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SHABOS MEVORCHIM IYAR • SHABOS MEVORCHIM IYAR • SHABOS MEVORCHIM IYAR

Parshas Shemini
Molad: Thursday
Afternoon 8 minutes
and 13 Chalakim after 2pm.

Rosh Chodesh is 2 days
Friday & Shabbos
(April 21 & 22)

RABBI YY JACOBSON

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PARASAT SHEMINI

The Torah explains all the types of Kosher and Non-Kosher animals and directs us to which ones we are permitted to eat. "Any one among the animals that has a split hoof, which is completely separated into double hoofs, and that brings up its cud that one you may eat".(11-3) As the Torah describes the non-kosher animals it first presents the kosher aspect of the animal, and then expounds why it is nevertheless not kosher. The Kli Yakar asks why does the Torah need to state the kosher part of the non-kosher animal, is it not sufficient to just state the non-kosher aspect that renders the animal as non-kosher? The Torah first explains that the camel, the hyrax, and hare chew their cud but do not have split hooves. By the pig it is reversed and states that it has a split hoof but does not chew its cud. Why does the Torah present the kosher aspect first and then explain the non-kosher aspect after?

The Kli Yakar explains that the kosher sign on each of these animals only increases the impurity in them. This is because the signs might appear to show how they are pure and really they are not pure. Eisav is compared to a pig as stated in Berashit Rabba (65-1) who displays his hoofs as if he is kosher. Eisav too flaunts his purity as the son of Yitzchak but really he is not pure at all. As Yaakov prayed "save me from the hand of my brother the hand of Eisav" which means, he may claim he is my brother but really he is Eisav the wicked one. His inner being is nothing like his external expression. He is a farce. In contrast the brothers of Yosef could not contain their ill feelings toward Yosef and they expressed it. They did not put on a false front and make believe all is well. This real expression, although it compromised the midot of the brothers, never the less exposes them as people who were real.

The Medrash states that the "gamal-camel" is symbolic to the Babalonian Empire, the "shafan-hyrax" is the Persian Empire and the "arneveth-hare" is the Greek Empire. These nations' internal being is contrary to their external nature. They are all in essence living a lie something not being real and therefore, that made them even more impure. A lion is a lion it never claims to be something else, and the same for all the animals of the world.

The Kli Yakar elaborates that all of these kingdoms were the dwelling grounds for some of the greatest Tzadikim. The Tzadikim lived in their midst, metaphorically speaking they bore them, and they were part of these nations' innards. At times they were even agreeable to the Jews and allowed them to prosper physically and spiritually but in reality they showed how much really they wanted to kill them and indeed did so.

The Kli Yakar takes the medrash literally. Bavel is a camel that chews its cud, inside Bavel was gemel chesed from the word "gemel -camel" but their kindness was fake and self-serving. So too the other kingdoms and we need to be cautious of their personality.

This is a quote from Wikipedia describing camels that can give us an understanding of Bavel's personality. "Let's just say that "camels" have a bit of a reputation. They grunt, swear and spit (although their "spit" is actually vomit). They have been seen on many tourists vacation videos kicking, bucking, biting and even swatting innocent folks with their tail. They are incredibly loud and will voice their objections with thundering groans and rolling eyes. They are odorous, belching and passing gas with musical regularity".

A quote about the hare informs us of the personality of the Greeks. "Normally a shy animal, the European brown "hare" changes its behavior in spring, when hares can be seen in daytime chasing one another; this appears to be competition between males to attain dominance. During this spring frenzy, hares can be seen "boxing"; one hare striking another with its paws

A quote from animal facts explains the personality of the hyrax which describes Persians that corresponds to it. "Rock hyraxes spend a lot of time sun-bathing. During the breeding season, the dominant male is especially territorial and aggressive. Males also sing complex songs that can last for several minutes and serve a territorial purpose... They also found hyraxes from different regions used different local dialects in their songs."

In short, Bavel are camels and are disgusting people hiding behind a veil of false kindness, the Greeks are dominated by their woman, and Persians are gifted womanizers and time wasters.

As Am Yisrael we are compared to sheep that are kosher with both signs of Kashrut. Have you ever wondered how is it possible that a fellow Jew can sink to such a low level rachmanu letzlan, which is worse than any non-Jew? According to the view of the Kli Yakar, the higher a person appears to be, the uglier his misdeeds are. When a drunken homeless man picks from the garbage it is not as appalling as when a president would do the same. When we are corrupt from our elevated status it is uglier than one who was never prominent at all.

May we all merit maintaining our true G-dly image and continue to be a light onto the nations. Amen

Chag Kasher Vshameah
Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY

1:30, 2:00, 2:30, 3:00, 3:30

SHABBOS ZMANIM

CANDLE LIGHTING	7:16PM
MINCHA ALEF TENT	7:26PM
MINCHA BAIS CHABAD	7:26PM
SHKIYA	7:34PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	5:28AM
SHACHRIS ASHKENAZ 18 MAIN	8:00AM
SHACHRIS MAIN MINYAN 18 TENT	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
NEW SHACHRIS 18 FORSHAY	NEW 10:15AM
MINCHA	1:45PM
PIRCHEI	2:00PM
PIRKEI AVOS PEREK ALEPH	
MINCHA SHALOSH SEUDOS	7:15PM
SHKIYA	7:36PM
MARRIV	8:16PM 18 TENT, 8:21PM

WEEKDAY ZMANIM

SHACHRIS
20 MINUTES BEFORE NEITZ
S 5:56 M 5:54 T 5:52 W 5:51 T 5:49 F 5:48
MINCHA & MARIV
12 MINUTES BEFORE PLAG
S 6:01 M 6:02 T 6:02 W 6:03 T 6:04
MINCHA & MARIV
12 MINUTES BEFORE SHKIA
S 7:24 M 7:25 T 7:26 W 7:27 T 7:29

SHUL SCHEDULE
APRIL 16 - APRIL 21

NEITZ IS	6:16 - 6:08
PELAG IS	6:13 - 6:16
SHKIA IS	7:36 - 7:41
MAGEN AVRAHAM	9:00 - 8:56 AM
GRA- BAAL HATANYA	9:36 - 9:32 AM

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TZVI BLECH : Gabbai



Spring
2023



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SHACHARIS MINYANIM

כותבין	20 Forshay ↑
כותבין	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

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

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RABBI COREN

Pesach, Shmini and Fire

On Shabbas Hagadol I shared with the olam an idea that I think ties together Pesach and Parshas Shmini. The connection began with the words of the Haftara which states וערבה להשם מנחת יהודה וירושלים כימי עולם וכשנים קדמוניות. Loosely translated it tells us that “it will be sweet to Hashem--the meal offering--like the days of old and the years before.” We recite similar words each day when we end Shemoneh Esreh and beseech Hashem by saying שיבנה בית המקדש... ושם נערך ביראה כימי עולם ורשנים קדמוניות. So I challenged the olam to suggest what exactly is this great request to live like the days of old. Which days are we referring to? Chazal tell us (See Mefarshim on last Perek of Malachi which is the source of the Haftara) that this is referring to the days of Moshe Rabbeinu as well as those of Shlomo Hamelech when fires from heaven appeared in their presence. In essence, we are davening on a daily basis that we should reach the days of Mashiach so we can experience this powerful fire descending from shamayim. What does this fire represent? Why is this so essential?

The Stipler Z”L in his Sefer Chaye Olam addresses the significance of fire. Any time Hashem wants to appear to humans He does so in the form of fire. For example, when revealing himself to Moshe on Har Sinai and speaking to him from the Sneh. Tosfos points out that this phenomena would also take place in the months of Adar and Tishrai when Jews gathered for the annual Yarchai Kallah to learn Torah. The Stipler explains that fire is the paramount element that we have on earth. It gives out much energy and power yet is untouchable. If one comes too close to it or touches it they will be burned. The Stipler explains that Hashem, in as much as he reveals himself to us, is still detached and untouchable and it requires considerable effort and the exposure of our physical self to reach a state of closeness to Him; the ultimate intimacy will only happen in the next world. When we daven for the fire to come down from heaven we’re yearning for the experience of having

Hashem in our midst. We are longing to sense within us the burning flame that will bring Elokus – Godliness—to our neshamas so we can become spiritual-- Godlike people.

