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and honor those that devote their lives to the Torah

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KEVOD SHOMAYIM: 25,000 GATHER FOR KAVOD HATORAH: HISTORIC ADIREI HATORAH EVENT PROCLAIMS THE GLORY OF OUR YUNGELEIT

BY AVI SCHIFF - MATZAV.COM

25,000+, they came out strong, united, and with one goal: to proclaim the glory of our nation's yungeleit, the Adirei HaTorah.

"It was the most uplifting maamad of its kind I've ever experienced," said one attendee.

"It was like Simchas Torah, Yom Kippur, and leil Purim in yeshiva all wrapped into one," said another.

Indeed, this was the prevailing sentiment.

It was an incredible, truly extraordinary event in every way.

For weeks, people had read about the highly anticipated Adirei HaTorah event, and finally – finally – the night was here.

The bus-

es – hundreds of them – pulled up from across the tristate, transporting thousands to the event at Wells Fargo Center in Philadelphia, Pennsylvania. Many others came by car, joining the parade of vehicles patiently making their way to the arena this past Sunday night.

By about 7 p.m., most of the attendees had arrived, taking in the scene of a sports arena usually bedecked in various sorts of signs and slogans instead bearing statements and refrains expressing Klal Yisroel's admiration for their yungeleit. "We All Admire Our Yungeleit" was emblazoned across the massive Jumbotron behind the dais.

Upon entering the building, attendees were treated to a buffet dinner before entering the arena itself, which was a sight to see. Immediately grabbing the attention of participants was the massive dais, with seating for approximately 500 roshei yeshiva and rabbonim.

By the time the program began shortly before 8 p.m., every seat in the arena, including every balcony and concourse, in addition to hundreds of additional seats on the floor, was occupied.

Fittingly, the seats on the floor of the arena couldn't be purchased. They were reserved for yungeleit who have been learning at Beth Medrash Govoha for 12+ years. Appropriately, the best seats in the house were given to those who were being feted this evening, the lomdei Torah who hold up our world.

The program began with Tehillim led by Rav Chaim Ginsburg, longtime rosh chaburah at Beth Medrash Govoha.

Immediately thereafter, in somewhat of an original approach, the music began, and the crowd sang and danced for several minutes, an absolutely exhilarating beginning to what would be an unforgettable event. The building practically shook as keyboardist Meir Adler from Eretz Yisroel played the music, accompanied throughout the evening by singers Yanky Daskal, Isaac Honig, Chazzan Srulik Adler, and Dovi Meisels, and the Shira Choir.

During the opening remarks delivered by emcee Rabbi Yosef Heinemann, the zekan roshei hayeshivos, Rav Shmuel Kamenetsky, rosh yeshiva of Philadelphia Yeshiva, entered, and the entire crowd broke out into the spontaneous singing of "Yomim."

Rav Aryeh Malkiel Kotler, rosh yeshiva of Bais Medrash Govoha, spoke first, being greeted by the crowd with extended joyous singing in his honor. Rav Kotler highlighted out the simcha that one sees upon entering the botei medrash of the yeshiva, witnessing the joy that yungeleit have in spending their days immersed in limud haTorah.

Rav Kotler remarked that he feels that his father, the rosh yeshiva, Rav Shneur Kotler, would have recited the bracha of Chacham Harazim had he seen such a massive crowd of Bnei Torah. While the bracha is generally reserved for when one views an assembly of more than 600,000 Jews, the magnitude of this gathering and its nature, said Rav Kotler, would have compelled the bracha's recital.

Mentioning that the Chazon Ish's remark that ameilus baTorah is "meha-peich gashmi l'ruchni," transforming the mundane into the holy, Rav Kotler also said that nowadays we are zoche to "tomchei Torah who know what the Torah does for them. They're machshiv the bnei Torah."

Addressing the idea of "Aron nosei es nosav," a theme referred to several times throughout the night, Rav Kotler said that when a person carries the Aron, he becomes botul to it and thus becomes uplifted.

The Seforno famously points out that the menorah in the Bais Hamikdash has two sides, one representing chayei olam, our eternal life, and one representing chayei sha'ah, our time spent engaged in worldly pursuits, but both are turned to the ner emtza'i, the middle candle, representing the Torah.

Upon the conclusion of Rav Kotler's remarks, the crowd joined in unison in



“Tonight’s evening is a revolution in attitude.

Everything we have, comes in the zechus of the lomdei Torah.

“If we raise kavod haTorah, everything will be mesukan,”

“Kids will go to school and not say, ‘That’s the son or daughter of a gvir,’ or even, ‘That’s the son or daughter of a rosh yeshiva, but ‘That’s the son or daughter of one who is learning Torah lishmah,’ and he’s the one who is supporting us all!’”

- RABBI EPHRAIM WACHSMAN

the singing of Ki Orech Yomim and Ohr Zorua Latzaddik. The energy and passion with each successive song seemed to grow stronger, filling the stadium with an otherworldly ruach.

A video presentation was then shown, featuring powerful divrei chizuk from Rav Moshe Hillel Hirsch, rosh yeshiva of Yeshivas Slabodka in Bnei Brak; Rav Shmuel Kamenetsky, rosh yeshiva of Yeshiva of Philadelphia; Rav Yitzchok Sorotzkin, rosh yeshiva of Mesivta of Lakewood; and Rav Elya Ber Wachtfogel, rosh yeshiva of Yeshiva Gedolah Zichron Moshe of South Fallsburg.

In his comments, Rav Sorotzkin said that a “talmid chochom brings a hatzolah (salvation to the world) in all types of ways,” saving Yidden from all sorts of tzaros and tribulations. The talmid chochom has “such a power,” he said. “He saves Yidden, bringing a ruach taharah, a widespread hashpa’ah to the world at large.”

“The chiyus of the dor is dependent on you,” said Rav Sorotzkin, addressing the yungeleit. “You are the ones who are the tachlis of the briah.”

Following the singing of a slow song, Rabbi Heinemann introduced Rav Dovid Cohen, rosh yeshiva of Yeshivas Chevron, who flew in from Eretz Yisroel to attend the event. The crowd again broke out in singing in honor of Rav Cohen, who humbly stood at the podium until the singing subsided. In an eloquent speech, Rav Cohen, in his characteristic manner, with simplicity and clarity, conveyed the chashivus of lomdei Torah, expressing the exalted role that they fill each day.

A medley of slow songs followed, with the crowd of 20,000 singing Ribono Shel Olam Hut Shoin Rachmanus, V’iyiyu

Rachamecha, and Machnisei Rachamim. The music then ended, but the crowd didn’t want it to, continuing to sing the third stanza of Machnisei Rachamim without words, a choir of unity and inspiration filling the cavernous stadium.

Chazzan Srulik Adler then recited a heart-stirring Keil Malei Rachamim, as silence reigned across the massive crowd.

At that point, a Siyum Hashas on Talmud Bavli and Talmud Yerushalmi, learned b’iyun by the yungeleit of Beth Medrash Govoha, was celebrated, with the Hadran being recited by Rav Yisroel Neuman, rosh yeshiva of Beth Medrash Govoha.

Following the spirited dancing in honor of the siyum, the keynote drasha was delivered by Rav Ephraim Wachsmann, rosh yeshiva of Yeshiva Meor Yitzchok in Monsey.

“We’re here to celebrate this miracle in a world that has gone insane,” he said. “In a world that tries to excise the soul of humanity...rises this song of purity and kedusha.”

“We’re here to show our endless gratitude, and our true humility, and to ask you [our yungeleit] for your heilige brachos,” said Rav Wachsmann.

“Tonight’s evening is a revolution in attitude. To live with the knowledge of Aron nosei es nosav. This has to become the new understanding – it’s really an old understanding – living with it and lifting up the entire briah.”

Everything we have, said Rav Wachsmann, comes in the zechus of the lomdei Torah.

“If we raise kavod haTorah, everything will be mesukan,” he said.

“Kids will go to school and not say, ‘That’s the son or daughter of a gvir,’ or even, ‘That’s the son or daughter of a rosh yeshiva, but ‘That’s the son or daughter of one who is learning Torah lishmah,’ and he’s the one who is supporting us all!”

