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וישם מדברה כעדן וערבתה
כגן-ה' ששון ושמחה ימצא בה
תודה וקול זמרה




RABBI YY JACOBSON

WILL BE IN TOWN FOR SHABBOS

Shabbos Mevorchim

ELUL

Rosh Chodesh is Next Shabbos & Sunday

Molad: The Moled is Shabbos morning (August 27) 16 minutes and 5 Chalakim after 8



MONSEY
URGENT CARE

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In front of Evergreen Shopping Center



EIKEYV

A number of years ago I had the opportunity to spend some time with one of the grand children of Baba Sali, Rav Shlomo Buso. He told me a story of a Tzadik that came to a certain town to give chizuk and of course fundraise. It was late at night and he was studying in the town shul when he fell asleep. He was startled awake in middle of his sleep and sees the Shamash of the shul standing over him with a knife ready to stab him. The Tzadik jumps up and begs for his life pleading that the man to spare his life. The Shamash falls down and starts to cry bitterly and the Tzadik asks him what the matter is. The shamash responds, "I have been serving the community for my whole life, and we built shuls, schools, and all the infrastructure necessary for a community. The only thing we are lacking is the grave of a great Tzadik, I was hoping you would not mind volunteering". They were looking for a human Korban but he declined.

The Baba Sali had an older brother Rav David who due to his greatness was called Ateret Roshainu the crown of our head. He is buried at the southern Sahara of Morocco bordering with Algeria. Over a hundred years ago the two countries were at war and as always the Jews were in the middle. The Jews were constantly being accused that they are spying

for the other side. The Algerians wanted to wipe out the entire Jewish community to send a message to all that this is what happens to those who spy for their enemy. Harav David was the Rosh Yeshiva and the spiritual leader and he sent a message to the Algerian authorities saying, if you crush the head of the snake then the body dies. He volunteered to be a Korban on behalf of the Kehila and be killed to spare the rest of the people. The Algerians accepted. They placed him into a Cannon and blew his body across the landscape. The Algerian army prohibited anyone to collect his body parts and bury them. Rav David had requested from two people that if they do him the chesed of burying his body parts they will have a portion in Olam Habah right next to him. The two men did this chesed shel emes and the Algerian army killed them.

A korban Olah is one in which the entire animal is burnt. The Midrash Tanchuma explains that the Olah is to rectify the sin of improper thoughts. The connection between the two is that a person is obligated to love Hashem with all his heart and when a person has negative or evil thoughts, chances are he is lacking in his connection with Hashem. The Korban is there to reconnect a person totally with Hashem and it is done by putting the entire animal up to be burnt for Hashem.

This is the message of Kriyat Shema with all your life.

We should be Zocha to have such Ahavat Yisrael and Ahavat Hashem to be willing to give ourselves over totally for others. May Hashem avenge our enemies.

Shabbat shalom

בס"ד



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
COMMUNITY LEARNING CENTER
18 FORSHAY ROAD | MONSEY, NEW YORK 10952
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

Late Maariv Motzai Shabbos

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

18 Main Bais Medrash

דברים	9:35	9:50	10:20	10:50	11:20
ואתחנן	9:25	9:40	10:10	10:40	11:10
עקב	9:15	9:30	10:00	10:30	11:00
ראה	9:05	9:20	9:50	10:20	10:50
שופטים	8:55	9:10	9:40	10:10	10:40
כי תצא	8:40	9:00	9:30	10:00	10:30
כי תבא	8:30	8:45	9:15	9:45	10:15

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:34, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

EARLIEST KABBALAS SHABBOS	6:24 ^{PM}
CANDLE LIGHTING	7:31 ^{PM}
MINCHA 18 TENT	7:00 ^{PM}
MINCHA BAIS CHABAD	7:41 ^{PM}
SHKIYA	7:49 ^{PM}
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:31 ^{AM}
SHACHRIS ASHKENAZ 18 MAIN	8:00 ^{AM}
SHACHRIS - YOUTH 18 UPSTAIRS	9:30 ^{AM}
SHACHRIS MAIN MINYAN 18 TENT	9:15 ^{AM}
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00 ^{AM}
NEW SHACHRIS 18 MAIN	NEW 10:15^{AM}
MINCHA	1:45 ^{PM}
PIRCHEI	2:00 ^{PM}
MINCHA	6:00 ^{PM}
PIRKEI AVOS SHIUR 4	7:00 ^{PM}
MINCHA SHALOSH SEUDOS	7:30 ^{PM}
SHKIYA	7:47 ^{PM}
MARRIV	8:27 ^{PM} 18 TENT, 8:32 ^{PM}

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:52 M 5:53 T 5:54 W 5:55 T 5:56 F 5:57

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:09 M 6:07 T 6:06 W 6:05 T 6:04

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:33 M 7:32 T 7:30 W 7:29 T 7:27

AUGUST 21- AUGUST 26

NEITZ IS 6:12 - 6:17
PELAG IS 6:21 - 6:16
SHKIA IS 7:45 - 7:39
MAGEN AVRAHAM
9:00 AM - 9:01
GRA- BAAL HATANYA
9:36 AM - 9:37

Zmanim by our incredible Gabbi
EPHRAIM YUROWITZ
TZVI BLECH : Gabbai



Summer 2022

בית מדרש אור חיים
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COMMUNITY LEARNING CENTER
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ק"ץ
תשפ"ב

SHACHARIS MINYANIM

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

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

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

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA **6:05** PLAG **6:23**



PARSHAS EIKEV AND POWER OVER ANIMALS

There is a very striking pasuk in this week's Parsha. Hashem cautions Bnei Yisrael that He won't permit them to capture the Land of Israel 'quickly' lest the animals of the land overpower them. Rashi explains that if we do the will of Hashem we won't have to worry about animals or anything at all. Additionally, a pasuk in Iyov reads וְחַיֵּית הָאָרֶץ הַשְּׁלָמָה לָךְ -- the animals will make peace with us. Both these verses teach us about the influence and power we have over the animal kingdom. (I include in the term 'animal' humans who behave like animals although this is may be argued based on the Ohr Hachayim in Parshas Vayeshev regarding a בועל בחירה.)

