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בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM




OUR BELOVED RABBI
SOKAVA REBBE

חזק חזק ונתחזק!

Shabbos Chzak & Mevorchim
SIVAN
The Moled will be Monday evening 4 minutes and 2 chalakim after 6
Rosh Chodesh is Tuesday
May 31 (one day)

תפילת
השק"ה
לערב ד"ה סיון
See page 2



RABBI YY JACOBSON
WILL BE IN TOWN FOR SHABBOS



MONSEY
URGENT CARE
845-356-2273
77 Route 59, Monsey, NY
In front of Evergreen Shopping Center

תפילה השל"ה הקדוש

תפילה לכל עת, ובפרט לערב ראש חודש סיון,
להתפלל על עצמו ועל צאצאיו לילך בדרכי ישראל

All parents want the best for their children — that they should be good and upright, that they have everything they need for a fruitful, joyous life.

The classic work, *Shelah HaKadosh*, contains a prayer that parents should recite for their children at any time of the year — but especially on the day before Rosh Chodesh Sivan, for that is the month when G-d gave us the Torah, and when the Jewish people began to be called His Children

אתה הוא ה' אלקינו עד שלא בראת העולם. ואתה הוא אלקינו משבראת העולם, ומעולם ועד עולם אתה קל. ובראת עולמך בגין לאשתמודע אלהותך באמצעות תורתך הקדושה, כמו שאמרו רבותינו זכרונם לברכה: בראשית, בשביל תורה ובשביל ישראל, כי הם עמך ונחלתך אשר בחרת בהם מכל האמות ונתת להם תורתך הקדושה, וקרבתם לשמך הגדול. ועל קיום העולם ועל קיום התורה בא לנו ממך ה' אלקינו שני צוויים, כתבת בתורתך: פרו ורבו, וכתבת בתורתך: ולמדתם אתם את בניכם, והכונה בשתיהן אחת, כי לא לתהו בראת כי אם לשבת, ולכבודך בראת, יצרת אף עשית, כדי שנהיה אנחנו וצאצאינו וצאצאי כל עמך בית ישראל יודעי שמך ולומדי תורתך.

ובכן אבוא אליך ה' מלך מלכי המלכים ואפיל תחנתי, ועיני לך תלויית עד שתחנני ותשמע תפילתי, להזמין לי בנים ובנות, וגם הם יפרו וירבו הם ובניהם ובני בניהם עד סוף כל הדורות, לתכלית שהם ואני ואנחנו, כלנו יעסקו בתורתך הקדושה ללמד וללמד, לשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה, והאר עינינו בתורתך ודבק לבנו במצוותיך לאהבה וליראה את שמך.

אבינו אב הרחמן, תן לכלנו חיים ארכים וברוכים, מי כמוך אב הרחמן זוכר יצוריו לחיים ברחמים, זכרנו לחיים נצחיים, כמו שהתפלל אברהם אבינו: לו יחיה לפניך. ופרשו רבותינו זכרונם לברכה – ביראתך.

כי על כן באתי לבקש ולחנן מלפניך, שיהא זרעי וזרעי עד עולם זרע כשר, ואל ימצא בי ובזרעי ובזרע זרעי עד עולם שום פסול ושמצ, אף שלום ואמת וטוב וישר בעיני אלקים ובעיני אדם, ויהיו בעלי תורה, מארי מקרא, מארי משנה, מארי תלמוד, מארי רזא, מארי מצוה, מארי גומלי חסדים, מארי מדות תרומיות, ויעבדוך באהבה וביראה פנימית, לא יראה חיצונית. ותן לכל גויה וגויה מהם די מחסורם בכבוד, ותן להם בריאות וכבוד וכן, ותן להם קומה יפי וחו וחסד. ויהיה אהבה ואחווה ושלוש ביניהם ותזמין להם זוגים הגונים מזרע תלמידי חכמים, מזרע צדיקים. וגם זוגים יהיו כמותם ככל אשר התפללתי עליהם, כי זכרון אחד עולה לכאן ולכאן.

אתה ה' יודע כל תעלומות ולפניך נגלו מצפוני לבי, כי כונתי בכל אלה למען שמך הגדול והקדוש ולמען תורתך הקדושה. על כן ענני ה' ענני בעבור האבות הקדושים אברהם, יצחק ויעקב, ובגללם תושיע בנים להיות הענפים דומים לשרשם, ובעבור דוד עבדך רגל רביעי במרכבה, המשורר ברוח קדשך.

שיר המעלות אשרי כל ירא ה' ההלך בדרכיו: יגיע כפיה כי תאכל אשרי וטוב לך: אשתך כגפן פריה בירכתי ביתך בניה כשתלי זיתים סביב לשלחנה: הנה כי כן יברך גבר ירא ה': יברכה ה' מציון וראה בטוב ירושלים כל ימי חייך: וראה בנים לבניך שלום על ישראל.

אנא ה' שומע תפלה יקים בי הפסוק ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיה לא ימוש ומפיה זרעה ומפי זרע זרעה אמר ה' מעתה ועד עולם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי.

תשפ"ב Lag Be'omer at Bais Medrash Ohr Chaim





Shavuos Night Learning
סדר ליל שבועות תשפ"ב
 All Night Learning B'Chavrusa
 18 Main Bais Medrash

R' Nachum Scheiner will gladly help set up chavrusas

There will be a Chabura learning a Shavuos-related sugya with a short shiur 2:00-2:30am 18 Backroom.
(Mareh mekomos will be distributed)

All Night Learning 2nd Night of Shavuos too!

שחרית כותיקין - 20 Upstairs
 4:50am

Refreshments all night!

R Scheiner can be contacted at
 845-372-6618

or RabbiScheiner@18forshay.com

*Wishing the Kehilla a
 גוט יום טוב!*

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• Weekly Thursday Night Chabura •

פרשת בחקותי

Enjoy a Lively discussion of relevant Torah Topics

In a warm informal atmosphere

Hot food and beverages will be served

This weeks Guest speaker

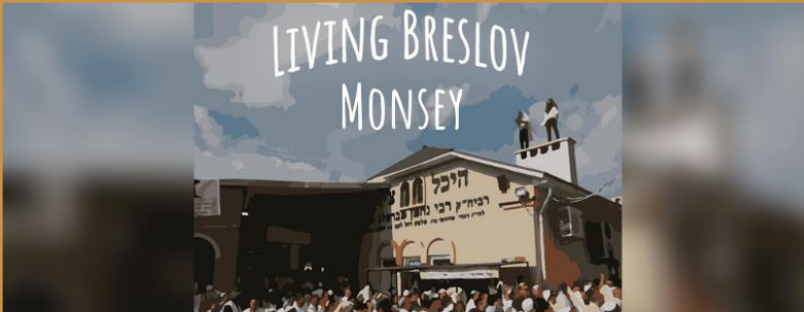
שליט"א רבי דויד בارتפלד

Ray of Klal Mevakshel Hashem - Haverstraw and Director of Teharelnu Hofine USA

10:15 PM | 20 Upstairs

Looking forward to seeing you

Yudi Steinmetz Shlomo Becker



**THURSDAYS
 AT 9:00 PM**

18 Forshay Road Learning Torahs: 4, 8, 12, 16, 20 etc...

- ✓ Frequent and consistent shiurim
- ✓ Open to beginners. 30 minutes or less.
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- ✓ Audio and video posted online

WEEKLY LIKUTEI MOHARAN SHIUR

Teaching the sefer with a textual focus with and time for questions afterwards. There are 4 chaburos each learning different Torahs in this format. More chaburos will be formed as we grow, teaching other breslov seforim.

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With R' Yoeli Klein Coming soon on

Contact Aaron Toledano for more information: 201-970-9007



Night Kollel

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

is pleased to present a shiur by
שליט"א רבי זעב סמית

Magid Shiur Irgun Shiurei Torah Brooklyn NY

Topic:

היו נכונים . . . שובו לכם לאהליכם
Shavous – Creating an Inspiring and Impressionable Yom
Tov past the cheese cake and flowers

Wednesday Jun 1

יום ד' פרשת במדבר

9:00pm

Followed by Maariv 9:45

18 Forshay – Main Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT

Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com





MIDDOS TREE

BY RABBI COREN

Waters of Chesed

Water represents chesed and shefa/abundance that Hashem has gifted us. Since we are not farmers, it might be difficult for us to appreciate the full value,



vitality and wonderful gift called water. However, it behooves us to try and take advantage of any opportunity that allows us to appreciate how often we benefit from this natural resource.

Here is a great opportunity that everyone of us, at least once a day, can take advantage of to appreciate the gift of water and utilizing it for “middos transformation”.

Here is the scenario: You come out of the bathroom and you wash your hands once, twice, three, or even four times with a washing cup. Stop and appreciate that water is running! Now you have built your gratitude-middah muscle! (I like this new adjective!) Next, you are about to dry your hands with the “gift” of paper towels. How many towels are you going to use? I’ve seen people literally use seven paper towels to dry their hands. They simply never tried the following: Shake your hands of the water just three times and you will be surprised to see that you will only need one paper towel. You have now saved money for the shul, did a big chesed to other people who will need to dry their hands, and you have again built up your gratitude-middah muscle

Good Shabbos!



RABBI GOTTLIEB SPEAKING AT THE NIGHT KOLLEL



RABBI LANKRY @ A MORNING SHIUR

NIGHT KOLLEL LEARNING



Pirchei

Shabbos Program

FOR BOYS!

