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Shacharis

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Shabbos Shacharis Minyanim

Vasikin	20 Upstairs
8:00	18 Main
9:15	Tent א
10:00 <small>Chabad</small>	20 Upstairs
10:30	18 Main



בס"ד

Late Maariv Motzai Shabbos

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

18 Main Bais Medrash

צו	8:50	9:20	9:50	10:20
שמיני	9:00	9:30	10:00	10:30
תזריע	9:05	9:35	10:05	10:35
מצורע	9:10	9:40	10:10	10:40
אחרי	9:35	10:05	10:35	11:05
קדושים	9:40	10:10	10:40	11:10



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THE GREAT MISCONCEPTION, WE ARE IN CONTROL

Yeshaya Hanavi Ch 40-"Why does Yaakov say, 'My path is concealed from Hashem and my judgment alludes Him?'" This desperate plea is based on the tight control the nations exercise over the Jewish people during their seemingly endless years of exile. They exclaim in bewilderment, "If Hashem really cares, how could He allow the world to continue on its present course!? Where is the Jewish nation's reward for their perseverance throughout the ages? Why doesn't Hashem respond to the nations' cruelty and deliver them their well-deserved catastrophic blows?" These emphatic cries reflect the Jewish people's deep-seeded feelings of pain and anguish during their difficult moments in exile.

Yet, this similar perspective is shared by the mighty powers of the world who perceive themselves in total control. They see Hashem as aloof from His world and inca-

pable -Heaven forbid - of interfering with their vicious hatred towards His devout children. In this week's Haftorah, Hashem responds to the Jewish nation's plea and calls the world's mighty powers to task. Hashem engages them in heavy dialogue and invites them to defend their audacious position about Him. Hashem says, "Be silent distant nations and mighty powers recharge you. Draw near and speak; come together for judgment. Who inspired the (dweller) of the east to proclaim my righteousness with his every step; delivered nations into his hands and gave him the control over the kings? Who transformed dirt into his sword and chaff into his bow? ... It is I, Hashem, who declares the generations from the beginning. I am the first and will remain with the final ones." (41: 1,2,4)

Has anything really changed in the past 3000 or 4000 years? The nations of the world seem to have the upper hand and always at the last moment Hashem saves us. It is from the beginning of time that

we experience this confusion; we don't see Hashem in our everyday lives and people claim he is not there.

What give us Chizuk are events and stories of Hasgacha Pratit illustrating how things work out for the best. We believe Hashem allows certain things to happen because it is all part of the greater picture. When Moshe Rabinu asked Hashem to reveal his face, Hashem said you can see me from behind and not from the front. If man would see Hashem from in the front, he would surely die. To see Hashem from behind means that after the events have passed and all the dust has settled, only then we can understand why and what Hashem had planned. Only then can it make sense to us.

May we be Zocha to see Hashem's hand in the world with clarity. Amen

Shabbat Shalom



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MINCHA ^{18 TENT}	7:00PM
MINCHA ^{BAIS CHABAD}	7:43PM
SHKIYA	7:51PM
SHACHRIS ^{VASKIN- DAF YOMI SHIUR}	5:16AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR - PEREK ALEPH	7:00PM
MINCHA SHALOSH SEUDOS	7:30PM
SHKIYA	7:52PM
MARRIV	8:32PM ^{18 TENT} , 8:37PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:34 M 5:33 T 5:31 W 5:30 T 5:29 F 5:28

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:13 M 6:14 T 6:15 W 6:15 T 6:16

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:40 M 7:41 T 7:43 W 7:44 T 7:45

MAY 01 - MAY 06

NEITZ IS 5:54 - 5:48
PELAG IS 6:25 - 6:28
SHKIA IS - 7:52 - 7:57

MAGEN AVRAHAM
8:48 AM - 8:44
GRA- BAAL HATANYA
9:24 AM - 9:20

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

Tent א - 18 Tent
Tent ב - 20 Tent
Tent ג - 22 Tent
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FROM PESACH TO SHAVUOS 1

On the last day of Pesach, during Neilas Hachag we began to speak about the Avoda associated with the weeks between Pesach and Shavuos. I hope some of the ideas below will inspire the readers.

We began with the term ‘Neilas Hachag’ which is generally translated as ‘the closing or locking of the Yom Tov.’ There are, however, others explanations for the phrase. Rav Schwab Z”l offers a beautiful elucidation to the Passuk from Shir Hashirim which we read on the Shabbas of Pesach. The Passuk says מה יפו פעמיך בנעלים בת which means “How beautiful are your feet in your shoes, the daughter of the noble man.” The Gemara in Masseches Chagiga explains that the shoes here refer to those worn during Aliyah La’regel which was done three times a year during which the Jewish people were able to reveal their faces to Hashem ה' לפניך... in Har Habayis. The difficulty with this reasoning is that shoes were not allowed on Har Habayis; they (still today) must be taken off before entering. So why would the phrase focus on shoes? Rav Schwab answers that the shoes worn during the 3 Regalim are not those that were worn to Har Habayis but rather they are the shoes that we put on and wear home. The inspiration, humility and all that we acquired during the holiday are symbolized in the wearing of the footgear going home. Hence it behooves us to figure out what lessons we have gained over Pesach and how they act as a bridge to prepare ourselves for Shavuos.

The holidays of Pesach and Shavuos are very much tied together. The Ramban posits that indeed the days between the two Chagim are like Chol Hamoed and that Shavuos, which is the celebration of Matan Torah, is really the culmination of Pesach. So

how exactly are we supposed to view these days? (It’s important to understand that although it might be considered like a Chol Hamoed, 24 thousand students of Rabbi Akiva died during the days of Sefira and as the Gemara in Yevamos relates, these days took on a whole new narrative of mourning and self-reflection. This narrative, however, dates back much earlier than Rabbi Akiva’s times as we shall see later in the article.)

Let’s get some insight as to what we are supposed to gain over Pesach. As I explained in the past, if we look carefully at the structure of the Haggadah which is the focus of the first night of Pesach and the guide for the whole week, we can incorporate the theme of the Haggadah with the Seven Steps of Bitachon elucidated by the author of Chovos Halevavos in Shaar Habitachon. In these seven steps we internalize the message that Hashem loves us, He hears us and is aware of everything that goes on in our lives; He is all powerful and no one can do anything-- good or bad-- to us without His consent. He has watched over us from the beginning of time and He needs nothing from us. All that He does is for our good and the mitzvos were given to make us better people. This is the ultimate message represented by the Marror and Matzah—a combination of the bitterness we suffered as slaves and our redemption to freedom.

However as the Nesivos Shalom writes, the above is really broken down into three stages: Emunas HaMoach - knowing Hashem intellectually; Emunas HaLev - trusting Hashem emotionally and Emunas HaEvarim - where our entire body is conscious of and internalizes the information. Emunas HaEvarim is the main Avoda of the days of Sefira as I will explain.

In the introduction to his insightful Sefer, דודתם לכם, Rav Daniel Frisch notes that the days of Sefira are days of incredible

personal perfection. He explains that a habit can usually be created or rectified in 400 days. When it comes to the days of Sefira each day equals 8 days and hence after only 50 days of working on whatever middah we feel we need to fix, it’s as if we worked 400 days. Furthermore as we see from the Sefira days themselves which was revealed by the Kabbalist, these seven weeks are based on the seven different Sefiros and actually reflect the seven clean days of a women achieving purity.

So what are the steps needed in order to reach the goal by Shavuos?