The more holiness we, the Jewish people, possess the more beasts and all forms of nature will be affected by us. Here are two amazing narratives that demonstrate this notion: The first tale was recently published about a descendent of the Noam Elimelech who owned some of the straw from the Noam Elimelech's original bed. He understood the significance of the straw and willingly gave some away to people as segulahs. In one case, the straw succeeded in rescuing and bringing home a couple who were stuck in the Ukraine. The man tried to enter the Ukraine's war zone through Moldova by hiding in a bakery truck. When the truck was hit a missile, he was miraculously thrown into a field, saved from the burning truck that quickly turned to ashes. However, he lost his legal papers in the fire and the only thing he had left was the segulah that he was carrying in his pocket. A few moments passed and an army car pulled up. He tried explaining to the officers that he was a reporter but they weren't convinced and asked for his papers. He had nothing to hand them other than the segulah. After several minutes of studying the straw one officer agreed to let him pass and asked him where he needed to go. When they heard the address, they told him, "You're lucky. We're heading just around the corner." The man was able to renew his papers and he managed to get the couple out of the Ukraine.

Another example took place awhile ago, before the Iron Curtain came down. Dovid was purchasing a car from Yanki who stipulated one condition: the car had never been driven on Shabbas and he asked that this tradition be continued by Dovid. Since Dovid was Shomer Shabbas, he had no problem agreeing to this unusual request. Three years passed and Dovid decided to sell the car. Roni, a young Israeli was interested but he was not Shomer Shabbas. Dovid wasn't sure what to do and he asked his wife for advice. She told him, "A deal is a deal and you need to ask Roni to not use the car on Shabbas." Roni was amused and he agreed but he wasn't planning on keeping his word....

Fast forward two years. Dovid found himself at the Kosel during Slichos watching a group of Breslov Chassidim joyously dancing. Suddenly, one of the dancers grabbed Dovid's arm and pulled him into the circle. When the dancing stopped, the Chassid looked Dovid in the eye and asked, "Don't you remember me? I'm Roni, the guy that bought your car." And then Roni told him the amazing turn of events. He related that the first Friday night after he purchased the car he got into the driver's seat and tried to turn on the ignition. The car wouldn't start. He was frustrated but he got a ride with a friend and didn't think about it until he got into the car on Sunday and it started up right away. He thought it was strange but concluded that it was just a fluke. The following Friday night, the same thing happened. The car wouldn't start but on Sunday morning it worked perfectly. Roni knew this was a sign that he needed to check out his roots and try to understand what was so special about Shabbas. That was the beginning of his new life. He became a Baal Teshuva all because of a car!!

So whether it's an animal, a human being or a physical article--all can be effected by the Jewish people. The more Kedusha we internalize the more Kedusha we can infuse into Hashem's beautiful world.



MIDDOS TREE

BY RABBI COREN

I have to say that I'm astounded when I hear regular shomrai Torah umitzvos using "words" that do not belong to the Jewish nation. Though one thinks he is cool for using them or be so accustomed to uttering them that he doesn't even realize what he is saying, there are many sources in Chazal about the danger one puts himself in when using improper words. I think the words of the Chafetz Chaim are certainly enough to shake off this terrible habit that seems to have crept into our homes. He states that although we all want our prayers to be answered, there is an accuser that can disrupt and block all of our Tefilos, and that is foul and negative language. Additionally, there is an amazing Vilna Gaon quoted many times by the Chafetz Chaim regarding the reward for holding back from saying negative words: "No angel can get close to someone who holds himself back from saying improper words." It's understandably very challenging, but it's so rewarding and transformational. Let's bring it home.



Weekday Minyanim

New Daily Minyanim

מנחה
ומעריב

**Mincha & Maariv
Later Plag Minyan**

Sunday-Thursday
Aug 21-25
פרשת ראה

Mincha 6:50
Followed by Mariv
Tent ב
Plag 7:01-7:06pm

* Remember to repeat
קריאת שמע

For more info and to find out about new minyanim starting soon
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Manager
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Rabbi YY Jacobson

Broken

Why Breaking the Tablets Was Moses' Greatest Accomplishment

"The world breaks everyone, and afterwards some are stronger in the broken places." -- Ernest Hemingway

Broken

The simple reading of the story (recorded twice in Torah, in Exodus, in this week's portion, and then again in Deuteronomy) goes like this: After the Jews created a Golden Calf, Moses smashed the stone tablets created by G-d, engraved with the Ten Commandments. Moses and G-d then "debated" the appropriate response to this transgression and it was decided that if the people would truly repent, G-d would give them a second chance. Moses hewed a second set of stone tablets; G-d engraved them also with the Ten Commandments, and Moses gave them to the Jewish people.

Yet a few major questions come to mind.

1. Moses, outraged by the sight of a golden calf erected by the Hebrews as a deity, smashed the stone tablets. He apparently felt that the Jews were undeserving of them, and that it would be inappropriate to give them this Divine gift. But why did Moses have to break and shatter the heavenly tablets? Could he have hidden them or returned them to their heavenly maker?