Featuring

REFRESHMENTS



Led By The
Famous
Rabbi Malin
18 Forshay Rd.
Upstairs

FUN & GAMES



What More Can You Ask For
Nosh
Stories
Parsha
And of Course
FUN FUN FUN

STORYTELLING



2 PM Every Shabbos Afternoon

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Listen to shul details, Minyanim or get in touch with our staff through our new, automated phone system

Weekday Minyanim

Late Minyanim Mariv
Daily

מעריב

- 1:00AM
- 1:15AM
- 1:30AM
- 1:45AM
- 2:00AM

For more info and to find out about new minyanim starting soon
ohrchaim18@gmail.com // www.18forshay.com

SUNDAY,
JUNE 12
SHMITTA
YARCHEI
KALLA
with Rabbi Dr.
Ari Bergmann



SCAN TO LEARN MORE
ABOUT שנת השבע



10:00 am
Making Shmita Relevant:
Here and Now

11:00 am: Panel Discussion
Common Shmita Halakhic
Shailos for Americans

בית מדרש אור חיים
At Beis Medrash Ohr Hachaim
COMMUNITY LEARNING CENTER
18 Forshay Road, Monsey, NY 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Rabbi Dr. Ari Bergmann is the founder and Managing Principal of Penso Advisors, LLC, a New York-based global macro and risk management boutique specializing in derivatives structuring/trading and systemic risk mitigation. Prior to founding the firm in 1997, Dr. Bergmann was a Senior Managing Director at Bankers Trust. Ari received a BTL from Ner Israel Rabbinical College in 1981 and furthered his graduate studies at many prestigious Yeshivot in Israel. He holds an MA and Ph.D. in Comparative Religion from Columbia University, where he studied with Professors Yosef Hayim Yerushalmi and David Weiss Halivni. Ari is an Adjunct Professor at Yeshiva University and before coming to YU, he taught at Columbia University and at the University of Pennsylvania. His book, The Formation of the Talmud: Scholarship and Politics in Yitzhak Isaac Halevy's Dorot Harishonim, was just published by De Gruyter in February 2021. Ari lectures extensively in Israel, Brazil, Europe and the US on topics of Finance, Talmud and Jewish Thought.



Late Maariv Motzai Shabbos

Half hour, One hour, One and Half hours, Two hours
 Rabeinu Taam

18 Main Bais Medrash

אמור	9:50	10:20	10:50	11:20
בהר	9:55	10:25	10:55	11:25
בחקותי	10:00	10:30	11:00	11:30
שבועות	10:10	10:40	11:10	11:40
נשא	10:10	10:40	11:10	11:40
בהעלותך	10:15	10:45	11:15	11:45

יום כיפור קטן

ר"ח סיון

יום ב' פ' במדבר - Monday May 30th

1:30pm – Tent ב

2:00pm – Tent ב

3:00pm – Tent ב

4:00pm – Tent ב

5:00pm – Tent ב

6:00pm – Tent ב

7:45pm – Tent ב

Summer 2022

Early Friday Mincha

➤ מנחה גדולה (between 1:30)

➤ 2:00

➤ 2:30

➤ 3:00

➤ 3:30

➤ 4:00

18 Main Bais Medrash

*Get
to Know
Yourself*

BACK
AFTER TWO
YEARS



With **Rabbi YY Jacobson**

Class begins Monday, 8 Iyar, May 9, 2022

Monday - Tuesday
- Thursday

7:45 - 8:30 am

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 Bais Medrash Ohr Chaim
 18 Forshay Road
 Monsey, NY 10952
 Downstairs

Watch Live Stream on:
www.TheYeshiva.net



RABBI LANKRY DEAR KEHILLA,

Rav Moshe Chaim Luzzatto known as the Ramchal, was a brilliant Talmid Chacham from Italy. The Goan of Vilna proclaimed that if he lived in the same generation he would walk all the way from Vilna to Italy to study by the Ramchal. The Vilna Goan also said that in his life of Torah study he only has recognition to his Rebbe that taught him the Alef Bet because after that, he gained all of his knowledge on his own. Never the less he felt it would be worthwhile to spend months traveling by foot to study by the Ramchal. The Ramchal had moved to Amsterdam and printed his works and then moved to the holy land. He passed away at an early age of 39 and he is buried in Teveria next to Rabi Akivah. The great kabbalist conclude that the Ramchal was a reincarnation of Rabi Akivah and his 39 years of teaching the secrets of Torah was what Rabbi Akiva missed out on the beginning years of his life, before he was learned.

A number of years ago, the Russian government allowed access to the library of the famous Baron Rothchild which contained the handwritten manuscripts of The Ramchal. They found part 1 of the famed work of

Mesilat Yesharim - "The Path of the Just". The writing style of the Ramchal is a dialog or a debate between a wise man and a chasid. The wise man is on a quest to understand the life of a chosid; how he can be satisfied with saying a few chapters of tehillim, long Tefilot, and immersing in ice cold Mikvah. How are they intellectually stimulated? The day comes and the wise man meets his childhood friend that became a Chasid and they engage in conversation resulting in an animated debate. The wise man starts to understand the concept of "shlaimut ha-ma'ase"- perfection in ones actions. It doesn't really matter how much one accomplishes but rather the quality of his accomplishment.

Finally the Chasid asks the wise man, the man that invested much of his time in the study of all types Torah wisdom, a simple question. What does Hashem want from us? I am sure many of us ask ourselves the same question. In this parshay Eikev the same question is asked. The Torah tells us of only five things Hashem requests from us: #1 to fear/ awe Hashem #2 to love Hashem #3 to go in His ways #4 prayer #5 to observe all the Mitzvot. The Chasid asks the wise man;

the verse seems to be redundant because #1 to fear/ awe and #2 to love Hashem is included in #5 to observe all the mitzvot. Why does the Torah put them as separate concepts? The Chasid explains that there is a difference between the actual Mitzvah and the emotional component of how to go about the Mitzvah. The first four requirements are the emotional aspects of our service; the last part is the physical action. The Chasid challenges the wise man saying, by studying all day you accomplish just 20% of Hashem's will. How do you explain yourself?

I find this to be a tremendous chidush, a novel insight, to our way of life when defining our priorities. As the Mishna teaches us that any study that does not come to action is a waste of time. The Ramchal explains that the action of the person doing the mitzvot and the study of the mitzvot is only 20% but the duties of our heart and the way we go about doing things comprises 80% of our service to Hashem. It's something to think about.

Good Shabbos



Zmanim by our incredible Gabbai
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:31, 2:00, 2:30 ,3:00 3:30, 4:00

SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:46 ^{PM}
CANDLE LIGHTING	8:00 ^{PM}
MINCHA ^{18 TENT}	7:00 ^{PM}
MINCHA ^{BAIS CHABAD}	8:10 ^{PM}
SHKIYA	8:18 ^{PM}
SHACHRIS ^{VASKIN- DAF YOMI SHIUR}	4:49 ^{AM}
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00 ^{AM}
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30 ^{AM}
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15 ^{AM}
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00 ^{AM}
NEW SHACHRIS ^{18 MAIN}	NEW 10:15^{AM}
MINCHA	1:45 ^{PM}
PIRCHEI	2:00 ^{PM}
MINCHA	6:00 ^{PM}
PIRKEI AVOS SHIUR - PEREK HEH	7:30 ^{PM}
MINCHA ^{SHALOSH SEUDOS}	8:00 ^{PM}
SHKIYA	8:19 ^{PM}
MARRIV	8:59 ^{PM} ^{18 TENT} , 9:04 ^{PM}

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:08 M 5:07 T 5:07 W 5:06 T 5:06 F 5:05

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:34 M 6:35 T 6:36 W 6:36 T 6:37

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:07 M 8:08 T 8:09 W 8:10 T 8:10

MAY 29 - JUNE 03

NEITZ IS 5:28 - 5:25
PELAG IS 6:46 - 6:49
SHKIA IS 8:19 - 8:22
MAGEN AVRAHAM
8:35 AM - 8:34
GRA- BAAL HATANYA
9:11 AM - 9:10

Spring
2022

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SHACHARIS MINYANIM

כותיקין	20 Forshay ↑
כותיקין	18 Main Sefardi Minyan with Birchas Kohanim
6:15AM	Tent ב
6:30	Tent ג
6:45	Tent ד
7:00	Tent א
7:15	Tent ב
7:30	Tent ג
7:45	Tent ד
8:00	Tent א
8:15	Tent ב
8:30	Tent ג
8:45	Tent ד
9:00	Tent א
9:15	Tent ב
9:30	Tent ג
9:45	Tent ד
10:00	Tent א
10:15	Tent ב
10:30	Tent ג
10:45	Tent ד
11:00	Tent א
11:15	Tent ב
11:30	Tent ג
11:45	Tent ד
12:00PM	Tent א
12:15	Tent ב
12:30	Tent ג

Tent א - 18 Tent
Tent ב - 20 Tent
Tent ג - 22 Tent
Tent ד - New Tent

FOR MORE INFO: CALL: 845-587-3462
www.18forshay.com // Secretary@18forshay.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 6:20 PLAG 6:40



Rabbi Coren

BECHUKOSAI - AND SHAVUOS

In a beautiful Sefer called *אש המועדים* the author explains the difference between Rosh Hashana which is called Yom Hadin and Shavuos which is also called Yom Hadin. On Rosh Hashana the main focus is the collective acceptance of Hashem as the king by the entire world and especially by the Jewish people. This recognition is mostly external and is reflected essentially by our actions even when our heart wavers. There are times in life that we lack the excitement of Shabbas or Tefillin but we do the actions with the understanding that part of our relationship with God is that he is our master and king and we must follow His directives. In truth, He is also our father and our lover and He created these rules for our benefit and our ultimate good. On a deeper level, these rules and His sovereignty indirectly ensure that we stay in line and not lose out on the greater good which is the intense relationship we inherently possess.

Shavuos differs from Rosh Hashana because from Pesach until Shavuos we're perfecting our inner selves. We're transforming our internal physical and spiritual organs to enable us to experience an intense yearning and connection with our *אדוני* - our beloved, our father, who loves us much more than we love anything in this world.

So how do we prepare for this transformation? The answer appears in the beginning of this week's Parsha: *אם בחקותי תלכו* --the famous words that Rashi surprises us with are *אם בחקותי תלכו* must "toil" in Torah. How do the words *אם בחקותי תלכו* mean toiling in Torah?