One approach can be found in another minhag of Pesach--reading Shir Hashirim on Shabbat. Rashi quotes Rabbi Akiva who refers to Shir Hashirim as Kodesh Kodashim. Why is this Megillah called Kodesh Kodashim? According to Rav Dessler, one reason for reading Shir Hashirim on Shabbas is that it opens up a door to Parshas Kedoshim which helps us to better understand our Avoda during these weeks. It also explains a very fascinating Gemara in Masseches Pesachim 119 which connects the final meal of redemption which is destined to take place in the future. The end of the Seudah described in the Masseches becomes quite dramatic as the group of Rabbis sitting around the table try to figure out who will lead the benching. Interestingly enough they begin with Avraham who refuses the invitation because his son Yishmael is an imperfection. Yitzchok also refuses to conduct the benching for a similar reason as does Yaakov and Moshe Rabbeinu. Dovid HaMelech is next. Not only doesn’t he feel he has any blemishes but Dovid HaMelech tells the group, “It befits me to bench.” How and why does Dovid Hamelech feel it is appropriate for him to lead the benching? We will answer these questions B’ezras Hashem in the coming weeks.
Shabbat Shalom

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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 (world view) of the Jew, to the core of his life-style, 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 relations 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 bios 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.

MEDICAL REMEDIES IN THE MONTH OF IYAR

FACTS ABOUT THE MONTH OF IYAR AND ITS INNATE ABILITY TO HELP PEOPLE HEAL EVEN BEYOND NATURAL MEANS

Iyar is attributed with having medicinal abilities. This was mainly due to the fact that in Iyar the Jews first received manna in the desert. Manna was the 'food of angels' not having any shells or waste. The Jews were commanded to take their portion of manna daily. It was totally absorbed in the blood not needing elimination from the body and that is what made it a source of healing.

The letters that spell Iyar in Hebrew form an acronym for the words 'Ani Hashem Rofecha' – 'I am G-d that heals you'. In this month G-d Himself comes to heal people. This is higher than the regular form of healing as G-d uproots the ailment as if it never happened.

Many people have a minhag to collect rainwater during Iyar and use it to provide relief for various illnesses. (Before drinking this water it should be filtered and then sterilized by bringing it to a rolling boil for 3 minutes)

Reb Pinchos of Koritz says that he rains that falls between Pesach and Shevuos is a great refuah for diseases that have no cure, rachmana litzlon. One should let the rain fall on their head and open their mouth to let the rain go straight in (some places say to the right side of the mouth). We are not sure whether he means one should swallow the water or not.

It is brought down in Tefilos HaMarshal quoting Rashi Yoshon that one should say the tefilah of Chizkiyahu, which he received from Shomayim. This consists of Yeshaya 38:9-20. It was revealed to him that a sick person or someone who is in a time of suffering should read it and he will be saved from all harsh judgments.



Rabbi Reisman

A Pshat from the Apiryon on the difference between Chukim and Mishpatim.

As we prepare for Shabbos Parshas Acharei Mos, our first post Pesach week as we prepare for Kabbalas Hatorah. Today, I would like to begin by discussing five Pesukim in the Parsha that is Perek 18 Posuk 1 - 5 which don't seem at first glance to have a clear message. It says 18:1 (וידבר ירוך, אל-משה לאמר.) 18:2 (דבר אל-בני ישראל, ואמרת אליהם: אני, Speak to Klal Yisrael. Tell them I am G-d. 18:3 (קמעשה ארץ-מצרים) אֲשֶׁר יִשְׁבְּתֶם-בָּהּ, לא תעשו; וקמעשה ארץ-כנען אֲשֶׁר אָנֹכִי מביא אתכם שמה, לא תעשו. (ובחוקתיהם, לא תלכו ways of the Goyim. 18:4 (את-משפטי) תעשו ואת-חוקתי תשמרו, ללכת בהם: אני, ירוך (אלריכם). Do what I command you. 18:5 (ושמרתם את-חוקתי ואת-משפטי, אֲשֶׁר יעשו) (אתם האדם וחי בהם). Keep the Torah. The Pesukim themselves are a bit ambiguous and not really clear as to what the message of the Torah is. There is some general message of keeping the Torah, however, it doesn't say clearly at all what the message might be.

I would like to share with you at least one explanation which comes from the Sefer Apiryon which is written by the Kitzur Shulchan Aruch on Chumash and he explains the message of the theme of part of this little Parsha.

The Rambam in the 6th Perek of Shemoneh Perakim, the Shemoneh Perakim is the Rambam's introduction to Pirkei Avos, and there in the 6th Perek he says that sometimes you have a person who has a desire to do an Aveira and you have someone else who has no desire to do an Aveira. It is a mistake to think that the one who has a desire to do the Aveira is any less of a Baal Madreiga than the one who doesn't. He says this is a Greek idea and it is wrong.

A person who has a desire to do an Aveira is perfectly okay. There is no Chisaron in his Neshama. On the contrary, the Rambam brings that a person who is faced with a situation where he is offered for example to eat non-Kosher food, he should say Rotzeh Ani,

I would love to eat it. Uma E'ese Aval Avinu She'ba'Shamayim Gozeir Olai. But what can I do Hashem said don't eat it. There is nothing wrong with saying that. On the contrary, the Rambam brings that a person should say Rotzeh Ani that I want it. Uma E'ese Aval Avinu She'ba'Shamayim Gozeir Olai but what should I do Hashem said don't.

The Rambam goes on and says that that only applies to the Chukim of the Torah like not eating non-Kosher food. However, when it comes to Mitzvos Sichlios, to Mitzvos that a human being should understand on his own, there a person should not say Rotzeh Ani. There a person has to train himself not to want.

Genaiva, is a Mitzvah Sichli, it is a logical Mitzvah not to steal. A person shouldn't say I want to steal but what can I do. No! You have to train yourself not to desire to steal. This is the Rambam's Yesod and the Apiryon says that is what it is saying here in Posuk 4. (את-משפטי תעשו) The Mishpatim that are logical, (תעשו) it should be the way you act, it should be what you do, it should be a manner of action of a person. Not like Mitzrayim and Canaan. But (ואת-) (חוקתי) the things that are Chukim, which are Mitzvos whose reasons are not known, (תשמרו, ללכת בהם). Be careful to walk that way. It is not the natural Asiya, it is something that you have to guard to go in that way. (את-משפטי תעשו). It should be the natural action. (ואת-חוקתי) it goes against your nature. (ללכת בהם) (תשמרו) be guarded to go in them. This is the way the Apiryon Teitches up these Pesukim.

It is a big Mussar Haskeil. The nature of many Frum people is that when you say eat Chazer they say who wants to eat Chazer and when you say steal they say Rotzeh Ani I would love to steal but what can I do Hashem says it is Assur I don't do it.

Wrong! Chazer you can say I would want to eat Chazer but what can I do Hashem says not to do it. But (משפטי) (תעשו) the Mishpatim should be the natural way, a person should be repulsed by taking someone else's money and hurting somebody else. A tremendous message.

