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בְּיָמֵינוּ אִם הָיְתָה שָׁמַיִם מִדֶּבֶר

Were the skies parchment, were all the reeds quills,

הָיְתָה יָם וְכָל מַיִם מֵעֵינֵי שֵׁנִי...

Were the seas and all waters made of ink...



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RABBI COREN

SHAVUOS-

MY LETTER IN THE TORAH

The holy books tell us that there were 600,000 souls at Mattan Torah and that each one has a letter in the Torah. In fact, the Hebrew word Yisrael stands for 'yesh shishim ribo osiyos latorah' – there are 600,000 letters in the Torah. The deeper meaning of this phrase is that since the Torah epitomizes our soul, every one of us possesses a letter in the Torah that corresponds to our very essence.

In truth, according to our account there are only 304,850 letters in The Torah. Does this not contradict the above number of 600,000? The answer to this quandary is quite revealing. If we look closely at each letter we see that many of them are made up of a few letters. For example, the letter alef (א) has two yuds and a vav. This shows us that some letters comprise several different souls and should one part of the letter be missing or incorrectly written, the Torah (our soul) is considered faulty.

This teaches us is a profound lesson as we enter into a marriage with Hashem on the holiday of Shavuos. We cannot create a proper marriage contract with the Torah on our own. Only by committing to a binding relationship with each other are we able to properly connect with the Torah and Hashem.

This concept beautifully echoes another thought that I heard in the name of Rabbi Backs from Detroit who explained that the idea of the Jews being likened to the stars connects back to the beginning of creation. Chazal tells us in Maseches Chulin that Hashem formed the moon and He made it smaller than the sun. When the moon complained, Hashem appeased it by creating the stars that brighten up the moon's sphere. We learn from this that the creation of stars was for the sole purpose of making the moon feel better. If this is indeed the case, what a beautiful lesson it teaches us. We are likened to the stars because our very essence is to be part of each other and this is the quintessence of Hashem since we are all Chelek Eloka Mimaal.

May we have the space in our hearts and the courage to humble ourselves and may we join each other in receiving the Torah united together.



RABBI BEN ZION SNEH

WE ARE ALL CONNECTED

A good friend told me of an epiphany he had recently. Out in the yard, he gazed at 3 trees in a row. These trees are really symbolic of mankind, he thought.

They get their nourishment, their life, from above, VeAtah mechayeh es kulam (G-d gives us life), from water; symbolized by Torah. And most revealing of all, the roots are intertwined, much like souls of relatives and friends. So much is going on that we cannot see... but our neshamos feel.

Reuven and Shani had been married for twenty years, yet not blessed with children. One night they decided to move to Israel, perhaps there, things would be different. After three years in Yerushalayim, they still had not merited children. R' Shloime, their close friend from America, was on one of his frequent business trips when he saw Reuven and Shani walking down Rechov Yaffo. Their faces seemed as long as the galus, they both wore disappointment on their sleeves just a little too much that particular day.

R Shloime sprung into action. He had been a classmate of Reuven's since kindergarten and spoke out of deep love, care, and concern for them – a love borne out of hope, but raised in reality.

"Listen to me," he said softly, "don't let this ruin your lives – please! Hashem can do anything, but there comes a time when you have to face the situation. Perhaps this is what Hashem wants."

"You haven't had children til now, 23 years..." and with this R Shloime reached a little too deep. "I'm not sure you will ever have. It's time to change your focus. There are many other mitzvos you can keep, many causes to champion. Many couples live a good life without children."

Returning to the states, Shloime told his wife what had transpired. The advice he had given. He was sure it was the right words, at the right time.

"Oh my goodness", his wife said, with more than just a little astonishment in her voice. "Since when do we play G-d? How can you, Shloime Sackett be so sure that they will not have children. And what's more, did you have to hurt them so deeply?!"

"You too!" Shloime told her confidently. "I am a realist, if it hasn't happened yet, chances are that it will never happen. They have been through all the best procedures and nothing! They will never have children."

"I'll tell you what," he said in a huff. "If they have a child, I will close my business here and move to Israel and learn in Kollel. It will never happen."

The unthinkable and the undreamable is in the realm of our Creator, and two years later Reuven and Shani gave birth to a healthy baby! Jerusalem was afloat with Simcha and dancing, happiness that knew no bounds! But faster than you could say, oops did I make a mistake, R Shloime was on a plane to see R' Chaim Kanievski.

"Kvod Harav, may I be matir this neder?"

"No, it's not possible, as this is a neder shel Mitzva, an oath that one can not release."

"Can I make an Avreich my shaliach to fulfill the neder, to learn in my place?" I will pay for all his needs!

"No," R' Chaim said, "Instead, make someone a shaliach to run your business, and you should come here to learn in Kollel and keep your word! And besides, who knows if it wasn't your promise to learn Torah that gave them the zechus to have a child."

We are all connected, through the power and promise of our holy Torah.

Good Yom tov!