We can answer this with the words of the Maharsha and similarly the Maharal with their commentaries on Maseches Yevamos 62 which discusses why the students of Rabbi Akiva died for not respecting each other. Why such a harsh punishment? The Maharsha and the Maharal answer that it wasn't about their attitude towards each other; it was about the Torah that each

student represented. The Torah is referred to in many places as life itself *אש חיינו* and on a deeper level as the Gemara in Shabbas notes, Hashem put himself in the Torah itself-- *אנא נפשית כתבית* --I Hashem put my soul into the Torah. The students of Rabbi Akiva were expected to be the continuation and the foundation of the life line of Torah for future generations. Disrespect and dishonor were flaws that couldn't be overlooked. They were devaluing the very Torah that each student represented. And that is why the next five new students were giants who personified a light of Torah that became the bedrock and foundation of the future. Students such as Rabbi Meir whose name represents light and Rashbi who literally lit the world with the Zohar which symbolizes intense light.

I would like to suggest that the word *קח* suggests two ideas. Firstly, it's something that seemingly doesn't make sense and defies logic. And secondly it is something that is carved. Hashem is telling us that we must understand that the Torah He's offering us is something that penetrates beyond the rules of nature and that only if we follow His *חוקים* will we accept that the Torah is too powerful a light for us to fully comprehend. Indeed, it challenges logic and laws of nature. It's the energy of the world and its power allowed *tzadikim* to be able to be *חיים* bring --people back to life. It is not beyond us and it's carved into the recesses of our DNA from the time we are in the womb and an angel comes to teach us the entire Torah. Torah is the single path to becoming one with Hashem and it's the only way to prepare ourselves for the great day of Shavuos where once again Hashem presents us with a new spiritual rejuvenation for another year.

To the degree we prepare ourselves before this special day, this is the amount of Torah's spiritual light that Hashem will duplicate for us in the coming year.

Shabbat Shalom

RABBI BENTZION SNEH



ADAPTED FOR ENGLISH FROM THE WRITING OF RABBI SNEH

PIRKEI AVOS

בעשרה מאמרות נברא העולם

Reflections On The Creation of our Universe

As the French saying goes- "plus ça change, plus c'est la même chose" -the more things change, the more they remain the same.

Agnostics and atheists have been around since time immemorial. They exist because our Creator has given us the free choice to believe in whatever we deem to be true. In addition He has instilled within us a strong drive to create and rule. We need to feel both omnipotent and self-important and this drive leads us down many different roads.

Whereas in biblical times it was the tower of Babel and its participants who sought to be totally autonomous- today a new religion called science seeks both control and autonomy.

We seek to control the creation of our plants and animals (GMO- or genetically modified organisms) while high profile billionaires form companies like SpaceX and Blue origin, that seek to conquer space.

Not only are the parallels uncanny, but the bottom line philosophy might indeed be the same: if we humans can master the world, we can explain away any need to believe in an all-powerful Creator.

Rabbi Yehuda Halevi, a rabbinic scholar, poet and philosopher, who lived almost 900 years ago in Spain, had a gentile neighbor, a world famous poet, who did not believe in a Creator.

As he stated many times in conversation with Rabbi Yehuda Halevi, "the world came about by itself." His philosophy was a precursor to the black hole and primordial soup theories of Stephen Hawking.

Befriending his neighbor, Rabbi Yehuda tried unsuccessfully to convince him of the wonderment and eternal truth of creation and the existence of an all-powerful, all knowing G-d.

One day the famous Spanish poet took a walk- he was stuck on the last few lines of his lyrical poem.

During that walk, he formulated

the final verse and headed back home.

At the very same time that the poet was out walking, Rabbi Yehuda Halevi passed by his neighbor's house and glancing through the parlor window- noticed that the last lines of the beautiful verse were not completed. Taking the quill into his hand, he brought the opus to a magnificent conclusion.

Upon seeing this, he hurried over to Rabbi Yehuda's home to tell him what had occurred.

"Why are you excited" the Rabbi exclaimed "The poem simply wrote itself..!"

"No, no, no.." said the Spanish poet. "A poem could not possibly have been written by itself. Someone must have created it!"

"Ah, you have surmised that a small poem could not have possibly been written by itself, but yet our majestic world, our incredible universe was created by chance, by accident, with no divine plan; devoid of a Creator?"

Rabbi Yehuda's neighbor was forced to acknowledge that which he had denied for so long.

Atheism is a fact of life in our world today, even invading religious homes, but we hope for the day when as our last prophet Chabakuk states-

"..The knowledge and recognition of G-d will fill the Earth as the waters fill the sea."

Even Albert Einstein, a scientist who is not often associated with G-d and religion penned the following words, which on the surface at least, could be mistaken for those coming from a Chasidic text.

"The most beautiful and most profound experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead.

To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their primitive forms - this knowledge, this feeling is at the center of true religiousness."

(Albert Einstein - The Merging of Spirit and Science)

Good Shabbos!

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Rabbi YY Jacobson

Saying Goodbye to Your Old G-d

Sometimes, Being Close Means Feeling Far

THE ENDLESS QUEST

A story:

It was Simchat Torah, and the disciples of Rabbi Mendel of Horodok, many of whom had journeyed for weeks to spend the joyous festival with their Rebbe, were awaiting his entrance to the synagogue for the recital of the Atah Hor'eisa verses and the hakafot procession. Yet the Rebbe did not appear. Hours passed, and still Rabbi Mendel was secluded in his room.

Finally, they approached Rabbi Schneur Zalman of Liadi, who had studied with Rabbi Mendel in Mezeritch under the tutelage of the Great Maggid. Perhaps Rabbi Schneur Zalman, who was revered and loved by Rabbi Mendel, would attempt what no other chassid would dare: enter the Rebbe's room and ask him to join his anxiously awaiting followers.

When Rabbi Schneur Zalman entered Rabbi Mendel's study, he found the chassidic master deeply engrossed in his thoughts. "The chassidim await you," said Rabbi Schneur Zalman. "Why don't you join them for the hakafot?"

"There are a hundred meanings to the verse Atah Hor'eisa," cried Rabbi Mendel, "And I do not yet fully understand them all. I cannot possibly come out to recite the verse without a proper comprehension of its significance!"

"Rebbe!" said Rabbi Schneur Zalman. "When you will reach a full comprehension of the hundred meanings of Atah Hor'eisa, you will discover another hundred meanings you have yet to comprehend..."

"You are right," said Rabbi Mendel, rising from his seat. "Come, let us go to hakafot."

Throwing Out the Old?

An interesting verse in this week's second portion, Bechokosei, reads,

"You will eat the very old [grain] and you will remove the old to make way for the new."

A homiletic interpretation of the verse understands "the very old" to symbolize G-d, who has "been around" since time immemorial and who represents eternity. One ought to eat and satiate one's hunger with "the very old" G-d.

Yet there comes a time in our life when we need to "remove the old to make way for the new." We should never get stuck in our old definitions of G-d. We must be ready to abandon our old perception of G-d for the sake of a more real and mature relationship with ultimate reality.

It is not always easy, but this is the path forward.

Our old definitions of G-d can become traps which stifle our creativity, hinder our growth, and keep us stuck in the quagmire of our fears, traumas and insecurities. G-d can become an opium, an excuse for not allowing ourselves to be challenged in a genuine way. Religion sadly becomes the factor which holds us back from an honest assessment of our lives and the courage to rethink our mistakes or dysfunction.

The only definition of G-d in Judaism is that He has no definition. This means that a relationship with G-d is the readiness to challenge every comfort zone, every addiction, every fixed paradigm. It is the openness to mystery and to the ultimate knowledge that "I do not know."

Spiritual Frustration

A little while ago, a man approached me one morning in the synagogue and expressed his anguish over the fact that he does not experience G-d anymore in his life.

"When I originally became a baal-teshuvah (returnee to Jewish observance) many years ago," he said, "I felt an intimate relationship with G-d. I sensed His truth and His depth. "Today," the man continued, "I am still a practicing Jew. I put on tefillin each morning, I pray three times a day, I keep the Sabbath and I don't eat shrimp. But G-d is absent from my life. "How do I become a baal-teshuvah again?" the Jew wondered.

As I looked up at his face, I noticed a tear in his eye. I thought that he may be far better off than many people born and raised as observant Jews who have never shed a tear over G-d's absence from their lives. Many of us are even unaware of the fact that there exists a possibility to enjoy a genuine personal relationship with Hashem.

In the midst of our emotional conversation, I noticed on the table a 200-year-old Chassidic work titled "Noam Elimelech." I opened the book, authored by the 18th century Chassidic sage Rabbi Elimelech of Liszhensk, and randomly arrived at the Torah portion of this week, Bechukosai.

In his commentary to the first verse of the portion, the Chassidic master discusses an apparent lack of grammatical accuracy in the blessings that we recite daily. "Blessed are You, Lord our G-d," we say, "Who has sanctified us with His commandments."

Why do we begin the blessing by addressing G-d in second person, "Blessed are You," and then conclude it by addressing Him in third person, "Who has sanctified us with His commandments."?

The Paradox

In the beginning of one's spiritual journey, writes the saintly author, when first discovering G-d in one's life, Hashem seems very near. At that special moment of rediscovery, you feel that you "have G-d," that you grasp His depth, His truth, His grace. You and G-d are like pals. You cry to Him, you laugh with Him, you are vulnerable in His midst. Like one who is reunited with a best friend not seen in many years, you declare: "G-d! You're awesome." "Blessed are You."

But as you continue to climb the ladder of spiritual sensitivity, you come to discover the gulf between you and infinity. This is not a sign of distance, but of closeness. When you become close to truth, you can begin to sense how far you are from truth.

A deeper relationship with G-d allows you to sense the void and the distance. That void becomes the womb where a new relationship can be born.

Far But Near

It is this state of mind that the Prophet Isaiah is addressing when he says, "Peace, peace to him who is far and near, and I will heal him." How can one be both "far and near" simultaneously?

The Chassidic master Rabbi Elimelech answers that Isaiah is referring to the Jew who feels that he is far, but in truth he is near. The very fact that one senses is remoteness is indicative of his closeness. If he truly were to be distant, he would actually feel close!

