miss out on the performance of the mitzvah.

A similar question is raised by Tosfos in Zevachim 57b, in regards to the time frame one has to consume the korban shlamim, two days and one night. One is, indeed, allowed the entire second day to eat and do we not find that the Chachamim limited the time to finishing by midday. Why, Tosfos asks, do we not find that the Chachamim decreed that one must be finished by midday, to ensure that one will not let the entire day slip by?

Tosfos answers that in regards to daytime mitzvos this is unnecessary. The end of the day – sunset – is something very clear and there is no concern that someone will miss the time. However, the precise moment of the end of the night, i.e., dawn, is not so clear to people; hence, the necessity for this safeguard. We can extend this logic to explain all such mitzvos, and therefore one can, indeed, perform the mitzvah the entire day and there is no reason to curtail the time of its performance.

This concept is also mentioned by Rashi in Megillah on the aforementioned

Mishna. The Mishna states that although a day begins at dawn – making that the beginning of the time for one to perform daytime mitzvos – one should preferably wait until sunrise to perform these mitzvos. Rashi explains that this is because the precise time of dawn is not clear to the average layman; the Chachamim, therefore, recommended that one wait until sunrise, when it is clear to all that the day has begun.

COMMUNITY KOLLEL NEWS:

The learning at Ohr Chaim on Shavuos night was purely remarkable. There were many different options, including: a shiur from Rabbi Jacobson; a group saying tikun; a program for the kids; and, finally, a group who joined together in learning a Shavuos-related sugya, regarding the rules and regulations of Birchas Hatorah, climaxed with a shiur that I gave at 2AM. The lively give and take at the shiur really made everyone feel like they were standing at Mt. Sinai, hearing the “thunder and lightning.”

The Kollel Boker, in preparation for Shavuos, heard words of inspiration from our esteemed Rabbi Lankry. He discussed the importance of learning torah lishmah and how one will merit – as a by-product – all of the great rewards delineated in the Mishana in Pirkei Avos.

The shul had a beautiful ne’ialas hagach, graced the presence of our esteemed rabbis, Rabbi Lankry and Rabbi Coren. I also addressed the crowd and pointed out the importance of the expression “ne’ilah,” which means “tying up,” teaching us to hold on to the sublime levels that we have reached during the yom tov, and to continuously strive for even greater heights in our daily lives.

The renowned Rabbi Yitzchok Fischer, certified mohel, will be speaking for the Night Kollel next week. Time and date to be announced.

I gave a shiur this week about when to perform a bris for a baby who is born in the twilight zone (bein hashmashos) of Friday evening or Motzei Shabbos.

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

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner

Better to Suffer The Bitter Cold Than to Embarrass Another Person

In the first volume of his prolific Maggid series Rabbi Paysach Krohn relates the following story.

It was a cold and blustery day and Rabbi Isser Zalman Melzer, the dean of the Eitz Chaim Yeshiva in Jerusalem, was returning home from a long day in the Yeshiva. Accompanied by his nephew, Reb Dovid Finkel, who normally walked him home, Rabbi Melzer began to ascend the steps to his Jerusalem apartment. Suddenly, Reb Isser Zalman stopped and retreated down the old staircase as if he had forgotten something. As he reached the street, he began to wander aimlessly back and forth, in thought.

His nephew began to question the strange actions of the Torah sage. “Did Reb Isser Zalman forget something?” “Why didn’t he enter the home.” The winds began to blow, and despite the chill Reb Isser Zalman walked back and forth outside his home. About 15 minutes passed and once again, Rabbi Melzer walked slowly up the stairs, waited, and then headed back down.

His nephew could not contain himself, “Please, Rebbe,” he pleaded. “What’s the matter?”

Reb Isser Zalman just shrugged and said, “just wait a few more moments. Please.”

“But, uncle, it’s getting cold. Please answer me. What are you waiting for?” Rabbi Melzer realized that he could no longer keep his motivations to himself. “I’ll explain. As I walked up the steps I heard the young woman who comes once a week to help with the housework in the kitchen. She was mopping the floor and singing while she mopped. I knew that if I were to walk in she would have become embarrassed and stopped her singing.

“The singing helps her through her work, and I did not want to make her work any bit harder, let alone deny her the joy of her singing. Despite the cold, I decided to wait outside until she finishes her work and her song. Then I’ll go in.”

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Kollel Boker

7:00-8:00am

Currently Learning Maseches Beitzah

Participants

Mordechai Adler
Michael Bitton
Ari Davis
Mendy Dym
Mordy Eisenburg
Moshe Felsenburg
Chaim Fishoff
Shua Frank

Yitzchak Gawartin
Yehuda Grodtko
Yehoshua Heber
Raphael Hess
Yehoshua Horowitz
Eliyahu Kaufman
Yoel Kivelevitz
Shragy Kohn

Yosef Landau
Moshe Langsam
Yoel Lichtstein
Dovid Liff
Elya Lopian
Yehuda Nektalov
Yossi Neuman
Yitzie Pariser

Menacham M Polter
Asher Sarfati
Asher Senderovic
Menachem Shapiro
Fred Shkeridge
Akiva Topper
Avi Weinberg
Shlomo Yablonksy

Night Kollel

8:15-9:45pm

Currently Learning Hilchos Milah

Participants

Naftali Abikhzer
Avrohom Anteby
Tzvi Blech
Avromi Bochner
Ezra Bogopulsky
Lipa Brach
Mendel Brody
Shlomo Citronenbaum
Ari Davidson
Chaim Dovid Eichler
Shaya Eidelman
Yehoshua Farkas
Michael Fischer
Chaim Fishoff
Mordechai Fleischman
Shua Frank
Eli Garber

Tzvi Goldberg
Hillel Goldscheder
Motti Gross
Yonti Heitner
Leiby Hirsch
Barry Indig
Shlomo Yosef Jundef
Eliyahu Kaufman
Yaakov Kirschenbaum
Shmuly Klein
Aron B. Kohn
Yiddy Kohn
Leiby Kornfeld
Tzali Kulefsky
Yaakov Levin
Yoel Levin

Elya Lopian
Yanky Moddel
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Yoel Pachman
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Shuey Rothman
Yaakov Rothschild
Yehuda Rothschild
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Yshay Safra
Yehuda Safran
Shaya Schapira
Chaim Y Scheiner
Moshe Schwebel
Yisrael Schwebel
Isaac Schwed
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Kollel Boker

Halacha
Chabura
SUNDAY MORNING

Night Kollel

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KALLAH כלה

Yeshivas
BEIN HAZMANIM
בין הזמנים

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