

We Wish Our Mispallelim & Members of the Community  
א זייער געזונט ווינטער - חורף בריא מאוד  
A Very Healthy Winter



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER

# Journal

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



**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
**COMMUNITY LEARNING CENTER**

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

ROSH CHODESH CHESHVON  
FRIDAY & SHABBOS

REBBETZIN LANKRY ROSH  
CHODESH GET TOGETHER  
MONDAY OCT 23 - 9:30 AM  
20 FORSHAY RD (DOWNSTAIRS)

SHABBOS MORNING MINYAN  
Starting at 8:00 AM  
18 Forshay Rd. - Main Shul  
נוסח אשכנז



**SHIURIM FOR ENTIRE COMMUNITY**

Separate Seating **RABBI YY JACOBSON WEEKLY CLASS**

<b>SHABBOS</b> 9:00 AM - CHASSIDUS AND SERMON BEFORE MUSAF 20 FORSHAY RD OPEN FOR MEN & WOMEN	<b>EARLY BIRD</b> DAILY SHIUR TBA
<b>SUNDAY</b> NO CLASSES THIS SUNDAY	<b>TUESDAY</b> TUESDAY MORNING 9:30 - 10:30 AM SHARP 20 FORSHAY RD FOR WOMEN ONLY

וְהָיָה מִדֵּי-חֵדֶשׁ בְּחֻדְשׁוֹ וּמִדֵּי שָׁמַת בְּשַׁבְתּוֹ  
יָבֹא כָל-בָּשָׂר לְהַשְׁתַּחֲוֹת לִפְנֵי אֲמֹר הוֹ



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

## BET Parashat Noach

A few questions were presented to the Malbim on the nature of the world and why and how things have changed. How it that people used to live for a 1000 years and now people don't even live 10% of those years? Scientists have found in an iceberg a frozen sheep with grass in its mouth. How is it possible that a sheep was found in a place where the climate is so cold it could not graze or even exist? How could there have even been grass in its mouth in a place that is covered with ice and snow? Archeologist found the bones of elephants and monkeys in northern Europe; cold weathered countries though these animals live only in the warm climates of the world? Lastly, how is it that a rainbow is the expression of a covenant between Hashem and the world that he won't bring a flood? We know it's just the reaction between the bending of sunlight as it shines in the clouds, much like a prism that shows different colors, it's a natural reaction to light. How does a natural rainbow represent this agreement? It's like saying if there are clouds in the sky then its proof, yet clouds are there anyway.

The Malbim explains that the basic change in the earth was the slight modification in axis from 0 degrees to 23.4 degrees that created the new world we live in today. Imagine if you lived in New York which is 1500 hundred miles from Miami and in a flash Miami weather turns to New York weather, and New York turns into the Arctic Circle.

The distance from the sun to earth is 92,935,700 miles. From the equator till the North or South Pole is about 6000 miles every 10 degrees equals 690 miles therefore  $690 \times 18 = 12,420$  there is 180 degrees in half a circle. So  $23.4 \text{ degrees} = 1637$  miles and if in a flash the world was tilted that many miles the

polar caps had a meltdown and the world flooded. This is how the flood came about. If the world would be closer to the sun by 6000 miles, it would not be possible to live on earth. The temperature of the north or South Pole would be like the equator is today and all that ice would melt resulting in no land to live on. It would also be too hot to exist throughout the world.

We can now understand the phenomena of a frozen sheep with grass in its mouth. While grazing in upstate New York it went into an instant freeze with grass in its mouth to be discovered thousands of years later in an iceberg. The monkeys and elephants that were further south where the climate was appropriate for them, died in the sudden change of northern cold.

From the great flood the world changed. Before it was one pleasant climate, now we have the different seasons of winter spring summer and fall. Before all was constant and the luminaries were a function to differentiate between day and night, signs, holidays and years. (Beraishit 1-14). If a person lived in New York it was always 73 degrees if he wanted cooler weather he traveled north and south for warmer weather. Because there was no change in climate, there was no stress and impact on the human body and people lived longer and were stronger.

The Medrash tells us that once in forty years, clouds would come in and it rained for a few days. Then they were gone, there was never a cloud in the sky to form a rainbow. Unlike today where we constantly have clouds in the sky and many days of rain, then people experienced rain only once in 40 years. It was therefore, very frightening and the rainbow reassured humanity that it won't be a flood. The rainbow was not simply something pretty in the sky but evidence of our new changed world. In this way it serves as a covenant between Hashem and humanity that He will never send another flood

Good Shabbos

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:30 pm

SHABBOS NIGHT / DAY	Candle lighting	5:50pm	SHABBOS DAY / Evening	Shachris	9:15am - 18 Forshay
	Mincha Tent	6:00pm		Shachris Bais Chabad	10:00am - 20 Forshay
	Shkiya	6:08pm		Mincha	1:45pm, 6:00pm
	Mincha Bais Chabad 20 Forshay	6:18pm		Pirchei - Bnos	2:00
SHABBOS NIGHT / DAY	Shachris Vasikin	6:40am - DAF YOMI SHIUR	SHABBOS DAY / Evening	Daf Yomi	5:15pm
	Shachris	8:00am - Kiddush		Shkiya	6:07pm
				Maariv	6:47 & 6:52pm

WEEKDAY MINYANIM	<b>SHACHRIS</b>	
	20 Minutes before Neitz (3)	
	S 6:56   M 6:57   T 6:58   W 6:59   T 7:00   F 7:01	
WEEKDAY MINYANIM	<b>MINCHA &amp; MAARIV</b>	
	12 Minutes Before Pelag (1)	
	S 4:45   M 4:44   T 4:42   W 4:41   T 4:40	
WEEKDAY MINYANIM	12 Minutes Before Shkia (1)	
	S 5:52   M 5:51   T 5:50   W 5:48   T 5:47	