When the first Jew Abraham is taking his son Isaac to the Akeida (the binding of Isaac) atop the sacred Mt. Moriah in Jerusalem, the Torah tells us that "On the third day, Abraham looked up and saw the place from afar. Abraham said to his attendants, "You stay here with the donkey, and I and the lad will go yonder, we will prostrate ourselves and then return to you."

Why did Abraham take his attendants along if he was to leave them behind anyway? Because it was only Abraham who "looked up and saw the place from afar." Only Abraham realized how remote he still was from the Divine mountain. His attendants, on the other hand, actually thought that the place was near. At that moment, Abraham became aware of the vast sea separating his spiritual state from theirs; he knew that they were not ready yet to accompany him on his journey toward G-d.

Thus is the paradox of one's spiritual process. The closer you become, the further you must become. It is to this Jew, harboring deep humility and frustration, that G-d sent forth His promise: "I will heal he who is far and near."



GOOD NEWS IN THE MIDDLE OF THE TOCHACHA

Rabbi Yissocher Frand

There is a very long and interesting Ramba"n in this week's Parsha, which attempts to demonstrate that all the terrible things in the Tochacha, those things that the Torah predicts will occur if we do not keep the mitzvos, did indeed happen.

For instance, the Ramba"n says that the verse "G-d will return you to Egypt in boats" refers to the days of Titus when the Jews were loaded onto boats and shipped as slaves to Egypt. The Ramba"n brings many different examples... "The King which you will appoint over yourself..." refers to Agrippa; the pasuk [verse] hints to the fact that he was not worthy of being a King.

Finally, the Ramba"n says that the pasuk [26:32] "I will make desolate the Land, and your enemies who dwell upon it will be desolate" (V'shamemu aleha oyeveichem hayoshvim bah) is not a curse, but rather is a blessing. It is a bit of "good news" in the middle of the bad: the pasuk tells us that our Holy Land will not accept our enemies upon it. The Ramba"n says that this is a great proof of the Divine Hand in action. "For there cannot be found throughout the world a land that had been so good and fertile (which now became so desolate and inhospitable)".

If you want to be a Believer, says the Ramba"n, all you have to do is look at Eretz Yisroel. Look what happened there for 2000 years when it was occupied by Romans and by Arabs and by Turks and by the British.

It had previously been a beautiful and fertile land, but under foreign dominion it became the most desolate. The Torah assured us that from the day we left Eretz Yisroel the land would not accept any other nation or populace. They all tried to settle it, but none were successful.

This is the meaning of what the Torah says, "Your enemies will be desolate upon it". No nation will ever be successful at inhabiting Eretz Yisroel, except Klal Yisroel [The Jewish Nation].

What would happen if the Indians came to the Federal Government and said, "We made a silly mistake 200 years ago. We sold Manhattan Island to you at a rock bottom price - \$24. We realize that you're entitled to a profit, so we'll give you \$48 for Manhattan"? Or even if they would offer 48 million dollars! Or 48 billion dollars! Guess what? There would be no sale. What has happened to Manhattan Island in those 200 years? Considering its value now, there is no way the Government would ever give it back.

Imagine if other nations had been successful in making Eretz Yisroel profitable. Imagine if in 1948, it was a beautiful and productive land. Would they have consented to returning it to the Jewish People? But as the Ramba"n says, they were not able to develop the land. In 1948, when we came to ask, "Can we have the land back?" those in power may have thought, "Do you mean that strip of land that's hard like iron, in which nothing grows? Are you talking about that worthless strip of land in the middle of the desert? Good Luck with it!" This is Divine Providence, as promised by the Torah in this week's parsha.

I have always wondered - if one examines the Middle East - Saudi Arabia has oil, Qatar, Iraq, Yemen all have oil, every country has oil. Even Egypt has oil. How is it that from our Holy Land, the choicest of all lands, we can not squeeze a drop of oil? Is this "the Eyes of the L-rd are upon it from the start of the year to its end?"

But what would have been in 1948, if the British were sitting on a Saudi Arabia? What would have been if they were sitting on Kuwait? Obviously they would not have been so eager to give black gold to the Jews. This is part of "Your enemies will be desolate upon it."

The upshot of all of this is that if we seek a lesson in Emunah, if one is unimpressed with all the other miracles and wonders that G-d has done... Just look at this Ramba"n, just look at this Pasuk, just look at that Land. If one's eyes are open, one will see the Hand of G-d and His Divine Providence upon us and upon all the Jewish people.



Rabbi Efrem Goldberg

FORMULA FEAR

The question of having limited supply of liquid and how to allocate it to dehydrating people should be purely theoretical in 2022, and yet the country is currently suffering a baby formula shortage that literally threatens the lives of thousands of babies and infants who rely exclusively on formula to survive. Some mothers describe driving to 20 stores a day to find formula. Nationwide, nearly 50% of baby formula is out of stock. The situation is so dire that this week President Biden invoked the Defense Production Act to increase baby formula manufacturing and make it more available immediately.

Two thousand years ago, our sages (Bava Metzia 62) analyzed a hypothetical dilemma around a question of shortage. Two people are lost in a desert and one of them has water, but only enough for one person. Should the owner of the water keep it to himself, drink it all, and survive? Or, should he or she share it, split the water with the other person, though it means both will surely die? Alternatively, perhaps he should give the other person the water so that they will live, even if it means giving up his own life. What is the moral decision? What would you do?

What if your companion in the desert was your child? Should you split the water? Give it all to them? Drink it all yourself? A few years ago, French tourists David and Ornella Steiner were found dead in the white sand dunes of the New Mexico desert where they had been hiking. Their ten-year-old son Enzo was found alive in the 101-degree heat. Police said they believed that the son survived because the parents decided to give him the bulk of their dwindling supply of water. For each sip they each took, they gave him two which was just enough to keep him alive, even though it cost them their lives.

So what is the right thing to do?

In the Gemara cited above, Ben Petura argues that the two people must share the water, for mutav she'yishtu sh'teihen v'yamusu v'lo yir'eh echad b'misaso shel chaveiro, better they both die and neither watch their friend perish. Rebbe Akiva disagrees

and quotes a pasuk from this week's parsha: "V'chai achicha imach - Your brother shall live together with you." Only once your own survival is assured are you obligated to concern yourself with the well-being of the other. Rebbe Akiva, the same person who famously taught us that loving others as we love ourselves is central to Torah, concludes that we must put our self-preservation and survival first and only then save others.

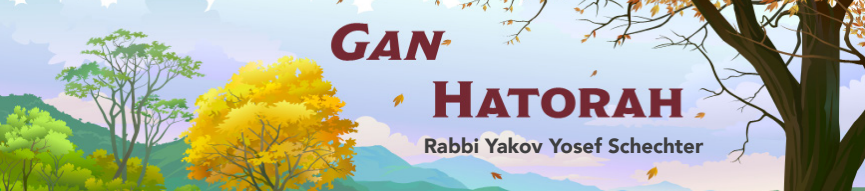
The Chidushei HaRim adds something remarkable. True, we conclude like Rabbi Akiva that your life comes first, but from the Gemara it is clear that one should feel it is a dilemma, one should want to give the water to save their companion. Understanding that our instinct and our intuition should be to help another, even at our own expense, the Torah needs to explicitly say no, your life comes first. We should not only be aware of and follow the conclusion but we should also learn from the initial thought. Yes, we drink it ourselves. But all the while, we should still desire, we should want to give everything to help a fellow Jew.

There are times that morally and halachically we must put ourselves first. But even in those moments, our instinct, our natural response, should be to want to give, to help, to do for another, even if it means having less or losing out ourselves.

Developing a giving nature is not just a nice middah for interpersonal relationships. It is a religious imperative, it is how we get close to Hashem, it is how we imitate Him and serve Him.

While many are scrambling for themselves, we can be very proud of our community who responded to this crisis by turning outward and caring about other. Led by Amy Zuckerman and our amazing new Director of Member Engagement, Talia Borenstein, BRS created an emergency baby formula gemach to help stock and provide formula for families in our community who need.

Whether you are affected by this crisis or not, we must always be looking for opportunities to work on our giving nature and working on ourselves so we are not always putting ourselves first.



PARSHAS BECHUKOSAI FOR THE SAKE OF THE KING

26: 3,4 "אם בחקתי תלכו, ואת מצותי תשמרו ועשיתם אתם. ונתתי גשמיכם בעתם, ונתנה הארץ יבולה ועץ השדה יתן פריה"

"If you will follow My decrees and observe My commandments and perform them. Then I will provide your rains in their time, and the land will give its produce and the tree of the field will give its fruit." Why does the Posuk say, "ואת מצותי תשמרו" – instead of just saying that if one follows the decrees of Hashem, then he will perform the Mitzvos of Hashem?

