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DAF YOMI

7:00-7:45pm (Hebrew)
Sun - Thurs

DAF YOMI

8:30-9:15pm
Sun - Thurs

MISHNA YOMIS

8:45-9:00pm
Sun - Thurs

ZERA SHIMSHON

8:15-9:00pm
Thursday

MAHARAL ON THE PARSHA

9:45-10:15pm
Thursday

THURSDAY NIGHT CHABURAH

8:15-9:00pm
With Guest Speaker

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

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PIRKEI AVOT CH 1, MISHNA 2

Questions for Discussion:

שמעון הצדיק היה משיירי כנסת הגדולה

על שלושה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים. הוא היה אומר:

"Shimon the Righteous was among the last surviving members of the Great assembly. He would say: The world stands on three things: Torah, the service of G-d, and deeds of kindness."

1) Shimon the righteous was among the last surviving member of the Great Assembly, why is it important to know he was the last? If it is a message that only pertained to then and not now, why is it necessary? If it pertained to now as do all the lessons of Perki Avot, how does this detail enhance the meaning of this message? Is he different than the rest of the members of the great assembly? If so why did he change the message? The term Members of the Great Assembly was special because they were many that

came as one. Being the last individual of the Great Assembly doesn't give him a special title. Being a Kohen Gadol and a great person in his own merit would be a proper title, rather than a title that does not belong to an individual.

2) In Mishna 18 "Rabbi Shimon the son of Gamliel would say: By three things is the world sustained: law, truth and peace." As is stated (Zachariah 8:16), "Truth, and a judgement of peace, you should administer at your [city] gates." The last Mishna in the chapter speaks of 3 things the world sustained and here the Mishna speaks 3 things the world stands upon. What is the difference between standing and sustaining? Why is there different ways of supporting the world? If one of the 3 is correct why do we need the other? And if we really need six items to hold up the world then isn't both of the Mishnayot incorrect?

3) The term Gemilat Chasadim doesn't fit in, why not just say Chesed? When the Mishna states Torah and Avoda it doesn't say the study of Torah or describes the action of Avoda? The Torah uses the term

"Oseh Chesed Le'alafim" and not the term "Gomel Chesed" so why use it here? What does the term Gomel mean?

4) What is the difference Between Tzadaka and Chesed? Hashem chose the descendants of Avraham because of they will follow the ways of Tzadaka and not because of Chesed. Here we see that the world won't stand without Chesed so why did Hashem not choose us because of our ability to do chesed?

5) There seems to be many messages connecting to three things. What is the significance to the number three?

6) The Mishna selected three things the world stands. Why wasn't the mitzvah of Brit Mila included as it is written (Yirmiya 33-25 and the Talmud in Nedarim 31a) "the greatness of Brit Mila that if not for it Hashem would not of created this world." Every Mitzvah is important but the creation of the world and Brit Mila are bounded together. Why is Brit not part of the three items the world cannot stand without?

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
1:29, 2:00, 2:30, 3:00, 3:30, 4:00

SHABBOS ZMANIM

CANDLE LIGHTING	7:40PM
MINCHA ^{18 TENT}	7:00PM
MINCHA ^{BAIS CHABAD}	7:50PM
SHKIYA	7:58PM
SHACHRIS ^{VASIKIN- DAF YOMI SHIUR}	5:07AM
SHACHRIS ^{ASHKENAZ 18 MAIN}	8:00AM
SHACHRIS - YOUTH ^{18 UPSTAIRS}	9:30AM
SHACHRIS MAIN MINYAN ^{18 TENT}	9:15AM
SHACHRIS ^{20 FORSHAY BAIS CHABAD}	10:00AM
NEW SHACHRIS ^{18 MAIN}	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
MINCHA	6:00PM
PIRKEI AVOS SHIUR - PEREK BEIS	7:00PM
MINCHA ^{SHALOSH SEUDOS}	7:40PM
SHKIYA	7:59PM
MARRIV	8:39PM ^{18 TENT} , 8:44PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 5:25 M 5:24 T 5:23 W 5:22 T 5:21 F 5:20

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:19 M 6:20 T 6:20 W 6:21 T 6:22

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:48 M 7:49 T 7:50 W 7:51 T 7:52

MAY 08 - MAY 13

NEITZ IS 5:45 - 5:40
PELAG IS 6:31 - 6:34
SHKIA IS 8:00 - 8:04

MAGEN AVRAHAM
8:43 AM - 8:41
GRA- BAAL HATANYA
9:19 AM - 9:17

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2022



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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
Tent ד - New Tent

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BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert
MINCHA 6:10 PLAG 6:30



PARSHAS KEDOSHIM AND TRAVELING THROUGH TURKEY

One of the most difficult and yet crucial terms to define is the word Kedosha. It and its different variations are used on a myriad of occasions and in various aspects of Judaism. With the announcement of Kiddish in shul, the first thing that pops into our minds is a hot bowl of cholent (depending on your age; it might be shnops today) which when cooked according to tradition isn't something that I'm belittling chas veshalom. After all, the Rama poskins that if one doesn't have some hot food on Shabbas he/she might be considered a heretic or apikores, not a very nice term to be called. What a wonderful thing it would be if Kiddush brought to mind something more than cholent. However, oftentimes when we aren't able to accurately define our terms, we end up recognizing only a small part of the greater picture and the possible opportunities it presents. So what is Kedusha? And going back to last week's question--why is Shir Hashirim called Kodesh Kodashim? What exactly is the mitzva at the beginning of this week's Parsha—"Be holy because I your G-D am holy"?