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

PARSHAS ACHAREI MOS DID AHARON NEED TO BE THREATENED

16:1 "וידבר ד' אל משה אחרי מות שני בני אהרן, בקרבתם לפני ד' וימתו"

"Hashem spoke to Moshe after the death of Aharon's two sons, when they approached before Hashem, and they died." Rashi – What is the Posuk teaching us here? Rebbe Elazar Ben Azaryah would explain it with a Moshol. A doctor told a sick person not to eat cold food, nor lie in a damp, chilly place. Another doctor told him not to eat cold food and not to lie in a damp chilly place, so that he will not die like his colleague died. In the Moshol, the second doctor roused the person to follow his instructions more than the first one. That is why the Posuk says, "After the death of Aharon's two sons," and then says, "And Hashem said to Moshe: Speak to Aharon, your brother... he may not come...so that he will not die the way his sons died." Rashi is telling us that the Torah mentions the deaths of Aharon's two sons before telling Aharon the rules of entering the Mishkan, to impress upon Aharon a strong message that he must heed the words, or die the way his sons died. We are speaking here of Aharon Hakohen, a great and holy man. Numerous times in the Torah it says about Aharon that, "He did just like Hashem commanded him." It would seem that Aharon Hakohen would have heeded the command of Hashem without being given a clear threat that he would die if he did not comply. Why the need to tell Aharon in this manner?

This Posuk says that Hakodosh Boruch Hu spoke to Moshe after the death of two sons, when they came close to Hakodosh Boruch Hu. The next Posuk begins with, "ויאמר ד' אל משה דבר אל אהרן אחיך" – telling Moshe to tell his brother Aharon the commands and responsibilities of the performance of the Avodah in the Mikdash, and when it is prohibited to enter. The second Posuk tells us what Moshe was to tell Aharon. However, what did Hashem tell Moshe in this Posuk? All it says is that Hashem spoke to Moshe and then the next Posuk again says that Hashem spoke to Moshe. The Posuk is teaching us something very important here. The way of the Yetzer Hara is to induce Klal Yisroel to sin, to change the way they act, in that they no longer repeat the actions of their forefathers. He convinces them that they should perform new acts, and that they are indeed L'shem Shomayim. By performing these acts, they will come close to Hakodosh Boruch Hu. The Posuk is here to counteract this fallacy of the Yetzer Hara. Who was greater than the great Tzaddikim, Nadav and Avihu? They wanted to bring themselves even closer to Hakodosh Boruch Hu than they already were, by bringing a "strange"(one

that was not commanded to do so, and therefore not permitted) fire, as the Posuk testifies that they died, "בקרבתם לפני ד'" – when they were attempting to come close to Hashem. Nonetheless, being that they did not receive a Mesorah from Moshe Rabbeinu to perform this act, and it was something new that Hashem did not command them to do, though they thought it was appropriate to do, therefore they were punished for it. We need to know that this applies to all new things for which we do not have a Mesorah from our ancestors. Even if one calculates in his mind that he is performing a proper action for his intention is L'shem Shomayim, in order to come close to Hashem, if it is not what was set by our ancestors, then it is prohibited for him to do so. One must follow in the ways of his ancestors and come close to Hakodosh Boruch Hu the way they set as an example for us, and then surely we will be Zoche to come closer to Hashem. (טיב לבב)

Nadav and Avihu were great individuals, individuals of great stature in Ruchniyos who had grown close to Hakodosh Boruch Hu. Nonetheless, they made a crucial mistake that cost them their lives. They came up with their own method of how to come close to Hakodosh Boruch Hu – that which they were not told by Moshe Rabbeinu, the Rebbe of Klal Yisroel. There are times that one knows that he is "sick" and needs to be careful, and there are times that one does not know that he is sick, but is in fact sick. Each and every one of us has a Yetzer Hara within us, whose goal is to get us to sin. For those who are on the proper track of Avodas Hashem, the Yetzer Hara has his devious tricks with which he attempts to veer us away from Hakodosh Boruch Hu. He plays on what we believe is correct to turn us away. He convinces us that there are certain actions that we can perform that will bring us much closer to Hashem. We are all "sick" and need to beware of that Yetzer Hara at all times. Even those who have reached the level of Yiras Haromomos, need to fear this sickness, for that which we believe to be our invincible strength, is actually our weakness. The Torah warns Aharon, and all of us, to be careful not to fall into the trap that Nadav and Avihu fell into. How can we ensure that we do not fall into this trap of believing that we are acting in a way that should bring us closer to Hashem, when in reality it makes us further from Him? We must follow our Mesorah, follow the commands and the Minhagim of our forefathers. We are not to decide on our own what makes us feel good - makes us feel that we are coming closer to Hashem. Rather we must follow the directives of our ancestors, and then we will be assured that our actions will in fact bring us closer to Hakodosh Boruch Hu. May we be Zoche to follow our Mesorah and truly come close to Hashem.



PARSHAS ACHAREI MOS

SELF-INTROSPECTION: THE HARDEST GLANCE IN THE MIRROR THERE IS

The sirens outside of our windows have slowed down a bit and we can only hope, worry and pray, yes pray.

Outside my front window is the neitz, the sunrise; a time and space where Rabbi Sneh and I first met. As I gaze eastward I see no sun, no swath of brilliant colors in the sky before and during sunrise.

The sun will on occasion show itself for a few minutes way after sunrise, only to vanish beneath a carpet of dark grey. All this hidden light makes up our skyshow - we who are subject to a Midas Hadin not seen in many a generation.

Rabbi Sneh and I have been struggling with symptoms for over a month now having recently turned the corner, hoping to not visit that neighborhood again, please G-d.

As our Parsha signals - acharei mos kedoshim, it's a time of loss.

I feel we must acknowledge a group of three young tzaddikim and tzikonios whose lives exemplified loving our fellow Jews in a way we can all aspire to.

Adam Pollack, a young father of five whose life symbolized chesed and dedication. Devoting himself to his wife and family, he still found the time in his work and beyond, to help an incredible amount of people. He was a dedicated public servant of our community, whose warm smile was only exceeded by the joy he felt when able to reach out and help someone in need. Adam you will be missed and remembered, always.

Rivka Mertzbach, a young mother of ten children, amongst them a two year old. The walls of her house attest to the legendary chesed this true Eishes Chayil did with her neighbors and friends, who were many- from all crowds. May her memory be blessed.

R' Yisroel Dovid Klein, whose energy seemed boundless. A First grade Rebbe for decades at Vien, R' Yisroel Dovid, cared night and day for his family and students. He also found the time to help poor and needy people in Monsey and beyond, always with a smile.

Remarkably warm and per-

sonable, his efforts included the yearly Gomlei Chesed Purim campaign and a hidden organization he ran himself, paying Bar mitzvah costs for the needy. Appropriately nicknamed the "mitzvah tank" by his friends, Yisroel Dovid, simply never stopped.

May these legendary figures and many others who were tragically taken from us, inspire us to take new meaning in "VeAhavta lereacha Kamocha" - may we somehow learn and be inspired to love our fellow Jews; Kamocha- Like they did.

The parsha tells us we must not take revenge or hold a grudge.

Is this an easy thing to do? Or as we would say - is it normal?

Absolutely not.

But wait, we have a way to make this a part of our lives. Dan le kaf Zechut.. Judge others favorably..

"They didn't mean it, they may not have even done it."

When you totally immerse yourself in this outlook it's just not possible to take revenge.. Revenge on what? On whom?

Did they do it on purpose?

In these days of house (and shul) minyanim and the apparent lack of social distancing by some of our brothers and sisters, we must look into our own actions. Let's hope we like what we see.

The Pnei Menachem says that the Kaf- the sole of the foot is used in this axiom because it is difficult.

But just as a shoe horn eases our feet into a shoe..requiring a push- we must try hard to be dan Le "Kaf(sole)" Zechus, pushing ourselves to see the good in others.

Kaf also means a "spoon."

It's laden with heavy symbolism-just as we take our serving spoons to dig deeply into the bottom of the pot getting at the meat and other good things, we must look into all possibilities when judging others favorably, digging deeply if we must!

Harav Sneh adds a unique original thought.