2. The rabbis teach us that "The whole tablets and the broken tablets nestled inside the Ark of the Covenant ." The Jews proceeded to gather the broken fragments of the first set of tablets and had them stored in the Ark, in the Tabernacle, together with the second whole tablets. Both sets of tablets were later taken into the Land of Israel and kept side by side in the Ark, situated in the Holy of Holies in the Temple in Jerusalem.

This seems strange. Why would they place the broken tablets in the Holy of Holies, when these fragments were a constant reminder of the great moral failure of the Jewish people . Why not just disregard them, or deposit them in a safe isolated place?

3. In its eulogy for Moses, the Torah chooses this episode of smashing the tablets as the highlight and climax of Moses' achievements.

In the closing verses of Deuteronomy we read: "Moses, the servant of G-d, died there in the land of Moab... And there arose not since a prophet in Israel like Moses, whom G-d knew face to face; all the signs and wonders which G-d sent to do in the land of Egypt... that mighty hand, those great fearsome deeds, which Moses did before the eyes of all Israel."

What did Moses do "before the eyes of all Israel?" Rashi , in his commentary on Torah, explains "That his heart emboldened him to break the tablets before their eyes, as it is written, 'and I broke them before your eyes.' G-d's opinion then concurred with his opinion, as it is written, 'which you broke—I affirm your strength for having broken them.'"

This is shocking. Following all of the grand achievements of Moses, the Torah chooses to conclude its tribute to Moses by alluding to this episode of breaking the tablets! Granted that Moses was justified in breaking the tablets, but can this be said to embody his greatest achievement? How about his taking the Jews out of Egypt? Molding them into a people? Splitting the Red Sea? Receiving the Torah from G-d and transmitting it to humanity? Shepherding them for forty years in a wilderness?

Why does the Torah choose this tragic and devastating episode to capture the zenith of Moses' life and as the theme with which to conclude the entire Torah, all five books of Moses?!

In the Fragments

We need to examine this entire episode from a deeper vantage point.

Moses did not break the tablets because he was angry and lost his con-

trol. Rather, the breaking of the tablets was the beginning of the healing process. Before the golden calf was created, the Jews could find G-d within the wholesomeness of the tablets, within the spiritual wholesomeness of life. Now, after the people have created the golden calf, hope was not lost. Now they would find G-d in the shattered pieces of a once beautiful dream.

Moses was teaching the Jewish people the greatest message of Judaism: Truth could be crafted not only from the spiritually perfected life, but also from the broken pieces of the human corrupt and demoralized psyche. The broken tablets, too, possess the light of G-d.

Which is why the sages tell us that not only the whole tablets, but also the broken ones, were situated in the holy of holies. This conveyed the message articulated at the very genesis of Judaism: From the broken pieces of life you can create a holy of holies.

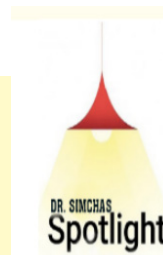
G-d, the sages tell us, affirmed Moses' decision to break the tablets. G-d told him, "Thank you for breaking them)." Because the broken tablets, representing the shattered pieces of human existence, have their own story to tell; they contain a light all their own. Truth is found not only in wholesomeness, but also—sometimes primarily—in the broken fragments of the human spirit . There are moments when G-d desires that we connect to Him as wholesome people, with clarity and a sense of fullness; there are yet deeper moments when He desires that we find Him in the shattered experiences of our lives.

We hope and pray to always enjoy the "whole tablets," but when we encounter the broken ones, we ought not to run from them or become dejected by them; with tenderness we ought to embrace them and bring them into our "holy of holies," recalling the observation of one of the Rebbe's, "there is nothing more whole than a broken heart."

We often believe that G-d can be found in our moments of spiritual wholesomeness. But how about in the conflicts which torment our psyches? How about when we are struggling with depression, addiction or confusion? How about when we face despair and pain? How about in very conflict between a godless existence and a G-d-centered existence? We associate "religion" with "religious" moments. But how about our "non-religious" moments?

What Moses accomplished with breaking the tablets was the demonstration of the truth that the stuff we call holiness can be carved out from the very alienation of a person from G-d. From the very turmoil of his or her psychological and spiritual brokenness, a new holiness can be discovered.

It is on this note that the Torah chooses to culminate its tribute to Moses' life. The greatest achievement of Moses was his ability to show humanity how we can take our brokenness and turn it into a holy of holies. There is light and joy to be found in the fragments of sacredness.



DR. SIMCHA

Hi all ! Please do NOT forget me !
Back to the drawing board.
As always it's my gift to have a share in your increased happiness.
So Does everybody know the name of this weeks PARSHA ?!

Ok guess again ! The name is והיה ! CHAZAL say it refers to SIMCHA !

Can anybody figure out who's hiding this secret , by referring to it as pArshas AIKIV ?!

Make it happen this Shabbos, enjoy & share ,
GS , Avi W.



Rabbi Reisman

WHAT DOES IT MEAN TO DAVEN HARD FOR SOMETHING?

All the time, individuals have needs and they say to themselves I am going to Daven hard, I am going to try to make sure to have Zechusim for this to happen. What does it mean to Daven hard? What does it mean to Daven well? Kol Hama'arich B'tefilaso Ain Tefilaso Chazaras Raikam. Someone who is Maarich in his Davening the Davening doesn't return empty handed. What does that mean? Does that mean a long Shemoneh Esrei, a very long Shemoneh Esrei?

In this week's Parsha, Parshas Eikev 9:19 Moshe Rabbeinu says that he Davened to Hashem (כי יגרתני מפני הארץ והחממה, אשר קצף ירוך עליכם, להשמיד אתכם). I was terrified that G-d would punish Klal Yisrael (וישמע ירוך אלי, גם בפעם ההוא). And G-d listened to me also on that day. The Netziv is disturbed by the word Gam, also on that day. This seems to be the first request that Moshe Rabbeinu made since the sin of the Eigel. What is Gam?