**OCT.22 - OCT.27**  
 NEITZ IS 7:16 am - 7:21am  
 PELAG IS 4:57 pm - 4:51 pm  
 SHKIA IS 6:04 pm - 5:57 pm

סוף זמן קריאת שמע  
**MAGEN AVRAHAM**  
 9:22 AM - 9:25 AM  
**GRA- BAAL HATANYA**  
 9:58 AM - 10:01 AM

## WEEKDAY MINYANIM

חורף תשע"ח WINTER '17-18

<b>שחרית</b>		<b>מעריב</b>	
כתיקין	20 Forshay ↑ <small>Brochas 30 min/Neitzu 20 min</small>	AT פלג	18↓
6:15AM	18 Forshay ↓ <small>Badon Neitz</small> Mon-Fri	AT שקיעה	18↓
7:00	18↓	10 MIN. AFTER שקיעה	18↑
7:30	20↑	30 MIN. AFTER שקיעה	18↓
8:00	18↓	60 MIN. AFTER שקיעה	18↓
8:30	18↑	7:30	18↓
9:00	18↓	8:00	18↓
9:30	18↑	8:30	18↑
10:00	18↓	9:00	18↑
10:30	18↑	9:30	18↑
11:00	18↓	9:45	18↓
<b>מנחה</b>		10:00	18↓
1:30PM	מנחה גדולה 18↓	10:30	18↓
2:00PM	18↓	11:00	18↓
2:30PM	18↓	11:30	18↓
3:00PM	18↓	12:45AM	18↓
<b>מנחה ומעריב</b>			
12 MIN. BEFORE פלג	18↓		
12 MIN. BEFORE שקיעה	18↓		
AT שקיעה	18↑		
20 MIN. AFTER שקיעה	18↓		
50 MIN. AFTER שקיעה	18↓		

↑ Upstairs  
 ↓ Main Floor

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





## The Secret of the Month of Cheshvan – Rain, Rain, Rain

Many years ago I had the zechus to learn with a very knowledgeable intellectual. He asked me why the month of Cheshvan is called Mar Cheshvan. I probably told him the classical answer that mar means bitter and since in the month of Cheshvan there are no holidays it is referred to with a bitter name. Later I learned a whole different and uniquely scholarly explanation. The name Mar Cheshvan really comes from the two words marach shvan which in another language means the eighth month where the word Marach comes from the root of yerach in Hebrew and shvan is the true name of the month. (This is also discussed in other sources and has serious ramifications in Halacha. (See Aruch Hashulchan in Even Haezer 126/17). However I found two other explanations that I would like to focus on and connect to this week's parsha which I hope will prove inspiring.

In Tammai Haminhagim the name Mar Cheshvan is shown to be based on a passuk in Yishaya Hanavi "Hen goyim Kmar midli"-- the nations are like rain from a bucket, the idea being that the word mar means rain. This explanation seems to be the most plausible in my humble opinion since Cheshvan comes right after a full holiday of praying and beseeching Hashem for rain and it makes sense that the month should be focusing on rain. In fact, it points to the reason why it almost always rains on parshas Noach (In chutz La'Aretz). Now this isn't just a cute connection. The whole parsha of Noach, is about the mabul (flood) and the destructive power of rain. This idea needs further examination. There were many other ways Hashem could have destroyed the world at that time. Why choose rain? It's noteworthy that in the Masseches Sanhedrin in the beginning of Perek Chelek there is a major discussion about the belief in Techiyas Hameisim and how something so earthly can be resurrected by Hashem. Interestingly, in Masseches Taanis, the Gemara compares rain to Techiyas Hameisim. I once heard that a reason why the correct pronunciation of the words in the second blessing of Shemoneh Esreh of 'Mashiv Haruach U'morid Hageshem' is with a segol is because it has to be connected to the words 'Mechaye Maisim' which follow. Once again we see this deep connection between rain and Techiyas Hameisim.

I think that we can surmise from all of the above that the month of Mar Cheshvan is about the appreciation for rain not just as a source of sustenance but as the life source for everything. As Rabbi Miller z"l would point out, we human beings are 80 per cent water and even on a deeper level water represents the concept that everything physical in this world that is effected by our spiritual actions. If we are acting morally and not corrupt then the rain is a positive force in the world but if chas veshalom we are not following the word of Hashem then this physical gift reverses itself and becomes as destructive as a flood. Mar Cheshvan is the month to reflect on the potential of rain as a gift and on the spiritual and physical effects it can have. Mashiv Haruach is about raising the ruach, the spiritual side of our life while Morid Hageshem points to the lowering of our physical focus.

A warm, healthy winter to all--both spiritually and physically.



### MELODY

The melody is an integral part of the chassidic way of life.

"The tongue is the pen of the heart, but melody is the pen of the soul."

====Baal hatanya, Founder of chabad

Ten melodies, some only singular stanzas, are attributed to the Alter Rebbe – Baal Hatanya – as having been composed by him.

Those attributed to the Mittlerer Rebbe – Son and successor of the Baal Hatanya – were composed in his time and sung in his presence, but he did

not compose them. He had a group of musically-gifted young men known as "the Mittlerer Rebbe's kapelle" (choir), divided into two groups, vocalists (baalei shir) and musicians who played various instruments (baalei zimra).

==== Hayom Yom Tishrei 25.

The Rebbe taught thirteen melodies, Mostly on Simchas Torah, in the ten years from 1954 to 1963, Including Hu Elokeinu; Tzama L'cha Nafshi. In addition to teaching the actual melody, the Rebbe would also often explain its significance.



As I sit now above the clouds thousands of feet up in the air, I reminisce about my wonderful trip to Israel I had this past month.

It's always exciting to land in a new country and jump into all the unique things the country has to offer. For example, when I first landed in Israel the first place I walked into (after my yeshiva) was the bakery next door. There's nothing like walking into an Israeli bakery, smelling the aroma of fresh rugalach and cake just taken out of the oven.