There are two utensils by which we sustain our lives- A fork and a spoon.

The difference is that a fork stabs the intended food but a spoon wraps itself around the delicacy, gently lifting it up....

A Good Deal in Siberia

SUBMITTED BY MR. M

The news passed swiftly through the city of Chernigov, leaving shock and sorrow in its wake. Reb Yekutiel, a wealthy businessman and pillar of the community, had been arrested on charges of tax evasion and misappropriation of government funds.

All who knew Reb Yekutiel had no doubt of his innocence. Reb Yekutiel was known for his honesty, charity and modesty. Despite his immense wealth and influential position, he regarded every man as his equal and was always ready to lend a helping hand and attentive ear. For this, he had earned the respect and trust of all Chernigov's residents, Jew and non-Jew alike. But this was czarist Russia, where a man could be arrested on a bureaucratic caprice or by the stroke of a vengeful commissioner's pen.

Inexplicably, Reb Yekutiel was convicted. Nothing — not his connections in the government, not the numerous appeals by his expensive lawyers, nor the prayers of the community — could stave off the fate ordained for him. Reb Yekutiel was sentenced to ten years of hard labor in distant Siberia.

On the day before Reb Yekutiel was sent east, a man knocked on the door of Rabbi Dovid Tzvi Chein, rabbi of Chernigov. "Rabbi," said the visitor, who was none other than the warden of the local jail, "Reb Yekutiel requests that you come see him. Special permission has been granted for you to visit him in his cell, should you desire to come." "Certainly," said the Rabbi, "of course I'll come," and hurried to get his coat.

Tears filled Rabbi Dovid Tzvi's eyes at the sight that met him upon entering the cell. Reb Yekutiel, too, was overwhelmed with emotion. The two men embraced and wept silently for some time. Finally, the prisoner began to speak: "I asked you to come, Rabbi, not because I have any personal request to make, but because I want to tell you why I am here. Perhaps others can learn a lesson from my story.

"Several months ago, I was traveling to Petersburg for a series of meetings regarding my dealings with the government. As usual, I obtained a compartment in the first-class section of the train — a crucial necessity for

any businessman seeking potential contacts among government officials and fellow merchants. It was then that I learned that the Lubavitcher Rebbe, the Maharash, was on the train." "I passed by the Rebbe's compartment, hoping to catch a glimpse of his holy face. The door was ajar, and suddenly I found myself gazing into his eyes — eyes that looked deeply into mine and seemed to know the innermost reaches of my soul. For a long moment I stood there, rooted to the spot. It was a while before I realized that the Rebbe was motioning to me to enter. "With awe and trepidation I entered the Rebbe's compartment. But the Rebbe soon put me at ease, inviting me to sit and offering me a cigarette. He expressed great interest in our community, as well as in my personal life and business dealings. In parting, the Rebbe said to me: 'I'm sure you've heard of the railway that the government is planning to build across Siberia. I think this is a perfect business opportunity for you. As one who has close connections with Minister Potysukshnikov, you should be able to obtain a sizable contract as a lumber supplier.' "I returned to my compartment in a state of confusion. The last thing I expected from the Rebbe was a business tip. On the one hand, I felt that the advice of a tzaddik should be followed. On the other hand, the proposal held no attraction for me, despite its great financial potential. My business affairs were going well, thanks to G-d; why should I leave my family and community and spend many long months, if not years, in far-off Siberia? At the end, I hesitated long enough for others to avail themselves of the opportunity — to my considerable relief, I must confess.

"And so, now I'm on my way to Siberia. I thought that the Rebbe was dispensing business advice, but he must have seen that there is something there, in Siberia, that I must achieve — some part of my mission in life that must be played out in the frozen east. I could have gone in comfort, as a wealthy businessman and government contractor. Now I am going in chains!"

Source: From the translation of Yanki Tauber, as posted on //Chabad.org in 2001



Rabbi Steinfeld

WHO EATS AND DRINKS FIRST

In Shmos 17:12 it says do not eat blood. Yerushalmi Yuma 8:3 says from here we see that drinking is part of eating as it says do not eat blood. Gemara in Brachos 40a discusses when one says, "Prepare the animal food." When one already said Hamotzie but did not yet eat if it is considered a hefsek. Rav Shshes says that since one can not eat before his animal therefore it is not considered a hefsek. We find this in Krias Shema where it says, "I will give food to the animals," and then it says, "You shall eat and be satiated."

Reb Yonasan MiLunil explains that just like in creation grass is ready for animals but as far as humans are concerned there is a cooking process needed and there are seasons where food is ripe, so too one should feed animals first. From this it sounds like it is derech erez but not actually a command. The Rambam in Hilchos Avadim 9:8 is also mashma that way that Chassidim HoRishonim would feed their animals and slaves first based on Gemara in Kesuvos 61a that there were two chassidim one would feed his servant first and the other would not and Eliyahu Hanavi would go to the one who fed his servant first. The Biur Halacha 167:6 also concludes that there is no chiyuv Min HaTorah just a middas chassidus. The Tshuvos Maharam 42 says it is an issur deOraysa to eat before your animal.

The Yad Efraim explains the reason why one should feed his animal first is because one does not know if he has enough Zechuyos to deserve it. By giving the animal food first one is acquiring a zechus. The Orach Meisharim writes that the main reason is that we are worried that if he will eat first, he may be so distracted and forget to feed his animal. The Shailos uTshuvos Yaavetz 17 says it is an inyan of Tzaar Baalei Chai and since the animal is reliant on you therefore you must feed him first. Based on this shitta if an animal can find its own food one would not be required to feed him first.

When it comes to drinking the Ohr Hachaim says that from the passuk in Chukas it says you will drink and give your animals to drink and from the story of Rivka giving Eliezer to drink and then the camels, it is mashma that humans get to drink before animals. The Ohr Hachaim explains that since when it comes to drinking the life of a human in danger comes first. Therefore, in Chukas and in the case of Eliezer and the camels the human drink first. In the event that all things are equal there the animal should drink before the human. The Shailos uTshuvos Ksav Sofer Orach Chaim 32 says that animals get to drink before humans. The Magen Avraham argues and says in all cases humans drink before animals.

There are a few reasons why one could drink before his animals. Yad Efraim says that only for food do we need an extra Zchus but for having water one does not need the extra Zchus. The Melo Haomer says that since humans don't need a lot of water whereas the animals need a lot of water therefore a human can drink first. The Shailos uTshuvos Har Tzvi 70 says the pain of thirst is worse for humans than for animals. Reb Yonasan MiLunil said that food requires prep for humans and not for animals therefore animals eat first but on the other hand water does not require prep so therefore humans get to drink first.

May we all be zocheh to have all the zchuyos of keeping tzaar baalei chaim

PARSHAS ACHREI MOS

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



Rabbi Dani Staum

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Parshas Achrei Mos Pix Key

Protect Life – The Torah instructs that we must guard the mitzvos and “live in them” which is an imperative for one to guard his health (Sanhedrin 74b) (Rashi says it means to live with the mitzvos in the World to Come) – 18:5
Mincha Yom Kippur – The latter half of the parsha discusses forbidden relationships and is lained at mincha on Yom Kippur. It is a reminder of the power of our evil inclination that even on the holy day of Yom Kippur one must be wary of the influence of his yetzer hara.

Teshuva – The first half of the parsha describes the avodah in the Bais Hamikdash on Yom Kippur. Yom Kippur is dedicated as a day of teshuva – 15:30

Doctor warning patient – The parsha begins by saying that the avodah of Yom Kippur was taught “after the death of the two sons of Aharon”. Rashi explains that it is analogous to a doctor who warns his patient not to eat foods that are unhealthy for him. If the doctor adds “so that you don’t die like so-and-so” the doctor’s warning has a far more poignant effect.