Answers the Netziv, what does it mean Kol Hama'arich B'tefilaso? Zagt the Netziv, it doesn't mean that you Daven a long Shemoneh Esrei. Certainly you have to have Kavana when you Daven but it doesn't mean to Daven a long Shemoneh Esrei. Indeed, it means that a person continuously Davens. Very often a person decides that he is going to Daven for something. He Davens three times a day, seven days a week and he feels that it is falling on deaf ears, that G-d doesn't want to listen to him. Kol Hama'arich B'tefilaso is a person who continues to Daven. He keeps on Davening. As Moshe Rabbeinu says over here in this Parsha in 9:18. Moshe Rabbeinu says (ואתנפל לפני ירוך כראשנה, ארבעים יום וארבעים לילה) I fell before G-d in prayer 40 days and 40 nights. I didn't let up. (ואתנפל) The first time you fall before Hashem in Tefilla and you Daven sincerely, continuously. (ארבעים יום וארבעים לילה) That is Kol Hama'arich B'tefilaso, that is what it means when a person so to speak Davens hard.

Somebody once asked Rav Chaim Kanievsky ז"ל, I have been Davening for something for a long time what is the point? Rav Chaim Kanievsky said Daven again. Kavei El Hashem, Daven to G-d. Put your hope in G-d, Chazeik V'ameitz Levavchem V'kavei El Hashem. Chazeik V'ameitz, strengthen your heart and then Daven to Hashem again. Davening sometimes is answered only when it is something that has a sincerity of continuous turning to the Ribbono Shel Olam.

We should not ignore that there is something else written in the Shulchan Aruch. In Siman Tuf Kuf Ayin Ches it says that when a person has a Tzarah, not only is it true that when a Tzibbur or Rabbim has a Tzarah you are Gozer a Taanis, that you declare a fast day, a Yachid too when he has a Tzar or Tzarah should take on himself a Taanis Yachid, a day of fasting as an individual. Now it is true that many of the Gedolei Haposkim including the Chofetz Chaim in his Kesavim, write that today we don't have the Gevurah to fast every time there is a Tzarah. It is not necessarily something that becomes a positive experience. It doesn't help a person Daven better or learn better, but there is something called a Taanis Haraived. The Taanis Haraived is something that I saw for the first time in Rav Schwab's Sefer in last week's Parsha (on page # 395 left side, last paragraph of a long thought) in Parshas Vaeschanan.

The Taanis Haraived in a Sefer Baalei Nefesh is to limit one's pleasure in this world. Take one food that you enjoy and as a means of praying to HKB"H as a Bakasha, take on yourself of course Bli Neder, to refrain from eating that one food or the amount of food that a person eats. Taanis Haraived, in Shemoneh Esrei, in Shema Koleinu say Hareini Mekabeil Al Atzmi Bli Neder to refrain from such and such for the next week or the next month. If there is any Zechus in it let it stand for such and such.

My point is that when we Daven, we expect answers free of charge. We expect to be answered with no cost to us. Chinom. Free. Nothing is free. We need to deserve and to deserve, sometimes means putting effort into something. The effort may well include this type of Kabbalah of being Mekabeil on oneself L'sheim Shamayim. Kol Hama'arich B'tefilaso Ain Tefilas Chazaras Raikam requires consistency.

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

PARSHAS EIKEV FIRE AND WATER TOGETHER

Shabbos 31b – Yiras Hashem, that is His treasure. One who works on the cycle to bring forth wheat and does not have a storehouse to place the wheat in, his efforts were in vain. So too one who toils and performs Mitzvos but does not have Yiras Shomayim, his actions are in vain. The Posuk begins with a ו' and ends with a ך, the Gematria is 26. There are 26 words in this Posuk. 26 and 26 equals 52 which is the Gematria of בן. This is to remind us that we are children of Hakodosh Boruch Hu. (שפתי כהן)

What does Yiras Shomayim, fear of the Heavens, mean? One who is a Yarei Shomayim is one who is Mekayeim "סור מרע" "ועשה טוב". Not only does he turn away from evil and turn towards good in everyday situations, but he even accomplishes this in situations where he has a burning desire to perform an action that is not the will of the Ribbono Shel Olam. שמים is made up of אש and מים, fire and water. By nature, these are two substances which are diametrically opposed, and should not be able to exist together as a unit. It is only because of the Yiras Hashem that the fire and water stay together. So too, one who obtains this higher level of Yiras Hashem and follows the Rotzov Hashem even when it goes against the very grain of his nature, is called a Yarei Shomayim. (חסדי אבות)

ועתה ישראל מה ד' אלקיך שאל מעמך" – means that it is dependent on you. You can become a Yarei Shomayim, if you have the desire to become one. (פני דוד)

Every Yid must strive to attain the higher level of Yiras Hashem, Yiras Shomayim. Klal Yisroel are children of the Ribbono Shel Olam. The Ribbono Shel Olam wants His children to attach themselves to Him. One who Davens and yearns for Yiras Shomayim, Hashem will certainly help him achieve that level of Yirah. The Posuk is Meramez to us to say 100 Brochos daily. By saying 100 Brochos daily, how is it as if we are Mekayeim the entire Torah? Perhaps we can say it is because saying 100 Brochos a day helps keep our focus on what's important the entire day. If one has the proper Kavanah every time he makes a Brocha, he is concentrating and cognizant that the Ribbono Shel Olam runs the world. We must always take the time to think, what does the Ribbono Shel Olam want me to do now? In this way, we can certainly attain the level of Yiras Shomayim. The Posuk is telling us that we do not have to accomplish this feat alone. If we do a little, something relatively easy - like saying a hundred Brochos a day, we are showing the Ribbono Shel Olam our desire to have a connection to Him. When we show the Ribbono Shel Olam that we want to have that connection, the Ribbono Shel Olam will help us accomplish our goal of having "true" Yiras Shomayim.