While it's exciting to come to a new land, it's always pretty exciting to take off back home. First things first, you gotta make your rounds bringing back all kinds of goodies for the family. I got some requests, which made my job a little easier.

I went to the Machane Yehuda Shuk, Geula, "Town" and lastly Mamilla. On my way out of Michal Negrin I noticed something interesting. Anyone who's been to Mamilla knows that throughout the strip there are bricks with numbers on them. You ever wonder why? Is it for decoration, chosen at random!? The answer is quite interesting.

When workers were tearing down buildings on Jerusalem's Mamilla Avenue, they were careful not to destroy the masonry blocks. That's because many of them were to be used again in reconstructing those same buildings on a new pedestrian mall.

To aid in the rebuilding of this jigsaw puzzle-like project, numbers were painted on each large brick.

I believe there's something we can all learn from this. Would love to hear some ideas.

Think about it, Yehuda Grodtko



### New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:00 to 7:00	Daf Yomi
7:00 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Prush Tefilah



## A Yom Tov to Remember at Bais Medrash Ohr Chaim

The energy level began at the extreme and just when you thought it couldn't get any better, it did. The first days with the sweet sounds of Simcha emanating from the Baalei Tefila in our Bais Medrash, was made complete on Shabbos Chol Hamod, by an outstanding lecture from Rabbi YY which had the overflow crowd mesmerized (with absolutely no ifs and buts).

Yom Tov and Chol Hamod showcased the talents of our esteemed Morah D'asra Harav Aaron Lankry as well as the Lomdus of our very chosheva Rav, Harav Doniel Coren.

The Kol Torah of the Yeshivas Bein Hazmanim, led by our Rosh Kollel Harav Nachum Scheiner resounded daily, inspiring everyone who came into the shul to avail themselves of the multiplicity of minyanim available.

Shiurim organized by Rabbi Scheiner for almost every day of chol hamod drew throngs of mispallim and visitors. Each one eager to drink from the well of Torah.

Of course, the Simchas Bais Hashoeva in our new tent filled to capacity with both men and women and catered to perfection was a colossal hit. The music put us into the mood and Rabbi YY played the strings of our souls with his warm and heartfelt words.

Rav Dov Ber Pinson conducted a Fabrengen which was given and understood by all on multiple levels. The full breadth of his wondrous knowledge and insight and his ability to convey this in a way that was universally cherished, was apparent to all the attendees.

The piece de resistance was of course, Simchas Torah.

The Hakafos both evening and daytime were spellbinding. The dancing and enthusiasm embodied the true spirit of our exceptional Bais Medrash as a genuine unrestrained love of Torah and Hashem was put on display.

And then there were the mind-blowing Nosh Knapsacks. What can we say. When the children finish the bags (about three months) they can begin to dream about next year.

A special Yasher Kochachem to all those who made this Yom Tov so very special. It was a complex orchestra of events which was conducted by masters without a hitch. Thank you all



## Parshas Noach

Noach, a righteous man, is introduced in contrast to a generation that "has perverted its ways". Hashem instructs him to build, and outfit the Ark.

Noach is told to enter the Ark along with all the animals. For 40 days and nights the waters increased, destroying all living things. The water raged upon the surface of the earth for 150 days, and then diminished for the next 150. Finally, the Ark rested upon Mt. Ararat. Noach sends out the Raven and then the Dove, and, exactly 1 solar year after it began, the earth was dry.

Noach and his family exit the Tayvah, and offer sacrifices to Hashem. They are commanded to keep the 7 Noahide mitzvos. Hashem promises to never again destroy the world and designates the rainbow as the symbol of that covenant.

The story of Noach, the vineyard, and the subsequent blessings and curses is related. The descendants of Cham, Yefes, and Canaan are listed.

The story of the Tower of Babel and Nimrod's world dominance is told. The 10 generations of Shem, culminating in the introduction of Avram and Sarai, are listed. The year is 2023. Note that Avram was 48 years old when the Tower of Babel took place and he was 56 years old when Noach died

## Haftarah:

Yeshayahu 66:1 – 24

(this year we laim the Haftarah of Rosh Chodesh)

This haftarah, read whenever Shabbat coincides with Rosh Chodesh, mentions how in the messianic era, every Shabbat and every Rosh Chodesh everyone will come to the Temple to worship Hashem.

In this prophecy Yeshayahu tells us how Hashem (who is too great to be fully contained in physical space, even in the Temple) pays attention to the humble G-d-fearing person, and rejects a person who does (or even intends) evil.

The prophet continues to foretell the fortune that will come upon Jerusalem (and the Jewish nation) in the time to come, and how even non-Jews will come to recognize G-d and assist in restoring the Jewish people to their land and their Temple





## פרשת נח

כח פעולותיו ויסוד ענין השפעת האדם לטוב ולמוטב

בפרשה שלנו מתגלה דבר פלאי, שה' יתברך השחית את הארץ הדומם משום שהשחיתו בני הדור דרכם בעריות ובחמס עד כדי שהחיות עצמן הלכו מין בשאינו מינו, ואכן הביאור בזה שעל ידי ההשחחה האנושית מתקלקל הבריאה כולה מכח מעשיהם כפשוטו, וממילא היה צורך לעקור את האדמה משרשה, וראים את הפלאים של ההשפעה שיש מצד מעשה האדם ומזה מוכרחים ללמוד איך לנהוג ואצל מי ללמוד לנהוג לטוב ולמוטב.

רבינו חיים והאליזר זיע"א נכנסו לרבו הגר"א זיע"א ושאל אותו איך שייך להשפיע, ואמר לא כשיש כלי גדול ומסביביו כלים קטנים עד כמה שהכלי הגדול מתמלא כך גם הכלים הקטנים יתמלאו יותר ויותר זה יסוד ענין ההשפעה.

וזה כתב הבית הלי עה"ת שמעשיהם של דור המבול היה עד כדי שכל הבריאה נעשתה כן, ונח עצמו יסוד הצלתו שאת האלוקים התהרף נח, כל מגמתו היה שיתיי ה' לנגדי תמיד, ולא הסיח דעתו, ולכן עכ"פ לא הושפע ממקרי הדת.

