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RABBI YY JACOBSON

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PARASHAT ACHAREI MOT

There is a minhag in Am Yisrael, namely by the Sefardim, not to cut challah or any bread with a knife but rather rip it by hand. The reason given is that bread represents life and a knife represents the taking of life, so the two don't go together. The minhag by achinu, the Ashkenazim, is to use a knife on the challah and many Chasidim sharpening the knife on Friday so it will be good and ready for Shabbat, despite the concern of putting a knife and bread together. I have adopted the minhag of Ashkenazim and use a knife for bread and I even sharpen it on Friday. The reason why I do so is that I have discovered that there is something worse than death and that is the waste of life. When I broke the challah by hand I realized that much was going to waste because it was less appetizing when ripped in an odd shape. It was more important to avoid the waste of life.

The Zohar on Daf 57a in Parashat Acharei presents a question on the pasuk "Hashem spoke to Moshe after the death of Aaron's two sons, when they approached before Hashem, and they died." The pasuk already said the death of Aaron's two sons, why was it repeated again at the end of the pasuk? The Zohar explained that they had two deaths; one Hashem took them away and second that they did not have children.

How sad it must have been for Aaron to live through this. How painful it is for a person that has never married and has no

children. But there is something even more painful and that is creating life and letting it go to waste. Having children, yet not helping them reach their potential. A wasted life is worse than no life.

As we say goodbye to the month of Nissan and the yom tov of Pesach, the lesson we should take is very clear. The beauty of the Chag is our focus on the children. The holiday commemorates the birth of the Jewish people and is a time when the emphasis is only the children. We need to engage them in conversation of meaning and that is via story telling. Understand that there were always four types of children and each is different but very special. Even the Rasha needs to be answered. Remember, it is "vehegadeta lebincha" don't fall into the trap of "vehegadeta leavicha" that the child does all the talking and explaining. Now that the holiday is behind us we should carry this experience forward. It is our responsibility to educate and we need to prepare and show an example. The challenge of having a school system like today is we forget that it's not the obligation of the Rebbe the Morah or the principal to teach our children.

May we be zoche to see much nachas from our children and may they always follow the ways of Hashem.

Shabbat Shalom
Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:29, 2:00, 2:30, 3:00, 3:30
PLAG EREV SHABBOS 6:29

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



SHABBOS ZMANIM

| | |
|----------------------------------|------------------------|
| CANDLE LIGHTING | 7:31PM |
| MINCHA ALEF TENT | 7:00PM |
| MINCHA BAIS CHABAD | 7:41PM |
| SHKIYA | 7:49PM |
| SHACHRIS VASIKIN- DAF YOMI SHIUR | 5:18AM |
| SHACHRIS ASHKENAZ 18 MAIN | 8:00AM |
| SHACHRIS MAIN MINYAN 18 TENT | 9:15AM |
| SHACHRIS 20 FORSHAY BAIS CHABAD | 10:00AM |
| NEW SHACHRIS 18 FORSHAY | NEW 10:15AM |
| PIRCHEI | 2:00PM |
| PIRKEI AVOS PEREK GIMMEL | |
| MINCHA SHALOSH SEUDOS | 7:30PM |
| SHKIYA | 7:50PM |
| MARRIV | 8:30PM 18 TENT, 8:35PM |

WEEKDAY ZMANIM

| |
|---|
| SHACHRIS |
| 20 MINUTES BEFORE NEITZ |
| S 5:36 M 5:34 T 5:33 W 5:32 T 5:30 F 5:29 |
| MINCHA & MARIV |
| 12 MINUTES BEFORE PLAG |
| S 6:12 M 6:13 T 6:14 W 6:14 T 6:15 |
| MINCHA & MARIV |
| 12 MINUTES BEFORE SHKIA |
| S 7:39 M 7:40 T 7:41 W 7:42 T 7:43 |

APRIL 30 - MAY 5
NEITZ IS 5:56 - 5:49
PELAG IS 6:24 - 6:27
SHKIA IS 7:51 - 7:55
MAGEN AVRAHAM
8:41 - 8:45 AM
GRA- BAAL HATANYA
9:25 - 9:21AM

Spring
2023



ניסן / אייר
תשפ"ג

SHACHARIS MINYANIM

| | | |
|---------|--------------|---------------------------|
| כותבין | 20 Forshay † | ברוכים 30 min/חבלו 20 min |
| כותבין | 18 Main | שולחן תורה |
| 6:15AM | Tent ג | |
| 6:30 | Tent ד | |
| 6:45 | Tent א | |
| 7:00 | Tent ב | |
| 7:15 | Tent ג | |
| 7:30 | Tent ד | |
| 7:45 | Tent א | |
| 8:00 | Tent ב | |
| 8:15 | Tent ג | |
| 8:30 | Tent ד | |
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| 10:00 | Tent ב | |
| 10:15 | Tent ג | |
| 10:30 | Tent ד | |
| 10:45 | Tent א | |
| 11:00 | Tent ב | |
| 11:15 | Tent ג | |
| 11:30 | Tent ד | |
| 11:45 | Tent א | |
| 12:00PM | Tent ב | |

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

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RABBI COREN

Parshas Acharei Mos-Kedoshim and the Days of Sefira

One of the most powerful questions posed by the late Lubavitcher Rebbe regarding the days of the Sefira is "How can it be? How could Rabbi Akiva, who taught the mitzva of loving your friend like yourself as mentioned in Parshas Kedoshim, and who succeeded in adding this great principle to the Torah itself, witness the death of 24,000 brilliant students within a short period of time because they did not honor each other? Certainly, Rabbi Akiva had taught many classes precisely on the topics of loving and honoring one another. Somehow, a great failure occurred that didn't allow these thousands of students to become the transmitters of the Oral Torah and instead it was passed on to five other special students (Rav Meir, Rav Yehuda, Rav Yossi, Rav Shimon and Rav Elazar).

Despite being very special days--likened by the Ramban to the Chol Hamoed period between Pesach and Shavuot--these Days of Sefira became days of mourning in memory of the above 24,000 ne-shamas that perished. I believe that we often pay too much attention to the details of a mitzvah and lose focus on the importance of the act itself. We probe into the prohibitions against haircuts and listening to dancing music instead of concentrating on the main goal of Sefira which is to contemplate the tragedy of the 24,000 deaths and decide to make every effort in not repeating the same mistake. In fact, I would venture to say that the greatest gift we can do to memorialize these students would be to honor each other. What exactly does 'honor' mean and how can we apply this middah properly?