“Everybody is sick and tired of the emptiness,” said Rav Wachsmann. “And there is one answer to it all: tenu kavod laTorah.”

Turning to those who have the zechus of supporting lomdei Torah, he said that one may not have the ability to reach the level of a gadol baTorah in limud haTorah, but “You can be a Pnei Yehoshua and a Rav Akiva Eiger in hachzokas haTorah!”

Kabbolas Ohl Malchus Shomayim was then led by Rav Yeruchem Olshin and Rav Dovid Schustal, roshei yeshiva of Beth Medrash Govoha, with Rav Olshin exhorting the crowd to express their gratitude to the Ribono Shel Olam for the miraculous growth of Torah and its support by engaging in additional devotion to Torah learning and avodas Hashem.

Maariv concluded the program, led by Rav Sholom Kamenetsky, rosh yeshiva of Yeshiva of Philadelphia.

As the thousands made their way to the exits with music filling the arena, the mood was one of kavod and reverence for the yungeleit who devote their every day – and sacrifice so much – to make the study of Torah their occupation, not just uplifting themselves, but enriching their communities and the wider world with the unparalleled power of Torah.

It was an evening no one would soon forget, inspired, uplifted, and charged to keep the mission going.

יום כיפור קטן

ערב ר"ח תמוז

Tuesday June 28 - יום ג' פ' קרח

- 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

Late Maariv Motzai Shabbos

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

18 Main Bais Medrash

שלח	10:15	10:45	11:15	11:45
קרח	10:15	10:45	11:15	11:45
חקת	10:10	10:40	11:10	11:40
בלק	10:10	10:40	11:10	11:40
פנחס	10:00	10:30	11:00	11:30
מטות-מסעי	10:00	10:30	11:00	11:30

Summer 2022

בס"ד

קייץ תשפ"ב

Mincha Mariv Minyanim

↓ 18 מנחה
 מנחה גדולה - (between 1:28 – 1:34)

- 1:30
- 1:45
- 2:00
- 2:15
- 2:30
- 2:45
- 3:00
- 3:15
- 3:30
- 3:45
- 4:00
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- 6:00
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- 6:30
- 6:45
- 7:00
- 7:15
- 7:30
- 7:45
- 8:00

↑ Upstairs
 ↓ Main Floor

מעריב

- At פלג *
- At שקיעה *
- 6 MIN. AFTER שקיעה
- 10 MIN. AFTER שקיעה *
- 20 MIN. AFTER שקיעה *
- 30 MIN. AFTER שקיעה *
- 40 MIN. AFTER שקיעה
- 50 MIN. AFTER שקיעה
- 60 MIN. AFTER שקיעה
- 72 MIN. AFTER שקיעה
- 9:45
- 10:00
- 10:15
- 10:30
- 10:45
- 11:00
- 11:15
- 11:30
- 11:45
- 12:00am
- 12:15
- 12:30
- 12:45
- 1:00
- 1:15
- 1:30
- 1:45
- 2:00

*Repeat Krias Shma after nightfall

מנחה ומעריב

- 12 MIN. BEFORE ט"ל Tent א
- 12 MIN. BEFORE LATER ט"ל Tent ב
- 12 MIN. BEFORE שקיעה Tent א
- 6 MIN. BEFORE שקיעה Tent ב
- At שקיעה 20 ↑
- 10 MIN. AFTER שקיעה Tent ד
- 20 MIN. AFTER שקיעה Tent ג
- 30 MIN. AFTER שקיעה Tent ב
- 40 MIN. AFTER שקיעה Tent א
- 50 MIN. AFTER שקיעה 20 ↑
- 60 MIN. AFTER שקיעה Tent ד

Summer 2022

בס"ד

קייץ תשפ"ב

SHACHARIS MINYANIM

- כותיקין
- כותיקין
- 6:15AM
- 6:30
- 6:45
- 7:00
- 7:15
- 7:30
- 7:45
- 8:00
- 8:15
- 8:30
- 8:45
- 9:00
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- 9:45
- 10:00
- 10:15
- 10:30
- 10:45
- 11:00
- 11:15
- 11:30
- 11:45
- 12:00PM

20 Forshay ↑ Brochos 30 min/Hodu 20 min before Neitz
 18 Main Sefardi Minyan with Birchas Kohanim

- Tent א
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א
- Tent ב
- Tent ג
- Tent ד
- Tent א

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



MIDDOS TREE

BY RABBI COREN

Did you ever enthusiastically attend a large event or a simcha with many people, looking forward to an inspirational evening, when suddenly you get pushed or elbowed by one of the participants? How unfortunate, but we see this time and time again. There is an expression in Yiddish, “יענער גשמיות איז דינע רוחניות” / “your friend’s gashmiyus is your Ruchniyos,” but the lesson goes forgotten. How is it possible that in the drive to greet a chasson or to get a bracha from a tzadik a person will push, or even worse, elbow another Jew? It would seem obvious that whatever spiritual benefit this person was looking for was lost in the lack of concern for his fellow Jew. There is a certain calmness found a Jew living with bitachon; his inner composure would not allow such conduct to happen.

The next time you find that your excitement to gain spiritually is driving you to lose control, catch yourself and think about two things:

Hashem runs the world- if I’m supposed to get what I am seeking, then it will happen with the minimal efforts needed.

Make sure that your drive and desire isn’t going to be at the expense of another Jew.

Shabbat Shalom

בס"ד

RAV DOVBER PINSON

WILL BE GIVING PARSHA SHIUR
THIS THURSDAY EVENING AT 9:00
PM.

THE SHIUR WILL TAKE PLACE AT 84
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AVI to SHANA GREENBERG

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HEART TO BAIS MEDRASH OHR CHAIM
MAY HASHEM REPAY THEIR KINDNESS
AND DEDICATION WITH MANY MORE SIMCHOS
AND MUCH HAPPINESS.

יהי רצון שהשם בן ע"ב אותיות
שנהגה בבית קודש הקודשים
ישפיע ממרום טובה וברכה
עליכם ועל כל ישראל
אמן סלה



BET PARASHOT BEHALOTECHA HAFTAROT

Part 1;

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

Part 2;

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

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

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

Here the children of Yehoshua are currently living in sin but Hashem judges

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

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

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

May we merit the final redemption soon. Amen.

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY

1:34, 2:00, 2:30 ,3:00 3:30, 4:00

SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:57PM
CANDLE LIGHTING	8:13PM
MINCHA 18 TENT	7:00PM
MINCHA BAIS CHABAD	8:23PM
SHKIYA	8:31PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	4:44AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS - YOUTH 18 UPSTAIRS	9:30AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 MAIN	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR - PEREK BEIS	7:30PM
MINCHA SHALOSH SEUDOS	8:00PM
SHKIYA	8:31PM
MARRIV	9:11PM 18 TENT, 9:16PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:04 M 5:04 T 5:04 W 5:04 T 5:04 F 5:05

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:44 M 6:44 T 6:45 W 6:45 T 6:45

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 8:19 M 8:19 T 8:19 W 8:19 T 8:20

JUNE 19 - JUNE 24

NEITZ IS 5:24 - 5:25

PELAG IS 6:56 - 6:57

SHKIA IS 8:31 - 8:32

MAGEN AVRAHAM

8:35 AM - 8:36

GRA- BAAL HATANYA

9:11 AM - 9:12

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



Summer
2022

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ק"ץ
תשפ"ב

SHACHARIS MINYANIM

כתיקין	20 Forshay ↑
כתיקין	18 Main Sefardi Minyan with Birchas Kohanim
6:15AM	Tent א
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

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 6:35 PLAG 6:56



Rabbi Coren

PARSHAS BEHAALOSCHA - AL PI HASHEM

This week's Parsha begins describing the travels of Bnei Yisra'el throughout the midbar. על פי ה' Every move they took was by the word of Hashem. The Gemara actually learns the conditions for the melacha of Soser – the dismantling or breaking on Shabbas--from the above Passuk. It explains that in order for something to be obligated for dismantling, it must be done with the intention of rebuilding in the same spot the dismantling took place. Strangely, the manner in which they traveled was actually contrary to this process. Bnei Yisra'el would dismantle the mishkan and then rebuild it at the next spot, not in the same place. Why? The Gemara's explanation seems almost mystical. Since it was Al Pi Hashem, it's considered the same place. This begs for more explanation.