Rav Dessler explains based on the Mesilas Yesharim that Kedusha is a higher level than Tahara. Tahara is a state where a person doesn't allow physical temptations and desires to influence him. Rather his soul overwhelms the tests and ensures that he distance himself from the physical. In contrast, Kedusha is where one takes the physical desires and elevates them towards spiritual goals. This is why Shir Hashirim is the holy of the holies because it takes the most powerful energy in the world—love, ahava-- which often causes people to do anything that moves them, and places the neshama in charge. Rashi refers to this state that comes to the world as אנדרלמוסיה, basically the state we are witnessing today and which actually

existed in Mitzrayim (see Rambam) where love is channeled in terrible directions. (One of several great websites called 'Guard Your Eyes' has done an amazing job helping thousands of members struggling to find sanity.)

What does the above have to do with a trip to Turkey? The answer actually began last Shabbas when we were discussing with the Olam the words of the Ohev Yisrael regarding the shlisel challah which according to him begins the Shabbas after Pesach and opens up the gates for shefa just like the manna that began to descend at that time. We also shared the fascinating words of the Bnai Yissaschar regarding the cleansing time for stomach ailments during the month of Iyar and how this is also connected to the manna which was a perfect food and had no toxins that harmed the body.

And then we connected the topic to Hashem's special name made of 42 letters and linked Ana Bechoach and the entire Avoda of Sfiras Haomer with the 42 different stops that the Jewish people made during the 40 years in the desert (which I hope to discuss further next week.)

The answer to all of the above and the common theme that runs through all the topics is brilliantly explained by the Malbim in his commentary to Shir Hashirim. Essentially, everything comes down to the fact that we are made up of two parts--the physical body with all its nuances and sophistication and the neshama which is a part of Hashem and is the real person that wants nothing more than to reconnect to its source—i.e. Hashem. The battle between the two spheres can be fierce but the ultimate success is when the neshama takes the body under its wings and uses everything physical--our body, desires and all physical creations in the world-- to work together and unites us as one entity under Hashem's presence. This is the ultimate fulfillment of Kedoshim Tihuu. Shabbat Shalom



MIDDOS TREE

BY RABBI COREN

Middah - of the week being careful not to park on a wrong spot - patience and care for another person property or rights

Last week we left off with a fascinating question regarding parking in an illegal park does that have an affect on ones davening.

The answer was given by Reb Chaim Kanievsky z"l when asked by Rav Zilberstien he responded with his incredible vast of knowledge that this has been already discussed in the Sefer Chasidim where the case was of a Person who took the siddur out of his friends hands in order to daven and the Sefer Chasidim writes לא תפילה now there is a debate what exactly that means. The simple understanding is that he wasn't Yotze the other meaning is that it wont be a favored davening but you are yotze. The divrai Yatziv discusses these two different options. Reb Chaim Z"l therefore said that one should daven a Tefias Nedava. This certainly is a Chidush but i will let the olam discuss this over why would this be a case of מצוה הבאה בעבירה but where there seemingly is no connection between the act of the avaira and the mitzva?

Either way it certainly should inspire us to be careful when parking and even if it might cause us to be late to davening its certainly better than having to daven again or not have the davening favorable by Hashem

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WHEN G-D BECOMES AN EXCUSE FOR FEAR

The Danger of Confusing Transcendence with Habit

Every evening I turn my worries over to God. He's going to be up all night anyway. -- Mary C. Crowley

God loved the birds and invented trees. Man loved the birds and invented cages. -- Jacques Deval

Metal Gods?

"Do not make yourselves gods out of cast metal," the Torah instructs us in the portion of Kedoshim.

How could an intelligent person believe that a piece of metal is god? We could perhaps appreciate how ancient pagan societies attributed divine qualities to powerful, transcendent forces of nature, like the Zodiac signs, the sun, the moon, various galaxies, the wind, fire, water, etc. But why would a thoughtful human being believe god could be fashioned out of cast metal?

Even if we can explain how in the ancient, pagan world such an idea could be entertained seriously, how does this commandment in Torah -- a timeless blueprint for human life -- apply to our lives today?

I once encountered a beautiful interpretation to these words. What this biblical verse -- "Do not make yourselves gods out of cast metal" -- is telling us is not to construct a god of a lifestyle and a weltanschauung that has become like "cast metal;" one that is cast and solidified in a fixed mold.

A natural human tendency is to worship that which we have become comfortable with. We worship our habits, patterns, attitudes, routines and inclinations simply because we have accustomed ourselves to them and they are part of our lives. We worship the icons, the culture, the perspective, and the emotions we have been raised with and which have become the norm in our communities, schools and homes. People love that which does not surprise them; we want to enjoy a god that suits our philosophical and emotional paradigms and comfort zones. We tend to embrace the fixed and molten god.

This is true both of religious and secular people; both of believers and self proclaimed atheists or agnostics. "Don't rock my boat," is the call of our psyche. "I already have an established god; do not threaten it..." I have my patterns of thought and system of life which I am used to. Do not challenge it. If you do, I will have no choice but to dismiss you as a heretic or a boor.

Raw Truth

Comes the Torah and declares: Do not turn your pre-established mold into your G-d. Do not turn your habits, natural patterns of thought, fears, inclinations or addictions into a deity. Allow yourself to search for the truth. Real truth—naked, raw, and authentic, even if painful. Life is about challenge, not conformity. Allow your soul to be enchanted by mystery. Never say, "This is the way I am; this is the way I do things, I cannot change." Never think, "This is the world view I am comfortable with; any other way must be wrong." Rather, muster the courage to challenge every instinct, temptation and convention; question every dogma, including dogmas that speak in the name of open mindedness, and are embraced simply because you fall back on that which you have been taught again and again. Let your life not become enslaved to a particular pattern just because it has been that way for many years or decades. G-d, the real G-d, is not defined by any conventions; let your soul, too, not be confined by any external conventions.

