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RABBI DANIEL COREN



Teaching Neshamos, Not Subjects

The Torah describes the people whom Avraham Avinu brought close to Hashem as the *nefashos asher asu beCharan*, the souls that Avraham made in Charan. The Torah is teaching us an incredible lesson here. When we inspire people, whether they are less or more from than we are, whether they are kids in school or in shul or anywhere we come in contact with others, we are creating new *neshamos* (souls). What an amazing gift this is, and what a wonderful opportunity we have in this world to be like Hashem.

Now that the *chagim* are over and everyone is back in school, I had to remind myself of the importance of developing souls in our children and how teachers, *rebbeim*, principals, and *roshei yeshivah* need to be clear when they walk into school that they are not coming into the classroom or the *beit midrash* just to teach subjects or to practice their speaking skills. They are there to inspire and build souls. Nothing less. The above is based on an amazing article that I saw, which quoted Rav Aharon Leib Shteinman z"l, who, not surprisingly, is having an everlasting effect on the world even after his leaving for the Next World. He was speaking to teachers and asked them to pay acute attention to two things. He told them that they must remember that they are teaching *neshamos*, not subjects, and that they must never expel anyone from school.

I heard an interesting story of a rav who was looking for a ride home from a *simcha*. He was offered a ride, and when he got into the passenger seat, he noticed a steering wheel in front of him. He looked to his left and saw that the driver, of course, had one, too. He was somewhat perplexed, and he asked the driver why there were two wheels. The driver explained that he had a hyperactive child, and whenever he would drive him somewhere, he would jump on the steering wheel. He figured out a way to provide his son with the ability to 'drive' by adding a wheel to the passenger side. We can learn two lessons from this story: We all think that we are 'driving' our lives and making things happen, especially when it comes to business. We forget that Hashem is really the driver. Moreover, this story teaches us how, instead of squashing a child's desire to do something, the man figured out a way for him to put his need into practice.

We must constantly review how we see and interact with people, especially with children. They are *neshamos*, and as I mentioned above, we were given the chance every time we deal with them to make and create a new soul and be like Avraham...be like Hashem.

RABBI ELI MANSOUR



Meeting Challenges

Parshat Lech Lecha is named for G-d's command to Abraham with which this *parsha* begins: "*Lech lecha me'artz-echa...*" – to "go forth" from his homeland and settle in the Land of Israel. The Rabbis list this command as one of the ten difficult tests that Abraham was given and withstood, as he was required to leave his home and journey to and settle in a foreign land. The final, and most difficult, test was that of *Akedat Yitzhak*, when he was told to sacrifice his beloved son. (Of course, in the end, G-d told him to withdraw his knife.) That test, like the test of moving to the Land of Israel, was also formulated with the expression "*Lech lecha*," as G-d told Abraham, "*Lech lecha el Eretz ha'Moriya*" – to "go forth" to Moriya, the future site of the Bet Hamikdash, to sacrifice his son (*Bereshit* 22:2).

What exactly does the expression "*Lech lecha*" mean? The literal translation of this phrase is "Go for you." But what precisely does this mean?

The Arizal (Rav Yitzchak Luria, 1534-1572) explained that every person is given a unique, distinctive soul, such that every person is given a unique, distinctive spiritual goal in life. Our ultimate goal is to perfect our souls, but since each soul is different, each person's goals are going to be different. We each face a unique set of challenges and struggles over the course of our lives, in accordance with the particular needs of our soul, with the particular mission we are to fulfill.

We might draw an analogy to eyeglasses. Each person's eyeglasses are unique, tailor-made for the particular deficiencies of his or her eyesight. If we lose our glasses, we cannot just borrow someone else's because each prescription is different and unique. By the same token, each person has a unique set of spiritual challenges, which correspond to the unique deficiencies in their soul. We all face different struggles, so what's right for one person is not necessarily suitable for another person.

This, the Arizal explained, is the meaning of the expression "*Lech lecha*," "Go for you." When we are given a test in life, this is an opportunity for us to fulfill our unique mission in this world. Every time we encounter some challenge, it is a chance to realize our destiny, to take the next step in perfecting our souls and thereby achieving the purpose for which we were created. And so life's tests are referred to with the phrase "*Lech lecha*" – "Go for you," because they are for us, for our benefit, enabling us to fulfill our unique mission on Earth. (Indeed, Rashi explains "*Lech lecha*" to mean "for your benefit.")

Significantly, the word "*nisayon*" ("test") stems from the word "*nes*," which means "flag" (as in the prayer "*Ve'sa nes le'kabetz galuyotenu*" – "and raise a flag to assemble our exiles"). This is because the purpose of a "*nisayon*" is to elevate us, to lift us high up like a flag. We should not resent challenges; we should embrace them. When we are confronted with a challenge and we overcome it, we undergo a "growth spurt." We are catapulted to greater heights. This is precisely the purpose of life's challenges – to raise us higher.

Every challenge we are given in life is an opportunity – an opportunity to develop our unique, precious soul and to realize the unique, vitally important purpose for which we were brought into this world. Rather than bemoan the difficulties and hardships that we encounter over the course of our lives, let us instead welcome them as opportunities to grow and seize each such opportunity to the very best of our ability.



Like Grandfather, Like Grandson

I once met David Pelcovitz, Professor of Psychology at Yeshiva University and a renowned therapist for decades, at a conference. “Rabbi Jacobson,” he said, “let me share a first-hand story with you.” Dr. Pelcovitz then described meeting with a fifteen-year-old who described himself as the “black sheep” of a distinguished rabbinic family. Dr. Pelcovitz decided to invite the boy again, along with his parents and even grandparents. When they arrived, the grandfather asked to speak to Dr. Pelcovitz privately before the group meeting. He told his story, also addressing his son.