Kohain Gadol in front of Aron – The holiest part of the avodah was the Kohain Gadol offering the ketores (incense) in front of the Aron. The holiest man on the holiest day in the holiest place – 16:13

Two goats – One of the most well-known parts of the Yom Kippur avodah was the bringing of two identical goats and casting lotteries. One of them was sent off to be pushed off the Azazel mountain in the desert; the other was offered in the Bais Hamikdash and its blood sprinkled in the Heichal – 16:7

Cup of dirt – If one slaughters a (kosher) beast or bird/chicken the blood must be covered with dirt – 17:13

Once a year – The Torah refers to the holy day of Yom Kippur as “*achas bashana* – once a year” – 16:34

No blood – It is forbidden to consume blood – 17:10

X 10 – Part of the avodah of Yom Kippur entailed that the Kohain Gadol wash his hands and feet ten times at different intervals throughout the day (he immersed in the mikvah 5 times and before and after each time, he washed his hands and feet) – see Rashi 16:4 (*v'rachatz*)

(Rav Chaim Kanievsky zt”l) Schlugging kapparos – Kapparos are customarily taken before Yom Kippur. Although the custom isn’t mentioned in Gemara or prior, the minhag is universally accepted. Aside from its connection to Yom Kippur, kapparos is connected to the parsha because the custom is to slaughter the bird used for kapparos, which then necessitates its blood being covered – 17:13

Rabbi Paysach Krohn A Jewish Mother

Chazaq, a New York based organization run by brothers Rabbi Ilan and Rabbi Yaniv Meirov and, amongst a plethora of projects, aimed at developing and deepening public school children’s exposure and commitment to a Torah life, has helped and inspired hundreds of thousands of Jews. I remember hearing from Rabbi Ilan Meirov about his mother, Shoshana, and the type of indelible impact she made on her children.

She had grown up in Uzbekistan and, after many years, moved to Israel, where she eventually went on to marry her husband, Moshe. They were traditional, but not very fluent in Judaism. They later moved to America, where they raised three sons – Shlomo, Ilan and Yaniv. Mrs. Meirov wanted to enroll her children in Jewish schools, so she began looking into one school which she thought might be a good fit. But after visiting the school, she just didn’t have the feeling that it would suit her boys. She didn’t feel the warmth of Torah and Yiddishkeit that she was looking to imbue her children with. The truth was, she was right.

She began then looking around her own close neighborhood for another school, and was told about Ohr Yisrael. When she walked into the school, she was mesmerized by the sound and sight of authentic Yiddishkeit. She then entered the main office and began speaking with the principal, Rabbi Sheya Geltzhaler. Rabbi Geltzhaler knew that her children didn’t have a strong Torah background up to this point, and in fact, in the younger grades, the classes were in Yiddish, which certainly would be difficult for the boys to catch on at this point.

Rabbi Geltzhaler, knowing this, began explaining that it would likely not be the best fit for her children. Realizing this, her heart began breaking and tears streamed down her cheeks. She didn’t know what would happen with her kids. How would they make it as Jewish children? Who would guide them?

Rabbi Geltzhaler then looked Mrs. Meirov and said, without hesitation, “Your boys are accepted.” And he did... because she was trying and wanted authentic Yiddishkeit for her children.

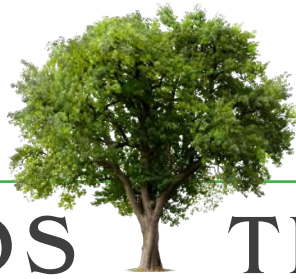
The boys flourished, and Ilan and Yaniv have developed into the marbitzei Torah, those who spread the beauty and breadth of Torah, near and far. With hundreds of Torah classes and thousands of Jewish children being given a Torah education, they have achieved so much.

And where did it all begin? With Rabbi Geltzhaler, and with Mrs. Meirov crying for her children to be given a Torah education.

In the Haggadah, we say, in reference the last child, the child who doesn’t know, “At p’tach lo” – You (in feminine form following the guidelines of Hebrew grammar) initiate the conversation for him.” The Jewish mothers are those who help their children find their way through Jewish life and Torah commitment.

The Jewish mothers are the ones who, true to their name of “Em,” whose letters of aleph and mem refer to the span of time from Adam to Moshiach, will help their children grow from their youth into paragons of Jewish integrity and Torah commitment, and with that, herald the final redemption.





MIDDOS TREE

BY RABBI COREN

I was recently inspired to launch a new column for the Ohr Chaim BET, that highlights on the most important goals the Jewish people have been tasked with undertaking. This is middos perfection.

By working on our character traits, we not only gain the greatest in personnel spiritual growth and accomplishment, we also create a beautiful tree with nourishing branches and fruit (hence the name middos tree) we also achieve our primary purpose, to be a light to the world (ונותתוך לברית עם, לאור גויים) and show by example what it means to be a good person according to the Torah.

We all have or should have unlimited gratitude to Hashem and his amazing messengers. Lazer and Heather Scheiner have created our incredible shul, a truly one of kind in the world. With this accomplishment there may come challenges as well or as we say in our shul, better opportunities for growth.

This growth I refer to, are the daily opportunities to work on our middos.

We will begin with different Parking habits that we might have become acclimated to and in the spirit of growth and simcha , we will try to demonstrate in a positive way the challenges and present a few suggested solutions. (feel free to send Rabbi Coren any other middos challenges to his email Rabbidac@gmail.com)

So, instead of the annoying stickers that you might have merited to receive on your glass car windows we are proposing that it will only be a



positive educational message without any glue attached. Hopefully this will turn the Scheiner shul into an even more pure and unified Kiddush Hashem shul .

SO HERE IS MIDDAH NUMBER 1

ואהבת לרעך כמוך

The most important principal in the Torah (see maseches shabbas with the story of Hillel and the Ger). Essentially, what this commandment is telling us is, prior to focusing on our needs and that means even our spiritual needs like making it on time to davening, we need to stop and consider, is this being done at the expense of someone else.

Example: Our sweet young aspiring Chossid or Litvack or combination thereof can't find a parking spot. He finally sees a spot on the street but his car is going to block half the driveway of the neighbor, should he park there or should he wait for a

THE MOST IMPORTANT PRINCIPAL IN THE TORAH

more legal parking spot opens up ?

Discussion for the Shabbas Table

Question to think about for next week

If one parks in an illegal spot (which can include a Handicap spot or someone else's official spot or on the side walk, does that have any impact on his davening?)

Good Shabbas



OUR UNRECOGNIZABLE WORLD

The world we live in is becoming less recognizable every day. Assumptions, designations, and policies we took for granted are regularly challenged, with new definitions emerging frequently. If I told you just a few years ago about a question posed in a hearing to a nominee for the United States Supreme Court, a new categorization on passport applications, or a raging debate about what is appropriate for teachers to talk to young children about, you simply would not believe me. These changes are happening all around us, but should they be happening with us? Are we even mindful of them and are we comfortable with their impact on us and our children?

There are two seemingly conflicting lessons that emerge from Pesach. While some might see them as contradictory, I believe that the synthesis of the two—and the nuanced conclusion that emerges—is not only true and authentic, but is our responsibility to embrace and model for the world.

