

# BET

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OUR BELOVED RABBI  
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**בית מדרש אור החיים**  
BAIS MEDRASH OHR CHAIM

**SHIUR FROM RABBI LANKRY SUNDAY EVENING  
ROSH CHODESH FOR WOMEN BY REBBETZIN LANKRY  
SHAVUOS LEARNING INFORMATION**

**SEE PAGE 8**



**SHABBOS MEVARCHIM / CHAZAK**

# • Chodesh Sivan •

**ROSH CHODESH IS TUESDAY MAY, 15**



**RABBI YY JACOBSON**

**MOLED IS TUESDAY MORNING**

**21 MINUTES AND 6 CHALAKIM  
AFTER 5**

**SHABBOS MORNING MINYAN**

**STARTING AT 8:00 AM  
18 FORSHAY RD.  
MAIN SHUL- ASHKNAZ**

**YOM KIPPUR KOTTON**

**MONDAY MAY, 14  
1:30PM  
18 FORSHAY TENT**

WEEKLY CLASS

**SHABBOS**  
NO CLASSES

**TUESDAY**  
NO CLASSES

WELCOME TO THE NEW AND IMPROVED **BET**. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



# DEAR KEHILLA,

The children of two respectable families in London got engaged. The buzz in the streets is that this wedding will be over the top. The father of the bride sent a telegram to his children and asked them to reserve a specific date for the wedding in three months' time. Two of his children were living in France; one was very successful and the other not at all. The father sent a separate letter to his wealthy son to not spare any expense and to purchase only the best to celebrate the wedding. The father added that everything his son spends in honor of his father will be reimbursed, but he must make sure to take care of his brother and family as well.

Upon receiving his father's letter he immediately went on a three month shopping spree and the excitement mounted. With all the frenzy of purchasing and preparing he forgot to speak to his brother, the poor man, about the upcoming wedding. A day before the wedding he quickly sent a messenger to his brother to be ready by the port with his family to set sail to England.

The rich brother traveled first class while the poor brother was in steerage and came in rags as he had no funds to purchase new clothing.

On the other side of the English Channel the father is waiting at the dock for his children

to arrive. The older rich son exits the ship with his family and he receives a warm welcome. Next, the younger brother embarked from the ship with his family. They were clad in tattered old clothing with no possessions in sight. The father feels a burning rage towards his wealthy son's apparent lack of concern for his unfortunate brother. Not wanting to destroy the festive occasion, the father remains silent. He quickly purchases clothing for his poor son and provides him and his family with everything they need for the wedding.

After the wedding the affluent son gently reminds his father of his promise to reimburse him and brings a long list of expenses to be paid back. The father insists that he owes him nothing and again wishes him a safe journey. The son explodes and says, "look at the letter with your hand writing and your signature!" The father explains to his son that it clearly states "all expenses that you will endure for my honor will be reimbursed." However, the father pointed out, all of your expenses were about you and not me because if you did it in my honor you would have dressed your brother as well. The fact that you let him arrive in his tattered clothing just proved that the monies you spent were for your own selfish pleasure. This is why you are owed

nothing"

The Parasha (25-25) כי ימוך אחיך ומכר מאחזתו וג'. The Medrash brings proofs from the scriptures that when a person takes care of the downtrodden, Hashem will pay his bill. We also find the Talmud in tractate Baitza 16a states that all of a person's financial needs are established and put into place from Rosh Hashana to Rosh Hashana except for the month of Tishrie תשרי. The Talmud explains that if one doesn't have money for the expenses of Shabbat and Yom Tov he can "borrow on my account and I (Hashem) will repay all the debt. What is the action that one can do to indicate that all of his expenses and the loans that he took are indeed for the honor of Shabbat and Yom Tov? If he takes care of his brother and did not only think of his own personal needs. This ensures that all was purchased in honor of Hashem and will surely be repaid.

we should all merit that our actions will be a source of nachat to our Father in heaven. Amen.

Good Shabbos,

Aaron Lankry

## SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

CANDLE LIGHTING	7:45PM
MINCHA <sup>TENT</sup>	7:00PM & 7:30PM
SHKIYA	8:03PM
MINCHA <sup>20 FORSHAY</sup>	8:13PM
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	5:11AM
SHACHRIS	8:00AM
SHACHRIS <sup>YOUTH MINYAN 18+</sup>	9:15AM
SHACHRIS	9:15AM
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00AM
MINCHA	1:45PM & 6:00PM
PIRCHEI - BNOS	2:00PM
DAF YOMI	6:20PM
PIRKEI AVOS <sup>3</sup>	7:15PM
MINCHA SHALOSH SEUDOS	7:45PM
SHKIYA	8:04PM
MARRIV	8:44PM & 8:49PM

## WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ

S 5:20 M 5:19 T 5:18 W 5:17 T 5:16 F 5:15

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 6:23 M 6:24 T 6:25 W 6:25 T 6:26

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:53 M 7:54 T 7:55 W 7:56 T 7:57

MAY 13 - MAY 18

NEITZ IS 5:40 AM - 5:35 AM

PELAG IS 6:35 PM - 6:38 PM

SHKIA IS 8:05 PM - 8:09 PM

MAGEN AVRAHAM

8:41 AM - 8:38 AM

GRA- BAAL HATANYA

9:17 AM - 9:14 AM

## SHABBOS WEATHER

FRIDAY 70°

SHABBOS DAY 78°

## RABBI CORENS OFFICE

MINHAG YISROEL TORAH	5:30 - 6:00
DAF YOMI	6:25 - 7:25
SHACHRIS	7:30 - 8:00
TAMID	8:00 - 8:20
MEGILAH	8:20 - 9:00
DAF YOMI	9:00 - 10:00
MISHNAH BERURA	10:00 - 10:30
PIRUSH TEFILAH	10:30 - 11:00

## BLUEBERRY HILL ZMANIM

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

MINCHA 6:15 PLAG 6:34

# BEHAR-BECHUKOSAI AND RASHBI

RABBI DANIEL COREN

On Lag Ba'omer, I thought the following idea about fire which connects to our double parshiyos Behar-Bechukosai.