Weekly article written by R' Avrohom Hillel Reich based on a lesson and a story by Harav Ben Tziyon Sneh



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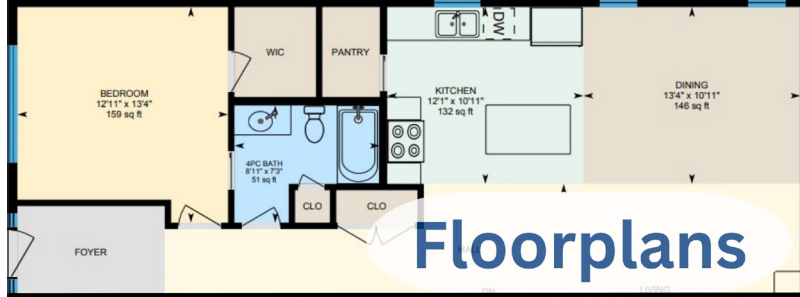
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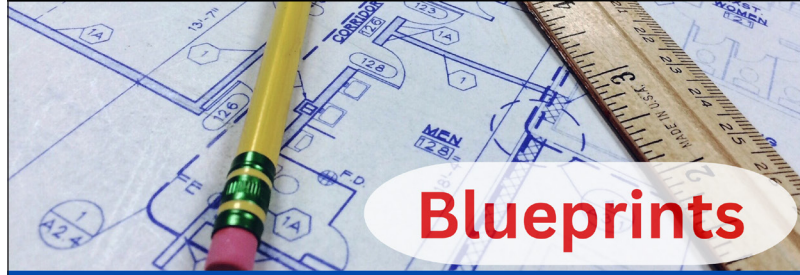
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SHAVUOS AND WOMEN

“ולחנה יתן מנה אחת אפים, כי את חנה אהב וד' סגר את רחמה”

“And it was on that day that Elkanah brought offerings, and he gave portions to his wife, Peninah, and to all her sons and daughters. But to Chanah he gave a double portion, for he loved Chanah and Hashem had closed her womb.”

— Shmuel I 1:4-5

It says in the Yalkut Shimoni, Shmuel 77 – “רבי יהושע בן לוי אומר: זה יומו של – “עצרת” – “Rebbe Yehoshua Ben Levi says: this “day”, is the day of Atzeres, Shavuos.” Elkanah had two wives; Chanah and Peninah. While Peninah had many children, Chanah had none. What is the significance of this day being Atzeres, the Yom Tov of Klal Yisroel receiving the Torah Hakdosha?

The Medrash in Parshas Vayeitzai says that there are three keys that Hakodosh Boruch Hu did not give over to a Shliach, and one of those is the key to the opening of an עקרה, a barren woman. This means that in order for an עקרה to have her womb opened up so that she can have children, it can only be done directly through Hakodosh Boruch Hu. It says in the Nezer Hakodesh, that in order for something to be done directly by Hakodosh Boruch Hu, and out of the realm of Teva, one must have the Koach Hatorah. If so, how can a woman who is an Akarah ever have her womb opened, being that she does not have the Koach Hatorah? Rivkah Imeinu was an Akarah, though her husband, Yitzchok Avinu, was also barren. Being that Yitzchok had the Zechus Hatorah, it was in his Zechus that he and Rivkah were Zoche to have children. However here, by Elkanah, he had plenty of his own children, so he certainly was not barren. Being that it was only Chanah who did not have children - how was Chanah Zoche to have children?

Women actually do have the Koach Hatorah one day a year, on Atzeres, for hearing Torah is like Limud Hatorah. “כה תאמר לבית יעקב” – “So you shall say to the house of Yaakov” (Shemos 19:3); the house of Yaakov refers to the women, therefore we see that they too received the Torah, and had the command to listen to the Torah – thereby on that day, they also have the Zechus Hatorah. The women only had the command on that one day to listen to the words of the Torah, and therefore, they only have the Koach Hatorah on that day. This is the explanation of the Yalkut, that, “ויהי היום” – that day was Atzeres, was a day in which Noshim have a Koach Hatorah.

That is the meaning of the Yalkut which says that Elkanah said to Chanah, “ברייך יהא בחלקך” – being that this day is Atzeres, a day in which you have the Koach Hatorah, your Creator, Hakodosh Boruch Hu, Himself, the only One Who could do it, will open up your womb. While Chanah

actually became pregnant immediately, on Atzeres, she did not know it.

There is another way for women to have the Koach Hatorah, and that is through their sons. Brachos 17a – With what are women Zoche? They are Zoche by taking their sons to the Bais Medrash for them to learn. (She also has a Zechus in the husband’s Torah, though there seems to be a stronger Koach Hatorah through her sons). The Rif explains that the Gemara is saying that while women can have many Zechusim, with what Zechus specifically can they defeat their Yetzer Hara? The Gemara answers that the Koach Hatorah which conquers the Yetzer Hara is achieved through their taking their sons to the Bais Medrash to learn Torah. Chanah knew this, and that is why she made a deal with Hakodosh Boruch Hu, that if He gives her a son, she will give that son away completely to Hakodosh Boruch Hu. That future Koach Hatorah that she would receive when she has a son was the Zechus she sought to use now to be Zoche to a child. (קהלת יעקב)

Not only is Shavuos a great Yom Tov for men, it is also a great Yom Tov for women. The Koach Hatorah is truly great, and it is that Koach with which one can defeat the Yetzer Hara, and serve Hakodosh Boruch Hu properly. Women do not have a direct obligation in Limud Hatorah (except to learn those Halachos that pertain to them; they do not have that same obligation as men do of toiling in Torah, day and night), yet they also have the Koach Hatorah. They were the first ones to receive the Torah, for they are the Mesoras Hatorah. It is the women who nurture the children with Ahavas Hatorah and Yiras Shomayim, in order that the children learn the Torah Hakdosha and keep the world going.