The word, "תשמרו" is a Loshon of "מצפה" – looking forward to something, as the Posuk in Bereishis 37:11 says, "ואביו שמר" – "And his father (Yosef's father, Yaakov Avinu) yearned for the day when the words of Yosef would come true." One should not say that he cannot wait until a Mitzvah comes his way so that he can perform it and receive reward for it, rather he should wait for the time that he can perform the Mitzvah in order to be able to do it – for the sake of Hashem, for that is the Rotzon Hashem. There was a story with a king who needed twenty specific vessels made out of gold. He hired two professional craftsmen to build these vessels; each one was to build ten vessels. He gave them each pieces of paper which had the plans on them for how the vessels were to be made, and he told them that they would receive five hundred gold coins upon completion within six months time. At the six-month mark, both craftsmen returned to the king with the vessels they had crafted. The first one came to the king wearing a jacket which had on it the plans with which to build the ten vessels. The king inspected them and was very satisfied. He gave the craftsman five hundred gold coins, and then gave him an additional thousand gold coins as a gift. The next craftsman came in, wearing a jacket that had a picture of five hundred gold coins. He too

presented his vessels to the king. The king was satisfied with the vessels, paid him the five hundred gold coins and had him escorted out of the palace. The servants of the king asked him why the first craftsman received an additional thousand gold coins, but the second one did not. The king explained that the first craftsman had a jacket with the plans for the ten vessels. He was demonstrating that his focus was on the performance of making the vessels, as that was the king's will. However, the second craftsman, by having five hundred gold coins drawn on his jacket, was showing that his focus was on the money he was going to receive. He put it on his jacket so that the king would remember to pay him. So, while they both did what they were supposed to, the first one did so for the sake of the king, and thus received an additional gift, while the second one did it solely for the payment. So too with one's Avodas Hashem. Yes, it is true, that Hakodosh Boruch Hu will give reward to those who perform the Mitzvos of the Torah, even if they do so solely for the reward. However, the one who does so for the sake of fulfilling the Rotzon Hashem, in addition to him receiving the reward and pleasure of fulfilling the Rotzon Hashem, he will also receive more reward. (עיני יוסף)

The Loshon of "תשמרו" is a Loshon of "צפיה" – of waiting anxiously. The Torah is telling us how we can be entitled to reward for our actions. Even though we may not be able to do the Mitzvah yet, we must wait with great anticipation and yearn to do it. If we yearn for it, then Hakodosh Boruch Hu will give us the reward as if we did it on our own without any help, and then we will be Zoche to much reward for it. Those who perform Mitzvos with "זריזות וחשק" – alacrity and desire, are not part of "מי הקדימיני" for being that they are showing their intense desire to perform the Mitzvos, they are entitled to reward for their alacrity and desire. May we be Zoche to serve Hakodosh Boruch Hu with great Zrizus and Cheshek.

NOT IN THE BUDGET

There was a person in Bnei Brak who was very poor. His family ate for their Shabbos meal a little Matzah and some tuna fish. This person had a friend who was rich. He decided to order and pay to a grocery to send a beautiful complete Shabbos. One day the rich person lost all his money. The poor person said that he should not pay for his Shabbos anymore. The rich person said he wants to continue as Shabbos expenses is not in the budget. The poor person went to Reb Aron Leib Shteinman Zt"l and he said that he is right and expenses for someone else's Shabbos is included in the budget. The former rich person went to Reb Chaim Kanievsky Zt"l and he said that the ex-rich person is right and the expenses are not in the budget.

To explain this, we need to quote Gemara in Beitza 15b that says a person's budget is established between Rosh Hashana and Yom Kippur. The only exception that is not in the budget is expenses for tuition and expenses for Shabbos and Yom Tov the more one spends the more he gets. Hashem says, "Borrow on my behalf and I will pay your debts!"

From the above Gemara is mashma that it is only for those mitzvos listed that are not in the budget. Tosfos is mashma that these mitzvos are the one's listed in the pesukim. The Ritva argues and says that not just those mitzvos but any mitzvah. The reason the Gemara lists those three mitzvos is that they are common expenses.

Halacha Lemaaseh the Tur 419 says that in the Tosefta we see that a person's budget is set except for expenditures for tuition for one's sons to learn Torah and Shabbos, Yom Tov and Rosh Chodesh expenses. We see the Tur learned like Tosfos and just added Rosh Chodesh expenses. The Bais Yosef explains the Tur; that the reason the Gemara does not mention expenses of Rosh Chodesh is because it is already included in the expenses of Yom Tov. The Taz agrees with the Bais Yosef.

We see LeHalacha we pasken that what the Gemara said borrow and Hashem says he will pay back is only applicable to tuition and expenses for Shabbos. In the event a person spends money on Shabbos, but he also invites guests will this also fall under the category of expenses not in the budget?

Reb Elyashiv held that it is not considered expenses for Shabbos but his son-in-law Rav Chaim Kanievsky says it is considered expenses not in the budget. When Rav Chaim was asked how come Rav Shteinman and his father-in-law argue with him? He answered with a beautiful chap. He said that if the reason a person invites guests or buys Shabbos for others is because his Shabbos would be incomplete if he has a great Shabbos but knows that his friend is sitting with a limited meal. In this case part of his oneg Shabbos is having guests and supplying other people with Shabbos then it would be considered not in the budget. Rav Shteinman was asked by the poor person that is why he got the answer that the ex-rich person should not borrow on his behalf. Rav Chaim was asked by the rich person Rav Chaim saw that it really bothered him that his friend had such a limited Shabbos therefore Rav Chaim held that Rav Elyashiv and Rav Shteinman would agree that it would not fall in the budget and the poor person should continue getting food from the rich person. The story ends that the ex-rich person continued giving food and his fortunes changed again and he became rich again!

May we all be zocheh to have all the zchuyos of keeping Shabbos properly.

THREE STORIES FROM RABBI ELIMELECH BIDERMAN

We will tell 3 stories of people who excelled in doing chessed, each in their own way. The following story happened to the Perl family of Yerushalayim, who are renowned for their devotion to the mitzvah hachnasas orchim. One evening, Mrs. Perl had just returned from a trip overseas. Exhausted, she was looking forward to a good night's sleep, but then their doorbell rang. The children looked through the peephole and rushed to tell their mother that "the veibel," an older, bitter lady who often came to their home for a meal, was at the door. They told their mother not to answer the door. "You're tired...and the veibel will anyway not be satisfied with what you give her. She always complains that something isn't good enough." But the mother answered the door. She wanted to show her children that a good deed should be kept under all circumstances. And she also wanted to teach them the rule: "What you do for others, you do for yourself." As the Zohar teaches, "When Hashem wants to do someone a favor, he sends him a poor person." And Chazal say, "More than the wealthy do for the poor, the poor do for the wealthy," because in the merit of taking care of the poor, you receive many brachos. "We will only gain by helping this poor woman," their mother assured them. The woman ate supper, and she took home some food for breakfast. The family was settling down for the night when the ten-year-old daughter came running to her mother. "There's a snake on your bed," she said, alarmed. "It can't be a snake," the mother said. "Maybe it's a rat or perhaps a lizard. Snakes rarely get into houses." "No, it's a snake. I'm certain." "How do you know? Did you ever see a snake before?" She said that she saw pictures of snakes, and she is certain that it is a snake. The father wasn't home then (he was in chutz le'aretz), so the twelve-year-old brother was sent to the room to check. He returned in panic. Yes, there was a large snake on the mother's bed. They shut the bedroom door closed and placed a towel at its foot, so the snake couldn't crawl under the door. They called an exterminator, who caught the poisonous snake. Had the mother gone to sleep earlier that night, her life would be in danger. They saw that when you do for others, you do for yourself, and that when Hashem wants to do you a favor, he sends a poor person to your home.

WHO ARE YOU COLLECTING FOR?

The Divrei Shmuel of Slonim zt'l told one of his chassidim that he needs two hundred rubles. This chassid was poor, but he wanted to do his Rebbe's bidding, so he went to the Slonimer chassidim and told them that the Rebbe requested 200 rubles. Everyone gave something, and it didn't take long, and he was able to give the Rebbe the money he requested. The next time he came to the Rebbe, the Rebbe asked him for another two hundred rubles. The chassid raised the money as he had done the previous time, and he brought the money to the Rebbe. This happened a third time, too. The chassid wondered why the Rebbe asked specifically him for money. There were wealthy chassidim, why didn't the Rebbe ask them for the 200 silver rubles? Soon afterwards, this chassid realized he had a major problem. His daughter reached the age of shidduchim, but no one agreed to marry her because he didn't have money to pay for a dowry. He came to the Slonimer Rebbe to ask for advice. The Rebbe handed him 600 rubles, the exact amount the chassid had collected for the Rebbe. That amount was enough his daughter's dowry. The Rebbe knew that this chassid wasn't saving up for his daughter's dowry, so the Rebbe wisely asked him to raise the money. The chassid collected the money among fellow chassidim in a respectable manner, as a messenger of the rebbe. The money was prepared and ready for him when he needed it.

A WAKE UP SLAP

The renowned tzaddik Reb Zelig Braverman zt'l and his Rebbetzin would bake and distribute challos on erev Shabbos, to the poor of Yerushalayim. Once, a poor person came to his door late on Friday afternoon & asked for 2 challos. Reb Zelig replied, "I'm so sorry, but all the challos have been distributed. Nothing is left." The man got angry



and smacked Reb Zelig on his face, twice. Reb Zelig immediately took the 2 challos that were on his table for the Shabbos meal & gave them to the poor man. When the poor man left the house, the family members asked Reb Zelig, "Why did you give away our challos? We need them for the seudah. And does he deserve anything after he slapped you?" Reb Zelig explained that if this poor man slapped him, he probably needed the challos desperately. Reb Zelig understood that the poor man's wife would be angry if he came home without challos, & there would be a serious shalom bayis problem in their home. "As for us," Reb Zelig said, "we can manage this week with some matzos." Then, Reb Zelig closed himself in his room, & from outside the door, people heard him say, "Zelig, why did you need to be slapped twice before you learned that you must give away from yourself to others?" He rebuked himself for not helping this poor man immediately. Torah Wellsprings: Collected Thoughts from Rabbi Elimelech Biderman.



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Rabbi Reisman

A thought on the beginning of Parshas Bechukosai. The lesson of (ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם)

The beginning of Parshas Bechukosai has as is found in 26:3 (אִם-בְּחַקְתִּי, תִּלְכּוּ). Before the Tochacha it has the Berachos, the blessings that will come when Klal Yisrael goes in the way of the Torah. The Ramban says they are Berachos of L'asid Lavo, IY"H in the Yemos Hamoshiach. It is beautiful Berachos to read. (וְנִתְּתִי שְׁלוֹם בְּאָרְצְךָ). The Berachos end with Hashem saying (ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם). I will break the yoke that weighs down upon you. If you read the Pesukim in order it is very difficult to understand.