There are many questions when it comes to the mysterious Rashbi.

One of the most outstanding connections to Rashbi is the creation of fire and this element is associated with both positive and negative results. It is interesting to note that Rashbi is not alone with this power and symbolism. His father-in-law, the famed tzadik, Pinchos Ben Yair, uses fire to separate himself from Rabbi Yehuda Hanasi as he leaves this world before joining Rabbi for the meal that he had invited him to.

We also find in the Gemara Shabbos that when he came out of the cave his eyes burned up fields and other seemingly mundane activities that people were involved in at that moment. Most notable was the fire that Rashbi describes on the day of his death and is delineated in detail in the section of the Zohar called *idra zuta* which is the part of the Zohar that Rashbi revealed to the world when he left it. And as he himself admits, he would be guilty if he left the world without revealing the incredible secrets that he had stored in his heart.

Let's connect all this to this week's double parsha specifically parshas Bechukosai which begins with the famous Rashi based on Chazal who say that 'Im bechukosai telechu' which means that if you will toil in Torah then all the rewards that are described in the Torah will be a reality. What is it about toiling in Torah that is the prerequisite to getting all the wonderful rewards Hashem wants to bestow on us? Why is it a problem if we gain Torah in a nice comfortable and relaxing chair?

I was thinking the following: The Navi says 'halo ko dvarai keaish neum,'-- Hashem my words are like fire. When the Navi wants to describe the power of the energy of Torah, it uses one of the four elements. Maybe the most dominant one is fire. A comparison to this would be the use of electricity in today's world. Electricity can be an incredible source of energy and generates practically everything we do today both in the home and outside. Are cars and phones are sourced by electronic energy. However, this powerful energy can be used for destructive purposes. Without electricity or fire we would not have to worry about the outbreak of nuclear and atomic warfare that will herald the third world war Hashem Yerachem.

Still, the energy described in the physical realm is nothing compared to the fire of Torah. Chazal

describe black fire on white fire and as we watch the flaming red and orange colors from within a fire it amazes us with a sense of an incredible power to penetrate and change the status of anything. In the spiritual world Torah has the ability to change a person. When a person learns *lishma* and dedicates himself to change and become a better and more spiritual person so he can connect to Hashem then he will succeed in connecting to Hashem. Chazal ask: the Torah tells us to cling to Hashem yet describes Hashem as fire, so how are we to connect? They explain that the more we arm ourselves eternally with the fire of Hashem the more we are protected. Maybe this is the meaning behind the *salmandria* that Chazal speak about in *Maseches Chagiga* that was created from fire; anyone who smears himself with it can walk through fire. In a similar manner, Chazal tell us to cling to Hashem as well as to *chachamim*, but also point out that we must watch out for some *chachamim* who can burn us with their coals. It all depends on our intentions and approaches.

In *Taanis Yerushalmi* it says that *Teshuva* and *Tefila* and *tzadka* will bring down rain. My *chavrusa* asked me, 'what about Torah? I thought it was a powerful question and after thinking about it I gave him an answer based on the *Gra* who explained why the *bracha* in *Shmoneh Esreh* for *daas* comes before *Hashivenu* because to really do *teshuvah* we need to know Hashem and to know Hashem we need to learn his Torah. That is how we connect to him. This is the fire that we are talking about and this is the toiling in Torah that Chazal tell us is the path to receive all the wonderful rewards both in this world and the world to come.

I think that we all have the battle between our *daas* and our desires. The more our *daas* is clear the easier it is to overcome the *taavah*. Imagine the following *meshal*: an alcoholic is given a winning lottery ticket and is told that he needs to get to the store to receive his money and must be there in five minutes. As he walks to the store which is five minutes away he sees his favorite scotch bottle. Even if he is a crazy alcoholic the idea that 100 million dollars will help him much more than the bottle of scotch will most clearly displace his desire for alcohol. The problem in life is that most times it isn't clear enough to us just how amazing the reward for learning Torah and doing even one *mitzvah* is.

That is the challenge.

## SHABBAT SHALOM

away from at the Mahjong game. This other lady had also cancelled that day and went to have lunch at the same exact spot as my mother-in-law's friend.

All she could do was panic. What would she do and say? She quickly decided that she would ask as nonchalant as she could and pretend that she did not see her. But, as matters turned out, for one reason or another, she needed to pass the lady. And what happened? "How are you doing?" the other lady asked. And with that, slowly but surely, a conversation ensued between two people who wished to stay as far apart as they could from each other, but were brought together.

When my wife later crossed paths with her mother's friend and

mentioned that she had heard how they had gone out to lunch together, the friend said, "It was really funny. I was supposed to take my daughter out to lunch then, but she couldn't make it, so I took up your mother's offer and went with her instead."