There is a beautiful elucidation brought by Rav Chaim Shmulevitz that in addition to shedding clarity on the above also offers us an inspiring insight into life.

The reasoning is that since the Jews were traveling totally surrounded by the Clouds of Glory, the dismantling and restoring of the Mishkan was done in the same place in the cloud that hovered beneath them.

This can be explained on a deeper level with a mashal. A mother takes her young son with her on a tour of the world. She visits many exotic islands and cities and then returns home. When asked by her family and friends about the trip, she excitingly describes all the majestic places that she had

visited. When the son, who can barely speak, is asked the same question, the response is "What do you mean? I was in my mother's arms almost the whole time. I was in the same spot and from my viewpoint, everything looked the same."

We understand that despite the limited vision of the child, it describes something special. A child held by its mother feels safe and protected constantly. His food and warmth never waivers. This is the experience the Jews had in the desert. As long as they were in the hands of Hashem, when they were traveling Al Pi Hashem, they were being carried in His hands. They were literally living in the clouds where their clothing, food and shelter were taken care of.

How can we tap into this experience called AL PI Hashem today?

I think the answer is with Bitachon--with true trust and faith that every new journey we traverse is part of the master plan. Every word that leaves the mouth of a spouse, child, teacher, policeman or president is a message and is part of the daily journey that Hashem sends us in order for us to grow and connect with Him.

This is not an easy task to master but it is certainly a worthwhile endeavor since it's the key to real development. And with Hashem's it help will bring us to the blissful destination that will take place very soon with the coming of Mashiach Bimhera Beyamienu.

Shabbat Shalom

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

PIRKEI AVOS RAISING KIDS TO CARE (ABOUT THEMSELVES)

"יפה תלמוד תורה עם דרך
ארכ", כלומר: שצריך האדם שידע
מלאכה בנוסף ללימוד התורה כדי
שיהיה לו ממה להתפרנס

In a Mishna that touches on an important chinuch lesson for us, the Tanna teaches us that while the study of Torah is primary, learning a trade and taking responsibility for our actions is necessary in order for us to be able to live comfortably in this world.

Simple, huh?

The Talmud (Kiddushin 29a) closes the circle by telling us that someone who does not teach their child a trade, is in fact teaching them to steal.

Strong words.

Fast forward to America 2019. Although by no means a problem confined to our generation- parents everywhere must carefully weigh the importance of having their children learn to assume personal financial responsibility.

We are all a product of the post holocaust generation. Even though we were not all from Europe, many of our parents and grandparents were virtually penniless after the war, starting over from nothing.

A tremendous drive to rebuild flowed into their essence and Bli-e"h, we are witnessing to a great extent the fruits of their labors.

We live in a generation of plenty..at every level. From the super rich to the average Yossi, we have more today than any other generation could have dreamed about.

But how is this affecting our youth? Or better yet, how are we dealing the nisayon of plenty.

The following is a parable written many years ago by the Ben Ish Chai.

draw your own conclusions.

There was a very wealthy man who had one son.

He lovingly taught him Torah till the age of 18 and then, before suggesting a suitable match for him- he requested that his son take some time to learn a trade.

In those days a goldsmith was a distinguished profession, providing one the opportunity to earn a very comfortable living.

The son pleaded with his father- why do I have to work so hard learning a profession that takes years to truly master? Hashem has bH blessed us with tremendous wealth- I see you support-

ing many widows, orphans and families. Why should I be any different?

The father insisted, but the son politely refused. One day the father hit upon a plan. He would pay his son 5 gold coins for each lesson he took in goldsmithing and he hired the biggest expert in the field, who warned his son to the trade by showing him how to make some beautiful jewelry that wasn't that hard to produce. The son was convinced and finished the course.

After finishing his last lesson, he promptly put all the tools in a storage room in their mansion and locked the door- forever.

After a few years the father passed away and left his entire wealth to this beloved son. Storage houses of gold and expensive properties were now his.

As it sometimes happens, the wheel of fortune changed and it didn't take long till all that was left in the sons estate was a huge mansion filled with beautiful furniture. A ghostly remembrance of days gone by.

The son had no choice but to start selling the pieces of furniture, one by one, in order to feed his family.

One day he remembered the locked storage room where he kept the tools of a trade he learned years ago.

Opening up the door he remembered how much he had resisted learning this profession.

The very next day he started working and designing. Customers came from miles away and he was BH extremely successful, with his reputation spreading far and wide.

Not a day went by when he didn't think lovingly of his father who was able to gaze into the future and provide for him!

His wife heard him praising his father every single day and asked him "I didn't hear you praising your father at all when he left us all his tremendous wealth, why are you doing so with such a passion now?"

He answered her that the tremendous love my father had for me showed by shining through even in his death and even in my eventual downfall. I feel that this love was really respect for my abilities as a person. By teaching me financial responsibility he showed that he really cared for me with a love that would last through the generations.

Our children are crying out to us for guidance. Let us not fail Chas Veshalom in this job!

Good Shabbos!

Translated by Rabbi Reich

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Rabbi Efrem Goldberg

"MY SON NEEDS THERAPY. MY HUSBAND SAYS NO"

In the May 31, 2022 issue, Mishpacha Magazine posed the following question and invited me and others to respond:

Question:

My oldest son is a smart and energetic eight-year-old. He does well in school, and his rebbi says the boys in the class like him. But at home he acts very differently. He has a hair-trigger temper, often having meltdowns when things don't go his way, and lashing out at me or his younger siblings. The intensity of his tantrums frighten me.

I want to send him to therapy to help him learn healthier ways to respond when frustrated and to discover if there's anything more worrisome at the root of all this anger.

But my husband is completely unfazed by our son's behavior. He tells me that many boys get angry easily, and he's adamant that his son does not need therapy. When I point out examples of my son's inappropriate reactions, he just shrugs and tells me he'll grow out of it.

I'm worried that without help, this will spiral into even more dysfunctional behavior as he gets older.

Do I force the issue and have it become a conflict between my husband and me, or should I just hope his behavior will change as he gets older?

My Answer:

Rav Yaakov Kamenetsky once ran into a talmid and inquired about how he was doing. The young man gave a krechitz, explaining that his child had kept him up several nights in a row. "Tzaar gidul banim," he sighed. The great gadol turned to his talmid and said, "That isn't tzaar gidul banim, the pain of child rearing, it is just gidul banim, child rearing."

The essential question, the point of debate between the two of you is: When do behaviors, thought patterns, or phobias rise to the level of a clinical diagnoses, and when are they normative and regular? When do they need intervention and treatment, and when do we assume the person exhibiting them will grow out of them? When are they gidul banim, and when are they tzaar gidul banim?

The line between outlier behavior that should be cause for concern and more standard behavior, where there's nothing to be particularly worried about, is often very fine and difficult to see. But here's the thing that I believe you must try to communicate to your husband: If you observed your child frequently losing his balance or experiencing dizziness, would you dismiss it as a growing pain, something he will grow out of? Or would you – at minimum – seek the opinion of a physician, asking a qualified and trained person to make that judgment?

What is true for physical imbalance or spatial dizziness is equally true for mental imbalance and emotional dizziness. Though shalom bayis is a core value and you correctly should be committed to harmony with your husband, when it comes to your child's physical, mental, and emotional health, there must be no shame, no stigma, and no hesitation in impressing upon him the importance of asking an expert and deferring to the guid-

ance you receive.

The Torah tells us (Shemos 21:19) "verapo yerapei – and shall cause him to be healed," from which the Gemara (Berachos 60a) learns, "mi'kan she'nitein reshus l'rofei l'rapos – from here we learn that permission is granted to a doctor to heal." In other words, the practice of medicine, seeking out the treatment of a doctor, is consistent with the will of Hashem. Why would we think it isn't? Rashi (Bava Kama 85b) explains, "I might have thought that if someone is ill, physically or mentally, that is what Hashem wants, and we are obligated to accept it. So the Torah tells us no, Hashem has given doctors license and responsibility to heal."