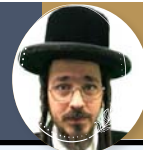
The root for the word 'honor' or kavod is כבד, something heavy. The Rosh in the second chapter of Baba Metzia explains the Aramaic word of honor is yakar--something precious.

The Lubavitcher Rebbe mentioned

above provided a profound explanation for the absence of honor accorded by the students to each other. He explains that there was a deep desire to love one another 'like themselves.' However, they each had their own ideas and interpretations and in their overwhelming efforts to convince the other that their hashkafa was the correct and only one, they ended up with disputes, anger and eventually hatred. This is a deep pshtat and I think the way we can bring it down to our day and age is with a relatively new term used in therapy referred to as 'making space.' Are you willing to hold space for another person? Can you be comfortable with yourself while also providing space for another person and accepting their thoughts and emotions which might be in total contrast with your own?

To really put the above in to practice we need to go back to our definitions of common important principals that we often use but have difficulty explaining. When we speak about loving each other what do we really mean? The definition of love is the emotional pleasure one experiences when focusing on another's virtues. Can we live with that definition? According to this, if I want to live with true love for another while at the same time making sure that I'm honoring him/her it would mean that I observe the person first and instead of judging him/her negatively, I identify him/her for one of his/her special virtues, some middah that is present even if it's miniscule. When we recognize someone by his/her virtues we are not only fulfilling a positive mitzva. We are also honoring him/her. We are appreciating their uniqueness and making space for them in this world. We are treating them like precious pearls which each and every one of us really is.

Have a great Shabbas



פרשת אחרי מות קדושים

את המפה, אבל אתה בוחר את המסלול. כל בחירה תצטרף למסכת ההחלטות הארוכה שלך, שייצרו, למעשה, את נתיב חייך, ואת האדם שתהיה.

נקודה למחשבה, פרשת השבוע פרשת אחרי מות קדושים הפרשה מתייחסת לאחר מיתת שני בני אהרון שאירעה בשל כניסתם לקודש הקודשים ללא רשות, ובה מצווה אלוהים למשה כי אהרון יכנס לקודש הקודשים רק פעם בשנה: ביום הכיפורים, יום הסליחה וחשבון הנפש. בהזדמנות זו הוא מוסר לו את ההלכות המיוחדות הקשורות ליום זה. שאר הפרשה מדברת על איסורים ומצוות "קדושים תהיו. לא תגבבו ולא תכחשו ולא תשקרו איש בעמיתו. איש אביו ואמו תיראו, ואת שבתותי תשמרו. אל תפנו אל האלילים ואלוהי מסכה לא תעשו לכם. לא תלון פעולת שכיר. לא תעשו עול במשפט. בצדק תשפט עמיתך. לא תלך רכיל בעמך. לא תעמוד על דם רעך, אני ה'. לא תשנא את אחיך בלבבך, הוכח תוכיח את עמיתך ולא תישא עליו חטא. מפני שיבה תקום והדרת פני זקן. לא תיקום ולא תיטור את בני עמך. ואהבת לרעך כמוך."

וכל זה ועוד מזכיר לנו להעריך את החיים את כל מה שיש לנו ואת כל מה שזכינו לחיות בו. האנשים שנפטרו מסתכלים עלינו מלמעלה ושואלים: בשביל מה הוקרבנו, אם הם שם למטה עוד רבים על שטויות, אם הם עוד שונאים, שונפים, מאשימים, כועסים, רבים ולא נותנים כבוד לאחר?

הפרשה מזכירה לנו מה לעשות אחרי מותו של מישהו? מה בעצם הוא השאיר אחרי? את החיים! לחיות ולהעצים את החיים.

ילד ישב בחצר ביתו ומביט לשמיים. לפתע ניגשה אליו אמו ושאלה: "על מה אתה חושב?" איזה אדם אני אהיה, ואיך יהיו חיי? ענה לה, אמרה לו אמו "בוא אחרי לחדר" הם נכנסו לחדר, על הרצפה היה פרוס שטיח משחק, עם כל מיני מסלולי כבישים. האם לקחה מכונית צעצוע קטנה. המכונית "זה אתה". והניחה אותה על השטיח. והשטיח "אלו הם החיים שלך".

כלל ראשון - אתה חייב תמיד לדעת שההגה בידיים שלך. לא של אף אחד אחר, אפילו לא של הילד, המלא תחושת חשיבות, החל להסיע את המכונית. אתה מתחיל לנסוע בקו ישר, ככה זה כשאתה קטן.

הילד הגיע לצומת, והרים עיניים ושאל את אמו. מה עושים בצומת שאל? "בצמתים תים כאלה עוד תיתקל הרבה בהמשך החיים, הם מעידים כי התחלת להתבגר, ויש בידך היכולת לבחור.

הכלל שני - אתה מחליט להיגן לפנות. רק אתה תחליט ותקשיב לליבך תמיד "רגע, לא הבנתי", התעורר הילד, "לבחור בין מה למה?" "בין הטוב לפחות טוב, בין האסור למותר, בין היפה למכוער" בין מה שתואם לערכים שלך. והבחירה שלך- תעצב את מי שאתה. ולפעמים - החיים יתנו לך אפשרות להתעלם ולהמשיך לנסוע הלאה, אך שים לב לא לברוח.

הכלל שלישי- נקודת ההתחלה, הזינוק, היא הדבר היחיד שנקבע בלי שתוכל לשלוט עליו, כל השאר בידך. לא תמיד תוכל לבחור כיצד ייראו המאורעות בחייך, אבל תמיד תוכל לבחור כיצד להגיב להם. אתה לא בוחר

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RABBI REISMAN

A GENERAL THOUGHT REGARDING THE STUDY OF MUSSAR

The Chazon Ish has a Sefer Emunah U'bitachon. I would like to share with you a thought in Perek Daled primarily Os Zayin, Ches and Tes and you may want to see it. To explain this I have to give you a little bit of history which you probably haven't heard. As you know, Rabbi Yisrael Salanter started a Mussar movement to study the Heilege Mussar Seforim and to make them a primary focus in Avodas Hashem.

What is not so well-known is that the Mussar movement was not popular in all circles of the Yehsiva world even among Gedolei Yisrael. Rav Yisrael Salanter's Talmidim who opened Slabodka and Kelm, followed. Most of our Roshei Yeshivos that established Torah in America were Talmidim of the Slabodka line of Yeshivos. A Mussar Seder was part of those Yeshivos.