There is of course the damage that may occur when fire isn’t controlled. Each year I try to remind people not to play around with fire when koshering their kitchen appliances, especially ovens and stove tops. On Pesach we desire to use the gift of fire and on some spiritual level we want to be burning. However, we need to make sure it’s controlled. Otherwise it will result in what the Torah calls זרה אש, a foreign fire which is what happened with נדב and נדב who acted out of their own passions which, though based on an intense burning of spiritual fire, were unrestrained.

How do we safeguard ourselves from uncontrolled fire? With water. Chazal say that Torah is likened to fire and Torah is likened to water. Water represents humility since water will always find its way down to the lowest spot possible. Chazal are teaching us that fire must always be balanced with water to ensure that we don’t become arrogant and lose the fire of Torah.

Before Pesach, the custom is to use fire to consume the Chametz. Chazal say that Chametz is all about the Yetzer Hara and the Mefarshim explain that it represents being self absorbed and haughty.

It is interesting to note that the custom when koshering utensils using hagallah [some say with libun as well (see Aruch Hashulchan) we immerse the items in water boiling over a fire and then we immediately place the utensils into cold water. This is quoted in the Rishonim and Shulchan Aruch and some say it’s in order to make sure the taste of Chametz doesn’t jump back into the utensil. Others admit not knowing why we do this. Perhaps the process represents the healthy balance of Fire and Water in relation to our Avodas Hashem.

Good Yom Tov and Good Shabbas



PARSHAS SHEMINI

THE PRIVILEGE OF EATING MEAT

11:46 “זאת תורת הבהמה והעוף”
 “This is the law of the animal and the bird.” The Torah tells us which animals and birds are Tahor and which are Tamei. We are only allowed to eat the ones that are Tahor. Pesachim 49b – Rabbi says that it is forbidden for an Am Ha’aretz to eat meat because the Posuk says “זאת תורת הבהמה והעוף”. Whoever is occupied in learning the Torah Hakdosha is allowed to eat meat. However, whoever does not busy himself with learning Torah is not allowed to eat meat. How does the Gemara understand from this Posuk that an Am Ha’aretz cannot eat meat?

Chulin 42a – 11:2 דברו אל בני ישראל לאמר, זאת החיה אשר תאכלו מכל הבהמה אשר על הארץ. “These are the creatures that you may eat from among all the animals that are upon the earth.” From the words “זאת החיה אשר תאכלו” - we learn that the Ribbono Shel Olam was Tofais, took hold of, each and every type of animal and showed them to Moshe. From this you can eat and from this you can’t eat. Why did Hakodosh Boruch Hu have to be “Tofais” each type of animal? Why couldn’t He just tell Moshe which types of animals were kosher and which weren’t? Chazal tell us that Adam Harishon was not allowed to eat meat. It was only in the times of Noach, after the Mabul, that man was permitted to eat meat. The reason that eating meat was allowed was in order to bring out the Nitzotzos Shel Kedusha. Adam Harishon did not need to eat animals to bring out the Nitzotzos. Adam Harishon brought out their Nitzotzos by naming them. After the Chet of Adam Harishon, all of the Klipos returned to the animals. However because of the Chet, Adam was on a low level of Ruchniyos, and was not able to eat the animals because he would not have been able to bring out the Nitzotzos by eating it. The Posuk says that Noach was an Ish Tzaddik. Being a Tzaddik, Noach was able to take the Nitzotzos out of the animals. Therefore, the Ribbono Shel Olam allowed him to eat animals. Once Noach was allowed, all generations after were allowed as well. Had the Ribbono Shel Olam told Moshe the names of the animals, that certainly would have created a Tikun in the animals and would

have brought out all of the Nitzotzos Shel Kedusha. If there are no Nitzotzos, then eating animals would become forbidden again. Therefore, the Ribbono Shel Olam showed Moshe instead of using their names. (בן יהוידע)

Yaakov Avinu and Eisav split the two worlds. Yaakov received Olam Haba, and Eisav received Olam Hazeh. If this is the case, how can Klal Yisroel have any benefit from anything in this world? It is all Eisav’s, therefore if we have any benefit from this world we are stealing. Maharash Primo – Shabbos 88a – The entire world, was at risk when Klal Yisroel was contemplating accepting the Torah. If they had not accepted the Torah, the entire world would have been destroyed. Klal Yisroel’s acceptance of the Torah kept this world intact. It is like the Din if someone saves something from an ocean, he is allowed to keep it. Perhaps this is Merumez in the Pesukim. 7:38 “אשר צוה ד’ את משה בהר סיני” - After telling us the laws of various Korbonos, the Torah says that it was commanded to Moshe at Har Sinai. Har Sinai is where Klal Yisroel received the Torah. One might ask, how can Klal Yisroel bring any of these Korbonos; they are all Eisav’s animals? Klal Yisroel’s acceptance of the Torah gave them all rights and ownership of this world as well. (ראש דוד)

The reason that Klal Yisroel has any rights to meat is because we accepted the Torah Hakdosha. Had the Torah not been accepted, the world would have been destroyed. Therefore, by accepting the Torah, we are credited with the Kiyum of this world. Torah was first given at Har Sinai. Shavuos is fifty days after Pesach, not a set date on the calendar. Some explain that it is not a set day so that we understand that the giving of the Torah is not limited to one day. It is given every day anew, and the world’s continuity depends on our perpetual Kabbalah. One who does not learn Torah, he is not the one who is keeping this world from being destroyed and is therefore not entitled to the Olam Hazeh that is Eisav’s. This Parsha tells us a way to keep Torah alive. We must be very careful with what we put in our mouths so that great things can come out of our mouths.

Rabbi Aaron Lankry
 Marah D’asra
 305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
 דו"ר - מנהל שיעור
 914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner
 Rabbinic Coordinator,
 Rosh Kollel, Kollel Boker & Night Kollel
 845-587-3462 | rabbisheiner@18forshay.com

Shmulie Fruchter
 Manager
 845-587-3462 ext 4 | manager@18forshay.com

Wednesday, April 5

Candle Lighting	7:07 PM
Mincha	7:10 PM
Bais Chabad	7:10 PM
Shkiya	7:25 PM
CHATZOS	12:58 AM

Siyum Bechorim	
Sof Zman Achila	10:26
Sof Zman Biur	11:42
EARLY MINCHAHS	
Mincha Gedola	1:34
2:00, 2:30, 3:00, 3:30, 4:00	
עירוב תבשילין	

Thursday, April 6 First day of Pesach (ברכת טל)

Shachris Vasikin (20 upstairs)	6:04 AM (Netz 6:33) Followed by Daf Yomi
Early Shachris	8:00 AM
Shachris	9:45 AM
Bais Chabad	10:00 AM
Shachris (18 Main)	10:30 AM
Early Mincha	1:45 PM
Mincha	7:10 PM
Shkiya	7:26 PM
Maariv	8:00 PM
Candle Lighting	7:08 PM (50 Min) ספירת העומר

Friday, April 7 Second day of Pesach

Shachris Neitz Tefillas Tal	6:01 AM (Neitz 6:31) followed by Daf Yomi
Early Shachris	8:00 AM
Shachris (Tent)	9:45 AM (Hodu 9:55AM)
Bais Chabad	10:00 AM
Shachris (18 Main)	10:30 AM
Sof Zman Kriyas Shema	9:08/9:44
Early Mincha	1:45 PM
Mincha followed by Kabolos Shabbos	5:45 PM followed by Daf Yomi
Mincha Followed by Kabolos Shabbos	7:10 PM
Bais Chabad	7:05 PM
Candle Lighting	7:09 PM
Shkiya	7:27 PM

Shabbos April 8th (שיר השירים)

Shachris Neitz	5:59 AM (Neitz 6:29) followed by Daf Yomi
Early Shachris	8:00 AM
Sof Zman Kriyas Shema	9:07/9:43
Shachris	9:15 AM (Hodu 9:30am)
Bais Chabad	10:00 AM
Shachris (18 Main)	10:30 AM
Early Mincha	1:45 PM
Mincha	6:05 pm followed by Daf Yomi
Mincha	7:10 PM
Shkiya	7:28 PM
Bais Chabad	8:38 PM
Maariv	8:19 PM (ותן ברכה)

Tuesday, April 11th ערב יום טוב

Early Mincha	1:34, 2:00, 2:30, 3:00, 3:30, 4:00 PM
Candle Lighting	7:13 PM
Mincha	7:15 PM Followed by Maariv
Bais Chabad	7:15 PM Followed by Maariv
Shkiya	7:31 PM