When Moshe went up to Shomayim, the Malachim could not believe that a “ילוד אישה”, that which is born from a woman, was going to take the Torah. Moshe Rabbeinu was identified as coming from a woman when receiving the Torah, for the woman is the first to receive the Torah, and women are the ones who instill it in their children. Additionally, the man and woman are part of one whole, and therefore they are connected to the Torah as well. Chazal explain that women are inherently closer to Hakodosh Boruch Hu, and they therefore do not need as many Mitzvos as the men. When one brings Hakodosh Boruch Hu into his life, that as well is an antidote against the Yetzer Hara, just as the Koach Hatorah is. On the Yom Tov of Shavuos – Atzeres, the Koach Hatorah is great. It is a time for one to reconnect himself with Hakodosh Boruch Hu, strengthen that bond, so that he will have the antidote all year to fight the Yetzer Hara and serve Hakodosh Boruch Hu properly. May we be Zoche to imbue ourselves with this Koach Hatorah on this very special day, and to continue to do so for the entire year.

TORAH IS THE BLUEPRINT FOR THE WORLD

In the early 1960s, The President of Yavneh*, at a yechidus, asked the Rebbe: “I have spent a Shabbat or two here in Crown Heights and I hear all kinds of wonder stories about you. I hear that you know whether a person should have surgery, and you know which way to proceed with a legal case. Do you know more medicine than the doctors? Do you know more about law than lawyers?”

The Rebbe smiled, and replied “you know, when a

house is built, the architect draws up a blueprint. He gives the blueprint to the contractor and then the contractor tells the plumber how to do the plumbing, the mason how to do the masonry; the electrician how to do the electrical work. It’s not that the contractor can do the tasks better than everybody, but he can read the blueprint, and that’s why he can give the instructions.”

The Rebbe, then, quoted the Zohar which states that the Torah is the blueprint for the world and explained that by understanding Torah, one can determine what should be done in other realms

as well. “No, I don’t know law better than the lawyers or medicine better than the doctors but based on what I have learned in the Torah, I can give people advice.”

=====

Here is My Story. Dr. Rivkah Blau

* Then, a burgeoning Jewish organization on College Campuses

UFARATZTA





RABBI YY JACOBSON

THE ASERES HADIBROS:

Are You a Jealous Person?

Why Envy is Ignorance

The tenth and final of the Ten Commandments reads: "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and anything that belongs to your neighbor." (Deuteronomy 5:17; Exodus 20:14).

The structure of the verse seems strange. In the beginning, the Bible specifies seven things we should not covet: "You shall not covet your neighbor's wife; you shall not covet your neighbor's home, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey." But then, at the conclusion of the verse, the Bible states: "And anything that belongs to your neighbor." Why the unnecessary redundancy? Why not just state at the onset "You shall not covet anything that belongs to your neighbor," which would include all of the specifics? And if the Torah does not want to rely on generalizations and wishes to specify details, why does it specify only a few items and then anyhow revert to a generalization, "And anything that belongs to your neighbor?"

A Holistic Story

In Hebrew, the word employed for "anything" and "everything" is identical, "Kol." Hence, the above verse can also be translated as, "You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, and everything that belongs to your neighbor." By concluding the verse with these words, the Torah is not just instructing us not to covet anything of our neighbor, but also helping us achieve this difficult state of consciousness.

How could you demand from a

person not to be jealous? When I walk into your home and observe your living conditions, your cars, your bank accounts, and your general lifestyle, how could I not become envious?

The answer is, "Do not covet everything that belongs to your neighbor." What the Torah is intimating is that it is indeed easy to envy the home and spouse of your neighbor, his servants, his ox and donkey; yet the question you have to ask yourself is, do you covet "everything that belongs to your neighbor?" Are you prepared to assume his or her life completely? To actually become him?

You cannot see life as myriads of disjointed events and experiences. You can't pluck out one aspect of somebody's life and state "I wish I could have had his (or her) marriage, his home, his career, his money..." Life is a holistic and integrated experience. Each life, with its blessings and challenges, with its obstacles and opportunities, constitutes a single story, a narrative that begins with birth and ends with death. Every experience in our life represents one chapter of our singular, unique story and we do not have the luxury to pluck out a chapter from someone's story without embracing their entire life-journey.

When you isolate one or a few aspects of someone else's life, it is natural to become envious. But when you become aware of "everything that belongs to your neighbor," your perception is altered. Do you really want to acquire everything that is going on in his or her life?

So the next time you feel yourself coveting the life of the other, ask yourself if you really want to become them.

Ralph Waldo Emerson was correct when he observed that "envy is ignorance."



RABBI STEINFELD

Shvuah on a Shvuah on Shavuos

In Meseches Nida 30b it says a child is not born until he swears that he will keep the Torah. He will be a Tzaddik not a Rasha. The question arises why do we make the child swear? A person already swore at mattan Torah on Shavuos that he will keep the Torah and therefore the Shvua one swears before he is born is not chal as he is *mushba ve'omed me'har Sinai*.

The Maharsha in Nedarim 8a explains that even though a shvua is not chal on another shvua, nevertheless he still swears to be *mezarez* the person to keep the shvua of shavuos. As we find a person can make a Shvua to be *mekayem* a mitzva in order to be *mezarez* himself.

The Sefer Emek Yehoshua vol 1 pg 7 and in Sefer Ohr Hoagada vol 3 both say that a *neder* is chal on the object and has no *shaychis* to the person making a shvua. Therefore, despite the fact the Gemara uses a *lashon* of shvua a child that is born is really making a *neder* that his body will be a *tzaddik*. Now the shvua of Shavuos will not be a contradiction to the *neder* one makes when he is born.

Another *tirutz* could be that this shvua is around from before Mattan Torah and therefore this shvua came first and in a time when there was not yet mattan Torah hence it is chal first. But the question is why in today's day and age where it is after mattan Torah we still have that shvua.

Another *tirutz* is that at mattan Torah the Shvua was *al yedei kfiya*. We were forced under the duress of being buried under the mountain, to swear. But the baby swears he will do it out of love.