You should know that there were other Yeshivos that disagreed. That felt the primary learning should be the learning of Gemara and Halacha and from that to come to a world of Mussar. Not to say that Mesilas Yesharim that there is G-d forbid anything wrong with it, but to say that the primary aspect that Rav Yisrael Salanter put was a subject of great disagreement. Rav Boruch Ber was one in that camp, in that group. We don't live in a generation where people care so strongly about it to make a Shittah out of it but L'mayseh that is what happened.

Someone once showed me the Derech Sichah, Rav Chaim Kanievsky's Divrei Torah in the first volume in Parshas Eikev (page Taf Kuf Lamed Beis). Rav Chaim Kanievsky is quoted as saying that Aba Zatzal, the Steipler, used to learn Mussar every night, however, he didn't want anyone to know about this. Later on that page it says, I saw the Chazon Ish Zatzal one time with a Sefer Sharei Teshuva and it wasn't even during the period of the Yomim Noraim.

Someone showed it to me and said what is the Chiddush in this? The Chiddush in this is that there were Gedolei Yisrael who held that Avada the Sharei Teshuva and Mesilas Yeshorim are Heilege Seforim but the primary Mussar Sefer is the Shulchan Aruch. Is the guide to how we behave all of the time.

Getting back to the Sefer Emunah and Bitachon, in Perek Daled Os Zayin, the Chazon Ish writes what is the path to have good Middos? Shemiras Halacha, being careful and being disciplined to keep what Halacha tells you to keep. It is a tremendous discipline.

In the next paragraph it says Dikduk Hadin, Ush'miras HaShulchan Aruch, being careful to follow the Halacha, those are the best ways to fix Middos. In the next paragraph in Os Tes he says, it is almost certain, that being careful and following Halacha is the only path to Tikun Hamiddos.

What does that mean? That means that somebody who is careful to do everything Al Pi Halacha is constantly doing things and thinking about what is says in Shulchan Aruch and that is the greatest discipline.

One of my memories, and I have so many fond memories of Ohr Sameiach in Eretz Yisrael in Yerushalayim, where I go in the summer and I am inspired. A young man from England and his first name was Ryan his Hebrew name was Rachamim but somehow to me the name Ryan hit his personality better. He was a fireball, full of energy. Somehow Ryan fit. Maybe because I remembered

a fastball pitcher by that name. Ryan was a person who had learned Aleph Beis a little over two years earlier. He was there in what they called the center program and he Bein Haz'manim was learning Shulchan Aruch. You could go into the Ezras Nashim which was quiet at the time, and he would learn B'kol, with a loud voice the Shulchan Aruch with all of the Likut Seforim around him and Shteiging. With such a beautiful Geshmak to understand the Halacha. I would sit near him just to hear him. Of course since he was new to a lot of this he would come to me with Shailos very often. I enjoyed his company and I wonder where he is today.

Once I was learning in the Beis Medrash in the evening, and Ryan came running in. He had in his hand one of the large forks which you use when you grill a steak or in Ohr Sameiach it was probably chicken cutlet, I don't know if they have steaks. He had a Shaila.

He said that they were roasting the meat using olive oil and he just learned the Halachos of washing your hands before you eat any food Shetibulo B'mashka. Halacha requires that if you eat an apple or grape which are wet from being washed and it is still wet, and Laf Dafka an apple or grapes. If you take a cookie and you dip it into milk, and therefore, it is wet from one of the seven Mashkim, one of the seven liquids, Halacha requires that you have to wash your hands without a Beracha beforehand.

So Ryan came to ask me whether this meat being roasted using olive oil fell into that category or maybe since it is normal to eat it with a fork and knife you don't have to wash or maybe you do. So he came to ask me the question.

I said to him Ryan, you are standing there ready to go eat, so you came from the dorm building to look for me in the Bais Medrash to ask me this Shaila. Isn't it just easier for you to just go to the sink, wash your hands, eat dinner and ask me the next day or when we meet again?

This Bochor from who I was amazed in general, he was in the Mussar Yeshiva of Sifrei Halacha. By him, his behavior was guided by Halacha. He turned to me and he said, I learn Halacha. Am I going to move forward without knowing the Din? Am I going to behave going forward without knowing the Halacha? He was right. I thought the Chazon Ish would love this fellow.

It reminded me of a Shlah Hakadosh. The Shlah Hakadosh says on a Gemara in Berachos 8a (8 lines from the bottom) (גדול הנהנה) (מיגיעו יותר מירא שמים) more than someone who fears G-d. Teitches the Shlah, if someone has a Shaila, he has a food and in the kitchen he doesn't know if he made it Treif. (גדול הנהנה מיגיעו) you have one person who goes and pulls out the Chochmas Adam or the Shulchan Aruch and figures out the Din. He looks up the Din. What do you know it is Muttar and he goes and eats it.

You have another person who has the same Shaila and he is a Yir'ai Shamayim and says oh no this is a Shaila and I am just throwing it out. So you would think that the Yir'ai Shamayim is on a higher level, Zagt the Shlah (גדול הנהנה מיגיעו) somebody who learns the Halacha and establishes the right thing to do is greater than the Yir'ai Shamayim who throws it out.



RABBI STEINFELD

FEEDING A CHILD ON YOM KIPPUR

The Passuk in Vayikra 11:42 says that anything that slithers like a snake "Lo sachileim" (do not feed them) as they are disgusting.

The Gemara in Yevamos 114b learns out from three places that one may not feed a child a forbidden food. The above passuk is one of the three places.

The question arises can one feed a child on Yom Kippur? Since the child may eat for his health, there would be no problem in feeding him. Or is it forbidden for the adult to feed him, and the child will need to get his own food.

The Magen Avraham 619:9 says it is assur. The Mishna Berurah 25 agrees with him. In the Shaar Hatziyun the Mishna Berura differentiates between a child the age of eleven and or twelve there it would be forbidden whereas a child younger than that it would be permitted. The reason is that a child eleven or twelve must complete the fast Mi'de'Rabbonon. Whereas a younger child just has to fast for a few hours.

The Minchas Chinuch 313:10 says it is forbidden to feed a child from the minute the child is born anything more than necessary for the health of the child. Since it is hard to determine what is needed, one can feed a child up to the age of eight as much as he wants. After eight we don't make

the child fast, but we don't feed the child either. The Shailos Utshuvos Zichron Yosef 7 argues on the Minchas Chinuch and says that feeding a child on Yom Kippur is different as the food is not an object of issur it is kosher food therefore one can differentiate between forbidden food and food which is permitted but the time does not allow it to be eaten i.e. Yom Kippur. He explains that since Yom Kippur the inyan of not eating is an "inuy"(pain), and a child does not have the chiyuv of inuy. Therefore an adult would be permitted to feed the child.