ועתה ישראל מה ד' אלקיך שאל" 10:12
"מעמך, כי אם ליראה את ד' אלקיך"

Now, Yisroel, what does Hashem your G-D ask of you? Only to fear Hashem your G-D. Rashi - Although Klal Yisroel performed grave sins against the Ribbono Shel Olam, all the Ribbono Shel Olam asks of Klal Yisroel is that they fear Him. Brochos 33b – "הכל בידי שמים חוץ מיראת שמים" – All is in the hands of Heaven except for Yiras Shomayim. The Posuk seems to be telling us that in essence, the Ribbono Shel Olam is asking very little of us. All we need to do is to have Yiras Hashem. What does the Posuk mean by Yiras Hashem, and is it really easy to attain?

When one Davens to Hakodosh Boruch Hu for his various requests, Hakodosh Boruch Hu may or may not grant him those requests. It is all in the hand of Shomayim, except for Yiras Shomayim. If one requests from the Ribbono Shel Olam Yiras Shomayim, his request will undoubtedly be granted. (חדושי הרי"ם)

–We must constantly have this Posuk in our minds. A Yid must spend his entire life repeatedly asking himself this question. What does Hakodosh Boruch Hu want from me at this moment? (חפץ חיים)

Yeshaya 33:6 – "יראת ד' היא אוצרו" – Yiras Hashem, that is His treasure. It is the way of kings to place in their storehouses that which is unique. So too regarding Hakodosh Boruch Hu, Kevayachol. Everything in this world is the Ribbono Shel Olam's. – The only thing that anyone can offer to the Ribbono Shel Olam is his Yiras Shomayim because that is the only thing that we have Bechira for. This unique item that we have the opportunity to provide to the Ribbono Shel Olam is Yiras Hashem. (גר"א)

–Menochos 43b – "אל תקרי מה אלא מאה" – Do not read the Posuk, מה, what, rather read it מאה, a hundred. This is a Remez to the 100 Brochos everyone must say daily. There are 100 letters in the Posuk (99 plus the א' in the word מאה) which correspond to the hundred Brochos one makes. One who completes a hundred Brochos daily, it is considered as if he was Mekayeim Yiras Hashem, and to follow in the path of Hashem and love Him. By doing this, one can be Mekayeim the entire Torah. Being that it is not that hard to say a hundred Brochos daily, the Posuk says כי אם, this little request is all that Hashem requests of us. (צרוח המור)

STORIES FOR SHABBOS

A TIME TO ASK FOR FORGIVENESS



Rav Yaakov Yisrael Lugasi related a story told to him by a woman named Rachel. In high school, she had a classmate from a wealthy family, but she came from a poor background. The rich friend's attitude toward her made her feel worthless. Her gaavah—arrogance and condescending remarks were like arrows shooting into Rachel's heart. The girl might not have realized the damage she was causing, but Rachel said she lost her self-esteem and felt broken. The relationship had such an adverse effect on her life that it was hard for her to date, and she found herself alone, with no direction, at the age of 28. One day, Rachel spotted an old friend, Leba, on the street. "How are you doing?" asked Leba. "Not so great," Rachel replied, and she told her about all the negative feelings she had carried around since high school toward their old classmate. She just could not let them go. Leba decided to look up the young woman and try to bring peace. She found out that the woman now lived in the United States. She gave her a call and asked how things were. The woman replied, "Baruch Hashem, fine, except I have been married for several years without having children. It's so hard. We've been seeing doctors and rabbis, but nothing is working." Leba told her about the heartache she had caused her former classmate and said that the best segulah would be to appease Rachel. The woman was shocked to learn that her comments had done so much damage. Nevertheless, she did not hesitate to admit guilt. She didn't make excuses for her youthful callous behavior; instead, she immediately decided to fly to Eretz Yisrael to beg forgiveness in person. Rachel later described how difficult it was for her to forgive her former classmate.

They actually had to meet several times until Rachel could let go of all her negative feelings. Finally, the two young women hugged and kissed each other. Before they parted, the friend said to Rachel, "I am anticipating that you get married this year. Please send me an invitation. I am going to come back and dance with you at your wedding." Later that year, baruch Hashem, Rachel did get married. However, her friend could not attend the wedding—for an excellent reason because she was in labor with her first baby! Jack E. Rahmey based on the teachings of Rabbi Amram Sananes.

THE MAHARAL'S SHIDDUCH

To those who express concern that they will not have the funds for their children's weddings, Rav Chaim Kanievsky often related the following story that contains a number of valuable lessons. The Maharal of Prague, Rav Yehuda Loewy (1526-1609), became engaged at age 15 to Perel, the daughter of Rav Shmuel Reich from the city of Worms. Following the engagement, the Maharal went to learn in the Maharshal's yeshivah in Premislaw with the intention of returning for his wedding when he would turn 18. During that period, his future father-in-law lost his fortune and could no longer provide the support that he had promised the couple. In fact, he became completely indigent and they could barely obtain their most basic necessities. Thus, it was impossible for them to marry unless the chassan, Rav Yehudah,