הרמב"ם בהלכות דעות פרק ו' הלכה א' כותב דברים מפורשים וזהו תוכן דבריו דרך ברייתו של עולם להיות האדם נמשך אחר רעיו וחביריו במחשבותיו ובמעשיו ונוהג כאנשי מדינתו, לפיכך יתחבר לצדיקים וישב אצל החכמים וילמד מעשיהם ע"כ. זהו הענין כ"ל דכיון שאדם נמשך ומושפע מסביביו ואומר לנו הרמב"ם מהו הדרך שנלך בו, ילך להתחבר לצדיקים, וזהו פירוש שימושה של תורה יותר מלמודה ברכות ז': והיינו ללמוד משעה הצדקות וצורת העבודת ה' שלהם בדיוק כמו שעושים כל לעשות. וכן כתב מאירי בבא בתרא קטז. על הגמרא כל שיש לו חולה בביתו ילך אצל חכם, והפשט שאצל החכם ילמד איך להתפלל, וישבו לביתו ויתפלל הוא בעצמו וכך יחלים החולה מחליו. וכ"ל שזה הדרך לעשות, ללך לצדיק לראות איך לעבוד את ה' וכך לעשות בדיוק ממש.

ויש עוד ענין זה לישב אצל החכמים, והיינו ללמוד איך ללמוד להבין סברת התלמוד וזהו ענין שימושה של תורה כמו שכתב תוס' (ז.) לגבי ר' עקיבא שהגם שלהלכה מת מצוה דוחה תלמוד תורה אבל לגבי ר' עקיבא שהתעסק במת מצוה ונזפו בו רבותיו היינו משום שהיה בדרך לשמש רבותיו והיה עושה שימוש בכה"ג תורה לא מדחת בזה.

ולפי"ז ביאר רבינו מאיר שמחה רש"י סוכה (כה) שהולך ללמוד תורה פטור מסוכה, ולא אמרין הכלל שהעוסק בלימוד התורה ובא מצוה לידו שא"כ לעשות על ידי אחרים הדין להפסיק מתלמודו לקיים המצוה, זה נאמר רק בלומד תורה שיועד ללמוד בעצמו, אבל בלומד איך ללמוד לא אומרים כך כלל.

והפשט בזה הוא, שהתורה היא נלמדת על מנת לעשות, וממילא בבא מצוה לידו מצד עצם מציאותו של לימודו שהיא מכריחה לעשות חייב להפסיק לתלמודו, והפשט שההפצא של לימודו היא להשיג עצם רצון והיה לימודו לימוד שמביא למעשה, אבל מי שעוסק בשימוש תלמיד חכם היינו באיך ללמוד, ממילא עצם תורתו היא עדיין לא תורה שמעצמה יכולה להביא ללמעשה שעדיין לא השיג הדרך להבין עומק הבנת הראשונים ולהסיק שמעתא אליבא דהלכתא, זהו פירוש שכתב הרמב"ם "לישב אצל החכמים", שבכך לומד איך ללמוד וממילא זהו לא מתבטל מפני מצוה שמתחייבת להיפסק מצד הלומד שלימודו מכריחה מעשה.

זהו מה שיש לנו לעשות להתקרב לעבודת ה' במיטבו, להתקרב לצדיקים ולישב אצל החכמים, ולישב בד' אמות של הלכה שהיא התיבת נח שלנו ובפרט בתחילת הזמן חוץ יש לדעת כל אחד הדרך אשר ילכו בו, כמו שכתב הרמב"ם שכיון שמציאות האדם הוא נשפע יש ללמוד מהצדיקים הדרך אשר ילכו בו, ומן החכמים הדרך ללמוד איך ללמוד.

שבת שלום ומבורך  
דוד יהודה פיינרסון

Erev Shabbos Plag MInyan for Mincha & Maariv  
BLUEBERRY HILL AREA  
NOACH  
Mincha 4:39 Plag: 5:59  
30 Dr Frank Rd. Entrance From Humbert

## Parshas Noach

### Dealing With Difficult Situations

As we contemplate the gift we recently received, a most beautiful Yomtov- our world enters a state of renewal.

This beautiful season, with it's turning leaves and weather made to order, suddenly appears as if from some heavenly on-deck circle. Our lives gradually fall back into focus and we are grateful to have both the tests of Rosh Hashanah and the judgement of Yom Kippur behind us. We tapped into our inner joy as we sat in the Sukkah this year, but exiting those four walls we are feeling just a bit more exposed to the elements than we thought we would be this year.

The world is burning, figuratively and literally. One must wonder with all that is going on in the world the past month- what are the lessons here? What must we learn as a community and as individuals. How do these events reflect on lives and those of our families. What are our responsibilities and obligations.. how are we to react?

Into all this comes the turmoil of Parshas Noach and its story of universal change.

Chasidic thought teaches us that everything that occurs on the world stage manifests itself in our personal lives as well.

Although we try to face each day anew with positive thoughts, life has its way of not cooperating with our dreams.

It is the hand we are dealt, that we must play with. If we are to grow as healthy human beings, we need to confront and learn to deal with our pain, and the pain of those around us.

Our sages tell us that pain and suffering or as the Talmud calls it- Yissurim, comes to a person as a heavenly message from above.. that he is loved.

אמר רבא, אמר רב סחורה, אמר רב הונא: כל שהקב"ה חפץ בו מדכאו בייסורי, שנאמר: וה' חפץ דכאו החלי" (ברכות, ה

Those whom G-d loves.. He does not leave alone.. undisturbed, but on the contrary, He afflicts them with some sort of challenge..

We can experience tremendous growth by learning from our challenges, and G-d knows this.

In fact even Tzaddikim, whose lives are a model of purity are affected as well and hardly exempt from this fact of life.