The Shulchan Aruch (Yoreh Dei'ah 336:1), goes even further and writes, "The Torah has given permission to the doctor to heal. It is a mitzvah to do so and part of pikuach nefesh. If a doctor refuses to do so, he is guilty of bloodshed." Many poskim, including the Tzitz Eliezer (12:18:8) and Rav Asher Weiss (Minchas Asher 2:134), apply the halachic principles and rules of physical health to mental health.

So, in the case of your question – are these ordinary tantrums, incidents of adolescent impetuosity, or is there clinical anger and rage? – a competent doctor must make that determination. Even if it is awkward or outside your comfort zone, for your son's well-being, you should get to the bottom of the behavior.

How should you convince your husband? You should communicate in a non-adversarial way, engaging and positioning your husband as your partner, on the same side and part of one team, equally devoted to your son's wellbeing. You should implore him to help. Follow your maternal instinct on this issue; though your husband may be right that this is something your son will grow out of, it is fair and reasonable for you to want a professional to endorse that. After all, if he's right, there is no harm in having an expert say there is nothing more to do. But if he is wrong, your son will pay a price by his indifference and passiveness. You should calmly communicate that you're asking him to partner and respect you on this, not only for the sake of your son, but also for the sake of you shalom bayis, to preserve the harmony that is good for you, your son, and the whole family.

If or when he goes along, your husband must not let your son know he's doing so begrudgingly or under protest. The ben sorer u'moreh, the rebellious child, is described by the Torah as einenu sho'meiah b'kol aviv u'v'kol imo, he doesn't listen to the voice of his father and the voice of his mother. Why doesn't the Torah simply say he doesn't listen to the voice of his father and mother? Why does it repeat the word "voice" for each? Commentators explain that part of what contributes to a rebellious child is inconsistent messaging from his parents. When a child hears different voices from his father and mother, when he perceives daylight between them, he is often lost, confused, and becomes rebellious.

Confronting potential challenges with our children can push us apart or make us grow closer together. The choice of having parenting problems or compounding them with marital strife is up to us. If we are committed to speak with one voice, to respect each other's opinions but defer to outside guidance when we don't agree, we can not only do what is best for our children but develop a better marriage in the process.



Rabbi YY
Jacobson

HOW TO DEAL WITH THE RECESSION – THE “DAYS” AND “NIGHTS” OF LIFE

The Debate: An architect, a surgeon, and economist are arguing who of them holds the most prominent position.

The surgeon said, ‘Look, we’re the most important. The very first thing G-d did was surgery: to extract Eve from Adam’s rib.’

The architect said, ‘No, wait a minute, G-d is an architect first and foremost. G-d made the world in six days out of chaos.’

The economist smiled, ‘And who made the chaos?’

The Dual Canopy

“On the day the Tabernacle was erected, the cloud covered the Tabernacle,” the Bible records in the Torah portion of Be-haalosecha. “Then, in the evening, there would be upon the Tabernacle like a fiery glow till morning.”

“From then on it remained that way,” the Torah continues. “The cloud would cover it and a glow of fire by night.”

Two points require clarification. First: What was the significance and purpose of this dual miraculous canopy that hovered over the Tabernacle in the desert — a cloud during the day and a glowing flame during the night?

Second: Like every episode recorded in the Bible, this one, too, contains a spiritual interpretation that continuously plays itself out in journeys of the human spirit. How can we apply the story of this Tabernacle canopy to our lives today?

Smugness Vs. Despair

The Tabernacle was the edifice erected by the people of Israel in the Sinai desert to serve as a home for the Divine presence. In Jewish writings, the Tabernacle represents the place in the human heart where the light of G-d resides. The Tabernacle, then, exists timelessly within the human soul.

This sacred and noble place within us, declares the Bible, must include both a cloud by day and a fire by night. Let us apply this practically:

Each person experiences in his or her life “days” and “nights” — moments of light and moments of darkness, times of happiness and contentment as well as times of agony and turmoil. For some, the days are longer than the nights; for others the nights sadly exceed the days. Yet most humans possess a share of both realities.

Now, when things are going well for us —

when we’re paying the bills nicely, the kids are healthy, our spouses are there for us and we’re satisfied with our lot — we often forget how vulnerable we really are in this world. We tend to become smug, complacent and desensitized. We often become apathetic to other people’s pain. We don’t feel the need for genuine friendships, and certainly not for a relationship with G-d. We don’t feel the urgent need to be real. At moments of bliss people often feel that they are on top of the world and they do not need anybody. They forget their humanness and simplicity.

On the other hand, when things become (heaven forbid) difficult and painful — your company “is in der erd” (Yiddish for “is in the ground”), a loss in the family, illness of a loved one, a marriage goes sour, the bank is after us, our children are not doing well or we are overcome by inner mental or physical challenges — we often fall prey to feelings of despair and loneliness. We sink into the morass of life’s hardships, as we say to ourselves, “it’s dark and it’s getting darker.”

Maintain Perspective

Thus, the Torah this week teaches us a movingly profound lesson.

If you are to become a human Tabernacle, if you wish to discover the grace of G-d within your heart, you must recall the darker cloud hovering above you even during times of brightness and splendor. A person must always remember that ultimately he cannot claim ownership over anything in his life: Life is a gift, love is gift, parents are gifts and children are gifts. Financial success, too, is not a natural symptom of your brilliant investments; it is a gift. One ought never to become blind to the truth that everything can change in a single instance and that there is so much pain in the world. When you remember the clouds, you will never become arrogant, detached and false.

On the other hand, when night falls upon us, when life exposes its painful and darker side to us, we need to recall the glowing light hovering above us. We must remember that every experience we endure is part of our life’s mission to serve G-d under these circumstances and to transform the world into a home for goodness and G-dliness. Every challenge contains an opportunity for deeper growth and for a deeper relationship with our soul and our G-d. Each cloud contains a flame within.

Judaism’s Mission Statement

This is the powerful significance behind the mitzvah, the Jewish tradition, to recite twice each day the Shema Yisroel, the most reverent Jewish prayer, once in the morning and once in the evening.

When dawn breaks and the sun emerges to embrace us with its warmth, we state: “Hear O Israel, the Lord is our G-d, the Lord is One.” Each of us is essentially a reflection of G-d, a recipient of His grace.

When night falls and darkness makes its way into our lives, we once again declare: “Hear O Israel, the Lord is our G-d, the Lord is One.” G-d is one means that the same G-d Who was present during the “day,” is also present during the “night.” Darkness is painful and bitter, but it, too, must become part of a dynamic relationship with life and with G-d.

The Breaking of the Glass

This is also the mystical reason for the enigmatic Jewish custom to break a glass under the wedding canopy (the Chupah) at the moment when the groom and the bride are about to enter into a private room and celebrate their union, and the guests are about to begin feasting and dancing.

Granted, we break a glass during a marriage ceremony to remember the destruction of Jerusalem and all of the broken hearts in the world. But couldn’t we do the breaking a little earlier, during the more solemn moments of the ceremony? Must we, at the happiest moment of a bride and a groom, introduce sadness and melancholy?

The answer: Those who at the peak of their personal joy remember the pain that is still present in the outside world, will, at the moment of their pain, remember the joy out there in the world. On the other hand, those who at a moment of a personal high, become totally submerged in their own mood and are indifferent to the broken hearts around them, then, when struck by pain and hardship, they will remain stuck in their own quagmire, unable to reach out and glean hope and inspiration from the laughter and joy still present in the world.

Thus, the Torah states: “From then on it remained that way, the cloud would cover it and a glow of fire by night.” This is an eternal directive. During your days, look up to the clouds; during your nights, gaze up to the fire.

And if during your days, you will remember the clouds, then during your nights you will remember the flame.