“I grew up in Poland as part of a beautiful and large family. All my brothers were learning in yeshiva and excelling at a rapid pace, yet there was one black sheep in the family. And who was that? Me. If the diagnostic terminology had been around in those days, I would have been diagnosed with them all. I couldn’t sit still in school, I couldn’t read, and I was out on the streets. My father had tremendous agony from me. I was not a source of *nachas* to my parents at all.

But one thing that I did have was a good sense of intuition and shrewdness. And so, one day in 1938, I picked up a book entitled *Mein Kampf* and began reading. When

I finished the book, I came home and approached my father. “Tatty,” I said, “Germany and Poland share a border. This man is serious. Every Jew is going to be wiped out. We must escape before it is too late.”

My father dismissed this and said that I should be in a yeshiva instead of reading the works of some crazy anti-Semite.

“Perhaps you are right that I should be sitting in yeshiva, but crazy I am not. I am clever and savvy, and I can tell you that this man is serious and will act on his convictions. We have to flee before it is too late.” But my father wouldn’t hear of it. Yet I knew what I had to do. If my family was not going to run away, that didn’t mean I wouldn’t. And so, I painfully told my father, “I am sorry, but I will have to run away alone.” And that’s exactly what I did. Saying goodbye to my father and mother, I left Poland and crossed the ocean. As you all know, I was the only survivor of my entire family.”

And then the grandfather pointed to his grandson under discussion. “The only reason our family exists today is because of a boy like me and him. I was different and not capable of what my other brothers were capable of, yet I still went on to become very successful. And that boy of yours is exactly like his grandfather.” And then the grandfather made his point. “So, I nicely tell you, please don’t denigrate your son. Don’t put

him down and make him feel worthless. The whole reason we are all here now studying Torah and attaining success in our respective endeavors is because of a boy like him.”

After hearing this story from Dr. Pelcovitz, I was profoundly moved. But I just had one question. “Doctor,” I said, “what is the end of the story? You cannot leave me stranded. What happened to the boy?” “You should know,” said Dr. Pelcovitz, “that that same boy was hired by his grandfather to run his own business. And today, he is the one in charge, and all of his brothers work for him. He helps support each and every one of them.”

Sometimes, we look at someone – a child, a friend, a student – and only see blackness. We see a black sheep who has little potential and will seemingly amount to nothing special. But then we look again and realize that we have made a terrible mistake. Within every child lies a world of promising greatness. It is precisely those individuals who we at times expect the least from who go on to produce the most and make us the proudest. Every child is precious. All we have to do is look closely and see their hidden beauty waiting to shine.

SHIUR SCHEDULE
MONDAY & THURSDAY Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)
SHABBOS Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (20 Upstairs)
 PLEASE NOTE: Rabbi Jacobson’s Shabbos morning shiur will now begin at 8:40 AM, followed by the Minyan at 10:00 AM.

UFARATZTA RABBI SHALOM BER MUNITZ



Parnassah: K’atzas Yedidim Mevinim

A government agency shut down a business, sending workers home until the premises were up to code. This went on for six months, with them taking their time to reinspect and ask for more things to be corrected. The owner had just gotten new machinery and informed his suppliers that the payments would come as soon as he got the okay to reopen. The owner accepted this from Hashem, and although urged by a *mashpiah* to write to the Rebbe, his policy was NOT to write anything negative that might cause the Rebbe *agmas nefesh*.

In the middle of this ordeal, his wife gave birth to a baby girl. He wrote to the Rebbe with the good news, and at the bottom of the letter, he wrote “*Nun.Beis. [P.S.] Brocha l’parnassah.*” The

Rebbe did not answer this letter, which was strange, because *mazal tov* letters usually came fast. About five weeks after the birth, which was about six months after being shut down, the chief inspector met the owner at the premises and gave him the okay to reopen. Two hours later, his wife called that he received a letter from the Rebbe. He ran home, and the letter said, “*Mazal tov for the good news, on the birth of your daughter.*” At the bottom of the letter, it said, “*Nun.Beis. [P.S.] About the parnassah, k’atzas yedidim mevinim.*” Although the crisis was over, he decided that if the Rebbe said it, he would consult *yedidim mevinim*. === To be continued.

RABBI NACHUM SCHEINER



Who Makes the Brochah on the Milah?

As the upcoming *parshios* discuss the mitzvah of *bris milah*, and as a practicing *mohel*, I would like to take this opportunity to share some highlights on this topic.

There are two *brochos* recited at the time of the *milah*, with the first *brochah*, “*al hamilah*,” the *brochah* recited on the mitzvah of performing the *bris milah*, recited by the *mohel*.

But if the mitzvah is incumbent on the father, and the *mohel* is merely a *shaliach* (emissary), why doesn't the father recite the *brochah*? Furthermore, we must understand how, in fact, the *mohel* can recite a *brochah* on someone else's mitzvah, especially when the text of the *brochah* is “*v'tzivanu*,” “that He commanded us,” if the father was commanded and not the *mohel*.

In truth, we find this concept not just in regard to *milah*, but in regard to many mitzvos, and when a mitzvah is performed by a *shaliach*, the *shaliach* recites the *brochah*. We must therefore ascertain the mechanics of a mitzvah done by a *shaliach*, which will help us understand why the one who is required to perform the mitzvah does not recite the *brochah* and how the *shaliach* can recite the *brochah*.

A BROCHAH IS RECITED ON AN ACTION

In the last *siman* in *Shulchan Aruch* (*Choshen Mishpat*), we find the rules of a *maaka*, erecting a fence on one's roof. As with any mitzvah, before erecting the fence, one recites a *brochah*. The question arises as to who recites the *brochah* if the fence is being erected by a worker. The *Machaneh Efraim* asserts that it will depend on the type of worker. If it is someone who is hired to work per hour, we can apply the Talmudic concept of *yad*

po'el k'yad baal habayis, the worker's hand is an extension of the owner's, and it is considered as if he did the work himself. Consequently, the owner can recite the *brochah*, even if the worker is a non-Jew.