Just imagine. Two women who wished not to talk or see other and specifically made plans to be away from each other, came together. And why? When Hashem sees that His children are not on good terms with each other, He does whatever possible to reinstate love and peace. The most hurtful thing is when Hashem's children are in dissonance, while the greatest and most beautiful thing is when there is harmony and kindness between them.

UFARATZTA

BY SHALOM BER MUNITZ

DO A MITZVAH  
WITH ABSOLUTE  
JOY!

In the days of the Baal Shem Tov there lived a *chossid* in the village of Lubavitch who was nicknamed Reb Yisroel der Lebediker ("Yisroel the lively one"). Even at the age of ninety, he would still daven and learn *Tanach* and *Mishnayos* with the excitement and energy of a young man. He used to say: "A *mitzva* without *kavana* is like a body without a soul. The *kavana* must be that the *mitzva* comes from the commander, HaShem, Who pulls us out of all sorts of mud. So if I, Yisrolik... have been given the *zechus* of fulfilling the command of Hashem, of course I should jump and dance out of absolute joy!"

===*Likuti Diburim I p228*

## A SHORT MESSAGE FROM RABBI YOSEF PALACCI

Some time ago, my mother-in-law asked my wife if she wanted to go out to lunch. My wife was busy at the moment, so asked if she could take a raincheck, which my mother-in-law was fine with. My mother-in-law decided to phone a friend who was planning on playing a Mahjong game, though said that she was actually not to go because there was another lady there who she didn't like. She would therefore be able to go out for lunch with my mother-in-law.

They arrived a restaurant for lunch, and to my mother-in-law's friend's surprise, who did she see? The exact woman she was trying to get



## PARSHA SNAPSHOT

LAZER SCHEINER

BECHUKOSAI, meaning "my laws," comprises the second half of this double portion. In Bechukosai and in parshas Ki Savo in Devorim, the Torah describes, in great detail, the calamities that may befall Klal Yisroel, chas veshalom, should we not observe the Torah properly. This part of the Torah is customarily called the tochacha, literally, the admonition, although the Mishnah (Megillah31a) calls it the curses. We find halachic discussion in the Gemara, and much debate among later authorities, as to how these passages are read for kerias haTorah

### FAST READING

Let us discuss some of the customs that have developed concerning the reading of the tochacha. Many communities have the practice of reading the tochacha extremely quickly, which has an old, although questionable, tradition, already recorded in the Gemara:

"Levi bar Buta was reading the tochacha very quickly and with difficulty. Rav Huna told him, since you do not want to read it, stop, even though you are in the middle of the tochacha. The halacha not to stop in the middle applies only for the tochacha of VaYikra and not for the one of Devorim" (Megillah 31b, as explained by Rashi).

There are other customs that have developed concerning the tochacha. Some read it in an undertone, although one who does this must be careful to read it loud enough that everyone in the shul can hear it, so it should be read in a voice that we usually call a "stage whisper."

### NO ONE WANTS THE ALIYAH

Obviously, this part of the Torah has the same amount of sanctity as the rest: it is an honor and a mitzvah to be called to read from any part of the Torah. Although there is no halachic basis for the concern, we find that people considered it a bad omen to be called up for the aliyah in which the tochacha was read. Difficulty in finding someone willing to receive this aliyah led to a disgrace to the Torah's honor. To avoid this bezayon haTorah, a number of interesting customs, some of them with halachic basis and sanction and others without, developed.

### SKIPPING THE PARSHA

The Biur Halacha (428:6) records with disparagement the practice of communities who skipped completely the kerias haTorah on the two Shabbosos of Bechukosai and Ki Savo, in order to avoid the problem that no one wanted the aliyah of the tochacha!

The Biur Halacha decries this practice, noting that this approach means not fulfilling the mitzvah of reading the Torah every Shabbos morning and completing the Torah every year. the tochacha is not acceptable.

### READ WITHOUT AN ALIYAH

In some circles, the custom developed for the baal keriyah to read the aliyah of the tochacha, but without anyone reciting brochos either before or after it. Although several major halachic authorities, including Rav Shlomo Kluger (Shu"t HaElef Lecha Shlomo, Orach Chayim #63) and Rav Ovadyah Yosef, sharply rebuked this practice, there are halachic authorities who accepted it. (Maharsham (Daas Torah) in the name of the Shu"t Har HaCarmel (Orach Chayim #12),

### OTHER PRACTICES

The Rama cites the following:

"Our custom is that no one goes up to take an aliyah unless the gabbai calls him, and the gabbai calls up only someone designated by the donor who purchased the rights to distribute the day's aliyos. Even the gabbai does not take an aliyah without permission.... The prevailing practice for both tochas is to call only someone who wants the aliyah" (Darkei Moshe, Orach Chayim 139:1). The explanation of the Rama is that one should prearrange who will receive this aliyah, to make sure it is not someone who will be offended by its being offered him.

### CONCLUSION

In most places today, the accepted practice is that the Aliyah including the tochacha is given to the baal keriyah or to the gabbai. Performing a mitzvah is the greatest segulah for Divine help, and therefore, this is probably the best way to fulfill kavod haTorah.