In no less than thirty-six places (forty-six according to some), the Torah emphasizes our responsibility to be kind to the ger, the stranger, reminding us that we were strangers in the land of Egypt (Bava Metzia 59b). Commenting on this Mitzvah, the Ramban writes:

The correct interpretation appears to me to be that He is saying: do not wrong a stranger or oppress him, thinking as you might that none can deliver him out of your hand; for you know that you were strangers in the land of Egypt and I saw the oppression with which the Egyptian oppressed you, and I avenged your cause on them, because I behold the tears of such who are oppressed and have no comforter... Likewise you shall not afflict the widow and the orphan for I will hear their cry, for all these people do not rely upon themselves but trust in Me.

While this Mitzvah, the one most often repeated in our Torah, is technically referring to a halachic ger, a convert, we have been encouraged to expand the definition to others who feel invisible, vulnerable, estranged, or isolated from the community.

Rabbi Lord Sacks z"l writes that Klal Yisrael in particular is enjoined to be sympathetic and kind to the stranger, because we know from our own experience what it is like to feel like an outsider, as if we don't belong. He writes:

To be a Jew is to be a stranger. It is hard to avoid the conclusion that this was why Avraham was commanded to leave his land, home and father's house; why, long before Yosef was born, Avraham was already told that his descendants would be strangers in a land not their own; why Moshe had to suffer personal exile before assuming leadership of the people; why the Israelites underwent persecution before inheriting their own land; and why the Torah is so insistent that this experience - the retelling of the story on Pesach, along with the never-forgotten taste of the bread of affliction and the bitter herbs of slavery - should become a permanent part of their collective memory.

The first lesson of Pesach is that Torah Jews and observant communities must model environments that are actively warm and welcoming, that never bully, mistreat, call names, marginalize or God-forbid abuse anyone,

especially those that feel, identify, observe, or act differently.

But there is a second lesson of Pesach that doesn't conflict with but rather complements the first. Hashem liberated us from slavery not only to provide freedom from tyranny, but freedom to become a mamleches kohanim v'goy kadosh, a nation of priests and a holy people. We weren't taken out of bondage to live as any other secular entity. Miracles were provided and the rules of nature were suspended to give birth to a nation that would represent, teach, and defend the Almighty's vision for His world, His prescription for life, and His definitions and laws.

Rav Meir Shapiro, the great Rosh Yeshiva of Chochmei Lublin and founder of the Daf Yomi, visited the United States in the 1920s. It is said that when he returned to Europe, he was asked about his opinion of American Jews. He profoundly and presciently stated: "American Jews know how to make kiddush, but they do not know how to make havdallah."

Rav Shapiro saw almost prophetically how we excel at making kiddush, at sanctifying Hashem through the Torah, Mitzvos and extraordinary acts of chesed, but that we struggle with making havdallah, differentiating ourselves from society when beliefs, social mores, and lifestyles are simply incompatible and in conflict.

The world is complicated and people are searching for answers. All kinds of feelings, instincts, labels, names, and ideas are penetrating and infiltrating into our conversations, identities and relationships, including into spaces that were once assumed to be relatively innocent and pure. There is a lot of confusion, dysfunction, and pain all around us.

While we don't have the solutions to every problem, how fortunate and blessed we are to be heirs to a rich Torah legacy that provides us with vocabulary, language, laws, and definitions that enable us to navigate through many modern challenges.

Let there be no mistake: Our Torah definitions must be used to educate, elevate, enrich, empower, and inspire, never to bully or mistreat those who view or define things differently. But at the same time, our ideals, carrying the authority of the Almighty, should give us the confidence, pride and strength to refuse to be bullied into abandoning or being defensive of our Torah definitions either. We should never call others names, but we must also not tolerate being called names, being labeled, or looked down upon because we maintain our traditional values, or because we stand by and defend what we believe to be ontological truths. We must not accept a culture where we have to fear social consequences for publicly proclaiming, celebrating, and standing by our values.

While there are many legitimate disagreements and differing opinions within our Torah tradition, there are some things that are abundantly clear, truths that are non-debatable. Even then, discussing and applying the Torah's positions to the realities on the ground can be complicated and typically demand nuance. To be sure, we don't avoid or run away from difficult topics (for an example, see a talk I gave several years ago here). But while we address them with a commitment to sensitivity, we also must address them with just as firm a commitment to Hashem's truth.

We believe genders are not social constructs; they are Divine designations. Much of Jewish law is predicated on that fact, such as the laws of marriage, divorce and familial relationships generally, obligation or exemption from certain mitzvos, and much more.

It wasn't only humanity that God created with two genders -- zachar u'nekeiva bara osam, male and female He created them (Bereishis 1:27) -- the Gemara (Bava Basra 78b) tells us that kol mah she'bara Ha'Kadosh Baruch Hu b'olamo zachar u'nekeiva b'raam, every creature that the Holy One, Blessed is He, created in His world, He created them male and female. (Yes, our Torah recognizes there are highly unusual cases of tumtum and androgynous, but they are the rare exceptions, determined by technical criteria.)

We can and must love and support those that feel differently on these issues, but we also should know clearly, and not need to be afraid to say, what is a man, what is a woman, and that the Torah mandates that only a man and a woman can marry.

As the world becomes less recognizable, I believe it is our responsibility to hold on to and communicate to our children what we all once took for granted. We must not be hesitant, embarrassed, or feel guilty to speak the Torah's truth. Our silence or avoidance on central issues or core definitions may be convenient and comfortable, but they are not neutral; they contribute to confusion, they perpetuate distortions, and they are part of the very failure to make havdallah that Rav Meir Shapiro warned about.

Our children are desperate for rootedness, for boundaries, and for clarity of beliefs. The more they engage blurred lines in culture and pop culture, in university and professionally, on billboards and in banner ads, the more they need us to be their solid anchor, to hold them steady, to speak an authentic language and to protect what we believe are proper definitions (of course, with sensitivity and nuance).

The Sefas Emes (among others) writes that our Egyptian oppressors didn't only deprive us of physical freedom in Egypt, they deprived us of the right to maintain our opinions, our values and to express our views. Dibur and daas, speech and thought, were in galus, were in exile. The Egyptians had canceled us, silenced our traditions and our values.

When Hashem took us out, He didn't just liberate us physically, He gave us a language and a vocabulary and made us ambassadors to speak His truth. The Sefas Emes says that the holiday of redemption is called Pesach from the words peh-sach, the mouth speaks. Redemption and freedom are related to speech, to the power, courage and capacity to speak the truth.

No matter what happens in the world at large, in the world of our Shuls and schools, around our tables and in our homes, even if it gets uncomfortable, we must keep it recognizable, we must share what is true, always with dignity, respect and sensitivity.

We and our children must continue to make kiddush by treating everyone appropriately. But if we want redemption, we must also not be afraid or apologetic to, when necessary, like our ancestors, make havdallah.



SAFEGUARDS AGAINST ASSIMILATION TO PREVENT INTERMARRIAGE

By Rabbi Yissocher Frand

The last pasuk of Parshas Achrei Mos states: "You shall safeguard My charge that these abominable traditions that were done before you not be done, and not to make yourselves impure through them. I am Hashem, your G-d." [Vayikra 18:30]. The Talmud derives the idea of making a fence around the Torah from this exhortation to "safeguard" the commandments (Mishmeres l'mishmarti) [Moed Katan 5a; Yevamos 21a].

If people would only observe the strict Biblical commandments and not observe the Rabbinical safeguards that were added later, we would not recognize what we now call "observant" Judaism. Shabbos observance is a totally different experience because of the Rabbinical enactments that "safeguard" the basic prohibitions of labor. The scope of virtually every area of halachic restriction that we practice has been greatly expanded by virtue of the principle of "make a safeguard for My charge."