However, the *Machaneh Efraim* points out that this concept does not apply if the worker is a contractor being paid for the job, and the worker's hand is not an extension of the owner's. Since, in such a case, the owner is not involved in the performance of the mitzvah, he cannot recite the *brochah*.

In *Minchas Shlomo* (2:58), Rav Shlomo Zalman Auerbach elaborates on this concept and affirms that, in order to recite a *brochah*, one must be actively involved in the performance of the mitzvah. He marshals proof to this from the *Rishonim* regarding the mitzvah of *bitul chometz*, nullifying the *chometz*, before Pesach. Although nullifying *chometz* is a mitzvah, we do not recite a *brochah*. They explain that a *brochah* is only recited on an action, and since the nullification in one's mind is not an action, no *brochah* is recited.

Based on this understanding, we can understand why the father does not recite the *brochah*. Since a *mohel* is being paid for the job (or doing it for free), and the father is not actively involved, he cannot recite the *brochah*. The *Minchas Shlomo* concludes that if the father does take an active involvement (e.g., doing part of the cutting), he would, in fact, be able to recite the *brochah*.

SUMMARY

A *brochah* is recited by the one performing the mitzvah. Since the *mohel* is doing it, and the father is not actively involved, the *mohel* recites the *brochah*.

SHIUR SCHEDULE

KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara
Currently: מסכת יומא
Friday - Shuirim Beinyonei
Dyoma and relevant topics

NIGHT KOLLEL 8:15-9:45PM

Chavrusa learning - Halacha
Currently: הלכות ניבוי אב ואם

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM
Mishna Yomis | 8:45-9:00 PM
Zera Shimshon Shiur | 8:15-9:00 PM

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RABBI SHRAGA FREEDMAN



Facing a Systemic Chillul Hashem

A Bais Yaakov high school principal shared this story: After Pesach, her daughter flew back to Eretz Yisroel during the chaotic post-COVID travel season. Asked to check her carry-on at the gate, she agreed. But when the plane landed, the small black suitcase—holding, among other things, a priceless *hashkafa* notebook from her seminary year—never appeared. Mother and daughter called the airline for weeks. Agents kept saying the bag was “somewhere,” but nothing turned up. They finally gave up. Then, one erev Shabbos morning, the mother received an unexpected call. “Shalom, are you Adina? I have a black suitcase with your number on it,” said a man named Adi from Tel Aviv. Adi explained that when he landed, he saw mountains of unclaimed luggage. “I can’t help everyone,” he thought, “but I can help one.” He picked a single bag—hers—and spent hours navigating customs to return it legally. His wife thought he was crazy, but he persisted.

“That’s how this suitcase came home,” the principal concluded. “Adi couldn’t help everyone, but he helped one—and for us, it made all the difference.” There are many times when we feel overwhelmed by the magnitude of a problem—and the resulting *chillul Hashem*—and we wonder if our efforts matter at all. So we don’t bother. Why waste our time? The *chillul Hashem* caused by the driving situation, for example, is a systemic problem—an infrastructure issue. I can’t fix it. Only the leaders can. Why should I bother driving like a *mentch* when I can’t change the entire system? If I can’t let everyone in, why should I let even one car through? If I can’t make everyone happy, why should I try at all? The growth of the Jewish neighborhood and the tension it creates is, similarly, a systemic issue. Zoning, real estate, and influential leaders determine how the infrastructure functions. As a simple neighbor, what difference can I make? Why should I follow the rules and norms when the larger system is flawed? The messy block, the overcrowded courtyard, the untended apartment building—all of it feels endless. What good is picking up

one piece of garbage each time I enter or leave? Surely, the apartment managers should do their job. I will just get frustrated trying to tackle a problem that seems impossible. Businesses present a similar challenge. In a competitive, cutthroat environment, where shortcuts, aggressive tactics, and bending or even breaking rules seem to dominate, it’s easy to think: *If you can’t beat them, join them. If you don’t, you’ll lose out. My ethical treatment of employees, clients, and customers won’t make a difference in the long run.* The overall reputation of Jewish businesses may seem fixed, beyond my control, and the tide impossible to change. We often fall into the trap of thinking it’s all or nothing, so we give up and tune out. It’s not our responsibility. But we must remember: every act of chesed, every gesture of *menschlichkeit* matters. Do what is in your hands. Be a *zelem Elokim* no matter what. We can’t be focused on the results. The results of *kiddush Hashem* are up to Hashem.

RABBI YISSOCHOR FRAND



Lech Lecha 1 or Lech Lecha 2

The *Medrash Rabbah* on this week’s *parsha* states in the name of Rav Levi: There are two times that “*Lech lecha*” is written in the Torah, and we do not know which is G-d’s favorite, the first or the second. The first “*Lech lecha*” is obviously the first *pasuk* of our *parsha* [*Bereishis* 12:1]: “Go out from your land, from your birthplace, and from your father’s house to the land that I will show you.” The second “*Lech lecha*” is in connection with *Akeidas Yitzchok* [the binding of Yitzchok], where Avraham is told, “Go out to the Land of Moriah and offer him there as a burnt offering on one of the mountains I will tell you.” [*Bereishis* 22:2] Rav Levi concludes that *Akeidas Yitzchok* was a greater test than the test of Avraham leaving his homeland, and thus the second instance of “*Lech lecha*” is “more precious to G-d.”

It is actually strange that Rav Levi was even puzzled by this question. Why would anyone think that the test of leaving one’s homeland (particularly in the context of the great reward that HaShem promised to Avraham if

he complied with this commandment) might be comparable to the test of the *Akeidah*? The *Akeidah* would be most difficult for any parent, particularly such a person as Avraham, who was the paradigm of *chesed* [kindness] and who had preached monotheism and the virtues of a Merciful G-d all these years to his many disciples.