would leave learning and go out to work. Rav Shmuel and his daughter knew that Rav Yehudah was destined to become a great gaon and marbitz Torah, but to achieve that, he would need to dedicate himself to limud haTorah without financial worries. Father and daughter wrote Rav Yehudah a letter explaining the situation and stating that in light of the turn of events, they would fully understand if he broke the shidduch. The Maharal did not break the shidduch and the engagement continued for more than ten years. However, throughout that period, there was no change in the financial status of the kallah's father. During that time, the kallah opened a small bakery from which she hoped to at least support her aging parents. One day, a soldier on horseback arrived at her store and, without a word, began stacking loaves of bread onto his horse. The soldier was about to leave without paying when Perel started to cry, saying that she very badly needed the income from the store. The soldier replied that he was starving and had not eaten properly for several days. He handed Perel a garment and said, "I am giving this to you as security. If I do not return within 24 hours to pay for the bread, the garment is yours to keep." The soldier did not return. Perel began to examine the garment and saw that there were items sewn into the fabric. She opened the seams & was astounded to see many coins whose total value was a small fortune. A message was sent to the Maharal and the wedding soon took place. The Maharal was 32 & Perel was 28 at the time of the wedding. At The ArtScroll Shabbos Table. Excerpted from "Rav Chaim Kanievsky on Shidduchim" by Rabbi Naftali Weinberger.

the man was overworked and overburdened, and could not find the time to fully concentrate on the Reichmann project. When Mr. Reichmann would have family members in Israel go to the sofer and urge him to complete the project, he would work on a few more sheets of parchment, but then would get diverted with other things that he felt were more pressing. It was extremely frustrating, but the Reichmanns stayed with this sofer because of his reputation for beautiful handiwork. Finally, in 1975, the Torah was completed and sent to Toronto in time for Shabuot. There could be no more appropriate time, for Shabuot commemorates Hashem's giving of the Torah at Mount Sinai. Plans were made for the Torah to be brought with pomp and ceremony on the first day of Shabuot to the Yeshivah Yesodei Hatorah. There would be a procession where the Torah would be carried, as family, friends and community members joined with song and dance. The day before Shabuot, Mr. Reichmann, with the help of a local sofer, completed the Sefer Torah by filling in the final letters. Ordinarily a calm and level person, Mr. Reichmann was visibly excited at the opportunity to present a Sefer Torah on Shabuot. On the first

day of Shabuot the police closed off the blocks of Dalemout Ave., where Mr. Reichmann lived. A meeting place was set up at the intersection of Dalemout and Fairholme Aves. At about 9:50 a.m., about a hundred laymen and children left Yesodei Hatorah and walked behind five men, each of whom was carrying a Sefer Torah and marching down Fairholme Ave. toward the Reichmann home. They sang as they walked, regaling in the delight of the moment. At 9:55 a.m. R' Shmayahu Reichmann, accompanied by his children and grandchildren, carried the new Sefer Torah from his home and walked majestically down Dalemout Ave. toward the designated corner. At exactly 10 o'clock, just as planned, the two groups fused. Mr. Reichmann stood for a moment holding the Torah scroll - and suddenly turned to his son, Moshe, saying, "I don't feel well!" He handed the Torah to his son, collapsed on the spot and died! The patriarch had delivered his message as he fulfilled the last misvah. He had transmitted the Torah to Moshe - and he and his siblings have bequeathed the message that resonates in the family to this day. On that very spot, where R' Shmayahu completed his mesorah, a yeshivah and bet midrash were built. It is appropriately called "Zichron Shmayahu." Rabbi David Bibi's Shabbat Shalom from Cyberspace. Excerpted from the Artscroll book - "Reflections of the Maggid."

TRANSFERRED FOR GENERATIONS

By Rabbi Paysach J. Krohn

The Reichmann family of Toronto is known throughout the world for its integrity, philanthropy, and absolute faith in Hashem and His Torah. Despite the great wealth they had enjoyed, their priorities have remained steadfast, with religious commitment and family values always uppermost in their minds. This conviction stemmed from the patriarch of the family, who set standards for his future generations. The patriarch was Shmayahu (Samuel) Reichmann. As Mr. Reichmann grew older, he wanted to have a Sefer Torah written on his behalf to fulfill the misvah that few Jews have the opportunity to fulfill, because of its great cost. In 1969 Mr. Reichmann commissioned a noted sofer in Bnei Brak to write a Sefer Torah, but

A Mother's Love

RABBI
BENTZION SNEH



ADAPTED FOR ENGLISH FROM
THE WRITING OF RABBI SNEH

ואכלת ושבעת וברכת

And you ate and are satisfied and you should thank Hashem.

Bentching should be read from a bentcher or siddur as is evidenced in the following amazing story told at the shiva of Reb Meir Zakovitch Zt"l.

Reb Meir had been very careful to read Birchot Hamazon from a siddur from the time he was 16 years old. He would not wash on bread unless he was sure that he had a bentcher to bentch with. While everyone was washing their hands to eat, he would be busy looking for a bentcher. If he could not find one he would not wash. At the shiva, people who came were asked to accept upon themselves to only bentch from inside a bentcher.

Among the people who accepted this upon himself was a sofer from Bnei Brak. He had just finished a commissioned sefer torah and was looking for another commission. With a new commission he would be able to support his family for many months.

He went to the agent and asked

that a commission be found for him. The agent told him that while he was a very excellent sofer his work lacked the oomf that would distinguish him from other excellent sofrim.

He was a bit depressed by this and returned to his rented room to eat, before he washed his hands he remembered his commitment to only bentch from inside a bentcher. He looked around the room and upon opening a closet he saw a bentcher that was written in Ksav Ashuris on a parchment identical to the way a sefer torah would be written. The handwriting and style was magnificent and knowing that he needed to improve his writing he sat down and rewrote the page copying the handwriting of the bentcher.

Just as he was finished a friend called and asked if he had a sample of his writing to show to someone. He grabbed the sheet he had spent the last 3 hours writing and received a new commission.