Noach, in this week's Parsha was chosen to save the human race. He and his family willingly subjected themselves to the onerous task of working round the clock serving thousands of animals and attending to their every need. Surely he could have asked for a job that was more in keeping with his stature as the biggest Tzaddik in the world at the time. But instead we see that neither he nor his family offered up any objections to their lot in life.

The answer is as plain and simple as it is revealing - Noach studied the Torah (Rashi) and was well aware that many good things are gained by pain and suffering (Eretz Yisroel, Torah, Olam Habah.. the list is extensive)... but suffering must be born with love and acceptance if great things are to arise from those challenges.

And so we find that Noach and his family served the menagerie with joy, even though the work was extremely burdensome.

How many times in our own life do things not go the way we dreamed they would.

It may be certain situations, our children, maybe elderly parents..our jobs, our spouses - our health, not everything is as we wish it could be.

But now it's time for us to look in the spiritual mirror-how do we react? Do we lose faith and get overly angry? Do we launch attacks on others instead of pointing the

finger of blame on ourselves?

In order for us to truly gain from challenges, we must be aware that every inch of suffering is a custom made test from Hashem, designed with a reward that will help us achieve our greatest potentials.

Viewing life's challenges through these glasses can make all the difference. We get back what we put in.. if we react with calmness and strength, than those around us will gain in character. If we fall prey to panic, confusion and loss of hope, those qualities might encompass our homes and rob us of the joy we so desperately seek.

The next time we have to deal with anxiety and change and things are really not working out the way we imagined they would, let's start by changing our reactions.

Perhaps we can glean a few practical approaches from this week's Parsha.

Noach had a mission- he was charged with saving the entire human race and that was enough to propel him through his days and face the challenges that might have broken a person of lesser spirit.

In a fascinating and insightful new book called "Think Good and it Will Be Good", Dr Daniel Schonbuch explores the relationship between the famous work of Dr Victor Frankl and the Tzemach Tzedek. Throughout it's pages we can find dozens of practical applications that will help us change our lives for the better.

Victor Frankl is the author of "Man's Search for Meaning" an incredible book on suffering in which he introduced his ground breaking theory-Logotherapy- which turned the world of Classical Psychology on its head. Dr Frankl survived the horrors of Auschwitz, but was able to persevere because he had a dream and a mission. He knew that G-d had a task for him to complete (to help others with his work on building the human spirit- he had his life's work- a manuscript of his work, confiscated and destroyed by the Nazi's and it needed to be rewritten), and this vision kept him alive.

We all need to widen our horizons and take stock of our lives- each and every one of us has something that we must bring to this world. With these talents we can better our communities and bring much good our families. These goals keep us strong as we battle adversity. They also bring purpose and meaning to our lives. As Dr Frankl puts it: "...the greatest challenge to emotional well- being is not low self-esteem or the lack of pleasure but rather an existential vacuum, or inner emptiness." Sound familiar?

Another approach Dr Shonbuch introduces us to is that of the Tzemach Tzedek- Rabbi Menachem Mendel Schneerson (1789-1866), who promoted the power of positive thinking to help combat suffering and pain. The mantra of "Think good - it will be good " has aided us as a people, through the ages, to come through a multitude of challenges. There is literally no end to the miracles that we can merit by following these words.

We can also learn another approach from our Parshah, that of good Middos. Noach was a calm person (as his name describes). As I mentioned before, our demeanor can affect the way we deal with troubles. Although it is easier said than done, there is much to be gained by staying calm when coping with challenges, and this calmness can strengthen our inner fortitude.

And finally- as we see from the story of Noach, who survived by doing chesed with G-ds creations and taking care of their needs, perhaps we can discover another aspect of being Mekabel Yissurim B'Ahava- facing pain and suffering by responding with love. We must face our own challenges by responding with more caring and love to those around us...Hashem will surely reciprocate by showing us more love and understanding as He guides us through our own difficult times.

Good Shabbos!



# Like Grandfather, Like Grandson

כי בצלם אלקים עשה את האדם  
For in the image of Hashem,  
G-d created man (Bereishit 9:6)

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

"One day, a fifteen-year-old yeshiva boy from Brooklyn came to see me. He went on to explain how his family was quite renowned and successful in the Torah world. Each of his brothers graduated from top yeshivos with honors and his sisters were extraordinary girls with fine husbands. Yet, for the boy personally, he referred to himself as "the black sheep in the family." He had already been kicked out of a handful of yeshivos and struggled to excel, prompting his father to send him to me for therapy. I could sense, however, that the boy was very special. From the very moment he stepped into my office, it was clear that he was fully of energy and intelligent. After speaking to him for a few minutes, I said, "I don't see a real problem here. What I think we should do is ask your family to come to therapy next week. Have your father, mother, siblings, and even your grandparents come here." While from a professional standpoint, I usually do not jump right away to include the child's entire family in therapy unless needed, this case was an exception. I had a feeling that bringing in the grandparents would be of help to the boy, to which he consented.

Next week, in walked the boy accompanied by his father, mother, brothers and sisters and bubby and zaidy. My office was quite crowded. After a few minutes, I turned to the father and said, "You suggested that your son come to see me. Perhaps you should speak first and tell us what you believe the issue is." The father proceeded to get up and say, "You see, doctor, I am broken-hearted. Look at my children here. Baruch Hashem, my sons have graduated from esteemed yeshivos and gone on to become successful in learning and business. My daughters are wonderful and married superb husbands in their own right. I am tremendously blessed. "But this son of mine is different.