Another *tirutz* is that the baby for his first thirteen years of his life he has no *chiyuv min HaTorah* and therefore he swears even during his time of being a *kattan* he will be a *tzaddik*. This could be the reason why a *kattan*, when he becomes an adult, needs to do *teshuva* on the *aveiros* he did while he was a *kattan*. Based on this, the Emek Yehoshua says that shvua is chal since it came before he was *mushba* from Har Sinai.

Another *tirutz* could be on *chatzi shiur* which is *assur min HaTorah*, but one is not *mushba ve'omed* from Har Sinai. So too would be *issurim DeRabbonon* which the Torah says *Lo Sasur* but is not a *chiyuv min haTorah*.

The Maharam Shik says the *kattan* swears that he will make extra *seyagim* and *gedarim* not to be *oveir* on the Torah.

May we all be *zocheh* to keep our shvuos both the shvua at Mattan Torah and the shvua at birth, and have a spiritual Shavuot!



RABBI REISMAN

SHAVUOS: LEARNING WITH GESHMAK

The Ikkur of Mattan Torah is that the Torah was given, as it says in Maseches Berachos 22a, באימה וביראה וברתת ובזיע B'aima, B'yira, B'rases, Ut'zia, it was given with Yira and not just with Ahavah. That is why it is a Kasha in Shemoneh Esrei on Yom Tov, we don't say B'ahavah unless it is Chal on Shabbos; then we add B'ahava. Why is Shabbos B'ahava and not Yom Tov B'ahava? It says in Siman 487 (I believe in the Levush) that the reason is because Shabbos was given in Marah, so it was given B'ahavah. Yom Tov was given at Har Sinai, which as it says in Maseches Shabbos 88a, שכפה הקב"ה עליהם את ההר כנגיית Kafa Aleihem Har K'gigis, the Torah was given באימה וביראה וברתת ובזיע.

Chazal say that the Torah is given Lo Lehenes Nitnu Ela L'ol Al Tzavoro. We like to learn with Ahavah, with Simcha and with a Geshmak, but it is not enough. Kabbalas Hatorah at Sinai means that if there comes a time in life where we don't have a Geshmak and we don't have an Ahavah, if we are Oved Hashem only B'ahavah, it is going to disappear. The Avdus also has to be באימה וביראה וברתת ובזיע. Chazal say that you have to learn the Torah the way it was given: באימה וביראה וברתת ובזיע, which is an important lesson about feeling the Ol Malchus Shamayim.

I remember my father Olav Hashalom during the years that he went to work at 4:15 in the morning to bake. People wanted fresh danishes and fresh bread in the morning, and he would always say that when he can afford to get someone else to bake, he would go to learn at that time. For 10 – 20 years he said this. Had he been M'yaish then he would have never done it. Twenty years later when the time came and he was able to do it, he went and he started to learn at that time in the morning. That attitude of Ol Al Tzavoro — even when you don't have a Geshmak but you feel the Achrayos — that is Kabbalas Hatorah.

I had a Mispalel who used to attend all of my Shiurim. He once told me that he would go to Rav Avigdor Miller's Gemara Shiur and at the Gemara Shiur he would fall asleep. He once apologized to Rabbi Miller

saying I have a government job in the morning until 4 PM, and then I go and teach in the Yeshiva. I have a third job as well and I am exhausted. Rabbi Miller told him it is ok if you fall asleep, just don't stop coming to the Shiur. This man retired at age 65 and went to Eretz Yisrael and joined a Kollel there, and he and his grandson are in the same Kollel. Twenty years ago, when he fell asleep and didn't have a Geshmak in his learning, had he been M'yaish, he wouldn't have even had any Shaichus to learning. Because of Rabbi Miller's Chochmo, this man remained with the Ol Al Tzavoro even when there was no Geshmak. That is the Ol of learning.

Leil Shavuos there is a Minhag by Klal Yisrael to stay up. People tell me it is not K'dai to stay up. "I have no Koach and I fall asleep, I will do it the next day, I will go Learn in the afternoon."

Let me tell you, I stay up Shavuos by night, and the next day I usually eat the Seuda at 1:00. I try to be in Shul by 3:00. When I am in Shul at 3:00 there are not too many people there. The people who stayed up are there! The people who did not stay up are not the ones there at 3:00 either. Even if you stay up on Shavuos night and it is difficult and you Drimmel a little, you should know that the point is the Ol Al Tzavoro, the Ol Hatorah, the Achrayos of Torah that a person feels.

Chazal have a Peledicka Lashon, they say the Tal Hatichiya is from Talmidei Chachamim who fall asleep over a Sefer and the saliva drools from their mouth onto the Sefer. Chazal say this is a Tal of Techiyas Hamaisim! What do you mean Tal from falling asleep over a Sefer!? You shouldn't try to fall asleep, Chas V'shalom!

It means that they push themselves and they feel the Ol Al Tzavoro without the Geshmak and from that they have a big Cheilek in the Kabbalas Hatorah that is the Kafa Aleihem Har K'gigis. This Yom Tov should be a Geshmake Kabbalas Hatorah to everyone with a Chizuk in Limud Hatorah.



RABBI NACHUM SCHEINER
ROSH KOLLEL

Chukos Akum – Minhag of Trees on Shavuos

Different Minhagim on Shavuos

There is a well known custom brought by the Rama to put out greenery on Shavuos in the shul and in the houses, as a way to remember the greenery that was by Matan Torah. The Mishna Berura explains that this is referring to the greenery that was there on the mountain when Hashem gave the Torah. In fact, this custom is already mentioned in the Targum Sheini on Megilas Esther. The pasuk (2:9) says: “ישנו עם אחד” – there is one nation....” Chazal elaborate on the words of Haman and explain that he was trying to point out that the Jews don’t really care about their kingdom, but are more into their own holidays. Haman specified each holiday with its customs, mentioning that on Shavuos they are busy putting out greenery.