Experience the freedom of your Creator.

Judaism never articulated who G-d is and what G-d looks like. What it did teach us is what G-d does NOT look like: G-d ought never to be defined by any image we attribute to Him, hewn by the instruments of our conscious or subconscious needs, fears and aspirations. In Jewish philosophy, never mind in Kabbalah and Chassidic thought, we never speak of what G-d is; only of what He is not: G-d is not an extension of my being or imagination.

The common Yiddish term for G-d used by some of the greatest Jewish mystics, thinkers and holy men is "Oybershter," which means "higher." Not Creator, not Master, not All-Powerful, etc, but "higher." What this term represents is this idea: I do not know what He is; all I know is that whatever my definition of truth and reality, whatever my definition for G-d -- he is "higher" than that. All I know is that I do not know.

Thus, to be open to the G-d of the Torah means to be open to never ending mystery, infinite grandeur, limitless sublimity and possibility; it is the profound readiness at every moment of life to open ourselves to transcendence. And what was transcendent yesterday -- can become a form of exile today. Transcendence itself must also be transcendent, for it too can become a trap.

And that which remains of your ambitions and desires after you have faced all of your fears and challenged all of your defenses, that is where your will meets G-d's will. At that point of complete humility and sincerity, you become truly one with yourself, one with the inner core of reality.

In the words of the Zohar, "No thought, no idea, can grasp Him; yet He can be grasped with the pure desire of the heart."



PIRKEI AVOS

TIME IS OF THE ESSENCE

ולא כל המרבה בסחורה,
מחכים (ב, ו)

There are many ways to live.. and each lifestyle has its benefits.

Some of us throw ourselves into earning a "living" by minimizing our personal relationships. Our families children quickly learn that they take a back seat in our quest for success.

The following true story illustrates the rewards of giving the gift of time. It is a story that changed my life and I hope it will change yours too.

Naftali had left Israel, his country of birth to come to America with his family. The Yom Kippur war had taken an emotional toll on him. Several of his close friends had lost their lives in battle and Naftali himself had received countless treatments for severe PTSD.

Boruch Hashem, he had built up a small but successful delivery service. Naftali took pride in his ability to manage time well. Every day he davened at the same minyan, had a small breakfast thereafter and was immediately off to the office.

One fall day, his largest customer was marking his 50th year in business. The drive from Naftali's home in rural New Jersey to downtown NYC would take him approximately one hour and fifteen minutes. He could not afford to be late as this customer was a large part of his income, and was a bit OCD. The party was the first thing in the morning. Naftali was under pressure to get there, his customer had been quite clear..the party would last all of 20 minutes..and then it was back to the regular work day.

Naftali had very little time to spare. After davening He made his way towards the door so he could begin heading to his customers office.

Moshe was an elderly holocaust survivor. Suffering in silence, his life was a tale of woe. He had remarried after the war but his life was no bed of roses. Children, parnessah.. There was a lot to be grateful for, but at every turn there was more tsoris.

Something unusual and out of character happened to Moshe that morning. As Naftali passed him, wellsprings started opening inside his weary mind.

Oy...he moaned, Naftali.. Can you do me a favor?

With that opening he proceeded to unburden years of repressed emotion.

On and on he went. Talking, sharing, crying..his lonely eyes pierced Naftali's soul. But time was of the essence this morning. He could not miss that party, but he also could not leave Moshe.

As it were, Naftali was finally able to bid the aged man farewell.

Naftali resigned himself to being late as the party was surely over by now. He slowly made his way down lower Broadway towards the financial district. His anxiety increasing with each passing minute. Suddenly there was a loud boom. Large chunks of glass and metal rained down on the truck in front of him. Luckily he was able to turn around and head away from the carnage. The date was September 11, 2001.

Shocked and dazed Naftali pulled into a parking lot uptown and sat there as PTS set in once again.

When he finally was able to get through to his wife, she broke down sobbing. Naftali's wife knew he was to be downtown that morning in the World Trade center. Having seen the news and not hearing from for hours, she feared the worst. Hearing his voice over the phone line she wept, tears of happiness and relief.

Tzedaka, charity, has the power to save us from death.

This era of digital communication is a time when we can see who is calling and choose not to respond. We can ghost, or never acknowledge a text we receive. Looking someone in the eyes and bringing them into our world with face to face conversation for more than a few minutes is rare.

But TIME is the biggest gift we can give others. Our spouses, our children, our friends are all hungry for our time.

Naftali is alive today because he gave this gift without reservations.



Rabbi Reisman

A thought regarding Lag B'omer.

There is a question that is asked in numerous places, all contemporary within the last 50 years about Rav Shimon Bar Yochai in the M'eorah, in the cave who subsisted on the Ba'xur, the Charuvim that were growing in the cave.

The question that is asked is the first three years that a tree grows is Orlah, how was he allowed to eat the Ba'xur the first three years? If you tell me it was Sakana then the question is still a valid question. It is not logical that G-d is going to save Rav Shimon Bar Yochai's life by giving him something that he is not allowed to eat, by Treifos. It is not logical. So the question then is why is it not Orlah. Orlah is a prohibition on a tree for the first three years.