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

After the father finished saying his part, he sat back down. Silence filled the room. On everyone's mind was who would be the next one to speak. Finally, the grandfather broke the tension. A man well into his years, he said, "I would like to say a few words." And with that, he began. "As you all know, I am a very wealthy man with a successful business. But after what I just heard from my son, I don't know if I should include him in my will." While I started thinking that maybe this group session should be moved into the lawyer's office as it seemed to be veering towards discussions of wills and legal considerations, the grandfather turned to his son. "Have you forgotten the story I shared with you when you were a child? Didn't you tell it to the grandchildren?" It was now the grandfather's turn to tell his own story to the family, with me included. "I grew up in Poland as part of a beautiful and large family. All my brothers were learning in yeshiva and excelling at a rapid pace, yet there was one black sheep in the family. And who was that? Me. If the diagnostic terminology had been around in those days, I would have been diagnosed with them all. I couldn't sit still in school, I couldn't read and I was out on the streets. My father had tremendous agony from me. I was not a source of nachas to my parents at all. But one thing I did have was a good sense of intuition and shrewdness.

And so, one day in 1938, I picked up a book entitled Mein Kampf and began reading. When I finished the book, I came home and approached my father. "Tatty," I said, "Germany and Poland share a border. This man is serious. Every Jew is going to be wiped out. We must escape before it is too late." But all my father could do was look at me and say, "Stop speaking nonsense. You know why you are saying this? It is because you are not in yeshiva. If you would be in yeshiva like your other brothers, you wouldn't be filling your head with all this rubbish written by some crazy anti-Semite." Looking back at my father, I

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

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

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

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



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**The Shabbat Project**





## G-D, PLEASE MAKE A LOT OF WEDDINGS THIS YEAR

I got my tear drenched message into the gates right before they closed

Tehila Which say what will be with me and everyone else in the world in every language the year 5758

5758 is coming onstage after 5757 collected its equipment and exited the stage And the gates are about to close... I'm in between all the angels running and trying to pass others and an angel stops me at the gate

With whatever happened in the last 365 days I put my foot in the closing gate and hand the angle my tear drenched note

Marking a check next to all the single people who got married this year I put my foot in the closing gate and hand the angle my tear drenched note

And gathering the tears from those that didn't Full of cries no one will hear

The happiness and the despair "Please give this to the judge" I shout

The loneliness and the pain The note has no words on it; it's worn out and soaked from tears and pain

And the deep pain heard in the voice of those shouting out daily My Father, I want to be your promoter in this world!

Who wait alone in the waiting room of life. Do You know what a promotion it is to establish a Jewish home?

5758 is here still wrapped in its nylon packaging A home that's a factory for creating Torah and good deeds 24/7 is good for ratings

Spreading a message of hope to all those waiting and shouting the shout no one will hear Father I want to establish a Jewish home this year in order to publicize your name in this world

And up in heaven in the upper worlds, what's going on? There are thousands of singles crying a cry no one will hear, but You hear them!

The angels a hurry through and fro and tremble, today is the day of signing, the last chance Today you will sign on this.

The court is in session and the angels run hurriedly with documents in their hands 5758 enter, spread a lot of happiness and make a lot of weddings!

### Yom Tov Was Delicious, Now it's Time to Lose those Pounds

The Diet Fantasy is the perfect solution for many people. Countless people want to shed some excess baggage and this is especially true after a long and delicious Yom Tov. But that's where it gets a bit problematic. To lose weight means preparing healthy and nutritious meals that will keep you happy and satisfied. With our non-stop lives pulling us in every direction imaginable this could prove to be quite the difficult endeavor. That is where Diet Fantasy comes into the picture.

Take the case of Shira G

Shira is a busy mother of 4 with a part time job. Notwithstanding her busy life she volunteers twice a week for Chai lifeline. When realizing she couldn't shake the 25 extra pounds that had built up, she knew she had to do something drastic. Wary of fad diets she visited a Registered Nutritionist (RD). She made a meal plan and religiously followed the regimen. But then, life got in the way. One day she was too busy to prepare her meals and just binged. Binging soon became the norm. Desperate for help she called The Diet Fantasy. The Diet Fantasy created a food plan for Shira which included three healthy, beautiful and satisfying meals and 2 snacks daily. Shira called her nutritionist who enthusiastically approved the plan. The caloric intake was on right on target and the food wasn't processed junk. Now, Shira has no reason to fall back on excuses. The food was delivered fresh every morning. The food was delicious and nutritious and low and behold the pounds melted off. Six months to the day Shira stated on the The Diet Fantasy plan she looked great and felt great.

Shiras' husband was so impressed with the program ( and the awesome taste of the food) that he is now a loyal client of The Diet Fantasy

"Where the food is healthy and the fantasy becomes reality"

Orit

## JOKE OF THE WEEK



A new study finds that parents DO actually have a favorite child. The survey also finds if you have to ask - it ain't you.

Last night I went to a 24-hour grocery. When I got there, the guy was locking the front door. I said, "Hey, the sign says you're open 24 hours." He goes: "Not in a row!" (Steven Wright)

I failed my driver's test. The guy asked me "what do you do at a red light?" I said, I don't know... look around, listen to the radio... (Bill Braudis).

After 12 years of therapy my psychiatrist said something that brought tears to my eyes.. He said, "No hablo ingles." (Ronnie Shakes)

I decided to make my password "incorrect" because if I type it in wrong, my computer will remind me, "Your password is incorrect."

Boy: "I got an F in arithmetic."

Father: "Why?"

Boy: "The teacher asked 'How much is 2x3?' and I said '6'"

Father: "But that's right!"

Boy: "Then she asked me 'How much is 3x2?'"

Father: "What's the difference?"

Boy: "That's exactly what I said!"

An old geezer, who had been a retired farmer for a long time became very bored and decided to pass himself off as a Doctor and open a medical clinic.

He put a sign up outside that said: "Get your treatment for \$500 - if not cured get back \$1,000."

Doctor "Young," who was positive that this old geezer didn't know anything about medicine, thought this would be a great opportunity to get \$1,000.

He went to Dr. Geezer's clinic and this is what happened.

Dr. Young: "Dr. Geezer, I have lost all taste in my mouth. Can you please help me?"

Dr. Geezer: "Nurse, please bring medicine from box 22 and put 3 drops in Dr. Young's mouth."