Wednesday, April 12th שביעי של פסח

Shachris Neitz	5:53 AM (Neitz 6:23) followed by Daf Yomi
Early Shachris	8:00 AM (Ashkenaz)
Sof Zman Kriyas Shema	9:03/9:39
Shachris	9:15 AM (Hodu 9:30am)
Bais Chabad	10:00 AM
Shachris (18 Main)	10:30 AM
Early Mincha	1:30 PM
Mincha	6:00pm followed by Daf Yomi Shiur
Mincha	7:15 PM
Bais Chabad	7:15 PM
Candle Lighting	7:14 PM
Shkiya	7:32 PM
Maariv Not Before	7:52 PM

Thursday, April 13th יזכור אחרון של פסח

Shachris Neitz	5:51AM (NEITZ 6:21) followed by Daf Yomi
Early Shachris	8:00AM (Ashkenaz)
Sof Zman Kriyas Shema	9:03/9:39
Shachris	9:15AM (Hodu 9:30am)
Bais Chabad	10:00AM
Shachris (18 Main)	10:30 AM
Early Mincha	1:45PM
Mincha	6:05pm followed by Daf Yomi Shiur
Mincha	7:10PM
Shkiya	7:34PM
Bais Chabad	8:24PM
Maariv	8:24PM

English date	Netz	Min Ged	Pelag Gro	Shkia	Hebrew date
Sunday, April 09, 2023	6:26:58 AM	1:30:25	6:07:53 PM	7:29:23 PM	יח ניסן תשפ"ג
Monday, April 10, 2023	6:25:22 AM	1:30:15	6:08:40 PM	7:30:26 PM	יט ניסן תשפ"ג
Tuesday, April 11, 2023	6:23:47 AM	1:30:06	6:09:27 PM	7:31:30 PM	כ ניסן תשפ"ג
Friday, April 14, 2023	6:19:05 AM	1:29:40	6:11:48 PM	7:34:41 PM	כג ניסן תשפ"ג

Chol Hamoed & Isru Chag

Earliest Shachris : 6:10 AM Tent Aleph
Neitz : 20 Main & 20 Upstairs 20 minutes before Neitz
Plag: 12 Minutes before Plag followed by Maariv
Shkia : 12 Minutes before Shkia followed by Maariv



RABBI REISMAN

WHAT IS A PERSON'S TAFKID (PURPOSE)?

THE DIFFICULT THING OR THE EASY THING?

We have Moshe Rabbeinu telling Aharon Hakohen in 9:7 (קָרַב אֶל-הַמִּזְבֵּחַ). Rashi says (למה אתה בוש, לכך נבחרת). Why are you ashamed? This is what you were chosen for. We know that Aharon Hakohen was ashamed because he had a Yad in the Eigel and Moshe Rabbeinu told him (למה אתה (בוש, לכך נבחרת).

I saw B'sheim the Imrei Emes quoted in Talelai Oros which is a Chassidic source and also from the Oros HaGRA from a Misnagdishe source, the same idea as follows.

(לכך נבחרת) is a message. The Tafkid of a human being in this world is noticeable from his struggles. When a person struggles with something, that is the sign that in Shamayim this is his Tafkid, this is the thing that he has got to be able to do. The Yeitzer Hora Shtells, the Yeitzer Hora stands up on his struggle. (למה) (לכך נבחרת) (אתה בוש)?

You are worried that you had a Yad in the Eigel and that means that you are ashamed? (לכך נבחרת). The Kappara of the Eigel is Gufa your Tafkid, that is your job. That is why HKB"H brought you to this Nisayon. So this is the message which is given. This is part of an extraordinary discussion in the Hashkafa of Yiddishkeit.

What is a person's Tafkid? Is a person's Tafkid the thing that comes to him with difficulty or the thing that comes to him more easily? As a matter of fact, we have discussed this in the past, especially the Yomim Noraim time.

The GRA in his Pirush on Yona goes with this Mehaleich that whatever is difficult for a person is a sign Min Shamayim that that is his Nisayon.

If you look in the Atara L'melech, Rav Pam says the reverse. He says how does a person know why he is in this world? What is his job if he

comes back as a Gilgul he has to fix something, how does he know what?

Rav Pam says that you have a Netiya towards it. Mamash the opposite. Rav Pam has a Mekor from Rav Yisroel Salanter who says the same idea. In the Hakdama to the Ketzker's Sefer on Chumash, the same idea.

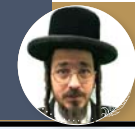
I once showed Rav Pam the difficulty that there are some who say that someone's Tafkid is what comes most easily to him and there are those who say that a person's Tafkid is what comes with the greatest difficulty. Which one is it?

Rav Pam told me the following Klal. He said a person's Tafkid it depends on the person. It depends on who you are. For an Adam Gadol, a Baal Madreiga, HKB"H says your Tafkid is what comes with difficulty because you have to show Gevura in this world. For ordinary people, HKB"H gives you as your Tafkid a Netiya towards the thing you have to do because otherwise you will never overcome it. It comes out quite confusing. Who are you? Are you a Baal Madreiga or are you ordinary people.

The bottom line seems to be in our third confusing Dvar Torah of the day, that you have to work on what comes easily, you have to work hard on what comes to you with difficulty. The things that stand out in your life they are the things that you have to work hard on.

Certainly picking up the phone and calling in middle of work, to call into a Dvar Torah every Thursday must be difficult for people. A Yashar Koach! On the other hand, coming to Mishmar and staying up late learning is so Geshmak it is something easy for people. Got to do that too. What is difficult and what is hard, let's be Matzliach in all aspects of Avodas Hashem.

RABBI BENTZION SNEH



אדם יתבע על זה (לאחר 120 שנה) שלא ביקש עזרה מה' לשוב בתשובה...

משל למה הדבר דומה: הרופא מתלמד בחדר המיון שמנהל המחלקה הודיע לו: "תאלץ להישאר היום לבד במחלקה". "טוב אין לי ברירה אשאר... אבל זה לא מסוכן?! - שאל המתמחה תראה, הסביר המנהל "באם תרגיש שאתה לא מסתדר או אם יש משהו חריג התקשר אלי או אל סגני, אנו נדאג לתגבר אותך ולמצוא פיתרון הולם". הרופא המתחיל ניסה את כוחו ורץ מחדר לחדר ומחולה לחולה פה נותן תרופה שם מנשים, מסכן, לא נשם אף לרגע. אך לשווא, חולים החלו למות ולאבד הכרה.

כמובן שלמחרת הכותרות זעקו: "זוועה בבית החולים: ד"ר נעצר באשמת גרימת מוות ברשלנות..."

לבית המעצר הגיע מנהל בית החולים והנה הוא שומע את כביו של המתמחה המסור: "אתם לא מתביישים? הרי רצתי בכל הכוח מחולה לחולה ומחדר לחדר כמעט התמוטטתי, ואתה עוד מאשים אותי? במקום להעריך את עבודתי?" תראה, אמר המנהל אני יודע איך ניסית להתמודד מול הכל, אפילו הצלחת עם חלק מהמאושפזים, אבל בודאי שאתה לא יכול לבד, ואף אחד לא דורש את זה ממך, השאלה היא פשוטה: "למה לא התקשרת אלי? למה לא ביקשת עזרה?! היינו מיד שולחים".

כן הוא הנמשל: אנחנו כל כך רוצים להתעלות בכל מיני דברים. רוצים להתחזק בכל דבר טוב. ומנסים מעבר לכוחותינו לפעמים. וזה לא הולך... אחר כך עוד תובעים אותנו...

אבל שכחנו דבר אחד: להזעיק עזרה. לבקש מה' במילים שלנו ולומר: "אני לא מסוגל עוד... עזור לי להתגבר על אי ב' ג'... אני לא יכול לבד!..."

הבה נזכור שני דברים: הקב"ה אינו מוותר על אף יהודי, ועלינו מוטלת החובה לבקש עזרה כשאנו מרגישים שהדבר מעבר ליכולותינו

הקב"ה לא מוותר על אף יהודי. ביום השביעי של חג הפסח נבקע הים לבני ישראל - נס קריעת ים סוף. במדרש תנחומא מובא שהים נבקע פעם נוספת עבור שני אנשים דתן ואבירם.

שניים אלו ראו שהים עומד להסגר, שבו בחזרה לחוף והתלבטו מה לעשות?! לחזור למצרים? -לא כדאי תהיה מהפכה, יקום מלך חדש לך תדע מה יעשה לנו... ללכת עם בני ישראל? למי יש כח לכל ה"בלאגן" הזה?

לבסוף החליטו ללכת עם בני ישראל, אך היה מאוחר בני" כבר היו בצד השני.