The Shailos Utshuvos of Teshuvos BeHanhagos 188 says that in Shuls where there are children who are not fasting on Yom Kippur and are given nosh and candy that would not be allowed. It is only food that is necessary for the child to eat that would be allowed to be given. It is not assur for the child to take for himself as he is not mechuyav in inuy he just has to fast minimal hours. The bottom line is that one can feed a child healthy food as he needs to be healthy and can't fast but there would be very little justification to feed him sweet foods.

Do you have a topic or discussion you want to read about? Please send comments or questions to hymanbsdhevans@gmail.com or berachsteinfeldscorner@gmail.com



PARSHAS ACHAREI MOS KEDOSHIM TAKE MITZRAYIM OUT OF YOU

18:3 "כמעשה ארץ מצרים אשר ישבתם בה" לא תעשו, וכמעשה ארץ כנען אשר אני מביא - "אתכם שמה לא תעשו ובחקתיהם לא תלכו" - "Do not perform the practice of the land of Mitzrayim in which you dwelled; and do not perform the practice of the land of Kna'an to which I bring you, and do not follow their traditions." Why does the Torah say that Klal Yisroel should not perform the practice of the "land" of Mitzrayim, and the "land" of Kna'an? The Posuk should have said that Klal Yisroel should not practice the acts of the Mitzrayim and the Kna'anim. Additionally, why didn't the Torah separate that of Mitzrayim and Kna'an? The Posuk could have just said not to perform that which the Mitzriyim and Kna'anim did, instead of mentioning each one separately.

The deeds of the Mitzriyim and Kna'anim were more abominable than all other nations of the world. The apparent implication is that there is no harm in imitating the wrongful deeds of nations that are not evil. However, we know that this cannot be so. By singling out these two nations, the Torah is teaching us that while these nations are the epitome of evil, we must distance ourselves even from the smallest acts of impropriety. Sins are a progressive process. Small transgressions inevitably lead to larger transgressions, until one descends to the lowest levels, that of Mitzrayim and Kna'an. A Yid must be vigilant to avoid even the first step to the road of corruption, for it is a very slippery road. (דרש משה)

The Posuk does not say "מעשה" rather it says "כמעשה" - one should not do actions that are even like the Mitzriyim. Every action that a Yid does should be done like a Yid, and not like a Mitzri. (שפת אמת)

The Tumas Mitzrayim infiltrated the very souls of Klal Yisroel. We say "יציאת מצרים" - which means the taking out of Mitzrayim. It would seem that the proper Loshon to describe our leaving Mitzrayim should be,

"יציאה ממצרים" - "our leaving Mitzrayim." The reason that we are grateful to the Ribbono Shel Olam for "יציאת מצרים" is because Hakodosh Boruch Hu took "Mitzrayim" out of Klal Yisroel. Klal Yisroel were so entrenched in Mitzrayim, that it would have been impossible for Klal Yisroel to become pure in order to receive the Torah. The great miracle of Klal Yisroel leaving Mitzrayim was that Hakodosh Boruch Hu had great mercy on Klal Yisroel and took Mitzrayim out of them, so that they were able to become holy for Hashem. (דברי יואל)

Now we can understand what the Posuk means when it says that Klal Yisroel should not act like the "land of Mitzrayim", and why the Torah had to emphasize not to act like the land of Mitzrayim and not to act like the land of Kna'an. The nations of the world are caught up in this world. They pursue their desires of this world without considering what the true purpose of this world is. The extreme Tumah that was brought about by the Mitzriyim infiltrated Klal Yisroel, as well as the very land of Mitzrayim. By the Makkos in Mitzrayim, the animals, the fish, and the land were decimated. Why were the animals and fish killed? The very land of Mitzrayim had become Tamei; it had an effect on the animals, the fish, and on the very land of Mitzrayim. The "land of Mitzrayim" represents following one's desires of this world without giving any consideration to the Next World. Klal Yisroel must stay away from the Tumah of the land of Mitzrayim and from the land of Kna'an. It does not matter whether it is the land of Mitzrayim or the holy land of Eretz Yisroel. We must make sure not to get infiltrated by the "land" of this world, rather we must always look towards the future, Olam Habah. May we be Zoche to keep our focus in this world on the Next World, so that we can reap the true benefits of this world and the Next World.

MAHARASH QUOTES

- "Because better is better, is good not good?"
- "Imperfection is okay."
- "Because good is good is better not better?"
- "One can always get better."

==== Quotes by the Maharash, Admur Shmuel - 4th Chabad Rebbe.

LIFE LESSONS FROM THESE QUOTES

When making a presentation or presenting an item for use, make sure it's good. Do not wait until it is perfect, so you don't hold back

something good from the public. Before you present it again, make it even better.

This concept works very well for big tech.

UFARATZTA





RABBI YY JACOBSON

Religious But Vulgar A Degenerate Sanctioned by Torah

Four Mitzvos and a Slice of Fish

In a small town in Eastern Europe, a poor beggar once approached the home of an extremely wealthy but very stingy man. "Sir, I haven't had a morsel of food in more than two days," he said. "Can you please spare something to eat?"

"My home was not made for losers like yourself," the miser replied. "Why don't you go to the synagogue? There they will surely feed you!"

But the poor man pleaded. "Please, I beg you, I have no strength left. If I don't eat something now, I will die. Please, give me any food you have in the home."

The rich man took from the garbage an old, rotten and smelly piece of fish and gave it to the beggar, who consumed it within a few seconds. As the poor man thanked his host and left the home, he collapsed in the street. They rushed him to the local hospital.

That evening, after returning home from the evening services in the synagogue, the wealthy man informed his wife that he would be leaving and return later at night. "The poor man who ate in our home suddenly fell ill, and he was taken to the hospital. I must go visit him and fulfill the great mitzvah of visiting the sick."

The following morning, after returning home from the synagogue's morning service, the man told his wife: "I have a busy day today. In the synagogue they announced that the poor beggar died early this morning, and that his funeral would take place at 2 p.m. I must attend the funeral of this man and perform the extraordinary mitzvah of escorting the dead on their final journey."

That evening, after returning home from synagogue, the wealthy man informed his wife once again that he would be out late. "At the funeral they announced that the deceased beggar was survived by a son. I must go pay him a shivah call and perform the great mitzvah of comforting a person who is in mourning."

When the wealthy man returned that night from the shivah call, his face was beaming with joy. His entire countenance radiated with happiness. The man was simply kvelling.