RABBI BERACH STEINFELD

## WORDS OF INTEREST

In Meseches Bava Metziya, daf ayin heh, amud bais Rabban Shimon bar Yochai says that if one owes his friend money he is not allowed to greet him first. This is derived from the posuk that says "Kol dovor.. yishach." Any interest is forbidden,

and extra words may be considered interest as well. There is a machlokes Rishonim whether this prohibition is an issur de'Oraysa or an issur de'Rabbanan. The difference would be important when one has a safek why he is greeting the person. Is he doing so because of the loan, or is his behavior just regular polite behavior? If it is a de'Rabbanan we would pasken le'kula. If it is a de'Oraysa it would be le'chumra.

What is the halacha if Reuven did not know the lender before the loan? He now knows Shimon because Shimon granted him a loan. Reuven is accustomed to greeting everyone he knows with, "Good morning!" Would it be permissible for Reuven to greet Shimon this way now that he knows him? The Levush says one should not be "makdim shalom" to his lender in appreciation for the loan. The Bris Yehuda in Perek Yud Alef, halacha chof ches asks the following question. May Reuven greet Shimon even when it is not connected to the loan? He answers that the Levush is referring to a case where Shimon became Reuven's relative or neighbor after the loan and he would then be allowed to say hello if it is not in appreciation for his loan. However, since he is saying it is in appreciation for the loan, the greeting would be forbidden. The Sefer She'eiris Chaim explains that the problem of saying hello is only forbidden if he shows "hachnaa," (humility) hence the expression used is "makdim shalom" (greet him first.) In the event the Shimon greets Reuven first, there would be no issue of responding in kind.

The issue with the lender greeting the borrower first may be a problem if the borrower has no money to pay back his loan at that time. The lender might be considered a "nosheh" (collecting on a loan), which would be forbidden if the borrower has no money. The only way they would be able to greet each other is if they take turns greeting first; sometimes the lender and sometimes the borrower, hence there is no issue of hachnaa. It would then be permitted to greet each other provided that the greetings are in no way connected to the loan.

It would be preferable if the lender would greet the borrower first, right after he loaned him the money where the terms of the loan has not yet expired. Subsequently, the borrower may greet him first as long as there is no hachnaa involved.

May Hashem bless us all with sholom.

# SOME REASONS FOR THE CUSTOM TO EAT MILCHIGS ON THE YOM TOV OF SHAVUOS

Kollel Boker

## HALACHA CORNER

by RABBI NACHUM SCHEINER

**ROSH KOLLEL**

On the yom tov of Shavuos there is a well-known custom to eat milchigs. Whether you fulfill this custom with a small milchig kiddush or a five-course dairy meal, it is universally accepted to partake in some dairy on this yom tov.

As is often the case with minhagei yisroel, there are various ways of fulfilling this minhag. Some have the custom to eat the milchig meal at night and some partake of milchigs during the day. Some do it one day and some do both days. In addition, depending on the reason, it may suffice to fulfill this custom with a small kiddush or it may be proper to have a full meal. There are many reasons given for this minhag and I would like to share some of the reasons that the poskim mention:

1) The Rama (495:3) suggests that just as we have two cooked foods on the seder plate to commemorate the korban pesach and korban chagigah, similarly on Shavuos we commemorate the sh'tei halechem, the 2 breads that were offered in the beis hamikdash. This is accomplished by having a dairy meal followed by meat, which requires one to remove the bread that was used with dairy and bring another loaf of bread for the meat meal. Consequently, one will need to have 2 different breads.

2) Since the torah is compared to the sweet taste of milk and honey (as the pasuk says, d'vash v'chalav tachas l'shoneich), we serve milchigs and sweet foods to instill in us this concept that the torah is sweet. (Mishna Berura 495:12)

3) The pasuk in the reading of Shavuos says, וַיְבִיאוּם הַבְּכוֹרִים, וַיְבַרְכֵם מִן־הַדָּשָׁה לֵאמֹר בְּשִׁבְעֵינִים, the first letter of the last 3 words reads חלב – milk. (Sidur Yaavetz)

4) Another reason is given by the Ba'eir Heitev. The Midrash tells us that the angels were not willing to let go of the torah; they wanted to keep it in heaven. However, one of the reasons that they were deemed unworthy of having the torah is because they ate meat and milk in Avraham Avinu's house. Hence, the custom to eat milchigs and then fleishigs – in a way sanctioned by the torah – to demonstrate why we merited receiving the torah.

5) The numerical value of the word cholov (חלב) is 40; corresponding to the 40 days that Moshe was in heaven to receive the torah. (Neziras Shimshon) This also has a deeper meaning. In contrast to the physical world that was created in 6 days, the Torah and the spiritual world were “created” in 40 days. (Rav Yaakov Kaminetsky, quoting the Alter of Slobodka)

6) The Mishna Berura (495:12) quotes another reason. Before the yidden received the torah they were permitted to partake of meat that did not have a proper shechita. Once they received the torah they had to implement all of the laws of shechita (i.e., using a kosher knife etc.), and keep all of the other rules and regulations of kashrus properly (e.g., salting, removing fats, etc.) before being able to eat fleishigs. In addition, all of their utensils were now treif and unfit for use. In the interim they had to subsist with eating dairy and we commemorate this by eating milchigs.

7) The Chidushei HaRim (the first Gerrer Rebbe) mentions yet another reason. It is well known that there are 365 negative commands in the Torah which correspond to the 365 days of the year. The mitzva of refraining from meat and milk together is corresponding

to the day of Shavuos. Hence, on this very day, we eat milk and then meat, in accordance with the rules and regulations of this mitzvah.