There is another minhag, brought by the Maharil and the Yaavetz, to bring roses. This is based on the Midrash that compares the Jewish nation to roses. Just as the roses are prepared for Shabbos and Yom Tov, so, too, the Jewish nation is set for the ultimate redemption. According to this reason, it would be appropriate to bring roses on any Shabbos or Yom Tov.

Putting trees

There is another minhag brought by the Magen Avraham to put trees in the shul and in the houses. He explains that the reason for this is because on Shavuos we are judged on the fruits of the trees, and it reminds us to daven for them. Since this is the reason, some suggest that it should be branches of fruit trees, specifically. Others maintain that fruit trees cannot be used – due to the issur of bal tashchis, the issur to ruin or cut down a fruit tree – and only branches of non fruit trees should be used.

The Gra abolished this minhag

In the sefer Maaseh Rav – a compilation of the rulings of the Gra – it is quoted

that the Gra ruled that the custom of putting trees must be stopped. Being that this is a tradition of the non-Jews on their holidays, and it is not something we are required to do, it should not be done. Interestingly, this ruling was accepted by many, even in the Chasidic circles, as is spelled out by the Minchas Elazar.

Was the Gra only referring to the addition of the Magen Avraham, to put trees, or was he even against greenery, mentioned in the Rama? The Steipler is quoted as saying that the Gra was only opposed to trees, not greenery. This would make sense, since the non Jews only put trees. This is also seemingly the opinion of the Mishna Berura, who quotes the Magen Avraham, and adds that the Gra abolished this custom, which sounds like he is only referring to the custom of the trees. The Aruch Hashulchan, however, writes that the Gra abolished both trees and greenery.

So, according to the Rama, the custom is to put greenery, according to the Magen Avraham – trees, and the Gra took issue with trees, or possibly the greenery, as well.

Understanding the opinion of the Gra

The Chayei Adam explains the opinion of the Gra as follows. There are really two independent components to the issur of copying the goyim:

1) If they do something for avoda zora, we cannot do it, even if it is a mitzvah, and even if we were doing it first. He proves this from the pasuk in Parshas Shoftim. The pasuk says (Shoftim 16:22): “ולא תקים לך מצבה אשר שנה ה' – אלקיך” – You shall not put up a matzeiva (made from one stone) which Hashem hates.” Rashi explains that although the Avos did offer korbanos on a matzeiva, and it was beloved, now that it became a manner of idol worship, it became despised by Hashem.”

2) Even if it is not for avoda zora, but simply a custom of the non-Jews, we

cannot do the same. In this case, if we were first, we would not need to stop, if it is done for a mitzvah. But in a case of just a minhag, we would be required to stop, even though we were first.

This is what the Gra is alluding to when he is quoted as saying that since putting up trees is only a minhag, we must stop it. In other words, if it would be a mitzvah, we would not need to stop, but since it is only a minhag, we are required to stop, since they made it into idol worship.

Summary

The Rama writes about the custom of putting greenery, and the Magen Avraham adds about putting trees. The Gra did not allow trees – and some say he did not allow greenery, as well. Since it is for avoda zora, and for us it is only a custom it is considered chukos hagai, and should be abolished.

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

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

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Siyum on Mesechta Sota magid shiur Rabbi Shea Stern



R' Zalman Sorotzkin speaking at the Night Kolloel at Ohr Chaim 18 forshay



Kolloel boker at 18 Forshay on LAG Beomer



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Weekday Minyanim

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שבוע שחל בו שבועות

Mincha & Maariv
At the Later Plag

7:30pm
ב Tent

*Remember to repeat
קריאת שמע

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ערב יו"ט שבועות תשפ"ג

Early Mincha

1:30pm
2:00
2:30
3:00
3:30
4:00

מוצאי יו"ט שבועות

Late Maariv

9:45pm 11:00
10:00 11:15
10:15 11:30
10:30 11:45
10:45

18 Main Bais Medrash

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מרכז תורה
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Shabbos, 2nd day Yom Tov
Following Mincha 8:00pm
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Make sure the inspiration
of this holy Yom Tov stays with you.

Wishing the Kehilla a

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Rabbi Daniel A. Coren
Maggid Shiur

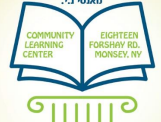


Rabbi Aaron Lankry
מרא דאתרא



Rabbi Nachum Scheiner
Rabbinic Coordinator
ראש הכולל

בית מדרש אור חיים
מרכז תורה
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Shavuos Night Learning

סדר ליל שבועות תשפ"ג

All Night Learning B'Chavrusa
18 Main Bais Medrash

R' Nachum Scheiner will gladly help set up chavrusas

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

All Night Learning 2nd Night of Shavuos too!

שחרית כותיקין - 20 Upstairs
4:45am

Refreshments all night!