How to show gratitude

Reasons for Being Grateful

When Rav Chaim Shmulevitz, zt"l, arrived in Shanghai, having escaped the war in Europe, the city was so crowded with refugees that it was almost impossible to find any lodging. Eventually, Rav Chaim was able to rent a room from a fellow Jew who was totally removed from anything Jewish, but who wanted to help other Jews, even though it meant he had to crowd his own family into the remaining space in his house. While Rav Chaim stayed in that man's home, they would often spend time talking about various matters, many of which seemed to be of a trivial nature. Rav Chaim's students, who knew that each minute was precious to him and that he never wasted time when he could be learning Torah, were surprised that their Rebbe would spend so much time talking to this man. When Rav Chaim was asked about this, he replied, "I am deeply indebted to this man for taking me into his home, and I owe him a debt of gratitude for doing so. If he wants to talk to me, I owe it to him to spend some time with him." Once, when the Chofetz Chaim was in the local bathhouse, he fainted due to some illness he had contracted. The bathhouse supervisor rushed in and revived him. For the rest of his life, the Chofetz Chaim was grateful to that man. He had the man sit next to him in Shul, drank a 'L'Chaim' with him on Simchas Torah, and Bentched him repeatedly that he should live to a ripe old age. Indeed, the man lived to be over ninety years old, passing away a few months after the Chofetz Chaim did! When he was already at an advanced age, Rav Elazar Shach, zt"l, once attended a Levaya. A torrential rain was falling, and he was not carrying an umbrella. When one of those present offered him an umbrella, he said, "The man whose Levaya we are attending today once gave me a coat when we were in the subzero temperatures of a Siberian winter. Now, I want to relive some of the distress I felt before receiving the coat, so I can more fully appreciate what he did for me!" Rabbi Yehuda Winzelberg's Torah U'Tefilah.

The Reward for a Special Mitzvah

The treasurer of the Bikur Cholim Hospital in Jerusalem, Reb Avrohom Cohen had a heart attack. When he was in the hospital, R' Aryeh Levine came to visit him. During his visit, Reb Avrohom had another sudden heart attack. R' Aryeh rushed to call for help. After two hours they were Baruch Hashem successful in reviving him. The doctor saw R' Aryeh was still there and told R' Aryeh that if he wanted, he could go in to visit Reb Avrohom. R' Aryeh entered the room and Reb Avrohom told R' Aryeh that he had a very interesting story to tell him. He had just been in the Bais Din shel mailah, the heavenly court. They announced that all of the good angels created by his mitzvos should come in. The door opened, and hundreds and hundreds of white angels came in



and went on one side of the scale. Then they announced that all of the bad angels created from his sins should come in. The door opened and again many many bad angels started coming in. The scale was basically getting equal. It was an extremely frightening moment, but there was a knock on the door. A righteous Jew from a previous generation walked in and said, "I'm here to say that although Reb Avrohom was the treasurer for Bikur Cholim he was always completely honest! He never took any money that wasn't his." The heavenly court said that since this Tzadik gave testimony, he will have a chance to go back to Olam Hazeih (the world on earth) and fix up his sins. Immediately afterwards he found himself in an open area with mountains and valleys, and he had no idea where he was. The only person in sight was a man standing on a mountain. Reb Avrohom went over to him and the man asked him if he knew who he was! He said, "No!" The man went on to explain "When I was young, I was a guest in your town for Shabbos. After davening, all the guests and the poor people in the town would line up and people would take them home for a meal one by one. The problem was that I was 6 feet tall and 400 pounds, so not one person wanted to take me home". The man continued to relate, "I was the only one left in shul with you and your father. Your father took one look at me and told you, "We can't take him." And you left the shul. My heart was broken. I felt rejected and all alone. I sat down and cried. 10 minutes later Avrohom, you came back into the shul. You told me that you persuaded your father to let me come and that I was invited. You told me that you told your father that if he wouldn't invite me then you were not going to eat for the entire Shabbos! The man continued, "I came to you for the entire shabbos. After shabbos I told you that one day I would repay you. I left the town and I never saw you again. Now I want to repay you, so how can I repay you?" Reb Avrohom looked at the man and said, "I want you to tell me how I can get back to the world." The man told him to continue walking straight, and then to turn by a specific mountain, then he would wake up wherever he was in the world. This was in the zchus of ONE MITZVAH. Eitz Hachayim parsha sheet.



PARSHAS BEHALOSCHA

8:2 “דבר אל אהרן ואמרת אליו, בהעלתך את הנרות אל מול פני המנורה יאירו שבעת הנרות”

“Speak to Aharon and say to him: When you raise (the kindle) the lamps, toward the face of the Menorah shall the seven lamps cast their light.” Targum Onkelos translates the word “בהעלתך”, to “באדלקותך”, which means to kindle. Why does the Torah use the word “בהעלתך”, which literally means to raise, and not a Loshon of kindling?

The Torah uses a Loshon of rising when kindling the Menorah. One must kindle the fire, and hold the fire to the wick until the flame rises by itself. Moreover, the Rabbonon Darshened that there was a step in front of the Menorah, and the Kohen would need to “rise” upon it to prepare the lamps. (רש”י)

Tochochos Musar 11 – אל מול פני המנורה – Mishlei 20:27 – “יאירו שבעת הנרות” – “A man’s Neshama is Hashem’s lamp.” One must see to it that at all times his Neshama is enlightened with Torah and Mitzvos. The body of a human being is similar to the shape of the Menorah. There were three lamps protruding from the base on each side. The human body has legs, arms, and ears – three features which protrude from the body. Additionally, the height of the Menorah was eighteen Tefachim, which is three Amos. The average height of a person is three Amos. (דרך חיים)

ויקרא רבה – 31:4 – “נרי בידך ונרך בידו – אנו שומר את נרי שלא תכבה אותו אני אשמור את נרך בידו שלא יכבה אמר הקב”ה לישראל – “Hakodosh Boruch Hu said to Klal Yisroel: ‘My lamp is in your hands and your lamp is in My hands. If you watch My lamp that it does not go out, I will watch yours that it does not go out.’”

The Neshamos of Klal Yisroel are equated to a Ner as it says in Mishlei 20:27 נשמת אדם. The flame of a fire is constantly moving. When Klal Yisroel learn the Torah Hakdosha, they shake their bodies back and forth. This is the Neshama which is like a fire, always moving. The Neshama comes from beneath the Kisai Hakovod. The Neshama within Klal Yisroel is proof that the Shechina resides within Klal Yisroel. The creation of the world was for the Neshama, which is called “ראש”. A Remez to this is that the Gematria of “נר ד’ נשמת אדם” is the same as (באר משה). (בראשית ברא”ה)

– “ונר דלוק לו על ראשו” – במסכת נדה – 30 – “And a lamp is lit for him (the unborn child) above his head.” The Braisa discusses the embryo’s experience of a heightened spiritual perception while in the womb. With this light, the unborn child peers and sees from one end of the world to the other end. Iyov 29:3 – “בהללו נרו עלי ראשי לאורו אלך חשך” – “When his lamp shone above my head, by its light I was able to walk in the dark.”

The Ben Yehoyada explains that this is a Remez to the Neshama which is called a Ner. The Neshama does not reside in the Guf of the child while in its mother’s womb. Rather, it is above the child’s head, and illuminates

for him. Vayikra 26:11 ונתתי משכני בתוכם, ולא – “And I will place My Sanctuary among you; and My spirit will not reject you.” The Posuk says that the Ribbono Shel Olam will rest His Shechina among Klal Yisroel. Why does the second part of the Posuk say that He will not reject Klal Yisroel – obviously if He will rest His Shechina among them, then He is not rejecting them? Yalkut Tehillim 889 – The Nefesh of a person always wants to leave a person’s body and return to his roots, under the Kisai Hakovod. However, when the Neshama sees that the Shechina fills the entire world, he returns to the person’s body, for the Shechina is with him as well. “ונתתי משכני בתוכם” – “I will place My Shechina among you”- by doing so “ולא תגעל נפשי אתכם” – your Nefesh will not reject you and leave you, for it will see that it is near the Shechina. (אלשיך)

דבוק בשמים על ידי – בתקוני זהר – 51 – “One is connected to the Heavens through his Neshama.” The Shoresh of man in this world is his Neshama, which reaches all the way to the heavens and connects to it. The Neshama never has a sin upon it. Even before one thinks of sinning, his Neshama leaves him so that it does not become sullied from sin.