הקב"ה בקע להם את הים בשנית ועברו.

בואו לרגע נתבונן מי היו השניים הללו: מסופר שכשמה יוצא ראות בסבולתם של אחיו ביום השני: "יוצא ביום השני והנה שני אנשים עברים נצים" מי היו אלו? דתן ואבירם, והם שאמרו "נתנה ראש ונשובה מצרי" מה" (במדבר יד) שהמרו על ים סוף. ושניהם הותירו מן המן דכתיב "ויותי" ו אנשים ממנו עד בקר" (שמות טז) והם שיצאו ללקוט "ולא מצאו". והם גם היו במחלקתו של קרח שנאמר: "הוא דתן ואבירם" שהם עמדו ברשתות מתחלה ועד סוף.

וההוכחה לכך כשמה מוכיח: "ויואמר לרשע למה תכה רעך" - למה תכה רשע כמותך?! והחצוף עונה לו: "ויואמר מי שמך לאיש"? ועדיין אין אתה איש ועודך נער ותצרה להיות שר ושופט עלינו?

משה סובל מהם לכל אורך הדרך וגם לאחר שנבקע להם הים ובכל זאת הקב"ה בוקע להם את הים בשנית?

מסקנה:

ה' לא מוותר על אף יהודי שמראה קצת רצון לחזור לעם ישראל.

אז איך עושים את זה?

רצון לא תמיד מספיק - נדרשת תפילה.

HASHEM YILACHEM LACHEM V'ATEM TACHARISHUN

I read in the name of one of the Gedolim that sometimes, if someone is in a terrible predicament - rachamana litzlan, HE MUST

TRUST HASHEM. This means to say: He does not daven for it. Does not do anything for it, like going to the Mikva etc. Only, TRUST HASHEM.

==== Rashab: Sefer hamaamarim 654, P214.

This means that you put aside yourself and your worries and the most important focus is trusting Hashem that things will turn out fine. Not because of any zechusim, just trust in Hashem.

UFARATZTA





RABBI YY JACOBSON

Are Our Leaders Scared to Empower their Students?

Do You Know How to Make Your Disciple Shine? How Chabad Keeps It Together

One of the first things we did together as a people was sing. But how exactly did three milli...

Three Versions of a Song

One of the first things we did together as a people was sing.

The nation of Israel was born on the 15th of Nissan in the year 2448 from creation (1313 BCE). Seven days later, the Israelites witnessed the Red Sea split, to allow them passage and to drown the pursuing Egyptians. The Torah relates how upon beholding the great miracle,

Moses and the children of Israel sang this song to G-d, saying:

I shall sing to G-d for He is most exalted;

Horse and rider He cast in the sea.

G-d is my strength and song; He is my salvation

This is my G-d, and I shall glorify Him

The G-d of my fathers, and I shall exalt Him...

This song, known as Shiras HaYam—Song at the Sea—goes on to describe the great miracles that G-d performed for His people, G-d's promise to bring them to the Holy Land and reveal His presence among them in the Beit HaMikdash (Holy Temple) in Jerusalem, and Israel's goal to implement G-d's eternal sovereignty in the world. Its forty-four verses express the gist of our relationship with G-d and our mission in life, and thus occupy a most important place in the Torah and in Jewish life.

Our sages focus on the prefatory line to the Song at the Sea. The Torah introduces it as a song sung by "Moses and the children of Israel." Moses was obviously one of the "children of Israel," so the fact that the Torah singles him out implies that Moses took a leading role in the composition and delivery of this song. But the exact nature of Moses' role is a point of much discussion by our sages. How exactly did three million people sing the same song?

The Talmud (Sotah 30b) relates no

fewer than three different opinions.

According to Rabbi Akiva, it was Moses who composed and sang the song, while the people of Israel merely responded to each verse with the refrain "I shall sing to G-d" (Ashirah L'Hashem). Moses sang, "For He is most exalted," and the nation answered, "I shall sing to G-d"; Moses sang, "Horse and rider He cast in the sea," and the people answered, "I shall sing to G-d"; and so on with all forty-four verses of the song. After each stanza, they declared "Ashirah LeHashem."

Rabbi Eliezer, however, is of the opinion that the people repeated each verse after Moses: Moses sang, "I shall sing to G-d for He is most exalted," and they repeated "I shall sing to G-d for He is most exalted;" Moses sang "Horse and rider He cast in the sea," and they repeated, "Horse and rider He cast in the sea," and so on.

A third opinion is that of Rabbi Nechemiah: according to him, Moses simply pronounced the opening words of the song, following which the people of Israel all sang the entire song together. Each of them, on their own, composed the entire, and very same, forty-four verses!

Three Forms of Leadership

It is a strange debate. Do we have to argue about everything?

What is the logic behind these three opinions? What is the difference if Moses sang the entire song himself and the nation merely shouted out the chorus, or if the people repeated each stanza after Moses; or if Moses merely began the song and the people sang the rest of it on their own?

What is more, this is a story that occurred more than 3,330 years ago. Why argue about something that seems irrelevant today?

The truth is that what seems to be a merely technical argument is a profound meditation on the nature of leadership, and on the ability of a leader to inspire a sense of unity and purpose within a fragmented people.

What is the role of a leader? To inspire

loyalty and submission, to create pupils, or to mold leaders? The three versions of how Moses led Israel in song express these three different perspectives on leadership.

Rabbi Akiva describes a situation in which Moses inspires an entire generation to surrender their egos, to transcend their differences, to submit their individuality to the collective identity embodied by the leader. Rabbi Akiva sees Moses as the *embodiment of the collective consciousness of Israel*, the one in whom each Jew finds their truest and deepest identity as a fragment of the Divine. Moses alone sang the nation's gratitude to G-d. The people had nothing further to say as individuals, except to affirm their unanimous assent to what Moses was expressing.

Moses marched, and the nation declared: "Yes, we are in!" It was a moment of absolute loyalty and unity, as the Torah states right before the song, "and they believed in G-d and in Moses His servant."

Note the critical words: "Moses his servant." Throughout history, many a dictator inspired radical submission and loyalty, through fear, charisma, or genius, but the objective was the worship of an individual. In contrast, Moses, "the humblest man on earth" was completely dedicated to G-d; he could unite and embody the zeitgeist of the nation because of his ego-lessness, seeing himself as nothing but a conduit for an infinite G-d. Thus, he could inspire a few million hearts to melt away in the ecstasy of "we."

Rabbi Eliezer, however, argues that the phenomenon of two million hearts and minds inspired to yield to a single vision and a single leader will not endure. It is electrifying and transformative, but it is short-lived, and not very meaningful in the long run. Have you ever been at a concert or a speech in which thousands congealed into one entity, embodied by a singular figure inspiring magnetic electricity? It is deeply powerful, but short-lived. Sooner or later their intrinsic differences and

counter-aims will assert themselves, and the unity will fade. Moments of radical transcendence, when the individual “I” melts into the collective “I,” are powerful, but not enduring. When the “I” resurfaces, the unity remains but a memory.

Rabbi Eliezer thus argued that the model employed was very different: Moses inspired students rather than loyalists. The people of Israel repeated each verse after Moses. They did not suffice with an affirmation of *his* articulation of Israel’s song. Rather, they repeated it after him, running it through the sieve of their own understanding and feelings, finding the roots for an identical declaration in their own personality and experience. The very same words assumed two million nuances of meaning, as they were absorbed by two million minds and articulated by two million mouths.

Moses created a generation of pupils and students who listened to his song, and then integrated it into their own lives. His vision became theirs. They did not submit their selves to Moses; they made his vision theirs. For Reb Eliezer, Moses is more like the conductor of a symphony, inspiring each musician to use his or her own instrument to produce the music. They are playing the same song, but each person is using his or her own instrument,

Rabbi Nechemiah, however, felt that this vision of leadership was still lacking. This type of leadership is meaningful as long as the teacher is there to teach and to inspire his or her disciples. When the leader is communicating his passion and song, his students can “repeat it,” absorb it and follow it. But what occurs when the captain disappears, when the teacher is silenced, when the conductor is no longer directing the symphony? Now that there is nothing to repeat, and nobody to direct, does the symphony die?

No, argues Rabbi Nechmyah. If Moses truly captured and embodied the quintessence of Israel, rather than his own ego, they would be able to find his song within themselves and would not need to hear their song from his lips before they could sing it themselves. The real leader, argues Reb Nechemyah, creates not followers but leaders. He shows people how to discover the leader within themselves—how to find within their own heart the infinite light and the song of Moses.