Sometimes a person may question the extent of "Rabbinical fences" and wonder whether the Rabbis did not go "too far." We look at some "D'Rabanans" and say, "this sounds a little too farfetched; we would never make a mistake over here." However, we need to understand that the Rabbis were extremely wise, and knew exactly what they were doing. Their basic intent many times was not so much concern with stopping a specific violation, as with creating a certain atmosphere. They were interested in establishing a pervasive attitude.

I recently taught my Yeshiva class about the laws of consuming food prepared by non-Jews (which are in the Talmud, in Tractate Avodah Zarah). There are prohibitions against eating food prepared (under certain circumstances) by a non-Jew and of drinking wine that is so much as touched (under certain circumstances) by a non-Jew. The rationale behind all of these Rabbinic prohibitions is "lest we come to intermarry with them" (mi'shum chasnus).

A person can ask, if the food only contains Kosher ingredients and I take it into the confines of my own home, why should the fact that it happened to have been cooked by a non-Jew be any cause for concern that I might come to marry a non-Jewish woman? Is that not farfetched?

The Rabbis were not worried that if someone ate something cooked by a non-Jew, they would immediately go out and marry that person. Rather, they were interested in creating an atmosphere that shouts to us "we need to remain separate." Once we start breaking down the little things and start tampering with the atmosphere, we quickly reach the situation that we have today in the United States of America: over fifty percent intermarriage. We no longer have an atmosphere of separation.

The following is excerpted from a column by the rabbi of a Reform congregation in Miami, Florida:

"We think that intermarriage leads to assimilation, but it is the other way around. We marry people like ourselves. The average middle-class Jew is as different from the average middle class Gentile as your average Hutu is different from your average Tutsi. I know Rabbis aren't supposed to say things like this. We are supposed to fight assimilation tooth and nail. But to be honest I am about

as assimilated as you can get. Put me in a lineup of the average middle class goy [sic] and the only way you could tell us apart is to play a Jackie Mason tape and see who laughs. The truth is our kids don't intermarry. They marry people just like themselves. People who eat stone crabs marry people who eat stone crabs."

The rabbi has it exactly right. People are not intermarrying. They are marrying people exactly like themselves. The reason why a strictly religious person would not contemplate marrying a non-Jew (or vice-versa) is because they are so different. Those who follow the Rabbis' safeguards live in an environment nearly as different from that of the average middle class American non-Jew, as either of those environments are different from that of the average Tutsi. The cross-cultural divide is too great. The groups are too different from each other, so they do not intermarry. It would be like marrying someone from a different planet. However, if someone eats like them and talks like them and dresses like them, then it is not intermarriage at all. It is marrying within one's own kind.

He wrote further: "As far as religion goes, they both have the same fake sense of spirituality. They both believe in a G-d without being able to define either belief or G-d. They both hold goodness above theology and righteousness above tradition. Religion does not matter to most of our kids. We tried to make it matter and we failed. They don't intermarry. They marry the same kind."

This all started because of an attitude that said, "so what if I go ahead and eat food cooked by non-Jews? So what if I drink a cup of wine with them? It's kosher food! It's kosher wine!" Once one breaks down the "safeguard of My charge" then anything can happen.

Therefore, when we see Rabbinic decrees that sometimes strike us as being farfetched or even absurd — we need to step back and acknowledge that the Rabbis knew exactly what they were talking about. They wished to create an attitude and an atmosphere, as the Torah instructs: "Make a safeguard for My charge."

Those who mock the concept of making safeguards for the Biblical laws should go out and look at what is happening in the world. The alternative is all too readily present for us to painfully witness. People who eat stone crabs marry people who eat stone crabs.

In addition to refraining from speaking negatively, one should use his power of speech for good things.

The approach of Chassidus is to banish evil by increasing good.

==== based on a Farbrengen, 1988 \ The Weekly Farbrengen.

Beis Iyyar - Tiferes Sheb'Tiferes Yom holedes of the Rebbe maharaSh - Shmuel, the 4th Chabad Rebbe.

UFARATZTA



Crouton Question

Why do croutons come in airtight packages?
Aren't they just stale bread to begin with?

The Interview...

An office exec was interviewing a Chelmer for an assistant position, and wanted to find out a little about his personality.
"If you could have a conversation with anyone, alive or dead, who would it be?"
"I'd have to say the living on

But officer...

A police officer in a small town stopped a motorist who was speeding down Main Street.
"But officer," the man began, "I can explain."
"Just be quiet," snapped the officer. "I'm going to let you cool your heels in jail until the chief gets back..."
"But officer, I just wanted to say..."
"And I said to keep quiet! You're going to jail!"
A few hours later the officer looked in on his prisoner and said, "Lucky for you that the chief is at his daughter's wedding. He'll be in a good mood when he gets back."
"Don't count on it," answered the fellow in the cell. "I'm the groom."

How much English can you speak?

"Your Honor, I want to bring to your attention how unfair it is for my client to be accused of theft. He arrived in New York City a week ago and barely knows his way around. What's more, he only speaks a few words of English."
The Judge looks at the defendant and says, "How much English can you

speak?"
The defendant looks up and says, "Give me your wallet!"

Actual Answer from a Medical Student

While making his rounds, a doctor points out an x-ray to a group of medical students. As you can see, he says, the patient limps because his left fibula and tibia are radically arched. €
The doctor turns to one of the students and asks, What would you do in a case like this? €
Well, ponders the student, I suppose I'd limp, too. €

Discount Grocery Store

My niece, Raizel, plans to open a discount grocery store where everything expires in a week...
She's going to call it Best By...

I'm Working At the Moment

My boss texted me, "Send me one of your funny jokes, Pete."
I replied, "I'm working at the moment, Sir, I will send you one later."
He replied, "That was fantastic, send me another one."

Twin Brother In Prison

My twin brother called me from prison.
He said: "You know how we finish each other's sentences?"

**I walked passed a burnt out building with a broken sign saying "Fireworks".
How right they were.**

Mothers

Abe was 85 years old and had a medical problem that needed complicated surgery. Because his son Jacob was a renowned surgeon, Abe insisted that Jacob perform the operation. On the day of his operation, as he lay on the operating table waiting for the anesthetic, Abe asked to speak to his son.
"Yes dad, what is it?"
"Don't be nervous, Jacob, do your best and just remember, if it doesn't go well, if Heaven forbid something should happen to me, your mother is going to come and live with you and your wife."

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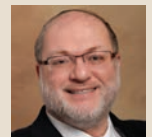
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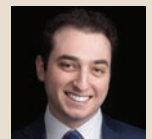
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SPOTLIGHT: PESACH 5782 OHR CHAIM/18 FORSHAY

RABBI NACHUM SCHEINER

ROSH KOLLEL

SERVICES

During the hectic days before Pesach, 18 Forshay was the place to be – your one-stop place for all Pesach needs. The minyanim around the clock – Maariv going until 2AM – was especially helpful before and during Pesach, when many people come back late from trips, or have more hectic schedules.

There were also many different services offered for the public, including:

Mechiras Chometz – This included a shtar based on the opinion of the Baal Hatanya, and 3 different times for the sale, very early, early, and regular. (The Kuntres which explained the laws of mechiras chometz was enjoyed by many people.)

Car Cleaning – This was a very convenient service, as many made use of this while they were davening.

Keilim Kashering – This also included libun, and a full-time mashgiach on premises – a big talmid chochom – to monitor the kashering.