Chazal have told us that the benefit of reading Birchot Hamazon with proper concentration and from inside a bentcher will lead to prosperity and blessing.

Translated by Rabbi Reich

In this week's haftarah, Hashem consoles the Jewish People: "Would a mother forget her nursing, refrain from feeling compassion for the child of her womb? Even were these to forget, I would not forget you." R' Naftali Hertz Landau z"l (late 19th century; rabbi of Strelisk, Galicia) explains:

There are two types of feelings that parents have for their children. When the children are helpless youngsters, parents feel "blind" love, loving the children because they are extensions of the parents. As children grow older, especially after they marry and move away, the relationship changes, as some of the blind love of former years is replaced by pride in the children's accomplishments or, G-d forbid, disappointment at the children's failures. Often, a certain distance grows between the parents and adult children at this stage.

R' Landau continues: Still, a parent is always a parent and a child is always a child. Therefore, a grown child can be confident of a parent's compassion. In contrast, at the earlier stage, one cannot speak of a parent's compassion, just as we don't say that a person has compassion for himself.

These two relationships exist between Hashem and the Jewish people as well, as we read (Yirmiyah 31:19): "Is Ephraim My most precious son or a delightful child?" "Ephraim"—the Jewish People—is at times a "delightful child," beloved just for the delight a parent feels at having children, and at times a "precious son," valued for his accomplishments. Similarly, Hashem says in our verse: Would a mother forget her nursing? Does she fail to have compassion for the child of her womb (a reference to older children)? Likewise, in either state, I will not forget you! (Ahavat Zion p.89)

Shlomo Katz



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JOKES

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I GET SO FARSHIKKERED THAT I IMAGINE THINGS

The drunk was floundering down the alley carrying a box with holes on the side. He bumped into a friend who asked, "What do you have in there, pal?"

"A mongoose."

"What for?"

"Well, you know how shikkur I can get. When I get drunk I see snakes, and I'm scared to death of snakes. That's why I got this mongoose, for protection."

"But," the friend said, "you fool! Those are imaginary snakes."

"That's okay," said the drunk, showing his friend the interior of the box, "So is the mongoose."

HANDY AROUND THE HOUSE

Susie: My husband is a great handyman. He can repair almost anything.

Malka: My mother always taught me to beware of the man that can fix everything. You'll never get anything new.

OXYMORONS (if you need the word defined please skip this joke)

47. Act naturally
46. Found missing
45. Resident alien
44. Advanced BASIC
43. Genuine imitation
42. Airline Food
41. Good grief
40. Same difference
39. Almost exactly
38. Government organization
37. Sanitary landfill
36. Alone together
35. Legally drunk
34. Silent scream
33. American history
32. Living dead
31. Small crowd
30. Business ethics
29. Soft rock

27. Military Intelligence
26. Software documentation
25. New York culture
24. New classic
23. Sweet sorrow
22. Childproof
21. 'Now, then ...'
19. Passive aggression
18. Taped live
17. Clearly misunderstood
16. Peace force
15. Extinct Life
14. Temporary tax increase
12. Plastic glasses
11. Terribly pleased
10. Computer security
09. Political science
07. Definite maybe
06. Pretty ugly
05. Twelve-ounce pound cake
04. Diet ice cream
03. Working vacation
02. Exact estimate
- And the Number one top OXY-Moron
01. Microsoft Works

A FARMER GOES TO THE BANK

A farmer goes to the bank to ask for a loan. When the loan officer denies him credit the farmer's dog bites the officer. Then she turns around and bites one of the customers. The loan officer asks the farmer:

I understand why your dog bit me. But why did she bite the customer.
I don't know...probably to get the bad taste out of her mouth.

VACUUM CLEANER SALESMAN

A little old lady answered a knock on the door one day, only to be confronted by a well-dressed young man carrying a vacuum cleaner. Good morning," said the young man. "If I could take a couple of minutes of your time, I would like to demonstrate the very latest in high-powered vacuum cleaners.
"Go away!" said the old lady. "I haven't got any money!" and she proceeded to close the door.. Quick as a flash, the young man wedged his foot in the door and pushed it wide open. "Don't be too hasty!" he said. "Not until you have at least seen my demonstration." And with that, he emptied a bucket of rotted food onto her hallway carpet. "If this vacuum cleaner does not remove all traces of this rotted food from your carpet, Madam, I will personally eat the

remainder."

The old lady stepped back and said, "Well I hope you've got a very good appetite, because they cut off my electricity this morning.."

GO TO SCHOOL!

Mom was trying to get her son to get out of bed and get ready for school. "I am not going to school!" the son responded defiantly.

"Why not?" Mom wanted to know.

"Well, first of all I hate school and second of all ..the kid all hate me!!" was the answer.

"Son, that's not good reasons. You will have to get up and get ready for school!" Mom replied.

"Well, give me two good reasons why I should," the son said.

"Well," Mom said quietly, "First of all you are 52 years old and second of all... You are the Principal."

State Employee

A smug State Highways employee stopped at a farm and talked with an old farmer. He told the farmer, "I need to inspect your farm for a possible new road."

The old farmer said, "OK, but don't go in that field." The Highways employee said, "I have the authority of the State Government to go where I want. See this badge I am allowed to go wherever I wish on farm land."

So the old farmer went about his farm chores. Later, he heard loud screams and saw the State Highways employee running for the fence and close behind was the farmer's prize bull. The bull was madder than a nest full of hornets and the bull was gaining on the employee at every step!!

The old farmer called out, "Show him your badge!!"

THERE ARE LOTS OF WAYS TO RUIN A SHIDDUCH DATE.