The Chasam Sofer asks, it already said (וְנִתְּתִי שְׁלוֹם). It already said (אֶת-) וְיִרְדַּפְתֶּם, אֶת- (אִי־בֵינָם; וְנִפְלוּ לְפָנֶיכֶם). There will be peace. Your enemies will fall before you. So which yoke remains? (ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם). I understand that in Galus we have the yoke of our enemies. But once there is Shalom B'aretz and (וְנִפְלוּ לְפָנֶיכֶם) and Klal Yisrael is in control, what (מִטַּת עֲלֵיכֶם) will remain?

In the Toras Moshe the Chasam Sofer says an extraordinary Pshat. It says earlier in 25:42 in Parshas Behar that the Jewish people are called (עֲבָדֵי הֵם) the servants of HKB"H. Rashi says (שְׁטָרֵי קוּדֵם). My document of servitude comes first. The Derech of serving Hashem is that a person is supposed to say Rotze Ani (I would love) to wear Shatnez, I would love to eat Treif, however, what should I do Hashem made a Gezaira that I can't. That means to say the way it says in the Medrash as is brought in the Rambam. When it comes to a logical Mitzvah like stealing, a person should say Uch, who wants to steal. When it comes to eating non-Kosher food a person should say delicious, I would love to eat non-Kosher food. But I am an Eved Hashem who made a Gizaira that I can't eat that.

As an aside it is interesting that today people seem to be the other way around. When it comes to eating non-Kosher food people say Uch who is going to eat Chazair. When it comes to stealing they say I would love to but what should I do HKB"H said don't do it so I will not do it. It shouldn't be that way. It is supposed to be that when it comes to taking something that is not yours you are supposed to say Uch, and Trief you should say Ah. Mitzvos Sich'lilus you are supposed to abhor, but the Mitzvos that are Chukim like not eating Treif, the Rambam brings from the Medrash a person should say Rotzeh Ani (I want to eat it) U'ma E'esa Avinu Shebashamayim Gazeir Olai (Hashem said

I can't eat it). The point here being (עֲבָדֵי הֵם). HKB"H says there are things that you would like to do that are Aveiros and don't do it because HKB"H said don't do it.

(ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם). There is an extraordinary Chasam Sofer. You know what he says? Moshiach will come, you will do Mitzvos, it will be a good time. Klal Yisrael will be in charge. The Ol of Mitzvos are difficult. Rotzeh Ani, I would love to do an Aveira, U'ma E'esa Avinu Shebashamayim Gazeir Olai. That is the Ol.

When a person is Zoche and has in purity of thought, it brings himself to a M'ain Olam Habo. He sees himself as doing the Ratzon Hashem because he wants to. (ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם). The heavy weight, the Ol of Mitzvos will be broken.

The Gemara in Rosh Hashana 28a (21 lines from the bottom) says that (מצות לאו) Mitzvos Lav L'he'nos Nitnu, Mitzvos were not given for pleasure. Rashi says in Dibbur Hamaschil (לא ליהנות ניתנו) that (אלא לעול על צואריהם ניתנו) We have a Yeitzer Hora and we say yes we are going to do it because Hashem wants. It is an Ol, it is a yoke on our neck and we are going to do it. But there is a higher level. A level of (ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם) to break the yoke and train to be somebody who wants to do the Ratzon Hashem. If a person does it with great joy that is something else.

Rav Pam used to say about the learning of Hilchos Lashon Hora with the Sefer Chofetz Chaim that it is wonderful but it is treating the symptoms. If you want to treat the cause of the disease learn Sefer Ahavas Chesed. Ahavas Chesed tells you to love doing kindness, it tells you to love other members of Klal Yisrael. If you love members of Klal Yisrael you don't have a desire to say Lashon Hora. So while Hilchos Lashon Hora is very important to know how to treat the symptoms, but to know how to get at the disease be an Oheiv Chesed. (ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם). It is hard to not say Lashon Hora, it is a yoke. Zagt HKB"H I will give you a blessing of Ahavas Chesed (ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם). You Jews will love one the other and it won't be a battle not to say Lashon Hora. It won't be a battle not to say things that hurt other people. That is a dream. Don't wait for Moshiach, do it now. Grab onto Ahavas Chesed, grab onto the Ahava of doing Mitzvos, grab onto a pride of doing Mitzvos and you will be Zoche to Mai'ain Olam Habo. (ואֲשַׁבֵּר מִטַּת עֲלֵיכֶם).

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised



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A RELATIONSHIP IS TO RESPECT **UFARATZTA**

Blessing and peace,
Concerning the complaints, she is writing about, the best thing would be if she refrains from any debate in this matter.



A clear explanation should suffice, that a Shidduch is not an educational relationship where you try and change the person. Rather it is a relationship of respecting the person, including his views and opinions.

Don't we all want that he should relate to her and her views in the same manor?
==== Igros Kodesh V29 P75.

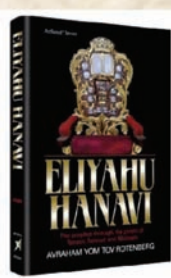
"I am her husband not her Mashpia." An answer from a Mashpia to someone pestering him: How can you let your wife....

PARSHAS BECHUKOSAI

Can you figure out what each picture has to do with the parsha?



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HOW MUCH YOU'RE
WORTH, YOU'LL STOP
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Rabbi Dani Staum

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KEY to Parshas Bechukosai Pix

Chazak – Bechukosai is the concluding parsha of Chumash Vayikra.

(Rav Yitzchok Sheiner zt"l) **Learning Torah** – The opening of the parsha promises wonderful blessings “If you will follow in My ways”. Rashi explains following in Hashem’s ways means to toil in Torah study - 26:3

Learn how much you’re worth – The Torah details the laws of *eiruchin* – someone who proclaims “*erchi alay*” pledging to donate his/her value to the Bais Hamikdash. The Torah lists the amount that a person must donate based on age and gender – 27:1-8

No exchanges – Once an animal is designated to be used as a korban it may not be exchanged with another animal. If a person did so anyway, both the original animal and the animal used for the exchange are holy – 27:10

Peace and Prosperity – The beginning of the parsha states beautiful blessings, including peace and prosperity, that we merit when we follow the ways of Hashem – 26:6

Blessing or Curse – After stating all the blessings, the Torah lists the harsh rebuke and curses we suffer when we don’t follow the Torah properly – 26:14

Never rejected – Despite the harsh punishments we are made to suffer, Hashem promises us He will never reject us – 26:44

Eliyahu HaNavi – At the end of the rebuke when Hashem states that He will remember His treaty with each of the patriarchs, the name Yaakov is spelled with an added vov (יעקוב). That only happens five times in all Tanach. Rashi explains that Yaakov Avinu took the letter vov from the name of Eliyahu (which is written Elijah without the vov at the end five times in Tanach) as a security, to ensure that Eliyahu will fulfill his mission of heralding the messianic redemption for the Jewish people, the descendants of Yaakov Avinu – 26:42

1/10 – The end of the parsha mentions the laws of tithing, including that of *ma’aser sheni* – the second tithe brought up to and eaten in Yerushalayim, and *ma’aser beheimah* - giving one tenth of one’s animals as an offering to Hashem – 27:30, 32

Avraham’s Onion Crop By Rabbi David Sutton

At the Agudah Convention this past year, a special guest named Avraham was brought in from Israel to share his story, which was especially relevant to the mitzvah of shemita which was observed in Israel last year. Avraham was born in Alma Ata, Kazakhstan, in 1945, to a Holocaust refugee from Poland & a native of Odessa. The family emigrated to Israel in 1948, and Avraham’s father fought in Israel’s War of Independence. Having lost all their relatives during the Holocaust, Avraham’s parents gave up Torah observance. The only Jewish topic they ever spoke about was the Holocaust. Avraham left home at the age of 13, & lived on the streets until he joined the Israeli army. During his term of service, he fought in the Six Day War. After the emotional capture of Jerusalem’s Old City and the Temple Mount, Avraham visited the Kotel. It proved to be moving & inspirational experience, & on that day, Avraham decided to begin observing Shabbat and kashrut.

He eventually married & worked as a farmer. Though he devotedly observed Shabbat & kashrut, Avraham was not committed to other areas of Torah – until an experience he had one Shabbat, which had a profound impact upon his life. He and his fellow farmers had placed their onions out to dry before Shabbat so they would be ready to be taken to the market and sold after Shabbat. Suddenly, after Shabbat begun, as though out of nowhere, a cloudburst erupted, and rain began to pour down from the sky. Avraham’s neighbors scrambled to cover their onions, in violation of Shabbat, but Avraham remained committed to Shabbat observance, and decided to leave his onions exposed. On Sunday morning, Avraham went out to the fields and saw his neighbors crying. The weather became oppressively hot – topping 100 degrees Fahrenheit – and all the onions that were covered by plastic had become rotten due to the moisture trapped beneath the coverings. Avraham’s onions, however, had completely dried and remained fresh. He and his wife decided to move forward & commit themselves to all the mitzvot, including the mitzvah of shemita. *iTorah.com*



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HORSE TEARS

A fellow (from Chelm) walks into a bar very down on himself. As he walks up to the bar the bartender asks, "what's the matter?"

The fellow replies, "well I've got these two horses and well... I can't tell them apart. I don't know if I'm mixing up riding times or even feeding them the right foods."

The bartender, feeling sorry for the guy, tries to think of something he can do. "Why don't you try shaving the tail of one of the horses?"

The man stops crying and says, "That sounds like a good idea, I think I'll try it."

A few months later he comes back to the bar in worse condition than he was before.

"What's the matter now?" The bartender asks.

The fellow, in no condition to be in public, answers, "I shaved the tail of one of the horses, but it grew back and I can't tell them apart again!"

The bartender, now just wanting him to leave says, "For crying out loud, just measure the horses. Perhaps one is slightly taller than the other one!" The fellow cannot believe what the bartender has said and storms out of the bar. The next day the fellow comes running back into the bar as if he had just won the lottery.

"It worked, it worked!" he exclaims.

"I measured the horses and the black one is two inches taller than the white one!"

BORED MAN

There's a man named Ralph that goes into a bar, looking very depressed. A friend approaches him and asks, "Why the long face, Ralph?"

"Oh, I'm just bored. I know every person in the entire world now, and there's just nothing left to challenge me."