It is interesting that I don't find this question in earlier sources. I do find it in Rav Elyashiv in his Shiurim on Masechta Shabbos where I believe it is Daf 33 and Rav Shteinman and Rav Chaim Kanievsky where he has this in Derech Emunah and Dinai Orlah is the last Perek of Maaser Sheini. There in the B'ur Halacha he asks about Rav Shimon Bar Yochai eating Orlah. There are a few different Teirutzim. Either the Teretz of Rav Elyashiv that something which grows by itself in Rishus Harabim that wasn't planted is Patur from Orlah.

He questions whether that applies if it is not a physical Rishus Harabim and it is a place where there are no people because it is a cave where physically people don't go there but it is a possible Teretz. Not all the Rishonim agree with that ruling.

Rav Shteinman says that Ba'xur is not really edible. It is not a normally harvested fruit. The Gemara says that it is Kashe L'guf K'charavos. I don't know how that fits with other Gemaros, but at any rate this is what he says.

Rav Chaim Kanievsky says that it was a tree that grew by a miracle. Since it grew by a miracle, rules don't apply. This reminds us of the famous Rav Chaim Brisker about the Shemen of the Menorah, Shemen Neis. That you can't be Yotzei Hadlaka Menorah for the Mitzvah with oil of a Neis. It is sort of a Kasha.

I would like to add my own possible Teretz and bring a Raya to it. When HK-B"H put a Ba'xur tree in a cave, Hashem miraculously created a three year old tree. It was in truth just a day old but Hashem

created a three year old tree. What does that mean?

When Hashem created Adam, Adam looked to be 40 years old. Maybe 30 maybe 60 but certainly he was created as over a Bar Mitzvah. Did he have a Din of a Gadol on the first day? Certainly. This is because Hashem created a Gadol. Do I have Raya? Yes.

In the Teshuvos Chacham Tzvi in Teshuva Tzaddik Gimmel or so, he has a question if someone creates a Golem whether that person can count for Minyan. He does not deal with the fact that that person is not 13 years old. If he created a Golem he is one day old. This is because if someone is created miraculously as a 13 year old, then he is a Gadol.

If a tree is miraculously created as three years old then the tree is past Orlah. If you ask me what about Rav Chaim Brisker who says that the oil of a Neis is not Kosher for the Menorah only Shemen from a Zayis tree? It is the same thing. Hashem created oil of a Zayis tree and it is Kosher.

Let me tell you a surprise. Rav Dovid Soloveitchik in his Shiurim on Menachos 65b says that Rav Chaim never said that and it is not true. That Rav Chaim ever said that Vort. This is because if Hashem creates miraculously Shemen Zayis then it is Kosher.

There is a Kuntras Eilu Yemai Hachanukah and there it is brought an Eidus from Rav Menachem Ben Menachem who is known in Eretz Yisrael and one of the Roshei Yeshiva in Tifrach. He said as a boy that he heard Eidus from a Zakein (an elderly person), who walked over to Rav Chaim Brisker and said to him I have another Teretz on your Kasha how are you Yotzei the Menorah on the Ner Chanukah with Shemen Neis and Rav Chaim said I never asked the Kasha. It is not a Kasha.

And so, we have a new Mehaleich both for Chanukah and for Orlah that if Hashem creates a tree that is more than three years old, the Ba'xur tree might have been created as 70 years old, there is no Dinai Orlah. Hashem creates Shemen Zayis and even though it didn't come from a Zayis tree but Hashem created it as Shemen Zayis. It is fine. A new Teretz and it might explain why the Kasha from Orlah was not asked in previous generations. Maybe this Teretz was understood. I Wishing one and all an absolutely wonderful, delightful, extraordinary Shabbos Kodesh and continue preparing for Chag Hashavuos!

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

Stories of Hakaras Hatov

A MEAL FOR 18 STRANGERS

One day, Yaakov Rechimi (the grandson of Rabbi Michael Peretz of Mexico), received a phone call from a man who wanted to invite him to a seudat hodaya, a thanksgiving celebration that one hosts when one experiences a miracle. The caller told him his name, which community he belonged to, and which synagogue. Yaakov thought he recognized the name, but he didn't really know the person and wasn't sure why he was invited. Still, he said: "Of course, you invite me to a seudat hodaya, I will come. What is it that you want to thank HaShem for and celebrate with a meal?" The caller tells him, "I almost passed away. One month I was in the hospital with Corona; I almost died. But I survived, thank G-d, so now I want to make a seudat hodaya." So Rechimi said: "Of course I'll come," even though he still wasn't sure why he was invited. When he arrived at the host's home, he saw 17 other men were also present for the celebration meal. The 18 people including himself were a random group; each man was from a different shul, a different community, a different area. It just didn't click for him why this specific group of 18 people were there. He remarked to the person next to him: "It's so nice that he invited us to his celebration." They started talking and the other man tells him that he has no idea why he was invited; he doesn't know the person who is making the seuda. "I got a phone call," he shrugged, "so I came." Rechimi told him "Yes, the same thing with me. I don't know why I was invited, but I'm here." It turned out that all 18 at the table didn't know why he was invited and was puzzled. Then, the person who the miracle happened to, who appeared to be about 60 years old, stood up and started speaking. "I know you all want to know the reason why I invited you. I'll tell you what happened. "When I was lying in the hospital, basically dead from the Corona, I felt myself rising up to Heaven. The first one I saw there was my mother, who had passed away a few years before. She exclaimed, 'What are you doing here?! Go back down!'" "I answered her, 'Ma, I want to go back down but I can't.' "My mother waved off my answer. 'No, you can go down. You want to know why? Look down there -- just take a look!' "So, I look down and what did I see? I saw all of you that I invited to this meal. You were in 18 different places but I saw you all in one glance while I was in Heaven. I saw you sitting saying Tehilim (Psalms) for me. In fact, at that moment every single one of you was mentioning my name and my mother's name. Even though you had no clue who I was, you mentioned my name and recited Tehilim for my complete recovery. "My mother then said to me 'You see, they are giving you the power to come back alive.' And that's what happened and that's why I invited every single one of you 18 people to the seuda. Because while I was in Heaven, I saw you saying tehilim for me and saving my life!"