The *Nesivos Shalom* (by the Slonimer Rebbe), at the beginning of the *parsha*, addresses this issue. Certainly, the *Akeidah* was a very difficult *nisayon* [test], but it was a “one-shot affair.” Avraham was called upon to ascend the mountain, sacrifice Yitzchok, and then the *nisayon* would be over. However, the *nisayon* of *Lech lecha* in our *parsha* is a test of beginning a journey that will affect him and would last the rest of his life.

Everyone has their own personal odyssey in life. We are all charged with the task of bringing completeness (*shleimus*) to our souls. We have to achieve correction (*tikun*) of our *neshamah* [soul] in our own personal fashion. That is the charge of *Lech LECHA* (go in YOUR OWN

way). This charge involves a lifetime of work. Many times, this charge requires getting out of the box that is one’s environment, one’s society, and one’s family. We never enter life with a clean slate. We all enter life with baggage: emotional baggage, financial baggage, genetic baggage, family baggage. Sometimes, the “baggage” is very good and extremely helpful. Other times, the baggage can be a real handicap. The type of people that we are and the characteristics (*middos*) that we have are primarily not of our own choosing.

When a person is given a mission in life and a goal to accomplish, it may involve the need to rid themselves of so much of the baggage that they came with (one’s land, one’s birthplace, one’s family). Such a challenge is not a one-shot deal. Rather, it accompanies us day in and day out. Such a constant, lifelong challenge may indeed be cumulatively a greater test than a test requiring only a momentary rise to the occasion, as difficult as that challenge may be.



Gan HaTorah
"FREE"

אל תירא אברם אנכי מגן לך שכרך הרבה מאד" 15:1

"Fear not Avrohom, I am a shield for you; your reward is very great." Rashi: Avrohom Avinu feared that he had utilized all of his merits for his conquest of the four kings. He feared that he could no longer expect to have *siyata d'Shmaya*, Divine assistance, and that he may be punished for killing the four kings. Hashem tells Avrohom that he need not fear punishment nor worry about depleting his *zechuyos*; Hashem would protect him and be a shield for him. Why didn't these miracles deplete his *zechuyos*?

Avrohom was saved from the *Kivshan Ha'eish* and was victorious in his battle against the four kings, both of which were great miracles. Avrohom feared that these miracles performed on his behalf would reduce his reward in the Next World. Hashem told Avrohom not to worry for everything that He did for Avrohom in this world was "free." Avrohom's reward in the Next World was secure and was not diminished by the miracles performed for him in this world. "How abundant is Your goodness that You have hidden away for those who fear You." (בראשית 31:20) – "מה רב טובך אשר צפנת ליראיך" (רבה)

Meseches Taanis 25a: One Friday evening at twilight, Rebbe Chanina Ben Dosa saw that his daughter was sad. He asked her why she was sad. She replied that she mistook a container of vinegar for a container of oil, and she poured the vinegar into the lamp and lit the Shabbos candles with it. Rebbe Chanina Ben Dosa responded to his daughter that the One Who commanded oil to burn can command the vinegar to burn as well. The lamp continued to burn the entire Shabbos.

From the wording of the Gemara, it seems that Rebbe Chanina Ben Dosa's daughter had already put the vinegar in the lamp, and it lit the same as oil does. If so, what was Rebbe Chanina Ben Dosa telling her that she didn't already know, and why was she sad? She was sad because something beyond nature occurred, a miracle. She feared that it would diminish her merits. Rebbe Chanina Ben Dosa was telling her that she did not need to fear, for they lived in a world beyond nature. They had the keen awareness that the same Hashem Who told the oil to burn, told the vinegar to burn. If one lives in this exalted manner, there is no need to fear that miracles will diminish their merits, because on this level, it is all considered the "nature" of Hakadosh Boruch Hu, and not a miracle. (בן יהודה)

The greatest reward one can receive is a reward that is "free." Avrohom Avinu did not look to receive reward for his actions. In every step, he saw that Hashem was with him. Avrohom Avinu recognized that there was no "nature" in the world; rather, everything is the workings of Hashem. Avrohom Avinu was not concerned for himself but rather for the *kavod* of Hashem. Therefore, all of the miracles that occurred for Avrohom did not diminish his merits. In *Shemoneh Esrei*, we must mention the "מגן אברהם," the great *middah* that Avrohom Avinu had. It was because Avrohom gave to Hashem for "free" that Hashem gave him back for "free." May we be *zoche* to be keenly aware of this truth and be *zoche* to much *brocha* from the Ribbono Shel Olam.



מחיר הכד

"את הנפש אשר עשו בחרן" (יב. ה.) א

אברהם אבינו, מרוב אהבתו לך, עבר את כל הניסיונות והצליח לעשות גרים רק מתוך אהבה כמובא בספרים הק'. הנה כשאדם לא מחפש כבוד, ולא הצלחה, ולא כל מיני הישגים חיצוניים, כשהוא מחפש את הנקודה הפנימית האמיתית של עצמו, אז הוא זוכה להשתחרר מן הכעס, מההקפדה, מהחוסר שביעות רצון, מהרגשת הקיפוח, הוא מתחבר אל הנקודה הכי גבוהה, לנקודה של השמחה. הוא מחובר, ושמח, והשמחה שלו אינה תלויה בכל מיני דברים חיצוניים, הוא בוחר בה' מאהבה, מהמקום הכי פנימי, הכי אמיתי שלו, כמו בסיפור הבא:

שבת אחר הצהריים, יהודי העיר עשו את דרכם אל בית המדרש לתפילת מנחה, אך מחזה מוזר עד מאוד עצרם בפתח חנות כלים. מה רואות עיניהם? גוי כבד גוף, מגושם, סמוק ממאמץ וחמה, עומד על יד הדלפק כשהוא דופק עליו בזעם. בידו זלוטי – המטבע של הימים הם - אחד בלבד, והוא מבקש לרכוש כד נחושת קטן ופשוט אשר מחירו אינו עולה על חצי זלוטי. אולם הנערה היהודיה בת ישראל, שנצבה מאחורי הדלפק, מצביעה לעבר הכד כשהיא עונה בקול שקט אך ברור והחלטי "לא אמכור אותו בפחות ממאה זלוטי!" חמתו של הגוי גוברת, ובכעסו הוא זועק: חמש זלוטי, חמש זלוטי אתן לך! עקשנית! למרות שאני בטוח שמחיר ונמוך בהרבה! הנערה, בנחת ובשלוה, עושה רושם כמי שאינה מעוניינת כלל שיקנה את הכד, מנידה את ראשה כאומרת: אין על מה לדבר! גם בתשעים ותשעה זלוטי איני נותנת את הכד. הגוי אינו יודע את נפשו, כלל אינו מבין מדוע הנערה דורשת מחיר כה מופרז על כד פשוט כל כך. באין אונים, השאיר את הכד על הדלפק ועזב את החנות בכעס... והנערה? אין היא מתרגשת כלל מן המחזה. היא לוקחת סידור בידה, ובהתרגשות רבה פותחת בתפילת מנחה של שבת קודש. ודאי תתפלאו, כיצד נערה יהודייה כשרה, משמשת כמוכרת בחנות בעצומה של שבת קודש? ובכן, זהו המעשה: הוריה של הילדה לא היו שומרי תורה ומצוות, ואת חנות כלי הבית שברשותם, הם פתחו מדי שבת רח"ל. למרות זאת, כשנפתח בסמוך לבינם בית ספר "בית יעקב", שלחו את בתם ללמוד בו. הבת שגלתה את אור התורה ומצוותיה, החליטה לשמור מצוות, ההורים רואים ואין הם מונעים זאת ממנה, אם כי אינם צועדים בדרכה. באותה שבת נסעו ההורים לבני משפחתם, כשהם משאירים את בתם למלא את מקומם בחנות. הנערה שלא יכלה לסרב להוריה, החליטה לפתוח את החנות בשבת ולשבת על כיסא המוכר, אך לא למכור מאומה! כך היא לא תחלל את השבת. ואמנם, כאשר הגיע הגוי לקנות את כד הנחושת הפשוט, היא העלתה את מחירו למאה זלוטי, ביודעה שהוא לא יקנה את הכד במחיר מופרז שכזה. בתחילה נכנס הגוי אל החנות שוב ושוב, מנסה לשדלה בטובות, ולאחר מכן בצעקות, אולם כשראה שאינו יכול להניאה מדעתה, לא הוסיף עוד להופיע. ו

הנה... הפתעה!

אך יצאה השבת, והגוי נראה שוב בפתח החנות, בידו האחת מאה זלוטי ובידו השנייה הוא הניף את כד הנחושת שנשאר על הדלפק מאז שעזב את החנות בחמת זעם. הגוי נתן את הכסף לנערה והסביר: "יודע אני כי אין זהו שוויו האמיתי של הכד. אך מה אעשה? לאחרונה חידשתי את הריהוט בביתי, וכשעברתי ליד חנותך, ראיתי את הכד, ומיד ידעתי שהוא ישלים את הריהוט החדש. לבי נמשך אחריו ואין אני מסוגל להשאירו בחנותך, על כן ארכוש אותו למרות מחיר הגבוה!" מאה זלוטי שלם הגוי על כד ששווי ואינו אלא חצי זלוטי בלבד! למחרת, כשחזרו ההורים לביתם, הם נדהמו לשמוע את הסיפור הזה של בתם. קשה היה להם להאמין שהכד ששנים רבות שכב בחנותם באין דורש, נמכר.

SHIUR SCHEDULE | שיעור קצר בעניני דינמא | באידיש ועברית אחרי ותיקין ב20 upstairs

SHACHARIS

TIME	LOCATION
כותיקין	20 Upstairs
כותיקין Sefardi	18 Main - Birkas Kohanim
6:15 am	Tent א
6:30 am	Tent ג
6:45 am	Tent ד
7:00 am	Tent א
7:15 am	Tent ב
7:30 am	Tent ג
7:45 am	Tent ד
8:00 am	Tent א
8:15 am	Tent ב
8:30 am	Tent ג
8:45 am	Tent ד
9:00 am	Tent א
9:15 am	Tent ב
9:30 am	Tent ג
9:45 am	Tent ד
10:00 am	Tent א
10:15 am	Tent ב
10:30 am	Tent ג
10:45 am	Tent ד
11:00 am	Tent א
11:15 am	Tent ב
11:30 am	Tent ג

MINCHA

*2 mins before Plug in Tent א
12 mins before Plug in 18 Main
12 mins before 00 יריד to 18 Main

TIME	LOCATION	TIME	LOCATION
מנחה גדולה	18 Main	4:35 pm	Tent ב one
12:30 pm	18 Main	4:40 pm	Tent ב two
12:45 pm	18 Main	4:45 pm	Tent ג
1:00 pm	18 Main	4:50 pm	Tent ה
1:15 pm	18 Main	4:55 pm	Tent ד
1:30 pm	18 Main	5:00 pm	Tent א
1:45 pm	18 Main	5:05 pm	Tent ב one
2:00 pm	18 Main	5:10 pm	Tent ב two
2:15 pm	18 Main	5:15 pm	Tent ג
2:30 pm	18 Main	5:20 pm	Tent ה
2:45 pm	18 Main	5:25 pm	Tent ד
3:00 pm	18 Main	* 5:30 pm	Tent א
3:15 pm	18 Main	* 5:35 pm	Tent ב one
3:30 pm	18 Main	* 5:40 pm	Tent ב two
3:45 pm	18 Main	* 5:45 pm	Tent ג
4:00 pm	Tent א	* 5:50 pm	Tent ה
4:05 pm	Tent ב one	* 5:55 pm	Tent ד
4:10 pm	Tent ב two	* 6:00 pm	Tent א
4:15 pm	Tent ג		
4:20 pm	Tent ה		
4:25 pm	Tent ד		
4:30 pm	Tent א		