His friend says, "No, you can't know everyone. Do you know Paul McCartney?"

He says, "Sure, Paul's an old friend of mine. Here, I'll show you." He goes over to a phone, dials a number. His friend overhears a British accent, "Hey Ralph, how ya doing?"

He talks for a while, but when Ralph hangs up, his friend is not really sure that it was Paul McCartney on the other end of the line, so he asks him if he knows the president. Ralph says, "Sure, we go way back." This time he lets him listen in as he calls a private number. It sounds like the president on the other end of the line, and they go into a big discussion of the current economic scene, and Ralph offers a few suggestions. Drawing the conversation to a close, Ralph wishes him well and hangs up.

His friend is a little dumbfounded at this point. "Well, there must be someone that you don't know." He goes over a few more people in his mind, and thinks, 'He can't possibly know the Pope.'

But Ralph claims to know him, so to convince himself otherwise, his friend decides to fly both himself and Ralph to the Vatican to get positive proof of Ralph's conviction.

So they arrive at the Vatican, and Ralph suggests that his friend wait out in the Square until Ralph has cleared things with the Pope. He's standing in the courtyard, when who walks out onto the balcony of the private residence, arm in arm with the Pope, but Ralph.

Ralph looks down, sees that his friend has apparently passed out, and runs down to see what can be done for him. "What happened to you? Couldn't you accept the fact that I really do know the Pope?"

"No, I'd begun to accept that possibility. But what really took my breath away was some stranger standing next to me who said, 'Who's that guy standing there with Ralph?'"

GIVE BUBBELA A CHANCE

It was graduation night at Chelm High School and they were about halfway through the ceremony when the principal said, "Ladies and Gentlemen, we have a problem, Bubbela is a few credits short and won't be able to graduate tonight."

Well now, Bubbela was the starting right guard for Chelm's football team, and when the student body heard that he wasn't going to graduate, they all jumped up and started to chant, "Give Bubbela another chance, give Bubbela another chance!"

The president of the school and the principal had a quick conference and afterward, the principal announced that they have decided to give Bubbela another chance. Bubbela is told that he will be given a "One Question" math test and if he passes, he can graduate.

The question is, "What is 2 plus 3?" Bubbela thinks for about 20 minutes and finally says, "I have it! The answer is 5!"

There is complete silence in the auditorium for a couple of seconds and then the entire Chelm student body jumps up and begins to chant, "Give Bubbela another chance."

THE BIG SQUEEZE

The local bar was so sure that its bartender was the strongest man around that they offered a standing \$1000 bet. The bartender would squeeze a lemon until all the juice ran into a glass, and hand the lemon to a patron.

Anyone who could squeeze one more drop of juice out would win the money. Many people had tried over time but nobody could do it.

One day this scrawny little man came into the bar, wearing thick glasses and a polyester suit, and said in a tiny squeaky voice "I'd like to try the bet" After the laughter had died down, the bartender said OK, grabbed a lemon, and squeezed away. Then he handed the wrinkled remains of the rind to the little man. But the crowd's laughter turned to total silence as the man clenched his fist around the lemon and six drops fell into the glass.

As the crowd cheered, the bartender paid the \$1000, and asked the little man "what do you do for a living? Are you a lumberjack, a weight-lifter, or what?"

The man replied "I work for the IRS."

KNOW IT ALL HAIRDRESSER

A woman was at her hairdresser's getting her hair styled for a trip to Rome with her husband. She mentioned the trip to the hairdresser, who responded:

"Rome? Why would anyone want to go there? It's crowded and dirty. You're crazy to go to Rome. So, how are you getting there?"

"We're taking Continental," was the reply. "We got a great rate!"

"Continental?" exclaimed the hairdresser. "That's a terrible airline. Their planes are old, their flight attendants are terrible, and they're always late. So, where are you staying in Rome?"

"We'll be at this exclusive little place over on Rome's Tiber River called Teste."

"Don't go any further. I know that place. Everybody thinks it's gonna be something special and exclusive, but it's really a dump, the worst hotel in the city! The rooms are small, the service is surly, and they're overpriced. So, whatcha' doing when you get there?"

"We're going to go to see the Vatican and we hope to see the Pope."

"That's rich," laughed the hairdresser. "You and a million other people are trying to see him. He'll look the size of an ant. Boy, good luck on this lousy trip of yours. You're going to need it."

A month later, the woman again came in for a hairdo. The hairdresser asked her about her trip to Rome. "It was wonderful," explained the woman, "not only were we on time in one of Continental's brand new planes, but it was overbooked and they bumped us up to first class. The food and wine were wonderful, and I had a great steward who waited on me hand and foot. And the hotel was great! They'd just finished a \$5 million remodeling job and now it's a jewel, the finest hotel in the city. They, too, were overbooked, so they apologized and gave us their owner's suite at no extra charge!"

"Well," muttered the hairdresser, "that's all well and good, but I know you didn't get to see the Pope."

"Actually, we were quite lucky, because as we toured the Vatican, a Swiss Guard tapped me on the shoulder, and explained that the Pope likes to meet some of the visitors, and if I'd be so kind as to step into his private room and wait, the Pope would personally greet me. Sure enough, five minutes later, the Pope walked through the door and shook my hand and spoke a few words to me."

"Oh, really! What did he say?"

"He said: 'Where did you get the lousy hairdo?'"

CEO FROM CHELM

A young executive was leaving the office late one evening when he found the Chelm CEO standing in front of a shredder with a piece of paper in his hand. 'Listen,' said the CEO, 'this is a very sensitive and important document here, and my secretary has gone for the night. Can you make this thing work for me?'

'Certainly,' said the young executive. He turned the machine on, inserted the paper, and pressed the start button.

'Excellent, excellent!' said the CEO, as his paper disappeared inside the machine. 'I just need one copy...'

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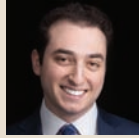
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ROSH KOLLEL

IF ONE FORGOT TO COUNT UNTIL SUNSET OF THE FOLLOWING DAY

WE DISCUSSED PREVIOUSLY THAT THERE ARE A NUMBER OF CASES OF SFEK SFEIKA, SUCH AS IF ONE IS NOT SURE IF HE COUNTED SEFIRA, WHERE WE ALLOW CONTINUING TO COUNT WITH A BROCHA.

WHAT IS THE HALACHA IN THE FOLLOWING SCENARIO: A PERSON FORGOT TO COUNT SEFIRA, AND REMEMBERS TO COUNT WHEN IT IS ALREADY SUNSET OF THE FOLLOWING DAY, WHICH IS HALACHICALLY QUESTIONABLE IF IT IS STILL CONSIDERED DAYTIME. IF IT IS STILL DAY, HE WOULD BE ABLE TO CONTINUE COUNTING THE FOLLOWING DAYS WITH A BROCHA. BUT, IF THE DAY WAS ALREADY OVER, THEN HE MISSED A FULL DAY OF SEFIRA AND WOULD NO LONGER BE ABLE TO COUNT SEFIRA WITH A BROCHA. IF HE COUNTED SEFIRA AT THAT TIME, WILL THAT HELP HIM TO CONTINUE COUNTING ON THE FOLLOWING NIGHTS WITH A BROCHA?

ONE MIGHT SUGGEST THAT HE SHOULD BE ALLOWED TO CONTINUE COUNTING WITH A BROCHA, BASED ON THE CONCEPT OF SFEK SFEIKA, MENTIONED ABOVE. SINCE WE HAVE TWO POSSIBILITIES TO SAY WHY HE WAS NOT DISQUALIFIED – IT IS POSSIBLE THAT HE COUNTED WHILE IT WAS STILL DAY, AND EVEN IF THE DAY WAS OVER, IT IS POSSIBLE THAT MISSING A DAY DOES NOT DISQUALIFY HIM – WE SHOULD ALLOW CONTINUING TO COUNT SEFIRA WITH A BROCHA.

THE SHAAREI TESHUVA WRITES THAT THERE IS A MACHLOKES IF ONE CAN CONTINUE WITH A BROCHA. THE BEIS DOVID RULES THAT IF ONE COUNTED DURING TWILIGHT HE CANNOT CONTINUE TO COUNT WITH A BROCHA. THE REASON IS BECAUSE IT IS ONLY WHEN ONE COUNTS BY DAY, WHERE THERE IS A STRONG POSSIBILITY THAT

HE FULFILLED THE MITZVAH, THAT IT IS CONSIDERED A REAL SAFEIK, AND WE CAN ALLOW HIM TO CONTINUE COUNTING WITH A BROCHA. HOWEVER, IN THIS CASE, SINCE WE ARE NOT EVEN SURE IF HE COUNTED WHEN IT WAS DAYTIME IT IS NOT EVEN A FULL POSSIBILITY THAT HIS COUNTING WAS VALID. IT IS THEREFORE NOT CONSIDERED A FULL-FLEDGED SFEK SFEIKA, AND HE CAN NO LONGER CONTINUE WITH A BROCHA.

OTHERS RULE THAT COUNTING DURING TWILIGHT IS ALSO ENOUGH TO ALLOW SOMEONE TO CONTINUE TO COUNT WITH A BROCHA. THE REASON IS, AS EXPLAINED ABOVE, BECAUSE THE CASE OF SEFIRA IS DIFFERENT. ACCORDING TO MOST POSKIM, MISSING A DAY OF SEFIRA DOES NOT DISQUALIFY A PERSON FROM CONTINUING WITH A BROCHA. IT IS ONLY BECAUSE WE ARE CONCERNED WITH THE OPINION OF THE BAHAG, WHO RULES THAT ONE IS DISQUALIFIED, THAT CANNOT CONTINUE WITH A BROCHA. THEREFORE, AS LONG AS THERE IS AN ADDITIONAL FACTOR TO ALLOW A BROCHA, EVEN IF IT NOT CONSIDERED A FULL-FLEDGED SFEK SFEIKA, WE CAN ALLOW RECITING A BROCHA. THEREFORE EVEN COUNTING DURING THE TWILIGHT PERIOD WILL BE ENOUGH TO TIP THE SCALE AND ALLOW RECITING A BROCHA.