לך כנוס כל היהודים!

DUE TO THE SPREADING OF THE
CORONAVIRUS רח"ל

IT HAS BEEN ARRANGED FOR A WORLDWIDE
תענית אסתר חס יום תפילה

Lamplighter from Chabad House of Caulfield in Australia. Source: Yerachmiel Tilles from the report of Rabbi Peretz about the NDE experience of his grandson. Connection with Weekly Reading: Tzav provides the details of the Thanksgiving Offering (Levit. 7:11-15)

A TIME FOR HAKORAS HATOV (GRATITUDE)

Horav Chaim Pinchas Scheinberg, zl, was a Rosh Yeshivah, a Torah giant who achieved an extraordinary level of erudition in the entire Torah. His hasmadah, diligence in Torah, was legendary. His erudition was matched only by his level of hakoras hatov. He showered every person who benefitted him – regardless of faith – with gratitude for even the simplest, most basic and decent favour. This was especially true if Torah benefitted as a result of a person's generosity – material and emotional. (Yes, giving of one's time and strength to help a Jew in need should be recognized, acknowledged and appreciated.) Rav Scheinberg had a good friend, Mr. Meyer Marlowe, who was a pharmacist living on the Lower East Side of New York. Upon the Rosh Yeshivah's recommendation, Mr. Marlowe served as the provider of medicines and medicinal supplies for the students and staff of Yeshivas Mir, which was located in Shanghai, China. They, together with other yeshivah men and families, escaped during World War II just as the Nazis were about to overrun their yeshivah. Rav Shachne Zohn, zl, served as the liaison between the yeshivah and Mr. Marlowe. This represented much more than an act of generosity on Mr. Marlowe's part. The medicines required meticulous, uniform packaging in order to pass muster with the Japanese (who controlled it until 1945) authorities. If a shipment that arrived did not meet their strict guidelines, it landed in the ocean. As a result, Mr. Marlowe worked long overtime hours, painstakingly packaging and seeing to it that they executed everything to perfection. All of this was without a fee. It was pure chesed, kindness at its apex. This was not a one-time endeavor. It went on for months; whenever the call



COUNT WITHOUT A BRACHA?

If a person is worried that he won't remember to count all the days of Sefirah, should he count with a Bracha or not?

The Torah tells us to count forty-nine days from the bringing of the Omer until the bringing of the korban of Shtei Halechem.

The Rishonim argue whether the Mitzva of counting sefirah is Min HaTorah only during the times of the Bais HaMikdash or not. The Chinuch in mitzvah 306 says that sefirah is only Min HaTorah during the time of the Bais HaMikdash. The Rambam in Tmidim Umusafim 7:24 disagrees and says it is Min HaTorah even today.

The Rishonim also argue whether each day is a separate mitzvah or whether all forty-nine days together is counted as one long mitzvah. The Behag and Or Zarua say that if one forgot to count one day, he should not count with a Bracha for the rest of the Omer since it is not temimos. The Rosh and Tosfos argue and say there is a new mitzvah every single day to count the Omer.

The question arises if one forgot one day and did not count. Would that mean that all the brachos he said up until that day are brachos Levatala according to the Behag? The Ritva in Chullin 106b discusses a scenario where one washed his hands with the intention to eat bread and said the bracha al netilas yodayim and then decides that he is not interested in eating anymore. We do not require him to eat to save the bracha levatala. Since he had in mind to eat at the time of washing, the bracha is not levatalah. We could compare this to our case where one counted normally and thereafter forgot one day. The brachos he made were not levatala since he intended to count.

One could argue and differentiate between netilas yodayim and sefira. A person completes his mitzvah of netilas yodayim once he washes his hand. In contrast, one does not have temimos until after counting the forty-nine days.

The Shailos Utshuvos Rav Paalim in Orach Chaim Vol 3:32 says that if one does less than the shiur of a mitzvah one is still yotzei part of the mitzvah and this would not render the bracha levatalah. When a person counted some days, he did less than the shiur; but his bracha is not levatala since he started the mitzvah.

Other Achronim disagree and say if one doesn't complete counting, it is not even less than the shiur of the mitzvah. This is so because if he does not complete the mitzvah, it is as if he did not do the mitzvah at all. The Mishna Berura also concurs and says that therefore women should not make a bracha; it is almost certain they might forget since they don't daven in shul.

Rav Wozner zt"l paskened if one knows he won't complete sefira he should hear the bracha from someone else and be yotzei that way. If he is not sure, he should start to count with a bracha since it is a double safek. Maybe the mitzva is a new one every day. Perhaps it is considered a chatzi shiur and does not render the bracha levatala. Reb Elyashiv and Reb Shlomo Zalman Auerbach agreed.