R Scheiner can be contacted at
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or RabbiScheiner@18forshay.com

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מנין מיוחד עבור בני ארץ ישראל

ביום שבת ב' ד'שבועות
תפילת מנחה עם קריאת פרשת נשא
בשעה 7:00
א TENT

FOR BNEI ERETZ YISROEL

2nd day of Shavous
MINCHA WITH KERIA OF
פרשת נשא
7:00pm
א TENT

REFRESHMENTS ALL NIGHT
AND KIDDUSHIM ARE SPONSORED

לע"נ

הר"ר אליהו שרגא ב"ר אברהם ע"ה
זכות אמירת ברכות הנהנין תהא לעילוי נשמתו
PLEASE MAKE A BRACHA OUT LOUD

Hachzokas Bais Medrash

on Shavous Night is Sponsored

לע"נ הר"ר יהושע ב"ר משה יעקב ע"ה
Please learn Leilui Nishmosoi

Shavous Schedule
תשפ"ג

Shavous Schedule
תשפ"ג

Shavous Night
Inviting all Teenage Bochorim

To a Series of Special Shuirim on
intriguing topics

Given by

RABBI ELIYAHU WINCELBERG SHLITA

12:30-1:15am

"Kosher Birds: A Tradition That's Nothing to
Squawk About"

1:30-2:15am

"Gobble Up the Facts: Is Turkey Kosher?"

Wishing the Kehilla a **18 Main – Front right table**
גוט יום טוב!



Rabbi
Aaron Lankry



Rabbi
Daniel A. Coren



Rabbi
Nachum Scheiner

Hope to see you

Youth Program
Shavous Night

TIME	TOPIC	SPEAKER
11:45- 12:45	Rus	Rabbi Dovid Malin
12:45- 2:00	Storeis of Torah and Chizzuk	Rabbi Aliyahu Fuchs
2:00- 3:00	TBA	TBA

20 Upstairs

Wishing the Kehilla a
גוט יום טוב!

Refreshments
ALL NIGHT!



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Aaron Lankry



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Summer
2023

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תשפ"ג

SHACHARIS MINYANIM

כותיקין	20 Forshay ↑	Brochos 30 min/Hodu 20 min before Netz
כותיקין	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	

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2023

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Mincha Mariv Minyanim

18 Main מנחה

מנחה גדולה - (between 1:30 - 1:33)

1:45				
2:00	2:15	2:30	2:45	
3:00	3:15	3:30	3:45	
4:00	4:15	4:30	4:45	
5:00	5:15	5:30	5:45	
6:00	6:15	6:30	6:45	
7:00	7:15	7:30	7:45	
8:00			Tent א	

מנחה ומעריב

12 MIN BEFORE	פלג	Tent א
12 MIN BEFORE LATER	פלג	Tent ב
12 MIN BEFORE	שקיעה	Tent א
6 MIN BEFORE	שקיעה	Tent ב
AT	שקיעה	Tent ג
7 MIN AFTER	שקיעה	Tent ד
14 MIN AFTER	שקיעה	Tent א
21 MIN AFTER	שקיעה	Tent ב
28 MIN AFTER	שקיעה	Tent ג
35 MIN AFTER	שקיעה	Tent ד
42 MIN AFTER	שקיעה	Tent א
49 MIN AFTER	שקיעה	Tent ב
56 MIN AFTER	שקיעה	Tent ג
60 MIN AFTER	שקיעה	Tent ד

מעריב

*Repeat Krias Shma after nightfall

At פלג *	Tent א
At later פלג *	Tent ב
At שקיעה *	Tent א
6 MIN. AFTER שקיעה *	Tent ב
10 MIN. AFTER שקיעה *	Tent ג
17 MIN. AFTER שקיעה *	Tent ד
24 MIN. AFTER שקיעה *	Tent א
31 MIN. AFTER שקיעה *	Tent ב
38 MIN. AFTER שקיעה *	Tent ג
45 MIN. AFTER שקיעה *	Tent ד
52 MIN. AFTER שקיעה *	Tent א
59 MIN. AFTER שקיעה *	Tent ב
66 MIN. AFTER שקיעה *	Tent ג
72 MIN. AFTER שקיעה *	Tent ד
9:45	18 Main
10:00	10:15 10:30 10:45
11:00	11:15 11:30 11:45
12:00	12:15 12:30 12:45
1:00	1:15 1:30 1:45 2:00

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Shavous Night Shiurim

תשפ"ג

1:00

Speaker: TBA

2:00

Rabbi Nachum Scheiner

Birchas Kohanim -

What the Kohol needs to know?

3:00

Rabbi Yanky Schechter

: The 8th Day - shabbos & Shavous

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Rabbi Scheiner

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KOLLEL BOKER
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• Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim

Chavrusa learning Gemara
Currently: ביצה

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

Friday - Shiurim Beinyonei
Dyoma and relevant topics

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSA LEARNING - HALACHA

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Currently: הלכות חול המועד

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

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

ADDITIONAL LEARNING PROGRAMS:

• Yarchei Kallah / Shiurim on Legal

Weekly Inspiration
WhatsApp group



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כבוד את

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SHAVUOS LECTURES

with

Rabbi YY Jacobson

ליל שבועות Thursday Night

1:00 am – 3:00 am

2nd day, Shabbos Afternoon

6:30 pm – 7:30 pm

FOR MEN
WOMEN AND
CHILDREN

Tent Gimmel

קְבִיעִין כֵּן תְּהוֹוּן בְּהִנְהוּ חֻבּוֹרְתָא

ערב יו"ט THURSDAY

MINCHA	Early 1:30pm, 2:00, 2:30, 3:00, 3:30, 4:00	
Mincha	8:05	Tent א
	8:00	20 ↑
Candle Lighting	7:59	
Shkiya	8:17	
Maariv	Not before 9:02	

עירוב תבשילין

All Night Learning with Refreshments

יום א' ד'שבועות FRIDAY

SHACHARIS (Tallis-4:46)	4:46am	Tent ד
(Neitz 5:29)	4:45	Tent א
(Zman Krias Shema 9:01/9:56)	9:45	18 Tent
	10:00	20 ↑
	10:30	18 Main
Candle Lighting	8:00	
Mincha	8:10	
Followed by Kabalas Shabbos		
Shkiya	8:18	