8) The milchig meal is a siyum, celebrating the completion of the 7-week mitzvah of sefiras ha'omer. We do not have the conventional meat meal in order to emphasize that it is not just another yom tov meal. (Midrash Pinchas)

9) Moshe Rabeinu was born on 7 of Adar and was placed in the Nile River 3 months later, on 6 Sivan – the very day that was to become the day of Kabbalas Hatorah. On that day he was taken out by

Basya and taken to his mother to be nursed. We, therefore, partake of milchigs to commemorate the miracle of Moshe Rabeinu's survival. There is also a kuntres available on the subject of cholov akum and gevinas akum, written in conjunction with the topics learned in the Night Kollel.

For any comments or questions regarding this kuntres, feel free to contact me: 845 - 372 - 6618, or email to: Ohrchaimmonsey@gmail.com.

### גדולה הכנסת אורחים מקבלת פני השכינה

Inviting in guests is greater than greeting the SHCHINA.

Why is this so? The answer is, that a guest is really a messenger from HASHEM, bringing you the opportunity to do CHESED. Since we know שלוחו של אדם כמותו which means a messenger is just like the sender, therefore bringing a guest inside is like bringing the SCHINA inside, which is better than just greeting the SCHINA. Have a delightful SHABBOS.

AVI WEINBERG

Contact us at

happinessbyaviw@gmail.com



## SAYING GOODBYE TO YOUR OLD G-D

SOMETIMES, BEING CLOSE MEANS FEELING FAR

### THE ENDLESS QUEST



**RABBI YY JACOBSON**

#### A STORY:

It was Simchat Torah, and the disciples of Rabbi Mendel of Horodok, many of whom had journeyed for weeks to spend the joyous festival with their Rebbe, were awaiting his entrance to the synagogue for the recital of the Atah Hor'eisa verses and the hakafot procession. Yet the Rebbe did not appear. Hours passed, and still Rabbi Mendel was secluded in his room.

Finally, they approached Rabbi Schneur Zalman of Liadi, who had studied with Rabbi Mendel in Mezeritch under the tutelage of the Great Maggid. Perhaps Rabbi Schneur Zalman, who was revered and loved by Rabbi Mendel, would attempt what no other chassid would dare: enter the Rebbe's room and ask him to join his anxiously awaiting followers.

When Rabbi Schneur Zalman entered Rabbi Mendel's study, he found the chassidic master deeply engrossed in his thoughts. "The chassidim await you," said Rabbi Schneur Zalman. "Why don't you join them for the hakafot?"

"There are a hundred meanings to the verse Atah Hor'eisa," cried Rabbi Mendel, "And I do not yet fully understand them all. I cannot possibly come out to recite the verse without a proper comprehension of its significance!"

"Rebbe!" said Rabbi Schneur Zalman. "When you will reach a full comprehension of the hundred meanings of Atah Hor'eisa, you will discover another hundred meanings you have yet to comprehend..."

"You are right," said Rabbi Mendel, rising from his seat. "Come, let us go to hakafot."

#### THROWING OUT THE OLD?

An interesting verse in this week's second portion, Bechokosei, reads, "You will eat the very old [grain]

and you will remove the old to make way for the new."

A homiletic interpretation of the verse understands "the very old" to symbolize G-d, who has "been around" since time immemorial and who represents eternity. One ought to eat and satiate one's hunger with "the very old" G-d. Yet there comes a time in our life when we need to "remove the old to make way for the new." We should never get stuck in our own definitions of G-d. We must be ready to abandon our old perception of G-d for the sake of a more real and mature relationship with ultimate reality.

#### SPIRITUAL FRUSTRATION

A little while ago, a man approached me one morning in the synagogue and expressed his anguish over the fact that he does not experience G-d anymore in his life. "When I originally became a baal-teshuvah (returnee to Jewish observance) many years ago," he said, "I felt an intimate relationship with G-d. I sensed His truth and His depth. "Today," the man continued, "I am still a practicing Jew. I put on tefillin each morning, I pray three times a day, I keep the Sabbath and I don't eat shrimp. But G-d is absent from my life. "How do I become a baal-teshuvah again?" the Jew wondered. As I looked up at his face, I noticed a tear in his eye. I thought that he may be far better off than many people born and raised as observant Jews who have never shed a tear over G-d's absence from their lives. Many of us are even unaware of the fact that there exists a possibility to enjoy a genuine personal relationship with Hashem. I attempted to identify with this Jew's struggle, sharing my feelings on the matter. As we concluded our conversation, I noticed on the table a 200-year-old Chassidic work titled "Noam Elimelech." I opened the book, authored by the 18th century Chassidic sage Rabbi Elimelech of Liszensk, and randomly arrived at the Torah portion of this week, Bechukosai. In his commentary to the first verse of the portion, the Chassidic master discusses an apparent lack of grammatical accuracy in the blessings that we recite daily. "Blessed are You, Lord our G-d," we say, "Who has sanctified us with His commandments." Why do we begin the blessing by addressing G-d in second person, "Blessed are You," and then conclude it by addressing Him in third person, "Who has sanctified us with His commandments."?"