May we be Zocheh to count Sefirah in the Bais Hamikdash Min HaTorah!



came, he was prepared to help. Indeed, he viewed this as his special mitzvah to assist in the furtherance of Torah. Years passed, the war ended, and life was slowly returning to a sense of normalcy. Mr. Marlowe developed painful ulcers which, after a while, began to hemorrhage. Even today, with many drugs and procedures, this is a serious illness. Then, it was life-threatening. He was admitted to the hospital where he was treated for a number of months, during which time he required numerous blood transfusions to replenish the blood that he had lost due to hemorrhaging. Regardless of the severity of the illness and station of the patient, only so much blood was available and everyone received an allotment. Mr. Marlowe's allotment had reached its completion. The administrators of the hospital informed the family that they felt bad for them, but other patients were also in need of blood. They were halting Mr. Marlowe's transfusions. This was essentially a death warrant. The family immediately consulted Rav Scheinberg. He, in turn, called Rav Shachne Zohn and informed him that the individual who had given selflessly of himself to supply drugs to the Mir talmidim was in dire need of blood. The very next day, in what was an extraordinary demonstration of hakoras hatov, a line formed from the hospital entrance, stretching around the block. The students of the Mir came en masse to repay their benefactor. This was true hakoras hatov. They realized that his hard work and devotion to Torah played a critical role in their survival. True, he was Hashem's shaliach, agent, but, obviously, Hashem had chosen him for his worthiness. He had modelled chesed for them. Rabbi A.L. Scheinbaum' Peninim on the Torah



WHO TOOK THE SUITCASE?

Early one morning shortly before Pesach, I went to Miami Airport to pick up my daughter and her family who had just traveled for 14 hours with two little children. We quickly loaded the children and suitcases in the car and got back on the road, trying to beat the morning traffic. We made good time to Boca, unloaded the car, and came into the house to huge greetings and lots of excitement. After a few minutes, when it was time to put the suitcases away, my daughter began to panic.

The large suitcases were all accounted for, but a small carry-on was nowhere to be found. We went back to the car and it wasn't there. We looked around the entrance of the house and it wasn't there. The missing bag had more than just Bamba and Bisli. It had a sheitel, Tallis and Tefillin, a laptop, jewelry, and other expensive and irreplaceable items. My daughter called the airport but didn't get through to anyone who could help so despite just having taken an arduous and exhausting journey, she got back in the car to head back to the airport to try to track down this lost bag.

When she got there, it wasn't on the curb where had last seen it. She parked and went inside, and it wasn't in the lost and found. She was told to file a police report, which she did. She asked if they could review the security cameras to see what had happened and maybe who had taken it, but they said that wouldn't be possible for a few days. Through actual tears, and a mix of dejection, exhaustion, and frustration, she made her way back to Boca, trying to reconcile herself to these lost and irreplaceable items being truly gone.

After a few hours, they had all but given up hope of recovering their things when they remembered it wasn't only the carry-on that was lost, there was a hat box sitting on top of it that was also left



behind. As a last-ditch effort, a true long-shot, they had an idea and asked two people they know from Miami to post in group chats asking if anyone saw the bag and box at the airport. One of them, an educator, happened to be on a plane herself and had already put her phone away for takeoff. But when she got a call and took her phone out to answer it, she saw the text asking her to post about the lost bag and hat box.

A moment later, she received another call, from one of her students whom she hadn't spoken to in a year. The young lady had just returned from seminary in Israel. They made small talk for a bit and she shared how she wasn't supposed to come home for Pesach but last minute had arranged to return. The woman asked her, it is great to hear from you but why are you calling?

The young lady said, the very last thing I learned about in seminary before our Pesach break was the laws of hashavas aveida, the responsibility to return a lost object. I just came back from Israel and I found something, I figured I should take it so I could try to return it but I am not sure what to do now. The woman's ears perked up and she asked, what did you find? The young lady said, I found

a small suitcase and I figured it belongs to a Jewish person because there was a hat box on top of it. The woman was stunned, she said, what did the suitcase look like and when the young lady described what she had found, it was a perfect match with the description in the text message. She knew exactly whom it belonged to and within a few hours, my children had everything back.

The hashgacha pratis, the Divine Providence in getting everything back, was tremendous. A girl who hadn't planned to come back from Israel was on the same flight and happened upon the bag. She just so happened to have learned something right before that inspired her to take it. She happened to call the very same person that my daughter had texted.

As extraordinary as the guiding hand of Hashem was, there was another thought that overwhelmed me while thinking about the story's happy conclusion. A Jewish girl saw a hat box and immediately concluded, I have no idea to whom these things belong but I am sure we overlap in some way, I am confident I can find them. If a Christian or Muslim saw someone leave a suitcase behind,

if an Asian or African American saw someone leave a suitcase who looked like or practiced the same religion as them, would they grab it and say there is no question I will find a connection with the owner?

This is what it means to be part of Am Yisrael. We are one people, one family, all interconnected and intertwined. Mi k'amcha Yisrael. We are Am Yisrael, the Jewish people. Rav Soloveitchik teaches that the word am, nation, comes from the word im, together. We are only an am, when we live with an attitude of im, togetherness and unity.

In Russia in 1913, in what was known at the time as the "Trial of the Century," Mendel Beilis was tried for murdering a Christian child to use his blood for Pesach. The lawyer representing him was concerned that the prosecutor might quote particular Torah teachings as evidence that Jews are supremacists who discriminate against other religions and therefore would commit murder against them. One such teaching comes from Rav Shimon bar Yochai who says that only Jews are called "adam," other nations are not. The lawyer visited the Chortkover Rebbe to ask what to do if the prosecution quotes the teaching.