All Night Learning with Refreshments

SHABBOS - יום ב' ד'שבועות Megillas Rus, Yizkor

SHACHARIS (Neitz 5:29)	4:45am	20 ↑
Ashkenaz	8:00	18 Main
(Zman Krias Shema 9:01/9:56)	9:45	Tent א
	10:00	20 ↑
	10:30	18 Main
Mincha	6:15	18 Main
Lecture for Men and Women by Rabbi YY Jacobson 6:30 Tent ג		
Mincha	7:30	20 Upstairs
Mincha	8:00	18 Main
Followed by Ne'ilas Hachag & Seudas Shlishis		
Shkiya	8:18	
MAARIV	8:58, 9:03, 9:18 (60 min after Shkia)	
Late Maariv	9:45 - 11:45 Every 15 Min.	



RABBI EFREM GOLDBERG

THE CAMERA IS ALWAYS ON - YOU COULD GO VIRAL

In 2007, an employee of a New Jersey Dunkin' Donuts named Dustin Hoffmann (not that one) made news when the store was nearly robbed by a serial robber who jumped on the counter grabbing the cash out of the cashiers' register. The twenty-something Hoffmann fought back. Grabbing the man's arm with one hand and a large coffee mug with another, he quickly and repeatedly smashed the crook's head with the mug and successfully thwarted the crime.

When later asked about the incident, Hoffmann said that what galvanized him into action was YouTube: "What was going through my mind at that point," he said, "was that the security tape is either going to show me run away and hide in the office, or whack this guy in the head, so I just grabbed the cup and clocked the guy pretty hard!" He then said, "There are only a few videos like that on YouTube now, so mine's going to be the best. That'll teach this guy!"

We traditionally assume that we read Megillas Rus on Shavuot because the story of Rus describes the paradigmatic convert. Rus made the choice to join the Jewish people and to forge her destiny with ours. She is the model of "opting in" and on the holiday in which we commemorate the mass conversion of our nation at Har Sinai, her story inspires us to embrace our Torah, our tradition and our heritage with great enthusiasm, zeal, and fervor.

Without rejecting that reason, I would like to suggest another one. The Midrash (Rus Rabbah 5) says:

The Torah teaches us *Derech Eretz*, that when a person does a mitzva, he should do it with a happy heart, because if Reuven would have known that God would write about him, "And Reuven heard and saved him (Yosef) from their hands," he would have brought Yosef back to his father carrying him on his shoulders. If Aharon would have known that God would write about him, "Behold he will come out towards you and be happy in his heart," he would have come out with drums and musical instruments (to greet Moshe). If Boaz would have known that God would write about him, "And he picked for her roasted corn," he would have served her fattened calves.)

Had he only known... the mic is on, the camera is rolling. Had he only realized that this clip of his life would be shown on YouTube... If they had only realized that the

red light was flashing... they would have done so much more.

Asks Rav Yaakov Kamenetsky, does the Midrash mean to suggest that these great individuals would have acted differently if they knew the cameras were on them? Are we meant to understand that these most humble, righteous individuals were motivated and driven by their egos such that their conduct would have been altered by the knowledge that their actions would be publicized? How could this be?

Explains Rav Yaakov, the Midrash doesn't mean to imply that that PR would have changed their behavior. It wasn't ego that was the problem. It was the opposite, their extreme humility. These great men thought of themselves as small, insignificant personalities on the great world stage. They saw their behaviors as small acts of kindness, no big deal. They failed to recognize the cosmic impact and large influence our small deeds can have.

If Reuven had indeed brought Yosef back to his father, the entire servitude and exile could have been avoided altogether. When Aharon and Moshe met, the greatest redemption in history was beginning to unfold and Moshe was on perhaps the most important and significant mission any individual has ever undertaken in Jewish history.

Boaz thought he was giving a little tzedaka, sharing a small amount of food. Little did he know that his interaction with Rus was the beginning of a relationship that would yield the Davidic dynasty and ultimately that will bring Moshiach.

Indeed, Rus and Boaz were truly a match made in Heaven. Rus in her soft-spoken manner did what she thought was a small chesed. She refused to leave her mother-in-law alone and pledged to accompany her. Boaz, rather than looking the other way, embraced the chance at sharing the produce of his field. Together, these two individuals who saw themselves and their actions as pedestrian and inconsequential altered all of human destiny by planting the seeds for Moshiach. Indeed, the Midrash notes how God Himself took notice of their humility and declared, "Boaz did his, and Rus did hers, so too will I do Mine!"

Our actions have cosmic implications. The small acts of kindness we engage in can

make the biggest difference not only to ourselves, but to all of humanity. In 1963, meteorologist Edward Lorenz introduced what he called the "butterfly effect." He showed that the flapping of a butterfly's wing in Australia can cause a tornado in Kansas, a monsoon in Indonesia, or a hurricane in Boca Raton. Lorenz's thesis is part of a greater theory called chaos theory that essentially believes that small acts can have large outcomes. Chaos theory is applied in mathematics, programming, microbiology, biology, computer science, economics, engineering, finance, philosophy, physics, politics, population dynamics, psychology, robotics, and meteorology.

Chief Rabbi Jonathan Sacks has applied chaos theory in one more realm. In his book "To Heal a Fractured World," he coined the phrase "chaos theory of virtue," demonstrating how small acts of kindness can have immeasurable consequences on the world.