#### THE PARADOX

In the beginning of one's spiritual journey, writes the saintly author, when first discovering G-d in one's life, Hashem seems very near. At that special moment of rediscovery, you feel that you "have G-d," that you grasp His depth, His truth, His grace. You and G-d are like pals. You cry to Him, you laugh

with Him, you are vulnerable in His midst. Like one who is reunited with a best friend not seen in many years, you declare: "G-d! You're awesome." But as you continue to climb the ladder of spiritual sensitivity, you come to discover how remote G-d really is from you. You come to learn how inaccessible and elusive He is, how unfathomable and indescribable the Divine reality is. Yet, paradoxically, it is precisely when the feeling of "I have G-d" withers away and is replaced by the sense of a void that you are actually closest to Him. When you mature in your spiritual life you begin to sense something of His infinity, and who among us could ever feel that he has a grasp over infinity?

#### FAR BUT NEAR

It is this state of mind that the Prophet Isaiah is addressing when he says, "Peace, peace to him who is far and near, and I will heal him." How can one be both "far and near" simultaneously? The Chassidic master Rabbi Elimelech answers that Isaiah is referring to the Jew who feels that he is far, but in truth he is near. The very fact that he senses his remoteness is indicative of his closeness. If he truly were to be distant, he would actually feel close! Therefore, when the first Jew Avraham is taking his son Yitzchok to the Akeida (the binding of Yitzchok) atop the sacred Mt. Moriah in Jerusalem, the Torah tells us that "On the third day, Avraham looked up and saw the place from afar. Avraham said to his attendants, 'You stay here with the donkey, and I and the lad will go yonder, we will prostrate ourselves and then return to you.'" Why did Avraham take his attendants along if he was to leave them behind anyway? Because it was only Avraham who "looked up and saw the place from afar." Only Avraham realized how remote he still was from the Divine mountain. His attendants, on the other hand, actually thought that the place was near. At that moment, Avraham became aware of the vast sea separating his spiritual state from theirs; he knew that they were not ready yet to accompany him on his journey toward G-d. For thus is the paradox of one's spiritual process. The closer you become, the further you must become. It is to this Jew, harboring deep frustration, that G-d sent forth His promise: "I will heal he who is far and near."



מעובד ע"י  
הרה"ר אברהם הלל רייך  
שליט"א  
ADAPTED FOR ENGLISH BY  
AVROHOM HILLEL REICH

Learning Torah, Loving Torah

... אך בחוקתי תלכו

If you would only keep my statutes...

In the second Parsha of this week's double portion, Hashem promises a hefty reward to us, the Jewish people if we dedicate ourselves to following the Chukim (statutes). Although the word "Chukim" throughout the entire Torah usually refers to a certain class of mitzvah..(one without an apparent reason), Rashi surprises us, by translating the words- "If you keep my statutes" to mean.. "please strengthen your learning of Torah." Tehiyu Ameilum B'Torah.. These words are a request, a plea, a cry from the depths, as it were, for us to work hard and take Torah learning seriously.. And If we do as Hashem asks - we will be rewarded beyond belief.

Rav Yitchok Kulitz asks in the preface to his sefer Minchas Eliyah; what does the phrase Ameilum B'Torah really mean? Is it long hours of learning..? Is it shaos retzefim.. (uninterrupted learning, for many hours at a time- very fashionable now) Is it Torah Lishmah.. learning Torah for its own sake and not for honor?

Harav Kulitz answers with an insight that rings true for anyone that has ever participated in a Gemora shiur, anyone who has tried to understand a difficult Tosfos.. or learn through the Rashi's on the Parsha, in fact it applies to anyone that has ever sat down with a sefer, wanting to learn its contents, either with a learning partner or alone. Ahavas Torah-the love of Torah is inexorably linked to Ameilum BeTorah.. struggling to learn Torah. You simply cannot put in the time necessary to learn Torah seriously without a love for learning.

This love, Rav Kulitz continues, has great strengths. In it, lies the power to change our world, our fate and our reality.

Learning Torah has this quality because our love for Torah is the primary reason G-d created this world.

There is an interesting symbiotic relationship between the Jewish people and the rest of the world. During the times of the Beis HaMikdash, Hashem nourished the entire world by channeling goodness to the world through its corridors. The Karbanos we sacrificed brought immense pleasure (Re'ach Nichoach) to our Creator. Now that the Bais Hamikdash is not in existence anymore, Ahavas Hatorah, the intense love we have for learning has many of the same powers.

Another facet is true as well- if you put in the hours necessary to learn Torah..Hashem promises that this will lead to an intense love for learning.. But there is a caveat.

נשמח בכבדי תורתך

We must strive to have both an overwhelming joy and a true desire to learn Torah.

If we try, even for a few minutes to learn because we want to...to learn because learning is sweet.. to learn because there

is no joy bigger than coming closer to our Creator.

Do this only once, and the deal is sealed- we have become partners in creation..

We have earned a share in the goodness of this world and can expect miracles to occur.

In an amazing book on the holocaust called Ani Maamin.. the following true story is told, an incredible illustration of this concept.

One night towards the end of the war a group of 50 teenagers were suddenly transferred to Auschwitz's dreaded shower room. Told to clean themselves well, they were led to believe that their release was somehow imminent. The older inmates having been in the camp for some time now - informed the newer arrivals among them that the next step was certain death in the gas chambers.

But this night was to be different. It was the night of Simchas Torah and one of the boys cried out from the depths of his soul.. "Chevra, tonite is Simchas Torah.. last year in Budapest we danced with the Torah.. here in the death camps there is no Torah.. but we all know that Hashem's presence is everywhere.. even here in the hell of Auschwitz..