The way it happened, argues Rabbi Nechemyah, was that Moses

pronounced the opening words of the song, commencing the play, identifying the goal, marking the destination, beginning the march. But following that each and every Jew sang the entire song by himself (or herself). Moses inspired not submission, nor did he create disciples; Moses knew how to kindle the spark within each and every one of his people so that they on their own can continue his song.

This view is suitable for Rabbi “Nechemyah” whose name means comfort and solace (similar to the names Menachem, Tanchuma, or Noach.) For a generation that would not see and hear Moses sing, Rabbi Nechemyah taught that the greatest leaders of Israel lead their people in their absence sometimes even more than during their presence. Their greatest gift is that the people touched by them become ambassadors of love, light, and hope.

To be sure, all three opinions are valid and vital, depending on the circumstances. There are times when leaders inspire the surrender of the individual “I” to the collective “we.” Yet the true leader must learn how to mold real disciples, and the greatest of leaders learn how to empower leaders.

The Rebbe’s Influence

The above marvelous explanation I heard myself from the Lubavitcher Rebbe, during an address on Shabbat Parshas Beshalach, Shevat 11, 5748, January 30, 1988. (It was a few days before the sudden passing of his wife, Rebbetzin Chaya Mushka, and a few short years before the Rebbe’s own passing in 1994.)

The above insight of the Rebbe taught me much about the role of a genuine parent, an authentic pedagogue, and a great leader. It also helped me understand the Rebbe himself.

This past Wednesday, 10 Shevat 5782 (Jan. 12, 2022), the Jewish world celebrated 72 years of the Lubavitcher Rebbe’s leadership. People often ask me: In the absence of the Rebbe’s physical presence, what inspires Chabad? What holds it together? What motivates it? What keeps it focused and united? How long can it continue?

But the Rebbe’s name was “Menachem,” and he embodied the vision of Rabbi Nechmyah. The Rebbe did not seek people who will submit to him—even as a person dedicated completely to G-d and His Torah. The Rebbe did not even want to mold

followers. The Rebbe aspired to create leaders, persons who will identify within themselves the power and confidence to change the world.

Chabad has sometimes been accused of being a cult. I always find this humorous, because I know of no other Jewish figure who urged his students to be more independent, ambitious, individualistic, creative, revolutionary, and innovative than the Rebbe. He loathed when people squandered their talents and gifts, and truly believed in the infinite power of each individual to compose his or her unique song that will set the world on fire. I still recall a public address of the Rebbe, in the summer of 1988, when he expressed frustration that some of his followers feel they are inept to become the authors of their own biography and are always waiting for orders.

And I know of no other leader who urged all of his students to go live amongst people who will **challenge their beliefs on a daily basis**, in order to build bridges between all Jews and to introduce every soul to the depth and love of Judaism. This is not how cults operate. The Rebbe keenly understood that you can’t transform a world with followers, only with leaders.

The Match

The late Yehudah Avner, a veteran Israeli diplomat, served as an adviser to four Israeli prime ministers: Golda Meir, Yitzchak Rabin, Menachem Begin, and Shimon Peres. He was also Israel’s ambassador to Ireland and Australia. Once, he related, during a conversation with the Lubavitcher Rebbe, the Rebbe spoke of his own work.

“Let me tell you what I try to do. Imagine you’re looking at a candle. What you are really seeing is a mere lump of wax with a thread down its middle. When do the thread and wax become a candle? Or, in other words, when do they fulfill the purpose for which they were created? When you put a flame to the thread, then the candle becomes a candle.”

“The wax is the body, and the wick the soul. Ignite the soul with the fire of Torah and a person will then fulfill the purpose for which he or she was created. And that is what I try to do – to ignite the soul of our people with the fire of Torah.”

“My candle – has the Rebbe lit it?”, Yehuda Avner asked.

“No,” the Rebbe said, clasping Avner’s hand. “I have given you the match. Only you can light your candle.”



RABBI EFREM GOLDBERG

WHY GET MARRIED?

After rising for many years, the divorce rate in the United States today is lower than it was a decade ago. But before you celebrate, the reason is not because of a sudden increase in blissful marriages; it's because fewer are choosing to marry to begin with.

Indeed, the marriage rate today is at its *lowest level* since the U.S. government began keeping national marriage records in 1867. Of those who do marry, 50 percent will divorce, with the average length of marriage lasting just 8.2 years.

With those odds, it's no surprise that fewer and fewer young people are subscribing to the entire institution of marriage or seeing any significance to it.

Now to be clear, marriage is not for everyone. Additionally, there are individuals who sincerely want to be married but haven't yet found their bashert. For legitimate reasons and due to many factors, we aren't necessarily always in control of being married. However, we don't have to be married to cherish and fight for and defend the institution of marriage. As the marriage rate continues to fall and cynicism towards marriage continues to rise, it is important to articulate the Jewish view of and value of marriage so we can best understand ourselves and advocate to others.

So, if two people love each other, isn't marriage just a piece of paper, an outdated tradition, a social construct? And if someone is happy alone, why consider marriage at all?

Working on Yourself

Adam HaRishon was originally created alone. An essential part of the core of a person is to be by himself, feel comfortable being alone, and pursuing his own interests. But soon after, God says, "It is not good for the Human to be alone; I will make a fitting counterpart for him." Alone, man is a taker; God wants man to become a giver, and so He creates marriage, the need to compromise, to prioritize a partner, and to make room for another. Marriage forces us to grow and helps us become better versions of ourselves.

That is why the Torah (Bereishis 2:24) says when the time is right, "A man must leave his father and mother and cling to his wife, so that they become one flesh." A child is a

receiver, focused on himself and dependent on others. When a person clings to a spouse and they become one, they grow to be independent together, they must be concerned with and responsible to and for one another. Marriage fosters maturity, dependability, and trustworthiness. Rabbi Chaim Vital, a great 16th century mystic, said: "A person's character traits are primarily measured based upon how they are to their spouse."

Becoming Whole

The Torah teaches that on the sixth day of creation, God fashioned one figure comprised of man and woman, and then He split them in two, Adam and Chava. If Hashem is Omnipotent and Infinite, if He knew He would ultimately create two, why didn't He make them that way to begin with?

Had Hashem created Man and Woman separate and apart, their union would have been a case of one plus one, a collaboration of two. Instead, He wanted us to realize that alone, we are a half and when the time is right, we must search for our other half, the person who completes us so that we can become whole. That is why the Talmud (Yevamos 62a) comments, "Any man who is without a wife is not a complete man," and continues, "One's wife is as one's very own body."

In a healthy marriage, one's spouse is not just a roommate or someone to divide responsibility and chores with. Marriage is not for convenience or comfort. A spouse complements one's personality, completes one's soul, and is the exclusive person who combines to be one flesh.

Two of the Sheva Berachos end with the words, "yotzeir Ha'Adam," Creator of man. But creation took place significantly before marriage, so wouldn't that beracha be much more appropriate at a celebration of birth? Understanding the fundamental purpose of marriage provides the answer. When a baby is born, we know very little about them. A person is only truly entirely born or fully created when they find their other half and becomes whole. We learn who someone is, what they value and what kind of life they want to lead, not when they are a newborn, but when they are newlywed. When we see who someone chooses to marry, we learn who they are and who they want to

be. Under the Chuppa, "Yotzeir Ha'Adam," a person is fully created.

On one occasion, Rav Aryeh Levin accompanied his wife to a Jerusalem clinic. The physician inquired what was wrong to which he responded, "Doctor, my wife's foot is hurting us." Another time, Rav Aryeh Levin was traveling in a cab and the driver asked, "What's your home address?" Rav Aryeh told him I used to have a home but my wife passed away and now all I have is an address."

Countless research shows the mental, physical and emotional benefits of marriage. Studies show that married couples are the happiest on the whole, even though they are no longer living life only on their own terms. In contrast, half of the couples who cohabitate break up and people who cohabitate before marriage are more likely to get divorced.

So in Judaism, marriage isn't just a tradition or a living arrangement; it is a holy institution (this explains why it's called Kiddushin in Hebrew, from the root kadosh, holy). Holy means distinguished, separate and apart. Marriage is an exclusive bond and commitment; it is a unique relationship shared by husband and wife to the exclusion of all others.