The Chortkover told him, "If the prosecutor brings it up, ask the court to consider what would happen if an Italian man would be arrested and tried in court. Would all other Italians congregate and pray for his safety? What about if a Frenchman was on trial – would all of his countrymen interrupt their lives to pray for his safety, would they even follow his trial?" The Chortkover continued, "The Jewish people are unique in this regard: one Jew is arrested and put on trial, and Jews around the world stop their lives and pray for his safety." Explained the Chortkover, "This is what Rav Shimon bar Yochai meant. We have many words for person in Hebrew. Ish and gever have plural forms but the word adam has no plural. Only the Jewish people are called adam because we are united, and we can be accurately be described as one person."

We are currently in the period of mourning for the 24,000 students of Rebbe Akiva who were struck down in a pandemic that occurred during this time of year. Our rabbis teach that the cause was she'lo nahagu kavod zeh ba'zeh, they didn't treat each other with respect. Indeed, many explain that is why the Talmud tells us about 12,000 pairs of students rather than tell us 24,000 students. They were not acting like pairs, connected, or bound together as one, but rather they took the posture of adversaries, competitors, and rivals.

Our mission and mandate, the key to transform this period of mourning into joy is to honor one another, to recognize our unique designation as adam, one united entity. Only when we are im together, can we truly achieve am Yisroel Chai.

The Tzadik Zusha of Anipoli, learned Seven things from a thief, to use for Avodas Hashem. Here are Three:

He works hard.

He is confident and optimistic.

If he does not succeed, he tries again and again.

==== Based on HayomYom Iyar 3.

UFARATZTA



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

SIMON SAYS?

The new Rabbi stood at the shul door greeting the members as they left the Shabbos morning service. While most of the people told the Rabbi how much they liked his message, one man seemingly had a different opinion. "That was a very dull and boring sermon, Rabbi he said. The Rabbi was a bit baffled by this, but he continued shaking hands. A few minutes later, the same man again appeared in line and said, "I don't think you did much in the way of preparation for your message. "Once again, the man circled back and appeared in line, this time muttering, "You really blew it. You didn't have a thing to say, Rabbi. "Finally, the Rabbi could stand it no longer. He went to one of the board members and inquired about the man. "Oh, don't let that guy bother you," said the board member. "He's a little slow. All he does is go around repeating whatever he hears other people saying."

THE RACE ...

A champion jockey is about to enter an important race on a new horse. The horse's trainer meets him before the race and says, "All you have to remember with this horse is that every time you approach a jump, you have to shout, 'ALLLLLLL OOOO!' really loudly in the horse's ear. Providing you do that, you'll be fine."

The jockey thinks the trainer is mad but promises to shout the command. The race begins and they approach the first hurdle. The jockey ignores the trainer's ridiculous advice and the horse crashes straight through the center of the jump.

They carry on and approach the second hurdle. The jockey, somewhat embarrassed, whispers 'Aleeee ooop' in the horse's ear. The same thing happens--the horse crashes straight through the center of the jump.

At the third hurdle, the jockey thinks, "It's no good, I'll have to do it," and yells, "ALLLLLLL OOOO!" really loudly. Sure enough, the horse sails over the jump with no problems. This continues for the rest of the race, but due to the earlier problems the horse only finishes third.

The trainer is fuming and asks the jockey what went wrong. The jockey replies, "Nothing is wrong

with me--it's this bloody horse. What is he--deaf or something?" The trainer replies, "Deaf?? DEAF?? He's not deaf--he's BLIND!"

CHICKEN GUN

Scientists at Rolls Royce built a gun specifically to launch dead chickens at the windshields of airliners and military jets all travelling at maximum velocity. The idea was to simulate the frequent incidents of collisions with airborne fowl to test the strength of the windshields. American engineers heard about the gun and were eager to test it on the windshields of their new high speed trains. Arrangements were made, and a gun was sent to the American engineers. When the gun was fired, the engineers stood shocked as the chicken hurled out of the barrel, crashed into the shatterproof shield, smashed it to smithereens, blasted through the control console, snapped the engineer's back-rest in two and embedded itself in the back wall of the cabin like an arrow shot from a bow..

The horrified engineers sent Rolls Royce the disastrous results of the experiment, along with the designs of the windshield and begged the British scientists for suggestions.

Rolls Royce responded with a one-line memo:
Defrost the chicken..

QUIET KEBAB

How do you tell a kebab to be quiet?
Shh, kebab

THE RIGHT DIAGNOSIS

A man tells his doctor that he's incapable of doing all the things around the house that he used to do. When the examination is over, he says, "Okay, Doctor. In plain English--what's wrong with me?"

"Well, in plain English," says the doctor, "you're just lazy."

The man nods. "Now give me the medical term so I can tell my wife."

CLEAN FLOORS

A police officer jumps into his squad car and calls the station. "I have an interesting case

here," he says. "A woman shot her husband for stepping on the floor she just mopped."

"Have you arrested her?" asks the sergeant.

"No, not yet. The floor's still wet."

THE DOLL

A husband and wife had been married for 60 years and had no secrets except for one: The woman kept in her closet a shoe box that she forbade her husband from ever opening. But when she was on her deathbed—and with her blessing—he opened the box and found a crocheted doll and \$95,000 in cash.

"My mother told me that the secret to a happy marriage was to never argue," she explained. "Instead, I should keep quiet and crochet a doll."

Her husband was touched. Only one doll was in the box—that meant she'd been angry with him only once in 60 years. "But what about all this money?" he asked.

"Oh," she said, "That's the money I made from selling the dolls."

GPS OVERRIDE

Scene: A conversation between two of my friends.

Friend #1: Are you visiting us tomorrow? Do you need directions?

Friend #2: I'm all set. I have the address, a GPS, and a GPS override.

Friend #1: What's a GPS override?

Friend #2: My wife.