* Subject to change based on קרינה

Please note Tent ב will be split into 1 & 2

MAARIV

TIME	LOCATION	TIME	LOCATION
* 4:30 pm	Tent ה	8:00 pm	Tent ב
* 4:35 pm	Tent ד	8:10 pm	Tent א
* 4:40 pm	Tent א	8:20 pm	Tent ב
* 4:45 pm	Tent ב one	8:30 pm	Tent א
* 4:50 pm	Tent ב two	8:40 pm	Tent ב
* 4:55 pm	Tent ג	8:50 pm	Tent א
* 5:00 pm	Tent ה	9:00 pm	Tent ב
5:05 pm	Tent ד	9:10 pm	Tent א
5:10 pm	Tent א	9:20 pm	Tent ב
5:15 pm	Tent ב one	9:30 pm	Tent א
5:20 pm	Tent ב two	9:40 pm	Tent ב
5:25 pm	Tent ג	9:45 pm	18 Main
** 5:30 pm	Tent ה	9:50 pm	Tent א
** 5:35 pm	Tent ו	10:00 pm	Tent ב
** 5:40 pm	Tent א	10:10 pm	Tent א
** 5:45 pm	Tent ב one	10:20 pm	Tent ב
** 5:50 pm	Tent ב two	10:30 pm	Tent א
** 5:55 pm	Tent ג	10:40 pm	Tent ב
6:00 pm	Tent ד	10:50 pm	Tent א
6:10 pm	Tent א	11:00 pm	18 Main
6:20 pm	Tent ב	11:15 pm	18 Main
6:30 pm	Tent א	11:30 pm	18 Main
6:40 pm	Tent ב	11:45 pm	18 Main
6:50 pm	Tent א	12:00 am	18 Main
7:00 pm	Tent ב	12:15 am	18 Main
7:10 pm	Tent א	12:30 am	18 Main
7:20 pm	Tent ב	12:45 am	18 Main
7:30 pm	Tent א	1:00 am	18 Main
7:40 pm	Tent ב	1:15 am	18 Main
7:50 pm	Tent א	1:30 am	18 Main
		1:45 am	18 Main
		2:00 am	18 Main

* Subject to change based on קרינה

** Subject to change based on יריד

פרשת לך לך

EREV SHABBOS MINCHA

MOTZAI SHABBOS MAARIV

1:15 pm	מנחה גדולה
1:30 pm	
1:45 pm	
2:00 pm	
2:15 pm	
2:30 pm	
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7:15 pm
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8:00 pm
8:15 pm
8:30 pm
8:45 pm
9:00 pm
9:15 pm
9:30 pm
9:45 pm

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Location: 18 Main Bais Medrash



Learning at the Kollel Boker



Siyum on Shekalim- Yerushalmi with R' Benzion Sneh



לע"נ הרה"ק מפיאסעצנע הי"ד בעל חובת התלמידים



Thursday Night Mishmar with R' Nachum Scheiner

RABBI YAAKOV HABER

Man-Made Reward



After Avram's dramatic victory over the four kings and the successful rescue of Lot and the return of all the captives, Hashem reassures Avram: "*Al tira Avram, Anochi magein lach, s'char'cha harbei m'od*" – "Do not fear Avram, I am your shield, your reward is very great." (15:1) To this promise, Avram responds: "*Hashem Elokim, mah titen li, v'anochi holeich arit*" – "G-d Almighty, what will you give me since I go through life childless?" (15:2) Many commentaries raise a perplexing problem with Avram's answer. Clearly, Avram, who had discovered the truth of the One and Only G-d independently and against the prevailing theology of paganistic polytheism prevalent in his time period, surely also arrived at the truths of the transcendence of the soul and *Olam Haba*, the World to Come, the world of true and everlasting reward. How did Avram know that Hashem's promise of "great reward" was not referring to Avram's reward in the hereafter?

The Malbim addresses this question by formulating a fundamental principle concerning the nature of the everlasting reward. The spiritual delights of *Olam Haba* are not "*schar*," reward, which implies something extra, not built into the very system of creation. The soul is not "rewarded" for its service of G-d any more than one who diligently studies is "rewarded" with wisdom. The acquired knowledge is a natural consequence of the study. So too, the "reward" of *Olam Haba* is a natural consequence of the elevation of the soul that served its Creator. It is for this reason, posits the Malbim, that the reward in *Olam Haba* is not mentioned more explicitly in the *Torah Shebichtav* (the written Torah), whereas reward in *Olam Haze* is mentioned countless times. The reward of the next world is a fundamental axiom of the very creation of the soul and its mission in this world; the reward of this world is an additional act of kindness that the Merciful One bestows on His creations.

R' Chaim Volozhiner in his *Nefesh Hachaim* (1:12) expounds on this concept further. The reward of *Olam Haba* is created by man himself. Each time the person performs a mitzvah, the spiritual radiance created by that mitzvah is transferred into the next world and awaits its creator to benefit from it. Thus, explains Rav Chaim, in a very literal sense, "*S'char mitzvah mitzvah*" (*Avot* 4:2). The reward of a mitzvah is (created by) the mitzvah itself.

The *Ohr Hachayim* expresses a similar theme. In his explanation of the *passage* "*V'sham'ru b'nei Yisrael et haShabbat la'asot et haShabbat l'dorotam*" – "And the Jewish people should keep the Shabbat, in order that they perform (literally make) the Shabbat for all generations," he explains that by the Jewish people keeping the this-worldly Shabbat, they actively create (hence "make") their reward in the next world, which is referred to as the "*Yom Shekulo Shabbat*," the day that is eternally Shabbat (see *Tamid* 7:4). Thus, the observance of Shabbat quite literally creates another, everlasting Shabbat for the observer.