Tevilas Keilim – The Keilim Mikvah was open 24 hours a day. Although the Keilim Mikvah is available throughout the year, before Pesach it was enjoyed by hundreds of people, who bought new keilim for Pesach.

**Sreifas Challah
Shaatz Testing
Sheimos Truck
Full Pesach Store
Sefarim Store
Hat Cleaning
Barber Shop**

SHABBOS HAGADOL

Rabbi YY Jacobson gave his famous Shabbos Hagadol drasha in tent gimmel, which was followed by Mincha, and was open for men, women, and children. This was a perfect opportunity to hear Rabbi Jacobson's gems, thereby opening up new vistas and appreciation into the yom tov of Pesach.

EREV PESACH

On Friday, Erev Pesach there were siyumim at the shul after the many dozens of minyan. There was also a special Chometz Tent, giving people the ability to eat chometz until the sof zman achila. Sreifas Chometz was uplifting and inspiring, enhanced with music and dancing.

ACHRON SHEL PESACH

This year, the last day of Pesach in the Diaspora was on Shabbos, while in Eretz Yisroel it was already Isru Chag, and they leined Parshas Achrei Mos. Since next Shabbos, they will be leining Kedoshim, this leaves those traveling to Eretz Yisroel for the upcoming zman with a missing parsha.

Ohr Chaim was, of course, here to provide a solution, offering a minyan for Mincha on Achron Shel Pesach with the reading of the entire Parshas Achrei Mos, for those who needed.

NE'ILAS HACHAG

The farewell to the yom tov led by our Mara D'asra, Rabbi Lankry was both inspiring and energizing. Everyone enjoyed the wonderful opportunity to come together and reflect on the uplifting yom tov, and thereby come out recharged and uplifted and grow higher in serving Hashem.

KOLLEL NEWS

As the summer begins, the Kollel Boker will be starting yet another Mesechta – Meseches Beitza – learning a blatt a week. Come grab the opportunity and join us on our trek through Shas! The Kollel Boker meets every morning from 7:00-8:00. Every week there is an overview of the daf. Rabbi Yosef Fried is our Shoel Umeishiv at the Kollel Boker, helping everyone along in the sugya.

After studying hilchos yom tov this past winer zman, the Night Kollel will continue on to hilchos Chol Hamoed. Is it chol or is it moed? Come join us and learn what Chol Hamoed is all about! The Night Kollel is from 8:15-9:45, with Mincha or Maariv available before or after.

As in the past, we will b'ezras Hashem, have experts and professionals with featured shiurim on these fundamental topics. Now is the time to join one of our many learning programs and keep the momentum going! **Come join us and we will b'ezras Hashem find you the best Chavrusa for your needs.**

Options are also available for those who would like to come part time, or even once or twice a week. Come join the Ohr Chaim family, and the many that start

Rabbi Scheiner

KOLLEL BOKER
7:00-8:00am

Chavrusa learning
Gemara
Currently: מסכת מגילה

Friday - *Shuirim
Beinyonei Dyoma and
relevant topics*

NIGHT KOLLEL
8:15-9:45pm

CHAVRUSALEARNING
- HALACHA

Currently: הלכות יום טוב
הלכות חול המועד

**SHUIRIM BY ROSH
KOLLEL & FEATURED
GUEST SPEAKERS**

- Daf Yomi
8:45-9:45

- Mishna Yomis
8:45-9:00

- Daf Hashovua
8:15-8:45

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

**ADDITIONAL
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PROGRAMS:**

- *Yarchei Kallah / Shuirim
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- *Yeshivas Bein Hazmanim*

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

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

~Night Kollel~

off their day or end their day with some exciting and invigorating Torah learning.

Here are some other shiurim featured by the Kollel:

MISHNA YOMIS

The Mishna Yomis shiur is now making its way through Seder Zeraim. The shiur takes place every night – 8:45-9:00 PM, 18 Forshay – Upstairs. Seize the opportunity to learn several Mishnayos daily – with a magid shiur par excellence – which will enable you to get to know these difficult mesechtos! If you would like more info please call (845)323-6601 or Email kalikstein@gmail.com.

NEW SHIUR ON YERUSHALMI

You can follow in the footsteps of Rav Chaim Kanievsky zt”l, and become fluent in Talmud Bavli and Yerushalmi! Come join Rav Simcha Bunim Berger, Shlit”a, as his Talmud Yerushalmi shiur just started Meseches Yevamos, in conjunction with Daf Yomi. This is an opportunity to learn the inyanim and sugyas that run parallel to the Daf Yomi of Talmud Bavli. The shiur takes place: Monday through Friday, 6:15am – 7am, in 18 Forshay Upstairs, R’ Lankry’s office.

YESHIVAS BEIN HAZMANIM

The sweet sounds of Torah, and the many hours of learning at Ohr Chaim’s YESHIVAS BEIN HAZMANIM started over a week before Pesach, and is finishing this week. Both 18 and 20 Forshay filled up, with approximately 100 participants every day. There was Matan Schara B’tzida, breakfast and lunch for all participants, as well as a full schedule of shiurim on inyana d’yoma.

More details to follow.

DAF YOMI

Here is a list of our Daf Yomi shiurim:

Mornings:

6:00-6:55am – Rabbi Yanky Model, 18 Upstairs – Office

7:00-8:00am – Rabbi Yossi Chesir, 20 Downstairs

8:00-8:55am – Rabbi YY Klein, 20 upstairs

9:00-9:45 am – Rabbi Shea Stern, 18 Upstairs – Office

Evenings:

7:00-7:45pm (Hebrew) – Rabbi Usher Benedict, 20 upstairs

8:30-9:15pm – Rabbi Yanky Model, 18 Upstairs – Office

Rabbi Simcha Bunim Berger gives a number of weekly shiurim. On Thursday night he gives a Zera Shimshon Shiur, as well a shiur in MaharaI.

MISHMAR

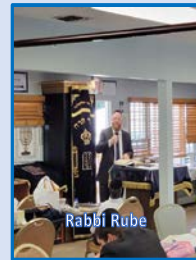
Ohr Chaim’s Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other’s company, in true spirit of ahavas chavirim, with kugel and cholent.

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

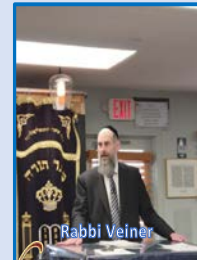
For more information about any of these many exciting learning programs – including the Kollel Boker, Night Kollel, and much more – please call 845 - 372 - 6618, or email: Rabbischeiner@18forshay.com.

Wishing you a Wonderful Shabbos and a Chodesh Tov,

RABBI NACHUM SCHEINER



Rabbi Rube



Rabbi Veiner



Rabbi Rudinsky

Yeshivas
BEIN HAZMANIM
תשיבת בין הזמנים

Pesach 2022



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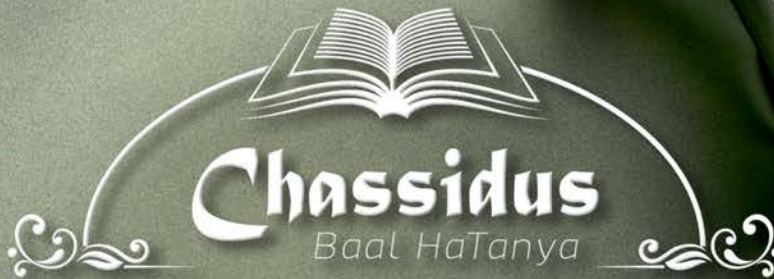
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Yourself



BACK
AFTER TWO
YEARS



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**Monday - Tuesday
- Thursday**

7:45 - 8:30 am



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