Rebbe Akiva teaches (Sotah 17a) If a man [ish in Hebrew] and woman [isha] establish a faithful marriage, the Divine Presence rests between them. The Hebrew words ish and isha are almost identical; the difference between them is the middle letter yud in ish, and the final letter heh in isha. These two letters joined form the name of God. Marriage promotes selflessness, compromise, responsibility, and faithfulness, all attributes that imitate and attract the presence of the Shechina, the Divine.

The act of marriage uniquely creates union of complete oneness. Marriage isn't just a piece of paper. The mystical unification forged through the bond of marriage, making two halves into a whole, creates a concretized commitment. It's investing oneself in the deepest, most meaningful, and consequential way. It means the relationship is anything but casual; it isn't disposable and cannot be dissolved without consequences.

Judaism teaches that one should go into marriage with the mentality of until

death do us part, as evidenced by Avraham's commitment to Sarah that lasted through their lifetime and continued even after Sarah's demise. We derive the mechanism of marriage, the giving and receiving of a ring from husband to wife, from the way Avraham secured a burial place for Sarah. This source isn't a mere coincidence; it communicates that a healthy marriage is built on a commitment until the very end. We don't leave or abandon a relationship when the going gets tough. Marriage is not disposable, doesn't have scheduled upgrades to newer versions. While divorce is also a mitzvah and not only legitimate at times, but fully appropriate and correct, marriage is a cherished commitment that should be honored until all options and efforts have been exhausted.

Good for Society

But marriage is not only good for individuals to realize their potential and to become better versions of themselves, marriage benefits society as a whole. A society made up of distinct individuals living for themselves, pursuing their own happiness and seeking to take the most out of life, is a splintered, divided society of those prioritizing their self-interests.

A society comprised of people who have learned to prioritize others, to give in addition to taking, who have entered a meaningful and consequential covenant and contract with each other is an elevated society, a more noble community. The lessons and growth inherent in marriage improves people, yielding a better functioning, more committed, and selfless society and community. A society made up of physically, emotionally and mentally happier and healthier people is a happier and healthier society and better for everyone.

Marriage is not just a mitzvah, it is good for individuals, it is a sacred and indispensable institution that benefits all, and it is valuing and defending.

**A version of this article was written for Aish.com*

Stories for the YOM TOV TABLE & SHABBOS TABLE



REBBE SHLOMO OF RADOMSK

It was a sad story that this penniless Chassid wrote to his Rebbe, Rabbi Shlomo of Radomsk. His daughter was of marriageable age, and he did not know where to begin to find all the money needed for a dowry and a wedding. All this was written out in the kvittel note which he handed the Rebbe. The Tzaddik read it through, and exclaimed, "what is this I read here about your being 'a poor man'?! You had better leave my house at once, for our Sages teach us that 'a pauper is accounted as if dead,' and I am a Kohen, and the Halacha is that a Kohen may not be defiled and become Tamei by exposure to the dead!" The man ran out from sheer fright, but the Tzaddik called after him, "Come now, come back in! This must surely be a case of a mes mitzvah, a dead body who is attended to by nobody, in which case a Kohen is allowed to defile himself." Those present laughed at the seeming joke, little suspecting that there were more to come. The Tzaddik addressed himself another time to the poor fellow, "you are worrying about marrying off your daughter? Tell me: do you have bread to eat?" "To be honest," stammered the pauper, "I haven't." "But you do say the Beracha of Hamotzi over bread every day, don't you? So where do you get the bread from?" "Most of it comes from my wife. She works, and earns a little." "What a fine business!" cried the Rebbe. "His wife supports him! Shouldn't we be warned by the example of Adam, whose wife gave him something to eat? And this fellow says that his wife supports him! Tell me how does your wife earn her income?" "She goes to all the courtyards [in Hebrew: chatseiros] of the squires in the area, sells fruits and vegetables, and earns a little from that." the poor man replied. "If so," said the Tzaddik, "we have a verse in the Torah (Devorim 1:1) which lists place names, and there it says 'vachatseros vedy zahav' - that if she goes to chatseiros, she will no doubt encounter vedy zahav (literally, "ample gold"). Go home in peace, my good man, and Hashem will help you, and your wife will prosper with vedy zahav - plenty gold." But when he came home and his wife asked him what he had brought back from the Rebbe, he did not know what to answer. After sometime his wife came home with a package, and said, "Look here. I found this thing today lying about in the mud." They opened it, and

found three hundred rubles, quite a sum in those days. Half of it they set aside for their daughter's dowry and the wedding expenses and with the rest the happy man set up a little business in which he prospered for the rest of his life. After the passing of Rabbi Shlomo of Radomsk, this Chassid came to visit his son and successor as Rebbe, Rabbi Avraham Yissachar, and told him the above story. "My father," said the Tzaddik, "was a remarkable man. Every expression of his supernatural powers and his divine inspiration he managed to clothe in jests and witticisms, so that no one should detect that there was anything extraordinary afoot. *Inspired by a Story by Rabbi Dovid Caro.*

THE REBBE & THE KINGSTON AVENUE HAT STORE OWNER

The following story was retold by Rabbi Sholom Ber Avtzon. On Kingston Avenue, between Eastern Parkway and Union Street, in Brooklyn, NY, there was a store called Mr. Mike's Hat Store. Mr. Mike was a very friendly and pleasant individual who served the community. In the 1950's, when this story took place, Lubavitch was not yet a large community, and Mr. Mike developed a warm relationship with many of the local chassidim. During those early days, the Lubavitcher Rebbe, R' Menachem Mendel Schneerson zt"l, would walk up Kingston Avenue on his way to visit his mother, Rebbetzin Chana, who lived in an apartment two blocks away from 770, on the corner of Kingston and President. As the Rebbe passed by Mr. Mike's store, he would raise his hand in a gesture of greeting, like a salute, and touch his hat. Day after day, the Rebbe would pass by and salute and Mike would wave back. After a while, however, Mr. Mike noticed that the Rebbe didn't salute the other Jewish storekeepers as he walked by. He would just nod. Like many of the Jews who lived in Crown Heights at that time, Mike was not really "observant," and usually went bareheaded in his store. He began to wonder if perhaps the Grand Rabbi was politely trying to give him a message. Perhaps he was pointing towards heaven and reminding him that there is One above, and we should conduct ourselves accordingly. Perhaps he was touching his hat to suggest that it might be a good

idea for someone selling hats to wear one. As this thought passed through his mind, Mike suddenly felt a tremendous appreciation for the Rebbe's sensitivity. If the Rebbe was in fact trying to tell him something or send him a subliminal message, it was in a very friendly and respectful way, without embarrassing him in front of others, leaving it up to him to decide if his gesture was merely a greeting, as most people would think, or perhaps it was something more. Mike decided that more likely it was the latter, and that the Rebbe was showing him great respect. So, one day he decided that with all the hats and caps he had in the store, he would also begin to wear one in order to cover his head, and see what the Rabbi's reaction would be. Immediately, he put on the first cap that came to hand. The next day, he waited for the time that the Rebbe would pass by, which might have been around 6 pm. He looked through the window to see what the Rebbe would do. Sure, enough as the Rebbe passed by, instead of raising his hand in a salute, the Rebbe greeted him as he greeted all of the other storekeepers with a nod. Mr. Mike was tremendously happy to see that his intuition was correct. His respect and admiration for the Rebbe intensified greatly. After a period of time, which could have been weeks, months or even years, Mr. Mike finally picked himself up and went into 770, and asked if he could meet with the Rebbe. He had no concept of what Yechidus with the Rebbe meant. He just wanted to meet the Rabbi he had come to admire so very much. He was given an appointment right away. Entering the Rebbe's room he said, "Rabbi, I didn't come to ask a question or ask you for anything in particular, or even request a blessing. I just want to express my friendship for you and give you a hug, if you will allow me." The Rebbe smiled, stood up from his chair and walked in front of his desk. He stood a few inches away from Mike. Mr. Mike got up from his seat and placed his arms around the Rebbe and gave him a hug. To his astonishment, the Rebbe in return gave him a big heartfelt hug of his own. Mike realized that their feelings of friendship and admiration were mutual. His joy and happiness had reached an all-time high. Leaving his room, Mike decided that he could no longer remain the same as he had been until then. He said to himself, "This great Rabbi genuinely loves me just because I am a Jew. I guess there must be much more to Judaism than I thought. Perhaps it has meaning and purpose. Maybe I should really begin being more observant." That Friday afternoon, Mr. Mike closed his store for Shabbos for the first time, and never looked back. *Rabbi Dovid Hoffman's Torah Tavlin.*