"What are you so happy about?" his wife asked him. "What was so exciting about visiting an orphan sitting shivah?"

To which the wealthy miser replied: "How could I not be overjoyed when I think of how many tremendous mitzvos I performed with merely one small stinky piece of fish!

"Think about it. With one decayed slice of fish, I achieved four of the most extraordinary mitzvos: hospitality to the poor, visiting the

sick, escorting the dead and comforting the mourning. Ah! How happy I feel."

An Ego Trip

This satirical episode depicts, of course, the profile of a man who may consider himself to be very religious, but who totally doesn't get it; an individual who may technically follow the laws, but who is absolutely alienated from G-d's truth and from the very definition of holiness; a person for whom religion is merely a self-centered obnoxious ego trip, rather than a challenge to transcend the superficial, base and depraved aspects of the human personality and touch the divine within himself and his fellow human beings.

It is against this type of "religious" person that the Bible warns us in the beginning of the second Torah portion of this week, Kedoshim.

"Speak to the entire assembly of the Children of Israel," G-d tells Moses, "and say to them: You shall be holy, for holy am I, your G-d."

What is the meaning of this commandment to "be holy"? What does it mean to be holy? How does one become holy?

One of the greatest biblical commentators, the 13th century Spanish sage, Rabbi Moses ben Nachman, known as Nachmanides or Ramban, maintains that the injunction to be holy is not to observe any particular commandment. Rather, it is an instruction that relates to the entire weltanschauung of the Jew, to the core of his lifestyle, to his very perception of self.

In Nachmanides' own words:

"The meaning of this ("be holy") is that since the Torah has cautioned (in the previous Torah portion) against forbidden promiscuous relations and against forbidden foods, while permitting intimacy in a marriage and eating meat and wine, the gluttonous person can find a place to wallow in fornication with his wife or wives and become one of the guzzlers of wine and the gluttons of meat. He may converse at will about all types of licentious things, since no prohibition against this is specified in the Torah. He can be a degenerate with the permission of the Torah. Therefore, after enumerating the things which it forbids entirely, the Torah declares, 'Be holy.' Constrain yourself also in that which is permitted."

"A degenerate with the permission of the Torah!" What a dramatic and moving expression coming from the quill of a 13th-century sage occupied most of his time with defending his Spanish brethren from Christian Jew-haters. Nachmanides is

crying out against religious smugness and egocentricity, against Torah-sanctioned vulgarity. He views this verse as a divine protest against the individual who may technically perform all the laws and rituals, but still remains coarse and vulgar. He may have learned Torah, but the Torah has taught him nothing. His inner beastliness and selfishness have never been refined; his bias and crudeness never challenged. G-d, for this individual, is an object of his own making, not an invitation to infinity, mystery and transcendence.

Religion, we all know, can be a crutch allowing us to remain stuck in our bubble, secure in the consistency of ritual, yet unready to challenge our core narcissism and listen deeply to another human being. Dogmatic ritual can give us the sense that we are good and holy, while we remain crude, crass and delusional, never asking the ultimate G-dly question, "What have I given up for someone else?" Even our kindness can become superficial, false and self-serving. We engage in kindness, or "chesed," so that we can tell ourselves we are good and that we will merit a seat in "the world to come."

Perhaps we will. But that place in the "world to come" will smell as bad as that piece of fish...

"Be Holy" is the eternal call to challenge the status quo of our nature, to remember that religion may have little to do with G-d and to recall that serving G-d is not merely a ticket to paradise. It is the daily battle for transcendence; a daily battle to go beyond the superficiality of mundane existence, and the confines of the insecure ego; a daily battle to find the unifying light within.

To be sure, self-deception is not the exclusive purview of religious people. All of us, regardless of our level of outer religiosity, find it much easier to engage in a huge amount of self-deception to maintain our self image as "good people" than to actually challenge our baser, more selfish instincts. "Religious people" are not the only ones who sometimes don't get it; all of us are in danger of becoming stuck in the quagmire of our psyche's comfort zones, too lazy or scared to confront the hard questions. Yet, for those of us who call ourselves religious, the injunction "be holy" reminds us that G-d must always be synonymous with truth, integrity and inner refinement. Vulgarity in the name of religion is a sin all its own.

Careful we must be not to use religion as a tool to eclipse our insecurities and selfishness. The first and foremost definition of G-d is that He has no definition and thus must inculcate us with an endless sense of humility and wonder.



RABBI FRAND

THE ROLE OF THE SPOUSE IN LOVING ONE'S NEIGHBOR

This week's parsha contains the famous pasuk [verse], "You shall not take revenge, and you shall not bear a grudge against the sons of your nation, and you shall love your neighbor as yourself. I am Hashem." [Vayikra 19:18] The mitzvah of loving one's neighbor is the "great principle of the Torah" [Jerusalem Talmud Nedarim 9:4].

The Rambam writes, in his definition of this mitzvah, that "we are commanded to love one another like we love ourselves." However, according to the Rambam, the Torah is not necessarily asking us to develop an emotion of love. Rather, the demand is that we treat people in a manner as if we loved them. According to either opinion, this mitzvah requires us to worry about people, be concerned about them, show them warmth and comfort, and provide them what they need — be it financial help, spiritual help, physical help, or emotional help.

A very basic question can be asked. How does a man fulfill the mitzvah of "loving his neighbor" with a woman? Half of all people are members of the "opposite sex." A woman is certainly considered "one's neighbor" in regards to this mitzvah. So very simply, one should ask, how are men able to fulfill this mitzvah of loving our "female neighbors," if there are obvious problems in providing the amount of concern and care and comfort one is supposed to provide in fulfilling this mitzvah, to a member of the opposite sex? The same question can of course be asked regarding how women can fulfill this mitzvah with regard to their male "neighbors."

Rav Shimon Schwab presents a novel insight, which I believe is very true. Rav Schwab suggests that the only way that a person can safely fulfill the mitzvah of loving one's neighbor with members of the opposite sex is through one's spouse.

We are all obligated to fulfill the 613 mitzvos. However, I, as a member of one of the non-Priestly Tribes, can obviously not offer sacrifices in the Bais HaMikdash [Temple]. As a non-Levi, I cannot accept Ma'aser [Tithes]. There is a concept in Judaism that we as a nation are a unit. Some of the mitzvos are fulfilled through Kohanim, descendants of the High Priest Aharon. Some are fulfilled through Levites, and so forth.

Rav Schwab wants to extend this concept. He argues that the mitzvah of "loving one's

neighbor" as it applies to the universe of Jews can only be fulfilled as a husband-wife unit. The husband must serve in the role of "Avraham drew near to him the men" and the wife must serve in the role of "Sarah drew near to her the women."