"Hashem is with us so let us dance with Him tonight". And they started to sing. Ash-reinu ma Tov Chelkeinu.. How fortunate are we to be Jewish.. How fortunate are we to live in Hashem's world! Over and over again...adding new tunes, they sang louder and louder ..dancing fiercely in a circle as if there were no tomorrow.. for that was surely their fate... until the Nazi commander could stand it no longer..

A second before giving the order to turn on the gas.. the evil one ran to see them.

"What are you doing.. why are you dancing and singing at the top of your lungs?" he shouted at them in anger and astonishment.

We are happy!..

"Happy to die?" the sadistic commander asked incredulously?

"Yes we are happy to leave a world where Nazi dog's such as yourself dictate to us what to do..where low and sadistic animals, seem to be the masters of our fate..

Distinguishing ourselves from people like you is a cause for joy and celebration, even if it means death!"

And what's more.. we are overcome with joy because we will soon be reunited with our parent's, brothers and sisters who were recently murdered by you in the prime of their lives!"

The Commander was seething.."I will not kill you here in the gas chambers, but instead torture each one of you so that you will die slowly at the hands of our interrogators..

And with that he sent them back to a sealed bunkhouse to await their terrible fate.

But it was not to be.. In the morning, a special request for young men to work in factories throughout Germany was handed down from above and most of these boys were taken together with a transport of sev-

פרשת בהר בחוקתי

מה שמובא בהקדמה לספר אור החיים הק' על רבינו דלא מיחה על בזיון התורה והתגלו לו משמים שהוא חייב גלות, עייש. הנה הרמב"ם קודם שמתחיל הלכות תלמוד תורה כתב א. ללמוד תורה ב. לכבד מלמדיה ויודעיה עכ"ל וכל זאת הקדמה לתלמוד תורה, היינו חלק מלימוד התורה זה לכבד מי שמלמד תורה וכן מי שיודע תורה, ומי שלא מכבד לומדי תורה הוא מבטל התורה, וודאי מי שיש בו תורה בעצמו חייב לכבד תורה ביתר שאת ויתר עוז וזהו חלק מעצם לימוד התורה, בבחינת איזהו מכובד המכבד את הבריות ואין כבוד אלא תורה.

האור החיים הקדוש בגלותו חידש מב' פשטים בפסוק "אם בחוקתי תלכו" כל אחד מהפירושים היו דרך או בעבודת השם או בלימוד התורה הקדושה בביאור הב' כותב לבאר על דוד המלך ע"ה שאומר "חשבתי דרכי ואשיבה רגלי אל עדותיך" כתב המדרש (ויקרא רבה לה א) אמר דוד רבש"ע בכל יום ויום הייתי מחשב ואומר למי קום פלוני ולבית דירה פלונית אני הולך, והיו רגלי מביאות אותי לבתי כנסיות ולבתי מדרשות, דהיינו שהיה מחשב לעשות ענינים ורגלי מוליכים אותם מעצמם ל בית המדרש, וזה נבע מרוב החפץ והרצון והרגילות בדבר, וז"ש אם בחוקתי תלכו, פירוש הליכתם מעצמה תהיה אחריה כמאמרו, לרוב החשק והרגילות. ע"כ. והיינו שייצר לעצמו בטיבעו שיהיה כל רצונו ומגמתו אך ורק רצון אחד וזה כיסופי לעשות רצונו יתברך בלימוד התורה הקדושה.

ויש לעיין דלמעשה מהו שהיה דוד שחייב לעשות לכתחילה כל הצרכים, אבל רגליו הוליכו למקום אחר היינו לעדותיך היינו לבית מדרש? והפשט הפשוט הוא שהיה לו צרכי ביתו וכדומה אבל מיד רגליו הוליכו אותו לבית מדרש, אולם ראיתי בספ"רים הקדושים פשט יפה, שדוד המלך פסק כשיטת ר"ת בקידושין ל. והיינו דאיתא לעולם ישלש אדם תלמודו שליש בתורה שבכתב ושליש בתורה שבעל פה ושליש בגמרא וכתב תוס' בשם ר"ת שחייב שיש בכלי הוא בלול משלושתם יחד סגי בני מרא, לפי"ז כתב בפרש שדוד חייב ללמוד תושב"כ וכן תושב"פ אבל רגליו אשיבו לעדותיך, והיינו רק לגמרא, ש "עדות" בגימטריה "תלמוד" והיינו שזה היה חישובו שזה בלול בכל התורה כולה ממש, היה עובדא שהיה מגיפה בזמן רע"א זיע"א וחילק קמיעות שלא ימותו, והיה זה שפתח את הקמיעה, ומצא כתוב תוס' ותוספתא ועוד גמרא, ללמדנו שזהו הכח האדיר שיש בעצם לימוד הגמרא, ואכמ"ל בכוחה של תורה אבל זהו היה כל מהותו של דוד המלך ע"ה.