THE RESULTS OF THE CHUTZAH "PRANK" QUESTION

There were once two young boys who were going through a rough time in their childhood and they made a lot of trouble, and one thing they would do was make prank calls. One day, one of the boys decided that he was going to call the Gadol HaDor, Rav Moshe Feinstein, zt"l, and make a prank call on him. The boy thought up some obscure question, and late one night, he called up Rav Moshe. The Rebbetzin answered his call and told him that Rabbi Feinstein was not available to talk unless it was an emergency. The boy replied that it was. Rav Moshe came to the phone and patiently listened to his question. After just a few seconds, Rav Moshe realized what was going on. Rav Moshe asked the boy what he was learning in Yeshivah. Rav Moshe then asked the boy a difficult question on that Gemara, but the boy had trouble understanding. Rav Moshe repeated over the Gemara again and again, teaching it to this boy, and then repeated his question on it. After quite a few times, the boy finally understood the question, and Rav Moshe told him that he should ask his Rebbe this question in Yeshivah the next day. The boy hung up and could not believe what had just happened. The next day, this boy went to Yeshivah with a renewed drive to succeed. For the first time that year, he felt that he was actually able to understand what his Rebbe was teaching! And

suddenly, also for the first time that year, he raised his hand in class, and asked Rav Moshe's brilliant question. The Rebbe was stunned. He thought for a moment and told the entire class what a bright question it was. This boy felt like a million dollars. The Rebbe spent an entire week trying to come up with an answer to this complex question, and soon after, this boy was a new person. After feeling that sensation of enjoyment in learning Torah and how good it felt, his life took a new direction. He was now on a path to greatness, all because of Rav Moshe's incredible level of humility. Rav Moshe did not yell at this boy for his unbelievable Chutzpah and lack of respect to the Gadol HaDor. Rav Moshe saw past his own honor, and was able to transform this boy into a Mentch, with a new chance to have a great future! *Rabbi Yehuda Winzelberg' Torah U'Tefilah.*

THE VERY ILL GIRL'S KORBAN

A few years ago, a terrorist packed his car with 100 kilos of explosives and parked it near a supporting pillar at the Cinemall in Haifa. It did not explode. Had his intentions achieved fruition, the tragedy would have been cataclysmic. Not only would it have destroyed the pillar, but it would have also caused a conflagration when the other cars in the lot would have ignited. This is one of the most popular malls in the area, and it was full at the time. We cannot even begin to contemplate the extent of the tragedy had that bomb gone off. An alert passer-by noticed smoke coming from the car and summoned the police, who brought in the bomb squad and diffused the bomb. Everyone – even Ehud Olmert, then Prime Minister – recognized that they were spared by Hashem. This was clearly a miracle.

Now, for the rest of the story. Several weeks prior to this occurrence, a teenage girl in Haifa, who had been complaining of stomach pains, went to the doctor and, after a battery of tests, was diagnosed with a malignant tumor that had metastasized. The doctors gave the grim verdict: They could do nothing other than give her pain meds to make her comfortable. She had mere weeks to live. The girl did not give up; her parents did not give up. They might not have been observant Jews, but hope is a value that is inherently Jewish. They pleaded with the doctors to try something – anything – at least to make an effort to save their daughter's life. The doctors finally agreed and scheduled surgery for the next day. Feeling that their chances for success were very low, they assigned a young, inexperienced surgeon, with the feeling that it would be good practice for him. Since he had nothing to lose, the surgeon really could not go wrong.

They say that there are no atheists in a foxhole. The night before the surgery, the non-observant girl began to plead with Hashem. She said, "HaKadosh Baruch Hu, I am not perfect, and I probably do not deserve any favors from You. In ancient times, when we had a Bais Hamikdash, a sinner would confess and offer a korban and achieve penance. Today, we have no Bais Hamikdash, no korbanos, no Kohanim, but I still want to bring a korban." At that moment, she walked into her closet, removed all of her immodest clothing and carried it out to her yard. She made a pile and struck a match, creating a large pyre of burning clothing. She cried out, "Hashem, this is my korban!" The next day, the girl went to the hospital in her nightgown and robe. She had no other clothing. Her entire wardrobe had been elevated to korban status. She had the surgery, and, lo and behold, the tumor had not metastasized. It was totally contained – and benign. She had just been the fortunate recipient of a miracle. When she shared the story behind the miracle with her friends, they, too, wanted to reap the benefits of dressing modestly. The next day, they all came together, brought out their immodest attire and made a bonfire! The girls were now left with nothing presentable to wear. No problem – that is what malls are for. They all went together to celebrate their newly-accepted modesty – by shopping for new clothes. When that terrorist bomb was set to go off, those girls were at the mall, shopping for new, modest clothing! *Rabbi A.L. Scheinbaum's Peninim on the Torah.*

SPLITTING THE MARRIAGE ATOM

With the afterglow of the wonderful festival of Pesach still warming our hearts, it's hard to believe this unique and joyous period of time is over.

The culmination of the chag, of course, is the seventh day of Pesach where we celebrate the kriyas yam suf. This is the juncture at which the Jewish people became united with Hashem like children to a loving parent. Our sages tell us that the revelation of Hashem's presence at the Splitting of the Sea afforded the Jewish people a glimpse of centuries of Jewish history that lay ahead in the future, reaching through time until the resurrection of the dead. Even the simplest individuals merited a degree of prophecy and the bonding with the Divine that will not be repeated until the Messianic era.

The experience was so profound, the Zohar tells us, that the people did not want to leave the site where they had attained this 'spiritual' infusion. They had to be pulled away from the banks of the Red Sea, as the Torah tells us with the words, "Vayasa Moshe es ho'am-Moshe compelled the nation to travel onward."

After saying farewell to the festival of Pesach, we all feel an echo of these uplifting sentiments. It is not easy to transition back into mundane activities and the daily grind. Nevertheless, we do so knowing we are much richer from the inspiration and strengthening of belief with which the chag endowed us.

A thought occurred to me regarding the Krias Yam Suf that may assist us to move forward after the festival, as we journey towards our next stop on our calendar cycle-the foot of Mt. Sinai and the festival of Shavuos.

Our sages tell us that the finding a person's zivug-life partner-is as difficult as the Splitting of the Sea. The obvious question is: how can we imply that anything at all is difficult for G-d? And in what way is the design-

nation of one's bashert analogous to the Splitting of the Sea?

We are taught that before their souls descended to this world; husband and wife were unified as one soul. They were holistically integrated just as Adam and Chava were initially a single entity. Hashem splits the soul so that future husband and wife are invested in different bodies with completely different personalities and life conditions. When they are finally united they are charged with the responsibility of bonding as a couple and finding common purpose as they weave together a shared destiny in married life. At the conclusion of life's journey when one partner departs, sadness and grief envelops the other. As our sages tell us, there is no greater pain than that experienced by one who has been bereft of his or her spouse.

Yet, in truth, the marriage partnership is only a minute aspect of the couple's shared journey. When, at the conclusion of their earthly sojourn, the souls of both husband and wife ascend heavenward and reunite at their celestial source, they are bonded for eternity. Their ephemeral earthly journey was actually only a minor blip on the eternal radar screen of their soul's existence. This perspective is very important to maintain as we travel through life. It is precisely analogous to the splitting of the waters at Krias Yam Suf.

The sea is one rushing mighty force that Hashem momentarily split into two towering walls. The walls stood sentry as two separate entities fulfilling the Divine word and enabling the Jewish people to pass through the desert into the Promised Land. Just like two partners of a marriage stand opposite one another, each an ezer k'negdo, in order to facilitate the Divine will, so the waters split in order to enable the fulfillment of the Jewish people's ultimate destiny.

This splitting of the sea was already

ordained from the time of the Six Days of Creation, our sages tell us. The stupendous miracle was built into the blueprint of Creation, testifying to the fact that our world is one holistic entity, with G-d's presence permeating and animating all of existence.

Hashem purposely created a fragmented world of diverse polarities, to test man's ability to identify the Divine force behind this grand illusion. In order for the world to be able to reach fulfillment and realize its Divine destiny, mankind must recognize that behind the seeming plurality of natural forces that conceal Him is one omniscient and omnipotent Creator. Nowhere in creation is this challenge more visible than in marriage itself!

The existence of an array of natural forces is itself part of the grand illusion-and Hashem's act of cloaking His orchestration of events behind these natural-seeming causes is perhaps what Chazal meant when they compared the Divine handiwork of marriage to the splitting of the Yam Suf. Just as the walls of water were an essential part of the mighty ocean before being split, so too husband and wife at their spiritual core are two parts of a pre-existing, fundamental whole, even though their core unity is not visible to mortal eyes.