Boaz and Rus each did one act that changed the world, and so can we. Who knows what opportunity we will be presented with or what chance we will encounter that can literally change the world. The Midrash has one last line and I believe it contains the reason we read Rus on Shavuot:

In earlier times when man would do a mitzva, the prophets would record it, now that there are no prophets, who records the mitzvot of man? Eliyahu and the Moshiach; and HaKadosh Baruch Hu stamps it. (Vayikra Rabbah Behar 34)

On the day that we celebrate the giving of the Torah, Rus reminds us that the Torah is not yet complete. It is a work in progress because we continue to write it through our actions. There is a Megillas Rus and a Megillas Esther and a Parshas Noach and a Sefer Shmuel, but there are new megillos and new parshios and new sefarim being written every day that record our small acts and the ways they have changed the world, even without our knowing.

We can become the heroes of tomorrow about whom the next book is written through our small acts of kindness. The camera is always on. You never know which small deed you do that can have cosmic implications.

JOKES

NEEDS A RAISE

A worker walks into his boss's office and says "I've got three companies after me right now, so if you want me to stay here, I'll need a 5% raise." The boss agrees and the man gets up to leave. As he's walking out the door, his boss asks "What are the three companies after you?" The man replies "The electric company, the water company, and the gas company."

OPPOSITES

Two men are on opposite sides of the river. The first man shouts, "How do I get to the other side of the river?" The other man yells, "You are on the other side of the river!"

LAWYERS...

The local United Way office realized that it had never received a donation from the town's most successful lawyer. The volunteer in charge of contributions called him to persuade him to contribute. "Our research shows that out of a yearly income of more than \$600,000 you give not a penny to charity. Wouldn't you like to give back to the community in some way?"

The lawyer mulled this over for a moment and replied, "First, did your research also show that my mother is dying after a long illness, and has medical bills that are several times her annual income?"

Embarrassed, the United Way rep mumbled, "Um... No."

"Second, that my brother, a disabled veteran, is blind and confined to a wheelchair?" The stricken United Way rep began to stammer out an apology but was put off. "Third, that my sister's husband died in a traffic accident," the lawyer's voice rising in indignation, "Leaving her penniless with three children?"

The humiliated United Way rep, completely beaten, said simply, "I had no idea..." On a roll, the lawyer cut him off once again, "...And I don't give any money to them, so why should I give any to you?!"

BRINGEVERYONE TOGETHER

One day YouTube, Twitter, and Facebook will join together and be called: YouTwitFace

TIME'S UP

The past, present, and future walked into a bar. Things got a little tense.

THINK POSITIVE

Did you hear about the mathematician who's afraid of negative numbers?

He will stop at nothing to avoid them.

AN OLD MAN AND THREE BIKERS

An old man was eating in a truck stop when three bikers walked in. The first walked up to the old man, pushed his cigarette into the old man's pie and then took a seat at the counter. The second walked up to the old man, spit into the old man's milk and then he took a seat at the counter. The third walked up to the old man, turned over the old man's plate, and then he took a seat at the counter.

Without a word of protest, the old man quietly left the diner. Shortly thereafter, one of the bikers said to the waitress, "Humph, not much of a man, was he?"

The waitress replied, "Not much of a truck driver either. He just backed his truck over three motorcycles."

HI, MOM

A man calls his mother in Florida. "Mom, how are you?" "Not too good," says the mother. "I've been very weak." "Why are you so weak?" "Because I haven't eaten in 38 days." "That's terrible. Why haven't you eaten in 38 days?" "Because I didn't want my mouth to be filled with food in case you should call."



FOOD FOR THOUGHT

When Rav Chaim Brisker applied for the position as the head of the yeshiva in Volozhin, amid his tryout drasha (lecture), he was posed with a question which challenged his entire premise. After listening to the question and thinking for a moment, he replied that he did not know the answer. And with that, he stopped speaking. When later asked about this, Rav Chaim remarked that he in fact had numerous answers to the question, yet he did not feel that they were one hundred percent honest answers. When this fact was discovered, he was told, "If you can admit to the truth like that, you should be taken as the head of the yeshiva."

While admitting to the truth and our limitations may seem to oftentimes be the end of our career or other life endeavor, in truth, it may be just the beginning. It demonstrates our true special character and earns the respect and admiration of those we encounter. — Rabbi Eytan Feiner

As it was heavily raining one day and I only had an umbrella that was half-collapsing I came across my friend on the street. He was carrying a wide and sturdy umbrella that put mine to shame. Then the wind began to blow and made my situation even worse by turning my umbrella inside out. Struggling to hold my umbrella down, I was losing the battle. But then I realized that if turn around and face the wind, it will actually push the umbrella back

into shape. And indeed that was what happened. It then hit me that the same is true in life. Instead of trying to change the winds blowing in our lives, we would be wiser to position ourselves in such a way that they actually help us. mending our ways is a daily process, if not a moment to moment one. We are constantly to be growing, developing and striving to better ourselves. Indeed, it is never late, and you are just on time. — Rabbi Fischel Schachter

Interestingly, Shabbos shares many similarities to marriage. The Jewish people welcome and embrace the Shabbos Kallah, the Shabbos Queen, mirroring the loving embrace of a husband and wife. We are as well commanded to honor Shabbos, just as a husband is required to honor his wife more than himself (Ye'amos 62b). I thus often remind young adults entering the shidduch phase of something often overlooked or never even considered. When looking into a prospective shidduch, inquire as to how the other party relates to Shabbos. How does the person spend his or her time when all is quiet? The way a person respects and treats the Shabbos Kallah is often indicative of how they will relate to their spouse. If they are able to sit still and bask in the moment of silence, simplicity and spirituality, such behavior will likely transfer over and form the loving and attentive relationship a future husband and wife will enjoy. — Rabbi Yitzchak Feldheim

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