Dr. Young: "Aaagh! This is Gasoline!"

Dr. Geezer: "Congratulations! You've got your taste back. That will be \$500."

Dr. Young gets annoyed and goes back after a couple of days figuring to recover his money.

Dr. Young: "I have lost my memory, I cannot remember anything."

Dr. Geezer: "Nurse, please bring medicine from box 22 and put 3 drops in the patient's mouth."

Doctor Young: "Oh no you don't, that's Gasoline!"

Dr. Geezer: "Congratulations! You've got your memory back. That will be \$500."

Dr. Young leaves angrily and comes back after several more days.

Dr. Young: "My eyesight has become weak I can hardly see!"

Dr. Geezer: "Well, I don't have any medicine for that so. Here's your \$1000 back."

Dr. Young: "But this is only \$500..."

Dr. Geezer: "Congratulations! You got your vision back! That will be \$500."

Moral of story: Just because you're "Young" doesn't mean that you can outsmart an old "Geezer"





## Taste Of Stealing

The Gemara in Brachos, daf heh, amud bais brings a story about Rav Huna. Rav Huna had four hundred barrels of wine that all turned sour and became vinegar. Reb Yehuda and the other chachamim visited Rav Huna and told him that the reason this happened is because he did not share the cut branches with his sharecropper. Rav Huna responded, "They are robbing me and don't even leave me any fruit!" The chachamim responded that a ganev follows another ganev and then tastes the taste of stealing. Hashem punished Rav Huna mida kneged mida; the wine went bad because he tasted the taste of geneiva. Rav Huna responded by saying, "I am mekabel upon myself to pay them." The gemara brings two opinions about what happened thereafter. One opinion is that the vinegar turned back to wine. The other opinion is that the price of vinegar became the same as the price of wine and Rav Huna was able to sell it for a nice profit.

From the above Gemara we see that even before Rav Huna actually paid the sharecroppers, the contents of his barrels either turned back to wine or the price of vinegar skyrocketed. The following question arises. We know that one who does the aveira of gezel does not get forgiven until he pays back what he stole. Why was Rav Huna's problem with his barrels taken care of without actually paying his workers? In addition, we do not find that Rav Huna was mekabel upon himself not to do it in the future, nor do we find Rav Huna stating that he committed wrongdoing. Why is this?

Tosfos writes that the reason Rav Huna's wine turned to vinegar was to teach him not to do this in the future. The chachamim knew that the sharecroppers would steal from him. Rashi even says that Rav Huna asked, "Am I a person that you would accuse of stealing?" Therefore, we can derive from this that Rav Huna did not really steal and therefore was not oveir on bein adam lechaveiro. It was just considered a p'gam in bein adam lamakom since a chillul Hashem would come out of this. It also could cause gezel to be a very light thing in the future. It is possible for one to get used to doing this even in a case when the sharecroppers do not steal from the owner.

This aveira does not require viduy or a kabala and al pi halacha one does not have to return the item. All that is required is that the person needs to take upon himself to rectify it. An example of this can be found in the Rambam, Hilchos Shmitta V'Yovel Perek Yud Gimmel, halacha yud. A ben Levi who stole from the spoils of a war receives malkus. The Mishna L'melech asks the following question based on the Chinuch mitzvah taf kuf heh. Why does the Rambam say that one gets malkus if we learn that one does not get malkus in the event that one can rectify the aveira by returning the object? The answer is that the Rambam holds that a ben Levi cannot return the object since that was not the aveira of actual stealing. The bnei Levi are on a higher level and are required to live a holier life. They therefore do not receive a chelek in bizas milchama. The act of taking is just a p'gam in Bein adam lamakom.

Let us be vigilant to avoid all forms of stealing and really respect other people's property.

## REQUESTING A NOTE TO GIVE TO HASHEM

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

He was fortunate to befriend a family that took him in. He tried to enroll in one Yeshivah after another but none of them would allow a thirteen-year-old boy to sit in the first grade class to learn the basics. After many attempts, he decided that he would try one last school and again the principal turned him down. After that final rejection, he turned to the principal and made this somber request...He asked the Principal with tears in his eyes..."Can you please write me a note stating that I came to you and asked to be accepted in your Yeshivah, so that I could learn Torah and you told me that you couldn't accommodate a thirteen-year-old boy to sit in a first grade class. Please see to it that when I die, the Chevrah Kadisha buries me with that note in my hand, so that I can come before Hashem and tell Him that at least I tried to the best of my ability to learn Torah but wasn't able to because of my dilemma".

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

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

## THE EXQUISITE MEZUZAH

### REBBETZIN CHANA SILVER

Generally speaking, I have a lot of company at my house each Shabbos. With my husband teaching boys at a yeshiva, quite frequently, they come over. On one such occasion, I noticed a boy standing in the middle of my house staring at the most exquisite mezuzah I have.

Walking over to him, I said, "I see you are staring at my mezuzah! Let me to tell you the story of how I got it." And then I began. "I am very involved in arranging shidduchim and advising people throughout their process of seeking a husband or wife. After arranging one marriage, the couple decided to thank me and buy me a beautiful mezuzah. They chose a beautiful piece of parchment and gorgeous cover. I placed it in the center of my house, so that every time I walk by it, I would think of them." Continuing to detail the history of this mezuzah, after a few minutes I finished.

After the boy quietly listened to everything I had to say, he very politely said, "Oh, Rebbetzin, that is so interesting. Thank you for filling me in with the details. Really, though, I was just standing here trying to figure out how the mezuzah is affixed to the wall. I don't see any screws."