Rav Schwab quotes a Zohar, which refers to the fact that "man without a wife is like half a body." This means that a person cannot reach full spiritual fulfillment in this world without a spouse. Part of the reason for this, Rav Schwab argues, is because the mitzvah of "loving one's neighbor like oneself" cannot be fully fulfilled without a spouse. This is a mitzvah that is assigned to the "couple." The man fulfills his part with other men, and the woman fulfills her part with other women.

By way of homiletics, Rav Schwab interprets the Gemara which forbids a person from becoming engaged to a woman until he sees her at least once 'lest he finds her to be unappealing' [Kiddushin 41a]. The Gemara concludes this prohibition with the words "and the Torah states 'You should love your neighbor as yourself.'" Why, Rav Schwab asks, does the Gemara add this postscript to the prohibition? Rav Schwab says that this alludes to the fact that if she is found unappealing and he divorces her — then he will never be able to properly fulfill the mitzvah of "Loving one's neighbor."

I mention this idea every once in a while because in American society — especially today in the secular world — there are absolutely no boundaries between the mingling of the sexes. People are in offices, in jobs, in social situations where they constantly have to mingle. There is absolutely no thought given to the time-honored Jewish value that the sexes should be separated. Unfortunately, many problems — which I do not have to elaborate upon — come about when there is too much intermingling between members of the opposite sex. Countless people have paid the price because they have not been judicious and careful in this area.

People assume that they are just being 'normal'. But biology and human nature being what they are, the Torah warns us that we have to build boundaries and fences for ourselves. If not physical boundaries and fences, there must at least be a certain "distance" and limitation — all within the context of civility and politeness — which allows us to constantly be on guard for the inherent dangers in socialization and the establishment of relationships between members of the opposite sex.



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RABBI EFREM GOLDBERG

SOULS CONNECTING: A REFLECTION FROM THE DEE SHIVA

How does one feel so profoundly connected to someone they never met, they had never spoken to, they had never even heard of?

At the heartbreaking funeral for his two daughters, Maia and Rina H"yd, who were brutally murdered by Palestinian Arab terrorists, Rav Leo Dee mentioned my name and that he drew strength from listening to our shul's shiurim on Emunah. When I watched the funeral and heard him say those words for myself, I was overwhelmed with emotion by a feeling of closeness to this man and I burst into tears.

As I went online to book a ticket to Israel, it wasn't that I actively decided to travel on behalf of our community to pay a shiva call to Rav Leo and his children, it was that I simply could not stay away. Two days later, at the funeral for his wife Lucy Lee H"yd who had succumbed to her wounds, once again, Rav Leo quoted a thought from one of our shiurim. This solidified my decision to go to Israel for a day, but I was still puzzled trying to understand what was compelling me to go.

Certainly, representing BRS in an effort to communicate comfort, love, loyalty, unity, sympathy and faith were justifications enough. But that would apply to every tragic terror event in our holy homeland and yet I had not previously been moved to jump on a plane before. What was different this time? Was it my ego, a sense of honor and pride that he acknowledged me so publicly at such a vulnerable moment? It continued to gnaw at me.

After landing, I made my way to the shiva house where I had coordinated to meet my dear friend and colleague, Rabbi Shay Schachter. Several people who had attended Shiva told Rabbi Schachter that Rav Leo was quoting him and referencing how much he loved listening to his classes, too. Rabbi Schachter was also moved to come meet this special man in person and so we coordinated to arrive and visit together.

With thousands of people coming from all over Israel to offer comfort, strength

and love, the Dee family sat shiva in a tent in their backyard. Holy volunteers carefully conducted crowd control, turning over all those assembled in the tent every few minutes. When we arrived, we were invited to come into the tent before it opened to the public. Rav Leo was there, but before we could meet, the Yom HaShoah siren blasted throughout Israel and everything screeched to a halt, everyone standing still, taking exactly two minutes to honor and daven for the memory of the six million kedoshim, the martyrs of the Holocaust. In that silence, I couldn't help but think that these two tragedies were really one and the same. As we just sang on Pesach, bechol dor va'dor omdimm aleinu l'chaloseinu, in every generation they rise against us to destroy us.

That siren at that moment was not just paying tribute to the six million but it was wailing for the three fresh graves that had just been filled, and it was crying out for every Jewish life and light that has been extinguished in our history by enemies that have sought to eliminate us. But as the wail of the siren was accompanied by the sound of birds chirping, my eyes were drawn to the view from the tent of the magnificent Judean hills and I was struck by the notion that as much as the martyrdom of the Holocaust and the murder of Lucy, Maia and Rina had in common, there was a profound, fundamental difference between them. The Holocaust was perpetrated against a defenseless Jewish people, strangers in a foreign land, while the Dees had died al kiddush Hashem in the one and only Jewish homeland, under Jewish sovereignty, under the protection of a strong Jewish army and with the promise that those that perpetrated this heinous act would be brought to justice and that we will never leave these hills or this land.

The siren concluded and Rav Leo came directly over to us. No words were exchanged as we embraced and held onto a meaningful hug that will last a lifetime. We sat directly in front of the mourners as Rav Leo took the microphone, a necessity so that all who had now packed the tent could hear all

he had to say. He thanked us for coming and said, I have been listening to Rav Efrem and Rav Shay's shiurim for ten years. For a decade I quote them at my Shabbos table and share their divrei Torah with friends. He shared a few more thoughts, and once again thanked us for the countless hours of Torah learning together.

Hearing him speak, it became absolutely clear. It was true that our guf, our bodies had never met, but I now understood that our souls have been talking and connecting and singing together for many years and my soul was craving to be with its good friend and chavrusa at this painful time.

That night, Rav Shlomo Katz invited us to join his Efrat community, which was collectively struggling with this horrific tragedy, for a night of chizuk and to share a few thoughts. I hope our words resonated and offered comfort but for me, the most moving parts of the night were not when people were speaking but when souls were singing. Every chair in the room had a physical body in it, but it was the chorus and connection of neshamos that sang together at the beginning, in the middle, and at the end of the night that gave the greatest chizuk.

There are so many powerful moments and poignant lessons from this extraordinary day with an extraordinary family and community that I take home with me. As I continue to process them I look forward to sharing further reflections. But as I traveled back to Boca, there is one thought in particular that jumped out at me. If Rav Leo's wife and two daughters had not been murdered, would we have ever met in person? Would I ever come to know that we had been learning together all along? Would I ever discover the impact of the ideas we are privileged to share?