– “שורש האדם” – Shemos – נועם אלימלך – The Ruchniyos and Neshama of a person are called by his name. The main purpose of one’s name is the name for his Neshama, not for his Guf, body. This can be seen when one wakes a person from his sleep. A person will wake up much easier from his sleep if his name is called, then by being moved physically. The reason is because by calling the name, the Neshama which ascended to Shomayim is being called, and it returns.

– “פתיל תכלת” – Shelach – נועם אלימלך – The Neshamos of Klal Yisroel are carved out from underneath the Kisai Hakovod. The Neshama is lowered down onto this world by a rope. The rope keeps the continuous connection between Klal Yisroel and the Ribbono Shel Olam. When one Chas V’sholom sins, it causes the rope to break, thereby breaking the connection between the Neshama and Above. When this occurs, one must do Teshuva to repair the rope and once again have that direct connection with the Ribbono Shel Olam.

Every Yid’s Neshama is compared to a fire as it says in the Gemara. The Neshama is our true connection to the Ribbono Shel Olam. It comes from beneath the Kisai Hakovod, and when it comes down to this world, it keeps us connected to the world above. The Mitzvah of kindling the Menorah is a great Chesed that Hakodosh Boruch Hu does for us. He does not need our light, yet gives us the opportunity as if we are doing something that He needs. This same fire is a Remez to our Neshamos. Just as in the Mishkan we kindled the fire so that it would rise up towards the Heavens, so too we must always keep our Neshamos ignited and rising towards the Heavens. May we be Zoche to always keep that connection to the Kisai Hakovod.



Rabbi Steinfeld

BRACHA ON MANNA

What Bracha did the Yidden make on the Manna in the Midbar? On bread we make Hamotzielechem min Haaretz. Did they make the same bracha? There are seven opinions.

The Sefer Chassidim writes that they made the Bracha of Hamotzi lechem min Hashomayim. Eliyahu Hanavi made that bracha on the cakes of retzafim. The Rema Mipani says we will make this bracha on the Livyasan may it come quickly in our day. Since we never have a meal without bread so during the seudas Livyasan they will pull out the Manna that was hidden in the time of King Yoshiyahu. Hashem had commanded Moshe to take a Tzintzenes of manna to put away for the future. The Torah Lishma also agrees that they made the bracha of Hamotzi lechem min Hashomayim.

The Nishmas Adam 152:1 says that we find that Moshe was mesaken Birchas Hazan when the Manna came down. But one thing is for sure they did not make a bracha rishona at all. The Bnei Yissoschor agrees that Manna did not require bracha rishona as it is called lechem abirim it got seeped into the 248 limbs of a person. Since the reason we say a bracha rishona is to purify the food and take out the kedusha but the Manna was already purified thereby not requiring a bracha. The Maharsha explains that the Gemara says one is not allowed to have hanaah from Olam HaZeh without a bracha that would exclude the Manna which came from Olam Haba.

The Bnei Yissoschor says that while the Rema Mipani is right that during the week, they did not make a bracha on the Manna but on Shabbos they did make the bracha they made on Kodshim. The bracha was Asher kideshanu BeMitzvosav vetzivanu le’echol Seudas Shabbos. This is a birchas HaMitzvos not birchas Hanehenin. That is pshat in Rashi on Vayekadesh oso that Hashem blessed us with Manna and was mekadesh us with a Bracha.

The Kli Chemda says they made a Hadama based on the Seforno Shmos 16:27 that the Manna was a gidulei karka. Therefore, if one picked the Manna on Shabbos, he would be oveir on the issur of toleish. This is the reason one makes a hadama on hops that even though it has no roots in the ground one is oveir if he plucks it on Shabbos thereby requiring the bracha to be hadama on the Manna.

The Pardas Yosef says that since every person could have in mind whatever food he or she wanted therefore one would make the bracha on whatever he thought the taste should be that was the corresponding bracha.

Rav Chaim Palagi says you would make a mezonos because it was a tzapichis bidvash so it was pas haba bekisnin. He does say that if you were kovea seuda on it then you would make Hamotzi. So, it would depend how much you ate from the Manna to ascertain what bracha to make on it.

The Sifsei Tzaddik Beshalach 67 based on the Seforno that one would be oveir on tolesh by picking the Manna on Shabbos says one should make a Hamotzi.

There is a nafka mina lehalacha in today’s day and age. The Yerushalmi in Klayim 7:6 brings a safek on bread made from wheat grown in a flowerpot without holes. Does one make Hamotzi or maybe not as it is not grown from the earth. Based on this Yerushalmi the Chayei Adam 51:17 says we don’t make Hamotzi but rather Borei Minei Mezonos and Birchas Hamazon. This is even though we have a rule that we only bench when we start with Hamotzi here would be the exception to the rule. This is just like the Manna despite the fact we don’t start with Hamotzi, but we say birchas haMazon. The Sdei Chemed argues and says that we do say Hamotzi. This will also be a nafka mina on wheat grown on water.

May we all be zocheh to say Brachos properly!



Rabbi Reisman

A VORT ON MORE'H HALACHA IN FRONT OF YOUR REBBI.

Let's move on to a second topic on the Parsha which is a bit of a Halachik topic. Let me begin with a Halacha and then we will go to where my explanation will provide an answer to a Kasha on the Parsha. The Din is that Hamoreh Halacha Lifnei Rabbo Chayov Misah. Someone who Paskens a Halacha in the presence of his Rebbi is Chayuv Misah Bidai Shamayim. It is a very strict punishment for what we think is a rather minor offense. We find this numerous times. In Eiruvim 63a (6th wide line) the Gemara says the Bnei Aharon died because they Paskened Halachos in front of their Rebbi (והא תניא ר"א אומר לא מתו בני אהרן עד שהורו והלכה בפני משה רבן).

We find that in the end of Shmuel Aleph, Perek Aleph that Shmuel as a child Paskened Halachos in front of Eli Hakohen and he likewise was Chayov Misah. We find yet again in Eiruvim 63a (bottom line) regarding this week's Parsha that when Yehoshua said as is found in 11:28 (יען יהושע בן נון משרת משה מבחוריו ויאמר אדוני משה כלאם) he said Moshe Rabbeinu silence them that Yehoshua was Paskening a Halacha in front of his Rebbi and therefore, was punished, not with Misah but with the fact that he was not able to leave a male descendent. So this is an Aveira we find in a number of places.

Rav Chaim Shmuelevitz in Sichos Mussar, Taf Shin Lamed Aleph under the title More'h Halacha explains. If the Aveira is offending your Rebbi, it wouldn't be Chayuv Misah. The Aveira is not because you offended the Rebbi by Paskening as it is a minor offense at most. Instead, the Aveira is that it disturbs the chain of Mesorah. The chain of our Mesorah is that ev-

erything comes from Rebbi to Talmid and then to his Talmid. It is a crucial part of Torah and it makes Torah distinct from the other sciences.

I met Baalei Teshuva who have had experience in the world and then come in to Yiddishkeit, and one of the things they struggle with is the change. In the secular world, we are wise and the previous generations were foolish. They might not use the word foolish, but they were ignorant, they didn't have the knowledge we have. Today we say no, the previous generations were wise, Yeridos Hadoros. We have an allegiance to what it says in the Gemara, what Rishonim say and what earlier Achronim say. Mesorah. Someone who Paskens Halacha Lifnei Rabbo, the Yesod of the Issur is disturbing the Mesorah and that is why it is a great offense.

Now, having said that, let's come to a Kasha on the Parsha. The question is that the Gemara in Sanhedrin 17a discusses what Eldad and Meidad did. Why did Yehoshua want to silence them? Well one Pshat is well-known because Rashi brings it.

But there is another Pshat. That Eldad and Meidad themselves Paskened Halachos in front of Moshe Rabbeinu and that is why Yehoshua said (אֲדַנְי מִשָּׁה, כְּלָאִם). Moshe Rabbeinu silence them.

In the Sefer Yekar Tiferes, he asks a Kasha. How strange. Yehoshua was upset at Eldad and Meidad because they Paskened Halachos in the presence of their Rebbi, so Yehoshua comes and says Moshe Rabbeinu silence them and Yehoshua too is Paskening a Halacha in front of his Rebbi. Does it make sense that Yehoshua said look at them that they are Paskening a Halacha in front of their Rebbi and therefore, they must be silenced and he himself is doing that at the same moment. Somehow illogical that Yehoshua would stumble in such a way.