In his *Mesillat Yesharim* (Chap. 1), R. Luzzato begins his classic work with the statement "a person needs to know his goal...that Man was created to partake in delight from G-d and to enjoy the splendor of the Divine radiance." As the *Mesillat Yesharim* indicates, a heightened awareness of the immeasurable spiritual pleasure awaiting the servants of G-d as well as an understanding of the immense power endowed in mankind by their Creator to actively create this reward should propel us toward an increased devotion to the Divine Will. Furthermore, a realization of our ultimate destination should place all of the vicissitudes and trials of life in the proper perspective and should enable us to emphasize performance of Hashem's commandments.

RABBI JONATHAN SACKS, Z"L



Seeing the World Differently

Why Avraham? That is the first question we must ask. He is the key figure in the story of our faith, the father of our nation, the hero of monotheism, important not only to Jews but to Christians and Muslims also. Yet there seems to be nothing in the Torah's description of his early life to give us a hint as to why he was singled out to be the founder of our faith.

This is very strange. The Torah leaves us in no doubt as to why G-d chose Noah: "Noah was a righteous man, blameless in his generations; Noah walked with G-d." It also gives us a clear indication as to why G-d chose Moshe. We see him as a young man, both in Egypt and Midian, intervening whenever he saw injustice. These were obviously extraordinary people. There is no such suggestion in the case of Avraham. So the Sages, commentators, and philosophers, through the ages, were forced to speculate, to fill in the glaring gap in the narrative, offering their own suggestions as to what made Avraham different.

There are two primary explanations. The first is *Avraham the Iconoclast, the Breaker of Idols*. Avraham's father Terach was an idol worshipper. According to the Midrash, he made and sold idols. One day, Avraham smashed all the idols, leaving the stick he used in the hand of the biggest idol. When his father queried who had broken his gods, Avraham blamed the biggest idol. "Are you making fun of me?" demanded his father. "Idols cannot do anything." "In that case," asked the young Avraham, "why do you worship them?"

Avraham was the first person to challenge the idols of the age, and Jews, believers or otherwise, have often been iconoclasts (willing to confront accepted beliefs). Some of the most revolutionary thinkers – certainly in the modern age – have been Jews. They had the courage to challenge the accepted wisdom, think new thoughts, and see the world in new ways. It is as if, deep in our cultural intellectual DNA, we had internalized what the Sages said about Avraham *ha-Ivri*, "the Hebrew," that it meant he was on one side and all the rest of the world on the other.

The second view is set out by Rambam in the *Mishnah Torah: Avraham the Philosopher*. In an age when people had lost their way and fallen into idolatry, one person stood against the trend, the young Avraham, who, when still a child, asked: "How is it possible that this planet should continuously be in motion and have no mover?" Rambam notes that "He had no teacher, no one to instruct him ... until he attained the way of truth and knew that there is One G-d ... When Avraham was forty years old, he recognized his Creator." According to this, Avraham was the first person to think his way through to G-d as the force that moves the sun and all the stars.

What was unique about Avraham, according to both these approaches, is that he saw the world differently from everyone else and had the courage to ask the questions, find the truth, and live his life accordingly.



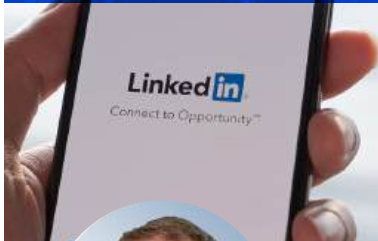
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ZERA SHIMSHON

Avraham's Kibbud Av

Hashem said to Avraham, “Go for yourself, etc., from your father’s house, etc.” (12:1)

The Medrash (*Rabbah* 39:7) comments on this *passuk*, “What does it say earlier? ‘And Terach died.’ When Hashem commanded Avraham Avinu to leave his father’s house, Avraham was afraid that by doing so, thereby leaving his old father to fend for himself, he would create a stir and cause a *chillul Hashem*. To alleviate Avraham’s fears, Hashem told him, ‘I exempt you from the mitzvah of *kibbud av* (honoring one’s father). However, others, I do not exempt from honoring their fathers. Not only that, but your father will die before you leave, and a *chillul Hashem* will be avoided.’ This is why the commandment of ‘*Lech lecha*’ is preceded by the *passuk* telling us that Terach died.”

The *Zera Shimshon* asks the following questions on this Medrash. Firstly, since Terach, Avraham’s father, was an idolater, Avraham was not obligated to respect him. Why then did Hashem have to “exempt” him from *kibbud av*? Secondly, when calculating the years, it comes out that Terach died many years after Avraham Avinu’s test of “*Lech lecha*.” Avraham was born when Terach was 70 years old. Terach lived until he was 205 years old. And Avraham was 75 years old when Hashem told him to leave his birthplace. That means that Terach was 145 years old when Avraham was commanded to leave him. Terach lived for another 60 years after that. How then can the Medrash say that

Terach died before Avraham Avinu left?

The *Zera Shimshon* explains that at this point, Terach had already begun to recognize his erroneous ways and do *teshuvah* for his idolatrous past. For this reason, Avraham Avinu was afraid to leave his side lest he return to his old ways, and this would be a great *chillul Hashem*. However, according to *Tosafos* (*Baba Kama* 7b), the *Bris Bein Hebesarim* happened five years before the test of “*Lech lecha*,” and Hashem had informed Avraham Avinu then that his father would repent entirely (see Rashi *Bereishis* 15:15). Referring back to this prophecy, Hashem informed Avraham that he need not fear, since eventually, Terach would repent entirely and there would be no *chillul Hashem*.

This is what Hashem meant when He said, “I exempt you from the mitzvah of *kibbud av*. However, others, I do not exempt from honoring their fathers.” Other people whose fathers are sinners in the process of repenting would not be allowed to leave their fathers’ side, since by doing so, they would possibly allow their fathers to return to their old ways. Hashem told Avraham that he was different since that would not happen in his case. Terach would eventually do a full *teshuvah* and not return to his old ways.