While not everyone publishes Torah shiurim online, all of our neshamos are connected with our brothers and sisters in ways we don't realize or fully appreciate. There may be a Jew halfway around the world you do not know who is living a more inspired life today because she

once crossed paths with you in an airport and saw the way you patiently spoke with the airline staff during a delay. There could be someone learning more Torah every day because he read an article about a learning group you are part of and was motivated to do more. There may well be a Jew somewhere whose name you don't recognize but who saw your name on a program you sponsored, or a cause you supported, who now supports that same program or cause. We may not ever meet these people physically but we must appreciate they are out there and recognize that every single positive action we do potentially builds a new relationship with another holy neshama.

Rav Leo spent shiva challenging us to leave our comfort zone, to extend ourselves to others, to become better people, and to change the world together. At davening on Shabbos, he stopped the chazzan before kedusha to offer an interpretation and charge to all who had gathered. Kadosh, kadosh, kadosh, Hashem Tzevakos melo chol ha'aretz kevodo. Kadosh Lucy, Kadosh Maia, Kadosh Rina, the three of them are now kedoshim, they have died al kiddush Hashem. Now, in their memory, in their merit, we carry on their mission of melo chol ha'aretz kvodo, filling Hashem's whole world with His glory, His teachings and His value.

Every day I wake up and feel beyond blessed to have the greatest and most fulfilling job in the world. There is no greater privilege and nothing more gratifying than sharing Hashem's Torah and teachings. It turns out there was a Jew 6,000 miles away who was listening, enjoying, and drawing inspiration for a decade without my ever knowing it or knowing him.

Regardless of our full-time formal position, every single one of us is a teacher and influencer and there are people watching, listening and observing what we say and do. We have no idea if we daven intensely or learn diligently or volunteer generously who will impact, who will seek to emulate us, who might be transformed without our ever knowing it. Indeed, by emulating the Kedoshim, the three beautiful Dee souls who can no longer bring glory to Hashem's name in this world, we have the ability to melo chol ha'aretz kvodo - we can literally connect with and fill the entire world with His glory without realizing it. Appreciate the impact you can have on other neshamos, the connections we all share, and the difference you can make in someone's life.

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This week, the Yahrzeit of Reb Shaya ben Reb Moishe of Kerestir was commemorated worldwide with an outpouring of devotion from thousands of yidden who made the pilgrimage to Kerestir to daven at the kever of the great Tzadik. To ensure that those who couldn't travel could still partake in the occasion, a scrumptious breakfast was served at Beis Medrash Ohr Chaim on the morning of Gimel Iyar. The tables at 18 Main were adorned with delectable danishes, refreshing drinks, savory hering, and other culinary delights. The enduring merit of R Shayele ben R Moshe's selfless act of feeding his fellow yidden continues to thrive in Monsey at 18 Forshay, a testament to his noble legacy.



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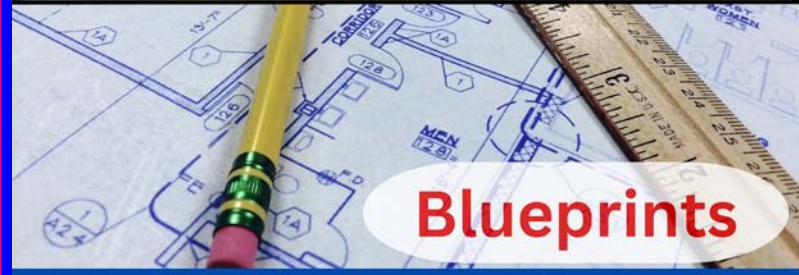
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| <p>Bnos of Blueberry Hill Cong. Ohav Yisroel, P.O. Cohen's Shul 30 Blueberry Hill Road 2:00-3:00 - Pre-1A-6th grade Mrs. Leeba Grunstein (845) 371-5035</p> | <p>Bnos of Dykstras Rotating Homes 2:30-3:30 - Grades K-6 Mrs. Raziya Padaver (845) 364-6157</p> | <p>Bnos of Hempstead Heights TBD Grades Pre 1A-5 Mrs. Michal Abrams (718) 864-0165</p> | <p>Bnos of New Hempstead/Summit Park Rabbi Perlmans Shul 589 New Hempstead Road 2:30-3:30 - Grades Pre 1A-8 Start Date: Parshas V'yetzei Mrs. Rochelle Benjamin (845) 558-9977</p> | <p>Bnos of Rock Hill Ratner Residence, 140 Rock Hill Road 2:30-3:30 - Grades 2-3 Mikel Residence, 148 Rock Hill Road 2:30-3:30 - Grades 4-5 Mrs. Mindy Ratner (845) 367-1111</p> |
| <p>Bnos of Bridle Ohav Shalom, Rabbi Saperstein's Shul 18 Biddle Road 2:30-3:30 every other week - Grades K-5 Mrs. Falcy Derman (732) 900-0918 Mrs. Nikki Lazarus (845) 570-0853</p> | <p>Bnos of Spring Valley (Elm St) Herzl Residence, 10 Stonehouse Rd. 3:30-4:30 - Grades Pre 1A-2 Mrs. Perry Herzl (845) 521-0923</p> | <p>Bnos of Olmlypa Baik Yozel Mos, R. Levitan's shul 19 Olympia Lane 3:00-3:45 - Grades 1-6 Mrs. Sarah Yehudis Goldstein (845) 369-0434</p> | <p>Bnos of Southgate & Ivy 25 N. Southgate Drive 2:30-3:30 - Pre 1A, 5th grade Mrs. Leiser (845) 362-6755</p> | <p>Bnos of Thiells/Haverstraw Maman Residence, 10 Skyline Drive 2:00-3:00 - Ages 4-10 Mrs. Iva Maman (845) 425-4840</p> |
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9:45-10:15pm
20 Upstairs

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Speaker
Rabbi Pinchas Mandelbaum

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JOKES

WAS IT A GHOST?

There was this party in the woods and, all of a sudden there was a downpour of rain and thunder. These two young men ran for about 10 minutes in the pouring rain, and finally reached their car just as the rain let up. They jumped in the car, started it up and headed down the road, laughing and, of course, still drinking . All of a sudden an old man's face appeared outside the passenger window, and he tapped lightly on the window! The man on the passenger side screamed out, "Eeeeeeeekkk! Look at my window!!! There's an old guy's face there!" (Was this a ghost?!?!?!?) This old man kept knocking, so the driver said, "Well, open the window a little and ask him what he wants!" So the passenger rolled his window down part way and said, scared out of his wits, "What do you want???" The old man softly replied, "Do you have any tobacco?" The passenger, terrified, looked at the driver and said, "He wants tobacco!" "Well, offer him a cigarette! HURRY!!!" the driver replies. So he fumbles around with the pack and hands the old man a cigarette and yells, "Step on it!!!" rolling up the window in terror. Now going about 80 miles an hour, they calm down, and they start laughing again, and the passenger says, "What do you think about that?" The driver says, "I don't know. How could that be? I was going pretty fast." Then all of a sudden AGAIN there is a knock, and there is the old man again. "Aaaaaaaaaaaaaah, there he is again!" the passenger yells.