Answers the Sefer Yekar Tiferes based on the Yesod of the Sichos Mussar which he says on his own. One is not allowed to be Moreh Halacha Lifnei Rabbo. Yehoshua understood erroneously that that is a Din Kavod Harav, in honoring the Rebbi. If so, that it is a Din in Kavod Harav, then Yehoshua did nothing wrong. He was speaking up for the Kavod of Moshe Rabbeinu. He was saying Moshe Rabbeinu silence them because they are violating your Kavod. To speak up for the Kavod of the Rebbi is Muttar. You can be Moreh Halacha Lifnei Rabbo.

If someone offends your parent's and you speak harshly to them, that is respecting your parent's. Someone who offends your Rebbi and you speak harshly to them, that is respecting your Rebbi. Therefore, Yehoshua made a mistake. He thought Moreh Halacha Lifnei Rabbo is Kavod for the Rebbi and so Eldad and Meidad are wrong but Yehoshua is right.

So Moshe Rabbeinu said, no. Moreh Halacha Lifnei Rabbo is an Issur in disturbing the Mesorah. It is not something given to the honor of a person and therefore, Yehoshua you are wrong. You should not be More'h Halacha in front of me even when it is my Kavod.

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

TIME SPAN BETWEEN ENGAGEMENT AND WEDDING

UFARATZTA

Regarding good things in general and particularly with regard to establishing a Binyan Adei Ad [An everlasting marriage with future generations], the sooner it is done the better it is.

(From a handwritten response of the Rebbe)

==== Based on Eternal Joy V2 P18.



PARSHAS BEHA'ALOSCHA

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



Rabbi Dani Staum

stamtora@gmail.com

Parshas Beh'aloscha – Parsha Pix Key

- Shaver** - Part of the inauguration process of the Levi'im included that they shave all the hair on their body - 8:7
- Eyes** – Moshe Rabbeinu asked Yisro not to leave and return home, because “you will be for us for eyes”, a guide and inspiration for the nation – 10:31
- Running from School** – When the nation left Har Sinai they did so “like a child running from school”. They were afraid that if they would stay longer, they would be informed about more prohibitions and commandments. This was the first of three tragedies mentioned in the parsha.)Ramban, 10:35 quoting gemara Shabbos 115b)
- Follow Cloud** – The nation traveled in the desert following the Cloud of Glory – 10:34
- Gossip** – At the end of the parsha the Torah relates that Miriam spoke loshon hora about Moshe and was afflicted with tzara'as – 12:1
- Second Chance** – After a group of righteous men complained that they had lost the opportunity to bring the Korbon Pesach with the rest of the nation because they were impure, Hashem told Moshe that they would have a second chance a month later on the 14th of Iyar. This day is known as Pesach Sheni - 9:10
- Quails** – When the nation cried that they wanted meat, Hashem provided them with quails. But because they asked inappropriately, when they ate the quails they died – 11:31
- Family crying** – Another of the tragedies in the parsha is that the nation cried together with their families about all the laws and restrictions (particularly about morality and family life) – 11:10, see Rashi
- Blowing Trumpets** – Trumpets were blown to inform the nation that it was time to travel, fight a war, rest from traveling, and during Shabbos and during joyous times – 10:2

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Baby Born After 20-Years, Mordechai Ben David's Advice, & a Hard Kabbolah

At the end of the shiur of Rav Gamliel Rabinovich at the Shviti Bais Medrash in Yerushalayim, those present were happy to learn of the birth of the first child of Avi Revach, a volunteer for Ichud Hatzalah, after 20 years of waiting. In his moving words in front of Rav Gamliel and the rest of the chaburah, Avi told what had happened and how he was zoche to a child after waiting so long. “A year ago or so, we were here in the shul, and there was a very special Yid here. Everyone knows him: Mordechai Ben David. We were sitting at Kiddush after davening and someone told Mordechai that there is a Yid here who doesn't have children & needs a yeshuah. “Mordechai said to me: ‘Take on a kabbolah, something that is really hard for you to do, and then Hashem will give you too.’ I asked what thing I should be mekabel. Netilas yodayim? Kibbud av v'eim? He told me not to speak during davening. I told him that it's hard, because I'm with friends & so on. He told me that that is precisely why I should make that kabbolah – because it's hard for me to do. And then I'll see a yeshuah.” The new father continued: “That's why I began to daven in another shul without my friends, so as not to fail at my kabbalah. A little more than a year after I made the kabbalah, I have been zocheh to the birth of my bechor.” *Matzav.com*

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A DEPRESSION THAT IMPRESSES

Rabbi Yissocher Frand

The beginning of Parshas Beha'aloscha, which deals with the kindling of the Menorah, immediately follows the lengthy section at the end of Parshas Nasso, which deals with the gifts of the Nesseyim [Tribal Princes] to the Mishkan. Rashi explains this juxtaposition: Aharon was chalsha da'ato [depressed] that neither he nor his tribe (Shayvet Levi) participated in the inauguration ceremony of the Tabernacle. Therefore, the Almighty told him, "By your life, your lot is greater than their lot - for you (and your descendants) will kindle and prepare the lamps of the Menorah."

We have spoken numerous times in the past about this Rashi and analyzed how exactly the lighting of the Menorah served as a "consolation prize" for not having participated in the inauguration. Rather than repeating our prior discussions, I will make another observation about Rashi's comment.

Rashi says that Aharon was "weakened" or depressed by the fact that he and his tribe did not participate with the Nesseyim. Aharon was depressed because he could not participate in a mitzvah. This is an admirable quality. It is a measure of a person as to what upsets him and gets him dispirited. Some people get depressed over the stock-market. Some people get depressed when their sports team loses. What gets Aharon depressed? When does he feel deprived? "I could not participate in a mitzvah." That depressed him.

We find another example of this in our parsha as well: "We are impure as a result of human corpse impurity - why should we be left out, unable to sacrifice the offering to Hashem in the midst of the Children of Israel?" [Bamidbar 9:7]. The setting is the offering of the first Paschal sacrifice in the Wilderness, one year after the exodus. A group of people were unable to participate because they were Tameh Mes. They protested before Moshe - Lamah Nigarah (why should we be deprived)?

Again, it is praise-worthy to feel deprived because you could not do a mitzvah, because you could not offer the Korban Pessach. Usually what do we think of when someone says, for example, "I had a deprived childhood"? Typically, it means he did not get a bike; he could not go to camp, etc. Usually "I am deprived" refers to materialistic deprivation - I cannot go on vacation, I cannot afford this, I cannot afford that.

People who are depressed because they could not do a mitzvah or who feel deprived because they could not bring a Korban Pessach are very special people. Such emotions say a lot about who they are.

This is in stark contrast to another group of people in this parsha: "And the rabble that were in their midst cultivated a craving, and the Children of Israel, also turned, and they wept, and said, 'Who will feed us meat? We remember the fish that we would eat in Egypt free of charge; the cucumbers, and the melons, the leeks, the onions, and the garlic...'" [Bamidbar 11:4-5]. What were they crying about? They felt deprived because they did not have meat!

These are two opposite ends of the spectrum. Aharon is depressed because he cannot bring a Korban. The carriers of Yosef's coffin felt deprived because they could not bring a Korban Pessach. And then there is the other end of the spectrum: "Who will feed us meat?" That which makes one depressed is a measure of the man.

Learning at the Kollel Boker



Chaburah by Reb Shimon Eckstein at the Night kollel





THE DOCTOR...

A newly hired nurse listened while the doctor was yelling, "Typhoid! Tetanus! Measles!" She asked another nurse, "Why is he going on like that?" The experienced nurse replied, "Oh, he just likes to call the shots around here."

I planted some bird seed. A bird came up. Now I don't know what to feed it.

I saw a vegetarian wearing a furry coat. So I looked closer. It was made of grass.

My aunt gave me a walkie-talkie for my birthday. She says if I'm good, she'll give me the other one next year.

I eat Swiss cheese from the inside out. But I only nibble on it. I make the holes bigger.

I had amnesia once or twice.

I bought a million lottery tickets. I won a dollar.