Here are a few things NOT to say on a date...

"I really don't like this restaurant that much, but I wanted to use this 2-for-1 coupon before it expired."

"I come here with all my dates."

"I really feel that I've grown in the past few years. Used to be I wouldn't have given someone like you a second look."

"It's been tough, but I've come to accept that most people I date just won't be as smart as I am."

"I never said you NEED a nose job. I just said it wouldn't hurt to consider it."

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RABBI NACHUM SCHEINER

ROSH KOLLEL

Shaatzneez in Sefer Torah & Bima Embroidery

The Rama (Shulchan Aruch Y"D 301:9) writes that one cannot make a tablecloth out of shaatzneez. This is because of the concern that one may unwittingly use it to rub his hands, which will warm them, thereby violating the issur of shaatzneez. The Rama adds that the same concern – of rubbing one's hands and deriving benefit – would apply to the cover to the bima and it should not be made out of shaatzneez. This ruling of the Rama comes from the Hagahos Ashri in the 4th perek of Megila, in the name of the Or Zarua.

However, further on in the same siman, the Rama (301:11) quotes from the same Hagahos Ashri, in the name of the Or Zarua, that for the paroches in front of the aron kodesh, one can, in fact, use shaatzneez. Similarly, the Rama allows the cover of the sefer torah which is kept in the aron kodesh. What is the difference between the bima and the paroches, and the cover of the sefer torah? Why is there only a concern that one will rub his hands on the cover of the bima and not on the paroches or the cover of the sefer torah?

The Taz (s"K 10) explains that there is a fundamental difference between the cases. The paroches remains hanging on the aron kodesh. The same is true for this cover of the sefer torah. In these cases, since they are kept out of reach, there is no concern of anyone making use of it. However, anything that is used when the sefer torah is taken out cannot be made out of shaatzneez, because if it comes out, then we are concerned that someone might derive benefit from it. The Taz adds that, based on this understanding, it will be forbidden to make the cover of the sefer torah – which also comes out of the aron – out of shaatzneez, because of the concern that someone may warm his hands with it. The Pri Megadim also follows this reasoning.

The Gilyon Maharsha, however, quotes the sefer Be'er Eisek, who argues on this explanation of the Taz and suggests a different answer. He maintains that it will depend on the halachic status of the specific article. If it is an article designated as tashmishei kedusha, to serve something sanctified, there is no concern that one will make use of it, since one is not allowed to use such an item for his personal benefit. Furthermore, even if one were to forget and rub his hands, it would be called davar she'eino mis'chavein – an action done unwittingly – which one is not responsible for.

On the other hand, the cover of the bima is not considered a tashmishei kedusha. Since one is allowed to have personal benefit, people may come to use it and it cannot be made from shaatzneez material. According to the Be'er Eisek, when it comes to the cover of the sefer torah, since it has kedusha, it can be

made from shaatzneez, because there is no concern that someone would warm his hands with it. The Elyahu Raba in the name of the Nachalas Shiva, and the Aruch Hashulchan, concur with this understanding.

In short

The paroches and anything which is kept in the aron can be made from shaatzneez, but the cover of the bima cannot be made from shaatzneez. We have a machlokes how to explain the difference. According to the Taz it is forbidden to make the cover of the sefer torah out of shaatzneez because of the concern that someone may warm his hands with it. According to the Be'er Eisek, since it has kedusha, one can make it from shaatzneez, because there is no concern that someone would warm his hands with it. The nafka mina between them will be in regards to a cover of the sefer torah (the mantel). According to the Taz and Pri Megadim it is not allowed and according to the others it is allowed.

There is a kuntres of shiurim on the topic of shaatzneez available. If you would like a copy of any of these shiurim, or for any comments and questions, please send an email to: RabbiScheiner@18forshay.com, or call 845 372 6618.

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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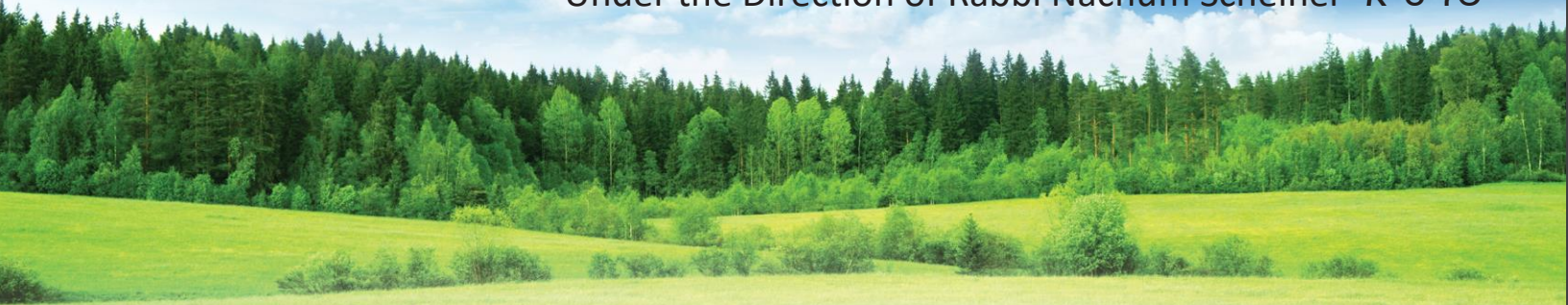


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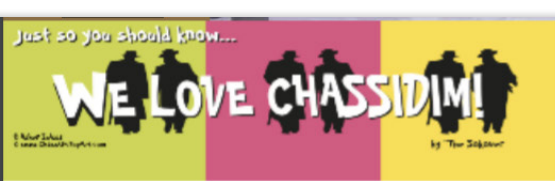
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