*While such differences in perspective may reflect the differences in thought process between men and women, there is more to be learned from here. Oftentimes we look at something or judge someone and assume that we understand the whole picture. But then we are told that we were sorely mistaken and in fact the truth is quite to the contrary. While we may have assumed that he or she was deeply pondering a detailed chain of events, as a matter of fact, one simple matter was being pondered: where are the screws?*





Shturim

# Yeshivas BEIN HAZMANIM

ישיבת בין הזמנים



Meals



Learning



Rav Daniel Coren



Rav Yaakov Kapelner



Rav Aaron Lankry



Rav Yitzchok A  
Lichtenstein



Rav Shmuel A Olshin



Rav Nachum Scheiner



Rav Meir Sender



Rav Yosef Viener



Rav Asher Weiss





## NIGHT KOLLEL LEARNING PROGRAM FOR THIS WINTER:

### HILCHOS KIDDUSHIN, CHUPA, AND SHEVA BROCHOS

#### SOME OF THE TOPICS TO BE COVERED:

##### KIDDUSHIN

- Understanding the expression “harei at mekudeshes”
- The kiddushin ring should not have any engraving or stone
- If the ring needs to be owned by the choson
- Do the eidim need to see the ring or the face of the kallah
- Rules for giving the ring at a chupas nidah
- Any difference which finger to put the ring on
- Why the kallah wears a veil
- Rules of the mesader kiddushin and who should choose him

##### EIDIM

- Relatives and other disqualifications
- What needs to be seen
- Testifying on the kidushin, chupa and kesuva
- How eidim should sign their name (Kohen, Levi, son of, etc.)
- Do eidim need to witness the handing over of the kesuva
- How long do the eidim need to be outside the yichud room
- Do the eidim need to be verify that the yichud room is empty

##### KESUVA

- Rules for writing the Tena'im
- What is written into the kesuva
- Differences for one who was previously married

- Differences for an orphan, a kohen, or a levi
- Writing the correct date
- Making a kinyan on the kesuva prior to the chupa

##### CHUPA

- Difference between Kiddushin and Nesu'in
- Is a minyan required at the chupa
- Can the brochos under the chupa be divided between guests
- What is the halachic definition of chupa
- Rules for a chupas nidah
- Does the choson need to own the place of the chupa
- Various customs at the chupa
- Rules for the fasting of the choson and kalah

##### SHEVA BROCHOS

- Rules of Sheva Brochos for a widow or widower
- Who qualifies as panim chadashos
- What is the procedure when there is no panim chadashos
- Using 2 cups – one for bentching and one for sheva brochos
- The rule for drinking the kosos sfter shalosh seudos
- Finishing the last sheva brochos before shkia

##### COMMUNITY KOLLEL NEWS:

The Kollel Boker will be starting this coming zman with a new limud. The Kollel Boker is from 7:00-8:00 and we will be learning Meseches Rosh Hashanah, with the plan to finish the entire mesechta through the course of this year.

The Night Kollel will be starting the topic of hilchos kiddushin, chupa, and sheva brochos. The Night Kollel is from 8:15-9:45, with Maariv, before and after. The Night Kollel also has many other learning opportunities. Come join us and we will find you the best chavrusah or shiur for you.

##### YESHIVAS BEIN HAZMANIM:

Once again, here at Ohr Chaim, we can look back with great pride, as another successful and invigorating season of YBH comes to an end. It is especially amazing to watch the vast amount of participants – as usual, from all types and stripes – who came, even throughout these hectic days, both before and during yom tov.

As always, the participants were treated to many shiurim on inyana d'yoma. On Sunday before yom tov, Rabbi Asher Weiss spoke about the rules and regulations of mitzvah haba'a b'aveira, in regards to using a stolen sukah. On Monday, Rabbi Yaakov Kapelner discussed the dimensions of kavanah which are needed for mitzvos in general and the added kavanah one must have on the first two nights of Sukkos. While performing the mitzvah of sitting in the Sukah, one must remember how Hashem took care of us in the desert and continues to watch over us constantly. On Tuesday, I discussed the rules and regulations of the brocha of “al netilas lulav.” On Wed., Rabbi Coren addressed the dimensions of the mitzvah of Sukah in halachah and agada.

On Sunday of Chol Hamoed was Harav Meir Sender, Rosh Yeshiva, Yeshivas Daas Chochma. Rav Sender discussed the requirements of creating the Sukah for shade or for the mitzvah. On Monday was Harav Shmuel Abba Olshin, Rosh Yeshiva, Yeshiva Gedola of Hillside. Rav Olshin spoke about using a sukkah built in street. On Tuesday was Harav Yitzchok Abba Lichtenstein, Rav, Kehillas Bais Avrohom of Forshay. Rav Lichtenstein spoke about “The views of the Rishonim regarding the Tiyumes of the Lulav.”

On Sunday after yom tov, we had the honor of hearing from our esteemed Rabbi Lankry, who extolled the praises of the many who continue to learn throughout the bein hazmanim. On Monday, at 12:00pm, we were once again privileged to have Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim of Wesley Hills, with Timely Shailos Relating to Bochorim & Yungerleit.

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

Once again we had a Yeshivas Bein Hazmanim program through the night of Hoshanah Raba, from 12:00am-6:00am, followed by Shacharis K'Vasikin @ 6:10 and Breakfast.

Wishing you a wonderful Shabbos and a Chodesh Tov,

*Rabbi Nachum Scheiner*



# Kollel Boker

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

## Currently Learning:



מסכת ראש השנה  
Summary Shiurim

Erev Shabbos Halacha Shiurim הפרשה ובעניני דיומא ובעניני הפרשה

7:00 - 8:00am  
Upstairs Bais Medrash

Shacharis:  
6:15 & 8:00am

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

Rabbi Nachum Scheiner | 845.372.6618 | ohrchaim18@gmail.com



# Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT



WILL BEGIN LEARNING

סדר קדושין, נשואין, ושבע ברכות  
יום א' פ' לך לך, On Sunday night,

Shiurim by Rosh Kollel & Featured Guest Speakers

Come Join & Gain Clarity in this Important Topic

8:15 - 9:45PM

MAARIV 8:00 & 9:45PM

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

Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com



Just so you should know...



3 2 4 DAYS UNTIL UMAN

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please email us at betsuggestions@gmail.com