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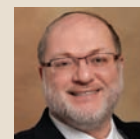
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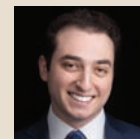
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YESHIVAS BEIN HAZMANIM PESACH 5782

RABBI NACHUM SCHEINER

ROSH KOLLEL

The sweet sounds of Torah, and the many hours of learning at Ohr Chaim's YESHIVAS BEIN HAZMANIM started over a week before Pesach. Both 18 and 20 Forshay filled up with dozens of participants every day, with some days even close to 100. There was Matan Schara B'tzida, breakfast and lunch for all participants, as well as many shiurim on inyana d'yoma.

Rabbi Yosef Fried served as Sho'el U'meishiv, and also gave a daily chabura on inyana d'yoma, which many bochorim enjoyed.

The learning took place from 10:00am-1:00pm. There were exciting Shiurim given by various Rabbanim & Roshei Yeshiva. Here are some of the shiurim included:

1. Rav Yaakov Kapelner, Maggid Shuir Igra d'Pirka, spoke about the unique halachos which apply to Pesach which coincides with Shabbos, including the correct way to prepare the salt water, the marror and the charoses, and when to eat Shalashudes.
2. Rabbi Dovid Rube, Rav of Klal Ateres Rosh of Wesley Hills, spoke about the mitzvah of emunah on Pesach.
3. Rav Betzalel Rudinsky, Rav of Kahal Ahavas Yitzchok and Rosh Yeshiva of Yeshivas Ohr Reuven discussed the machlokes in the Gemara as to whether we lean for the first two cups of or the last two cups. He showed how this ties into at what point we show our strong feelings of Emunah, which is the real sign of freedom.

4. Rabbi Eliyahu Askarinam, esteemed son-in-law of Rabbi Lankry, discussed the fundamental difference between the angels, who were told not to sing because the Egyptians were drowning, and the Jewish nation, who sung the Az Yashir.

5. Rabbi Daniel Coren, Maggid Shiur Bais Medrash Ohr Chaim spoke on Chol Hamoed about "Shvi'i Shel Pesach B'halachah Uv'agadah. His theme was how our mission is to be a light to the nations, and that is why even krias yam suf had a slight negative element, since the goyim were killed and were unable to learn from us the proper ways. This can be the reason certain concepts – shidduchim, parnasah, and using the bathroom – are considered difficult like krias yam suf. What does this mean? Since when is anything difficult for the Almighty? The answer is that something which has a negative effect on others is "difficult" for Hashem, and these things have an element which may be negative towards others.

6. Our esteemed Mara D'asra, Rabbi Lankry spoke on Isru Chag about the concept of idol worship based on belief in its power, and how if we really believe in ourselves we can do anything.

7. Rabbi Yosef Viener, Rav of Kehillas Shaar Hashamayim in Wesley Hills, with timely Shailos Relating to Bochorim & Yungerleit. Rabbi Viener has been a highlight of the YBH for many years, sharing from his vast treasure trove

of knowledge on a variety of topics. Once again, clarity was given on a wide array of topics, with discussions ranging from hashkafa to halacha – including character focus and improvement.

A small sampling of the questions include: How should we view the Ukrainians? Should we declare that they deserve to be punished for their mistreating the Jews during World War II? How should one view those who daven late? What should one say when others do things wrong which can harm others? And how does one give shidduch information correctly?

He ended off with an important message. It may be easy to ask questions on others, and find answers to explain our behavior. A much better approach would be to ask questions on ourselves, finding ways for ourselves to improve, and provide explanations for the behaviors of others.

So many participants extolled this wonderful program, pointing out that not only Ohr Chaim provides an enjoyable place to learn – with davening, breakfast and lunch, all on premises – it also helped them properly set up their bein hazmanim, starting of the day with real bona fide learning.

Here are a few testimonials we received:

I have been coming to yeshivas bein hazmanim for many years now and I can say that without it my bein hazmanim wouldn't be the same. It starts my day off

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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- *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~

with learning. Thank you!

I love yeshivas bein hazmanim. It's the greatest venue for a bachur to feel like he is yeshiva during bein hazmanim.

ישר כח גדול על הכל ה', ומאוד מאוד שעזר לי שיהיה לי סדר ראשון במקום קבוע ובזמן קבוע

KOLLEL NEWS

As the summer zman begins, the Kollel Boker will be starting yet another Mesechta – Meseches Beitza – learning a blatt a week. Come join us on our trek through Shas! The Kollel Boker meets every morning from 7:00-8:00. There is a weekly overview of the daf, or a shiur on the parsha or inyana d'yoma. Rabbi Yosef Fried is our Shoel Umeishiv at the Kollel Boker, helping everyone along in the sugya.

After studying hilchos yom tov this past winter 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, there will be b'ezras Hashem, 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 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 kaliksteinr@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 sugyos 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.

Rabbi Simcha Bunim Berger also gives a weekly Zera Shimshon Shiur, as well a shiur in Maharal, on Thursday night from 9:45-10:15, at 20 Forshay upstairs.

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

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 Kabalas 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,

RABBI NACHUM SCHEINER

Rabbi Nachum Scheiner

מוהל מומחה

CELL: **845-499-6354**



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WHERE? 18 Forshay Upstairs - Rabbi Coren office.

WHEN? Monday Nights 8:00pm, Starting May 9th.

Given by: **Rabbi Daniel Aron Coren**

Contact info: WhatsApp or text Rabbi Coren 914 645 4199



Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

בס"ד

143 DAYS UNTIL UMAN

בס"ד

To receive weekly issues of the BET email
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Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker,
please email us at betsuggestions@gmail.com