"Well, see what he wants now!" yells back the driver. He rolls down the window a little ways and shakily says, "Yes?" "Do you have a light?" the old man quietly asks. The passenger throws a lighter out the window at him and rolls up the window and yells, "STEP ON IT!" They are now going about 100 miles an hour trying to forget what they had just seen and heard, when all of a sudden again there is more knocking! "OH MY GOODNESS! HE'S BACK!" He rolls down the window and screams out, "WHAT DO YOU WANT?" in stark fear. The old man replies, "You want some help getting out of the mud?"

THE OLD NEPHEW

My 7 year-old nephew showed me with pride the "telephone" he had just made from a string and two tin cans. I pulled out my iPhone and said, "That's nice, but... look at the phones that kids your age are making in China!"

NO MORE NAIL-BITING...

Two golden-agers were discussing their husbands over tea. "I do wish that my Elmer would stop biting his nails. He makes me terribly nervous."

My Billy used to do the same things," the older woman replied, "but I broke him of that pesky habit."

"How?"

"I hid his teeth!"

WOULD YOU WATCH MY CAR?

A tourist climbed out of his car in downtown Washington, D.C. He said to a man standing near the curb, "Listen, I'm going to be only a couple of minutes. Would you watch my car while I run into this store?"

"What?" the man huffed. "Do you realize that I am a member of the United States Senate?"

"Well no," the tourist said, "I didn't realize that. But it's all right. I'll trust you anyway."

LUNCH ON THE GO-IN CHELM

There was an Irishman, a Mexican, and a Chelmer guy who worked construction together. They were working on top of a building one day, and it was lunch time. The Irish man opens his lunch pail and he sees he has cabbage and beef, and he says, 'If I get one more beef and cabbage for lunch I'm gonna jump off of this building!'

Then the Mexican opens his lunch pail and he gets a burrito, he says, 'if I get one more burrito for lunch I'm gonna jump off this building!'

The Chelmer man opens his lunch pail and gets a bologna sandwich. He says, 'if I get one more bologna sandwich I'm gonna jump off of this building!'

The next day the Irish man opens his lunch pail and finds cabbage and beef so he jumps off the building to his death.

Then the Mexican opens his lunch pail and finds a burrito so he jumps off the building to his death.

Then the Chelmer guy opens his lunch pail and finds a bologna sandwich, so he jumps off to his death as well.

The next day at their funeral the Irish man's wife said, 'If I only knew he was sick of cabbage and beef I would have packed him something else.'

Then the Mexican's wife then said, "If I only knew he didn't like burritos, I would have packed something else."

Finally, the Chelmer man's wife said, 'I don't know what his problem was! He packed his own lunch!'

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ROSH KOLLEL

TAANIOS BEHAB – THE MISHEBEIRACH

This coming Shabbos, there is a Mi Shebeirach recited in preparation for the upcoming days of ב'ה"ב. Let us try to understand what this is all about.

The Shulchan Aruch (O"C 492) writes that some have the custom to fast on ב'ה"ב, Monday, Thursday, and Monday, shortly after Pesach and Sukkos. Although there are not many people today who that still have the custom to fast, some shuls recite selichos on these days.

The Mi Shebeirach is recited on the Shabbos before the days of ב'ה"ב, in order to give a brocha to those who choose to fast on these auspicious days. At what point in the davening is the correct time to recite this Mi Shebeirach?

There are three opinions as to the appropriate time:

1. The Levush and the Pri Megadim opine that it should be recited right after the sefer torah is lifted to be returned to the aron kodesh, and immediately before saying "yihallilu." This is in order to give everyone a brocha with the sefer torah.

2. The Shaarei Efraim writes that it should be recited after saying "yihallilu." (The Likutei Mahirach, however, maintains that it is a printing mistake in the text of the Shaarei Efraim, and he really concurs with the aforementioned opinion of the Levush and the Pri Megadim that it should be recited after before saying "yihallilu.")

3. The third option is to recite it before Ashrei. This was the opinion of the Aderes, Rav Avrohom Dovid Rabinowitz-Tumim, who was the assistant Rav of Yerushalaim. He discusses this in his sefer, Tefilas Dovid. This is based on the ruling of the Rama (284:7) that the various tefilos – such as yekum purkan, av harachamim etc. – should all be recited prior to the recital of Ashrei. The Mishna Berura (284:15), there explains that since the Kaddish before Musaf is recited on the pesukim of Ashrei, one must ensure that there is no hefsek, no halachic interruption, between the recital of Ashrei and Kaddish. This opinion is also quoted in the acclaimed Luach of Eretz Yisroel, the halachic calendar written by Rav Yechiel Michel Tukitchinsky.

The prevalent custom is, indeed, to recite it after Ashrei. The sefer Ishei Yisrael quotes from Rav Chaim Kanievsky zt"l who explains that since the minhag is to say at that time, it is considered part of the davening and does not constitute a hefsek.

One more point about the Mi Shebeirach is in regards to the proper way to accept the fast and the halachic ramifications of answering amein. Generally speaking, a fast day does not have any halachic validity unless one accepted the fast during mincha, on the day before the fast. Even if one decided to fast an entire day it will not have the rules and regulations of a fast day, without a prior kabbalah.

However, in regards to the fast of Bahab, the Mishna Berura (492:3) writes that if a person answers amein to the Mi Shebeirach of the chazzan, with the explicit intention to fast, that will suffice to give it a halachic status of a fast day. But the Mishna Berura adds that answering amein to the Mi Shebeirach of the chazzan is not an explicit verbal acceptance of the fast, so it is not halachically binding. Therefore, if someone has a change of heart and decides not to fast, he may do so. In other words the recital of the amein can be used if one wishes to do so; but it is not binding.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

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Topic of this Zman:

Halachos of Seuda, including Netilas Yadayim,
Shinui Makom, Hatov V'ameitiv on wine and more!



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Contact info: WhatsApp or text Rabbi Coren 914 645 4199



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