IN THIS CASE, WHEN ONE COUNTED DURING TWILIGHT, THE KAF HACHAIM RULES THAT ONE SHOULD NO LONGER RECITE THE BROCHA ON THE SUBSEQUENT DAYS. ON THE OTHER HAND, RAV SHLOMO ZALMAN AND RAV VOZNER ALLOW CONTINUING WITH A BROCHA. THE MINCHAS YITZCHOK POINTS OUT THAT THIS IS ALL TRUE ONLY WHEN IT IS DEFINITELY STILL BEIN

HASHMASHOS. BUT IF ONE FOLLOWS THE EARLIER OPINION FOR NIGHTFALL – EVEN IF HE WILL BE MACHMIR TO WAIT FOR THE LATER TIME – ONCE THAT TIME HAS PASSED, HE MUST CONSIDER IT NIGHT AND COUNTING AT THAT TIME WILL NOT ALLOW HIM TO CONTINUE COUNTING WITH A BROCHA.

SUMMARY

IF ONE REMEMBERS TO COUNT AT THE END OF THE DAY, WHEN IT IS ALREADY TWILIGHT, ACCORDING TO MANY POSKIM, HE CAN CONTINUE TO COUNT THE OTHER DAYS OF SEFIRA WITH A BROCHA.

THERE IS A KUNTRES OF SHIURIM ON THE TOPIC OF SEFIRAS HA'OMER AVAILABLE. IF YOU WOULD LIKE A COPY OF ANY OF THESE SHIURIM, OR FOR ANY COMMENTS AND QUESTIONS, PLEASE SEND AN EMAIL TO: RABBISCHEINER@18FORSHAY.COM, OR CALL 845 372 6618.

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ALL SHIURIM DELIVERED AT THE KOLLEL BOKER, NIGHT KOLLEL, OR ANY OF OUR VARIOUS PROGRAMS, SUCH AS LEGAL HOLIDAYS AND YESHIVA BEIN HAZMANIM ARE OPEN TO ALL. COME AND JOIN THE MANY WHO ENJOY THESE INFORMATIVE AND INTRIGUING SHIURIM!

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning Gemara
Currently: מסכת ביצה

Friday - *Shuirim*
Beinyonei Dyoma and relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING – HALACHA

Currently: הלכות חול המועד

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

• ZERA SHIMSHON SHIUR
8:15-9:00 Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

• *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*
• *Yeshivas Bein Hazmanim*

• *Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*

• *Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*

~Night Kolloel~

COMMUNITY KOLLEL NEWS WEEK OF BECHUKOSAI

Kollel Boker

The Kollel Boker continues along Meseches Beitza, a blatt a week. Come join us on our trek through Shas! The Kollel Boker meets every morning from 7:00-8:00. There is a weekly overview of the daf, or a shiur on the parsha or inyana d'yoma.

Many new members have joined, with the many new baala batim and yungerleit joining forces, with both partners enjoying this fusion and the wonderful learning opportunity.

I gave a shiur on the timely topic: "Parshas Behar: Mitzvas Shmitta for Non-Farmers," focusing on many practical applications of shmittah which apply even for those not in the fields.

Night Kolloel

The Night Kolloel continues hilchos Chol Hamoed. Come join us and learn what Chol Hamoed is all about! The Night Kolloel meets from 8:15-9:45, with Mincha or Maariv available before or after.

Rabbi Yisroel Gottlieb, Rav of Bais Torah, gave a shiur at the Night Kolloel, on Hilchos Chol Hamoed, on Thursday night, May 19, focusing on whether or not doing melachah on Chol Hamoed is prohibited min hatorah mi'drabbanan.

On Sunday night, Reb Chaim Rabinowitz gave a chabura on the topics of taking haircuts during Chol HaMoed

Now is the time to join one of our many learning programs and keep the momentum going!

Options are available for those who would like to come even part-time – both at the Kollel Boker and the Night Kolloel – or even once or twice a week. Come join us and we will **b'ezras Hashem find you the best chavrusa** for your needs. Come join the Ohr Chaim family, and start off or end your day with some exciting and invigorating Torah learning.

You can also join our whatsapp group and receive updates of upcoming shiurim, links to current shiurim, or access archived shiurim. Please send a

request to: Secretary@18forshay.com, or RabbiScheiner@18Forshay.com, or follow the prompts on our website 18Forshay.com.

Chassidus with Rabbi YY Jacobson

After a "short" 2-year hiatus, Rabbi Jacobson's shiur on Chassidus is back in person. The shiur takes place Monday, Tuesday, and Thursday, 7:45 -8:30am, in 18 Forshay downstairs. You can also watch it live streamed on: www.TheYeshiva.net.

WEDNESDAY NIGHT CHEVRA

Appreciate halacha and the parsha like never before. Come join an exciting interactive chabura and a group discussion, led by Rabbi Yosef Fried, every Wednesday night 8:55-9:55pm, in 20 Forshay, upstairs. And of course there will be good food!

For more info, you can WhatsApp or text Elazar Rubin: 845 – 548 – 8547.

MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavirim, with kugel and cholent. The program is l'ilui nishmas Dovy Steinemtz a"h, whose yartzeit was last week, as he was niftar last year in the Meron tragedy, and the guest speaker was our very own Rabbi Coren.

Don't miss out these golden opportunities! Now is the time to join one of our many learning programs and prepare for the yom tov of Kabalas Hatorah. Start off your day or end the day with some exciting and invigorating Torah learning. As we count the seven weeks to Shavuos, don't just count the days; make the days count!

For more information about any of these many exciting learning programs – including the Kollel Boker, Night Kolloel, and much more – please call 845 - 372 - 6618, or email: Rabbisheiner@18forshay.com.

Wishing you a Wonderful Shabbos,
Rabbi Nachum Scheiner



~Night Kolloel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

תשפ"ב
SUMMER

8:15-9:45pm

18 Forshay – Main Bais Medrash

הלכות חול המועד

Shiurim by Rosh Kolloel and Featured Guest Speakers

Shiurim Open to All

DAF YOMI	DAF YOMI	MISHNA YOMIS
7:00-7:45pm (Hebrew) Sun - Thurs	8:30-9:15pm Sun - Thurs	8:45-9:00pm Sun - Thurs
ZERA SHIMSHON	MAHARAL ON THE PARSHA	THURSDAY NIGHT CHABURAH
8:15-9:00pm Thursday	9:45-10:15pm Thursday	8:15-9:00pm With Guest Speaker

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

Rabbi Nachum Scheiner 845.372.6618 | RabbiScheiner@18forshay.com



Rabbi Nachum Scheiner

מוהל מומחה

CELL: 845-499-6354



Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kolloel

Harav Nachum Scheiner

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues

To join this extraordinary group

Whatsapp 845-499-6354

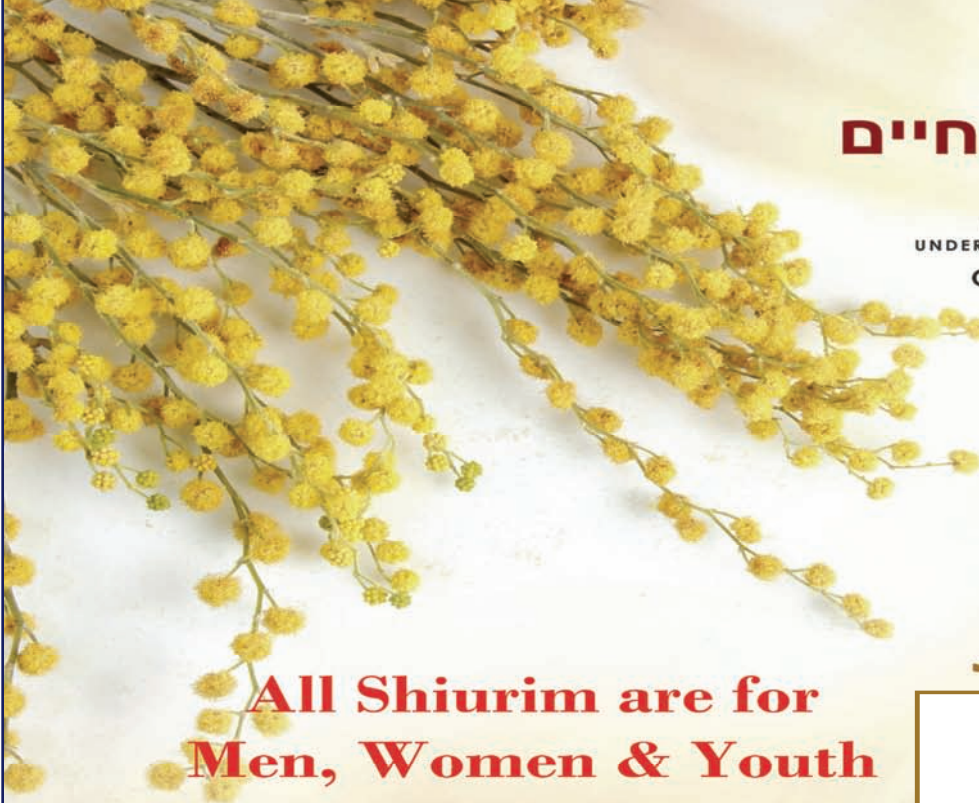
Or email

ohrchaimmonsey@gmail.com

בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

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



Shavuos with RABBI YY JACOBSON

**All Shiurim are for
Men, Women & Youth**



Motzei Shabbos
First Night of Yom Tov
1 Am—2:30 AM
&
2:45 AM—4:00 AM

Monday - June 6
2nd Day of Yom Tov
6:30 PM

FOLLOWED BY MINCHA

**Location
Tent א**

**Neilas Hachag, Fabrengen & Maamar
after Mincha @ Bais Chabad
20 Forshay Rd**

בס"ד

בס"ד

122 DAYS UNTIL UMAN

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

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

Just so you should know...