I rented a lottery ticket. I won a million dollars. But I had to give it back.

I got a chain letter by FAX. It's very simple. You just FAX a dollar bill to everybody on the list.

SENIOR EATING

A young man watched as an elderly couple sat down to lunch at McDonald's. He noticed that they had ordered just one meal, and an extra drink cup. As he watched, the old gentleman carefully divided the hamburger in half, then counted out the fries, one for him, one for her, etc, until each had exactly half.

Then the old man poured half of the soft drink into the extra cup and set that in front of his wife. The old man then began to eat, but his wife just sat watching him. The young man felt sorry for them and asked "I'm sorry to intrude, but would you allow me to purchase another meal for your wife so that you don't have to split your food?"

The old gentleman said, "Oh, no,

thank you. But you see, we've been married a long time, and everything has always been shared, 50/50."

The young man said, "Wow! That's commendable." He then turned to the wife and asked, "Aren't you going to eat your share?"

The wife replied "Not yet. It's his turn to use the teeth."

ANIMAL WELFARE

I called Animal Welfare today and said, "I've just found a suitcase in the woods containing four kittens."

"That's terrible," she replied, "Are they moving?"

"I'm not sure, to be honest," I said, "but if they were that would explain the suitcase."

BASEBALL BOY

A little boy walked up to home plate in an empty baseball field, with his bat and ball in hand. As he threw the ball up in the air, he proclaimed, "I am the best ball player ever!" He swung with all his might, but missed. He did the same thing and missed again.

He picked up the ball, tossed it up one more time, said "I am the best ball player in the world!" Then he swung and missed again.

"Wow!" he said. "What a pitcher!"

OUR DOG DAISY!!

Our dog Daisy sleeps about 20 hours a day.

Her food prepared for her. She can eat whenever she wants, 24/7/365. Her meals are provided at no cost to her .

She visits the Dr. once a year for her checkup, and again during the year if any medical needs arise.

For this she pays nothing and nothing is required of her. She lives in a nice neighborhood on Park Ave., in an Apartment that is much larger than she needs, and

she is not required to do any upkeep.

If she makes a mess, someone else cleans it up.

She has her choice of luxurious places to sleep.

She receives these accommodations absolutely free.

She is living like a Queen, and has absolutely no expenses whatsoever.

All of her costs are picked up by others who go out and earn a living every day.

I was just thinking about all this, and suddenly it hit me like a brick in the head,

.....Our dog Daisy is a Democrat!

Did you hear about the guy who stole a calendar? He got 12 months, they say his days are numbered.

I have an inferiority complex, but it's not a very good one. Whiteboards are remarkable.

My lack of knowledge on Greek literature has always been my Achilles' elbow.

Anybody who believes in telekinesis raise my hand.

I submitted ten puns to a pun contest hoping that one would win, but no pun in ten did.

My therapist says I have a preoccupation with vengeance.

We'll see about that.

People say I'm condescending. That means I talk down to others.

A magician was driving down the road and turned into a driveway.

Shout out to anyone wondering what the opposite of in is. Working in a mirror factory is something I could totally see myself doing.

Exaggerations went up by a million percent last year.

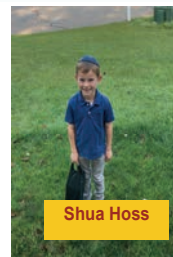
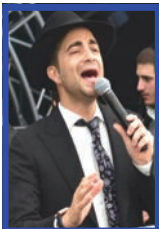
Parallel lines have so much in common; it's a shame they'll never meet.

I'm terrified of elevators, so I'm going to start taking steps to avoid them.

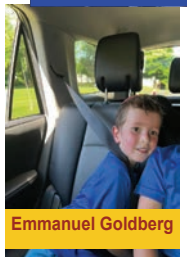
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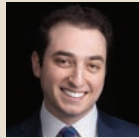
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RABBI NACHUM SCHEINER

ROSH KOLLEL

Tosfos Shabbos – ADDING ON TO THE SHABBOS

The Gemara in Rosh Hashana (9a) discusses the requirement of adding on to the Shabbos and Yom Tov. The concept of adding on to Shabbos is something most people think about during the summer, when making “Early Shabbos.” However, adding on to the Shabbos – thereby “turning Friday into Shabbos” – is not just something exclusive to the summer, when done for convenience, because Shabbos comes in late; it is actually a requirement the whole year.

The Torah tells us – in regards to Yom Kippur – that one must start fasting on the eve of the ninth day of Tishrei. Yet, we know that the fast commences on the tenth. The Gemara deduces from this expression that one must actually start the fast at the end of the ninth day, even before the tenth of Tishrei has arrived.

The Gemara continues that, in addition to starting the fast on the ninth, one must also continue to fast into the beginning of the eleventh. This is known as Tosfos Yom Kippur, adding on to the fast, both at the beginning of the fast, as well as at the end. The Gemara then applies this requirement to all aspects of Yom Kippur, such as stopping to do melachah, as well as to Shabbos and Yom Tov.

Although the prohibition to do melacha on Shabbos is a mitzvas lo sasei, a negative commandment, and is punishable by death, this requirement, to add on to the Shabbos, is a mitzvas asei, a positive commandment.

According to most Rishonim this is a Scriptural requirement, known as Tosfos Shabbos and Tosfos Yom Tov, meaning that one is required to add on a few minutes of keeping Shabbos, both at the commencement of Shabbos, as well as at its conclusion. The Rambam, however, seems to omit this requirement, merely commenting that one must be sure to light the Shabbos candles before sunset, because one cannot do melachah on Shabbos. The Magid Mishna explains that the Rambam rules like the other opinion in the Gemara that there is only a requirement to add on to Yom Kippur, and only to the mitzvah of fasting, not to the prohibition of melacha.

The Beis Yosef adds that, since the Rambam

makes no mention of this requirement in regards to Shabbos or Yom Tov, he seemingly holds that there is no requirement to add on to Shabbos, at all, even Midrabanan. He adds that this seems to be the opinion of the Tur, as well, who makes no mention of this requirement. However, the Biur Halachah quotes others who posit that, even according to the Rambam, there is, in fact, a rabbinical requirement to add on a few minutes to the Shabbos.

The Shulchan Aruch quotes this requirement as a “yeish omrim,” there are some who hold that one must add on to the Shabbos, both before and after. The Biur Halacha explains that although all agree that it is a requirement, at least rabbinically speaking, since not all of the Rishonim spell it out clearly, the Shulchan Aruch used this expression: “yeish omrim,” that some hold that one must add on to the Shabbos.

Some questions to ponder:

- How much time does one need to add to the Shabbos?
- What exactly does a person need to do to add on to Shabbos, does he need to be “mekabeil Shabbos,” accept the Shabbos, or is something that goes automatically?
- Can a person daven mincha on Friday evening right before Shkiah, or even after sunset? Is that a contradiction to turning Friday afternoon into Shabbos?

These are some of the topics to be discussed in a future article.

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COMMUNITY KOLLEL NEWS – WEEK OF BEHA'ALOSICHA

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I gave a shiur at the kollel on the topic: "Extending Yom Tov Shavuos Over the Following Week."

NIGHT KOLLEL

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

In conjunction with Keren Hashvi'is, Ohr Chaim hosted a fascinating evening of inspiration. Rav Yisroel Yitzchak Mendelson, venerated Rav of Komimius, as well as Rav Yehoshua Mordechai Markowitz, of Keren Hashvi'is, spoke about the challenges and the triumphs of the noble farmers, who close shop for the entire year of shmittah.

NEW SHIUR IN LIKUTEI MAHARAN

Living Breslov has launched a series of shiurim on Likutei Maharar, every Thursday night at 9pm, with cholent and refreshments, followed by Q&A. Living Breslov creates chaburos around the world, making Rebbe Nachman's Torah and way of life accessible to the English speaking public.

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As the summer approaches, you may have more time in your schedule. So, come and join us!

Options are available for those who would like to come even part-time – both at the Kollel Boker and the Night Kollel – 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.

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

Wishing you a Wonderful Shabbos,

RABBI NACHUM SCHEINER

Rabbi Nachum Scheiner

מוהל מומחה

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