In other words, although Terach had begun the *teshuvah* process, and Avraham Avinu was now obligated to respect him since he was no longer an idolater, Hashem told Avraham that leaving his father at this point was

not a breach in *kibbud av*, since Terach was strong enough on his own and would not return to his old ways, and no *chillul Hashem* would result from Avraham’s leaving.

To explain how the Medrash can say that Terach died before Avraham left to Eretz Yisroel (then Canaan), the *Zera Shimshon* explains this homiletically, based on a concept mentioned in the *Zohar*.

The *Zohar* (*Naso* 135b) says that anyone who goes from a higher status to a lower one can be referred to as having died. This being the case, before Terach did *teshuvah*, he was a wealthy idol merchant. Now, however, after Avraham was saved from the furnace, which was supposed to have been a punishment for not believing in idols, his father’s business suffered greatly since people’s belief in idols weakened significantly. (As well, Terach himself had begun to repent of his idol worship and probably left the business and was no longer a wealthy man with a flourishing business.) For this reason, the Torah refers to him as dead.

In other words, “and Terach died,” which, according to *Zera Shimshon*, now means that Terach had begun separating himself from idol worship, allowed Avraham Avinu to leave him without fearing that he would return to his old ways.

SHIUR
SCHEDULE

ZERA SHIMSHON SHIUR

BY RABBI SIMCHA BUNIM BURGER

THURSDAY 8:15 PM - 9:15 PM (20 Upstairs)

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TORAH TAVLIN

The Meaning of Success

At the *parsha*’s outset, Hashem tests Avraham by commanding him to leave his homeland. The usual method of testing is a progressive process from easy to more difficult. What we see here is different. Seemingly, Avraham is now being tested more mildly than before. The *mesiras nefesh*, the self-sacrifice of facing certain death when he was thrown into a fiery furnace in Ur Kasdim, was a test on a grand scale. Nevertheless, Avraham Avinu withstood that trial, and with his success, publicly brought honor to Hashem’s name. Now, Hashem commands Avraham Avinu to leave his homeland. How do we understand the underlying reason for

this test? If the test were essentially easier than the previous test of Ur Kasdim, there would be no apparent purpose for it.

R’ Chaim Pinchos Scheinberg *z”l* explains that Hashem tested Avraham Avinu first with death and then with life. The test of life is much greater in its potential for success, but also in its chance of failure. Avraham was saved alive, untouched by the blazing fires of Ur Kasdim. Then came the test of change. “*Lech lecha*” means to remove oneself from the past and the familiar. He was now challenged to change and grow completely on his own, this time without the help of miracles.

Hakadosh Baruch Hu demanded that

Avraham leave the familiar surroundings of his home. Hashem’s plan was for Avraham to wander among strangers in foreign lands. New situations would unfold because of Avraham’s decision to obey Hashem’s command. These tests would bring out even deeper levels of service. Due to the difficulty of this test, our forefather grew in stature and became a great *tzaddik*.

The same holds true for all of us. We all must seek out the situations that will actualize our latent potential. And when the inevitable ordeals of life are thrust upon us, we must rise to the occasion each time. This is the meaning of success.

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Introducing a Group for Men (18 - 40) struggling with substance use.

Work together to recreate your life story and foster recovery.

- Group leader: Avraham Wolfe, LMSW
- Tuesdays at 7:15
- 6 Medical Park Drive, Pomona

To register, call 845-425-5252 ext. 1032.
Or scan the QR code & complete the form.



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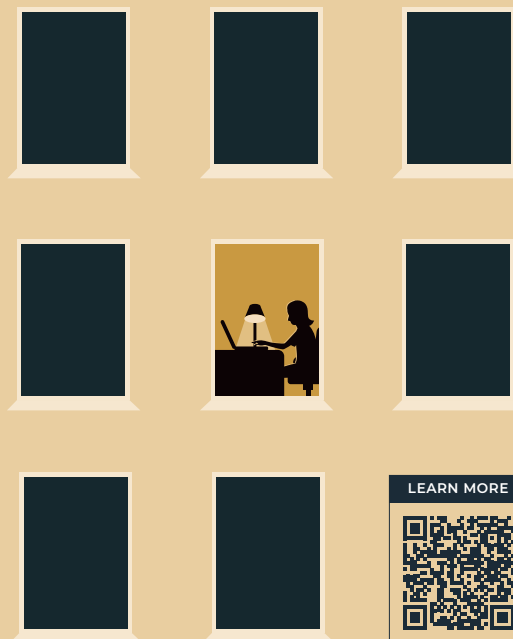


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JOKES

Two grandmothers are talking about their grandchildren. The first one says: "Every year, I send each of my grandchildren an envelope with a generous check in it, and then I don't hear from them, not even a thank you or a visit."

The second one says: "I do the same thing as you, but everyone comes to visit me and thank me."

"Really?" The first one is amazed. "What are you doing?"

"I just don't sign the check."

What did the pecan say to the walnut?
Let's be friends because we're both nuts.

Why is plain pizza the best pizza?
Because nothing tops it

I'm on a seafood diet. I see food
and I eat it!

How do you keep a bagel from getting
away?
You put lox on it!



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Rabbi Yanky Moddel
18 Upstairs - (Rabbi Coren's Office)
Sundays: 7:15-8:00 am



7:00-8:00 AM

ENGLISH

Rabbi Yosef Chesir
18 Upstairs - (Shiur Conference Room)

8:00-9:00 AM

YIDDISH

Rabbi Yitzchok Yosef Klein
20 Upstairs



9:00-9:45 AM

ENGLISH

Rabbi Shea Stern
18 Upstairs - (Rabbi Coren's Office)
Zoom option: 18forshay.com/dafyomi

For more information regarding all learning opportunities please contact:

Rabbi Scheiner - Rosh Kollelim & Rabbinical Director
RabbiScheiner@18forshay.com or 845-200-3719