The splitting of the waters mirrors the splitting of one soul into two sub-units, with both activities bearing witness to the unfathomable power and wisdom of the Master of the Universe.

As we travel along the road of life, we must bear in mind that all the challenges we face in cementing our marriage relationships mask a deeper reality-affirming the absolute oneness of the Creator. Our task is to find Him behind the veil of multiple forces that appear to govern existence and through strengthening our own shalom bayis we can actually discover Him and His oneness.

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Thursday

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JOKES

EMPLOYEE MOTIVATION

The owner of a company tells his employees, "You worked very hard this year, therefore the company's profits increased dramatically. As a reward, I'm giving everyone a check for \$5,000!" Thrilled, the employees gather round and high five one another. "And if you work with the same zeal next year, I'll sign those checks!"

MA AND PA

Ma & Pa were on the porch & Pa said, "You know, Ma, I'd sure like a big bowl of ice cream." "OK, Pa", she said, as she shuffled off toward the kitchen. "Write it down," he said, "...you'll forget" "Oh, Pa, don't be silly" "Write it down" he said, "cause I want some chocolate syrup on it.", he insisted. "Ice cream..with chocolate syrup" she said, as she walked into the kitchen. 10, 15, 20 minutes passed and finally Ma came out & handed Pa a big bowl of oatmeal. "See, Ma, what'd I tell you....you forgot the toast."

DOCTORS ON STRIKE

Doctors at a hospital in Brooklyn, New York have gone on strike! Hospital officials say they will find out what the doctors' demands are as soon as they can get a pharmacist over there to read the picket signs.

THE RESULTS OF YOUR BOLD TEST

Doctor: "The results of your bold test have come in." "You mean blood test?" "Hm, must be a Type-O."

IS SHE FEELING ANY BETTER?

Doctor: Nurse, how is that little girl doing who swallowed ten quarters last

night? Nurse: No change yet.

A PINT OF LESS

A customer walked into a bar and said, "I'll have a pint of less, please." "Less?" queried the bartender. "What's that?" "I don't know either," said the customer, "but my doctor told me to drink less."

NOISY

My rude neighbor came over banging on the door at 2.00am last night.Luckily I was still up playing my drums!!

LANGUAGE SPECIALIST

"When I die I wanna be able to talk to the almighty" So she went to a Rabbi to learn Hebrew. Then the Rabbi said: "what if you end up in the opposite direction?" She calmly responded: "oh no worries. I already speak German" **There were people having a disagreement over whether it is correct to use the term "Jew", "Israeli", or "Hebrew".** In the end they were just arguing semitics. **It's 2022, and President Joe Biden is told he needs to assemble a cabinet** Coming back from IKEA, he realizes he's greatly misunderstood the task

ROBBIE'S LITTLE SISTER

Used to being the center of attention, Robbie was a little more than jealous of his new baby sister. The parents sat him down and said that now that she was getting older, the house was too small and they'd have to move. "It's no use," Robbie said. "She's crawling good now and she'd probably just follow us."

WHICH ONE PICKED IT UP?

Just before the holiday, an honest politician, a generous lawyer and the tooth fairy were riding in the elevator of a very posh hotel. Just before the doors opened they all noticed a \$100 bill lying on the floor. Which one picked it up? The tooth fairy of course, because the other two don't exist!

ESCAPED LION

A screaming, yelling mob were running up Main Street A policeman stops one runner, and asks, "What's happening?" "A lion has escaped," he gasps. "Which way did it go?" enquires the officer. "Well we're not certainly not chasing it!"

ID?

An Arkansas State trooper pulls over a pickup truck on I-40 and says to the driver, "Got any ID?" The driver says, " ' Bout what?" *My name is Joe Biden and...I forgot this message.*

THE OLD WEST

Back in the frontier days, a westbound wagon train was lost and low on food. No other humans had been seen for days, when finally they saw an "Old Jewish Man" sitting beneath a tree. The leader rushed to him and said, "We're lost and running out of food. Is there someplace ahead where we can get food?" "Vell," the old Jew said, "I vouldn't go up dat hill und down other side. Somevun told me you'll run into a big bacon tree." "A bacon tree?" asked the wagon train leader. "Yah, ah bacon tree. Trust me. For nuttin vud I lie." The leader goes back and tells his people that if nothing else, they might be able to find food on the other side of the next ridge. "So why did he say not to go there?" some of the pioneers asked. "Oh, you know those Jews -- they don't eat bacon." So the wagon train goes up the hill and down the other side. Suddenly, Indians attack and massacre everyone except the leader, who barely manages to escape back to the old Jew, who's enjoying a "glassel tea."The near-dead man starts shouting, "You fool! You sent us to our deaths! We followed your instructions, but there was no bacon tree! There was hundreds of Indians, who killed everyone." The old Jew holds up his hand and says "Oy, vait a minute." He then gets out an old English-Yiddish dictionary, and begins thumbing through it. "Gevalt, I made myself ah big mistake. It vuz not a bacon tree. It vuz a ham bush!"

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RABBI NACHUM SCHEINER

ROSH KOLLEL

SHEHECHYANU ON THE BROCHA OF SEFIRAS HA'OMER

In general, before performing a seasonal mitzvah, we recite a brocha *שהחיינו וקיימנו והגיענו לזמן הזה*. Why don't we recite this brocha before the mitzvah of sefiras ha'omer? Many answers are given, and we will try to discuss some of the answers.

1. ONLY A ZECHER – REMEMBERING THE OMER IN MIKDASH

The Rama (473:1) writes that the baal habayis should have someone pouring for him the four cups of wine, as a way of showing freedom and royalty. Many have the custom that every participant at the seder has someone pour for him or her. Why do they do different than the Rama?

Rav Dovid Soloveitchik explains that this may depend on our discussion. As noted earlier, the Rama seems to follow Tosfos that the mitzvah is to recite the brocha over a cup of wine, which can be done exclusively by the baal habayis, who will be motzi everyone else. Therefore, the Rama is focused on the baal habayis, and no one else needs to show freedom. However, according to the Rambam and the Rosh, since there is a mitzvah on each person to drink the wine in a way of showing freedom, we are all equally showing our freedom, and we therefore all have the practice of someone else pouring the wine.

2. MITZVAH THAT HAS NO PHYSICAL ENJOYMENT

The Baal Hamaor adds that sefiras ha'omer is very different to all mitzvos. Other mitzvos have some aspect of physical enjoyment, and it is therefore appropriate to express our thanks to Hashem that we have reached this moment. For example, he writes, the lulav and the other species bring joy to a person. The shofar arouses the Divine mercy, and the reading of the megilah reminds us of the great miracles that took place to save the Jewish nation. However, when it comes to the mitzvah of sefiras ha'omer, there is no physical benefits, and is only serves as a memory of the destruction of the Beis Hamikdash.

The Avudraham writes similarly, and adds that there is no joy today when performing this mitzvah. In other words, it is true that during the times of the Beis Hamikdash, the korban omer – and together with it the counting of the omer – served to allow the consumption of chodosh, the new crop. But, today it no longer serves this purpose, and has no physical benefit.

He uses this concept to explain why we do not recite the brocha of she'hechyanu on the mitzvah of bedikas chometz. Bedikas chometz also involves destroying all of the chometz and there is no material gain.

According to this explanation, as well, it would come out that, during the time of the Beis Hamikdash, they would recite she'hechyanu, since there was a benefit, the fact that it allowed the consumption of the new crop.

SUMMARY

There no she'hechyanu recited before the mitzvah of sefiras ha'omer, because it is only a zecher to remember the omer in the beis hamikdash, or because it is a mitzvah that has no physical enjoyment.

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

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Currently: הלכות חול המועד

SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

• Daf Yomi
8:45-9:45

• Mishna Yomis
8:45-9:00

• ZERA SHIMSHON SHIUR

8:15-9:00 Thursday Nights

ADDITIONAL LEARNING PROGRAMS:

• *Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers • Yeshivas Bein Hazmanim*

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

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



Shiur by R' Olshin



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Topic of this Zman:

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



Where?
 18 Forshay Rd
 Rabbi Corens Office

When?
 Thursday Nights 8:00pm

Given by: **Rabbi Daniel Coren**
 Contact info: WhatsApp or text Rabbi Coren 914 645 4199



Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht

בס"ד

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157 DAYS UNTIL UMAN

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