וז"ש "ללכת בהם" פירוש שמעצמו ילך בהם בטבעו, כעושה דברים שהטבע עושה, לצד שעיקרו וגופו הכל עומד במקום שוה, וזהו שכתב רש"י שתהיו עמלים בתורה, עמל פירושו לימוד התורה לשמה, והיינו אדם לעמל יולד, " לעמל" ר"ת ללמוד ע"מ לעשות, וכן ללמוד ע"מ ללמד, שניהם בעצם פירושו של לשמה, ללמד ולעשות ובכדי שתורתו יהיה מחייבת עשיה או שתוכל ללמד היינו דווקא במי שמעל להבין התורה לעומקה ממש אזי ישיג עומק ההבנה שהיא היא ההשגה של האור שיש בתורה הקדושה, ולהשיג זאת מוכרח הוא להיות עמל ויוגע בה בכל המובנים, והיינו משום שהתורה רוחנית מעל עולם האצילות כמו שמרחיב רבינו הנפש החיים וז"ש מגילה ו: יגעת ומצאת תאמין והיינו שזהו בגדר מציאה ממש דהרי שכח תורתו על ידי שסתור המלאך על פיו את התורה שלמד במעי אמו כמו"ש בנדה ל: ועל ידי העמי-לות משיג התורה ובכך נעשית חלק מעצם מציאות ממש וזה נהיה חייו הטבעיים עד כדי שחכם העושה מצוה דין תורה היא לו, כידוע מהרמ"ע מפאנו זיע"א.

יש להרגיל בעצמינו להיות שקועים גם בעת עיסוקינו במשא ומתן בתורה כמו שמרחיב בשו"ת בית אפרים בהקדמה לחלק אור החיים חוץ ממה שעיסוקו לצורך שלימוד תורה עצמה היא כמות האור החיים בפירושו השלישי, אבל להיות שקוע בתורה ורק בתורה שהיא חיינו ואורך ימינו ממש ללא שום גוזמא שניזכה האמת

דוד יהודה פייירסטון  
ישיבת יורה דעה ליברטי

eral hundred young men.. out of Auschwitz.. where they survived til the end of the war. The rest of the boys intermingled, hiding themselves in other bunks.. In the end all 50 survived!

The power of simcha in our relationship with G-d knows no bounds and can change our destiny.

In this age of plenty we have learned to look for joy in other areas.. but we must make sure that our fire for Yiddishkeit does not diminish.

Responsibilities, as well, can take us away from delving into our learning and immersing ourselves in Torah..

The Vilna Gaon offers a solution- After 120 years we are all asked a question.

קבעת עינים לתורה  
Did you take the time to learn Torah..?  
Were you Koveiah Ittim..?  
The Gra learns the question a little differ-

ently.. He takes notice that the word Koveiah is also understood to mean - to "steal".. as well as the more common definition- to "set a time"


The question we are being asked is.. were you able to steal.. even a little bit of time from your busy schedule to learn My Torah?..Hashem wants to know, He has an important reason..

Because anything else you loved to do.. you certainly found the time for..

Did you love my Torah enough?  
Let us look deep inside ourselves to answer this question with our actions..

Hashem is waiting with open arms to welcome us into the world of Torah learning.. it is open to all.. and the rewards are both plentiful and meaningful.

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*Wishing the Kehilla a  
 גוט יום טוב!*



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# The Secret of Ay-Ay-Ay

Mrs. Esther Pearlman

## אלה החקים והמשפטים והתורות... בינו ובין בני ישראל

These are the decrees, laws and teachings... between Hashem and the Children of Israel (Vayikra 26:46)

As a man made his way over from Europe to America following the Second World War, he looked to build a family of his own and forge a new bright future. And indeed, he did. Over the years, he comfortably settled down, got married and had a number of children.

But there was something unique about this man. He would always, without fail, utter the phrase, “Ay-ay-ay.” While such a line is typically accompanied by a sigh, that was not the case here. Whether something unpleasant or even pleasant occurred, these words were constantly at the tip of his tongue. His family often wondered what the underlying reason for such behavior was, yet the father never divulged any information.

Finally, when the time arrived for his son’s wedding, so did the day to uncover the real reason for his bizarre comment. At one point, when the chattan noticed his father utter his favorite refrain, “Ay-ay-ay,” he stopped him. “Abba,” he said, “ever since I lived at home, I have heard you say this over and over. No one has ever approached you about it though. But now, please tell me, why do you say it?” And without further ado, the father revealed his story: During the war, the only source of motivation and hope which kept me and my friends going was that we knew there was a purpose to our lives. We understood that Torah was our very life source and our most precious gift.

Without Torah, nothing else would have breathed life into us. Throughout our stay in the barracks, we maximized every opportunity to audibly recite all sorts of Pesukim, chapters in Tehillim and Talmudic passages amongst ourselves.

We hoped that doing so would enable us to continue our connection to Torah learning. And in fact, it fueled us and kept us going. But no sooner than later, the German soldiers caught on to our antics and grew suspicious. We could tell that they were unhappy with us learning Torah secretly.

When this occurred, one of my friends devised a catch phrase: “א-י-א-י-א” – “Ay-ay-ay.” It does not mean what it sounds like. It is an acrostic which formulates a secret code that only we Jews in the barracks understood. It refers to the “Six Constant Mitzvot,” for which a person fulfills a positive commandment every moment he ponders them. Each Hebrew letter refers to a different Pasuk or concept which discusses a particular mitzvah. The Aleph stands for, “Anochi Hashem Elokecha” – “I am Hashem your G-d;” the Yud represents, “[Lo] Yihiyeh Lecha Elokim Acheirim” – “You shall have no other g-ds.” That was the first word. Anytime anyone of us would say it, we were prompted to remember these two fundamental mitzvot.

The next two mitzvot, represented by the next two letters of Aleph and Yud are, “Ahavat Hashem,” love of G-d, and “Yirat Hashem,” fear of G-d. The last two letters stand for, “[V]lo Taturu Acharei Le’vavchem V’acharei Eineichem” – “You shall not stray after your heart and after your eyes;” and finally, “Yichud Shemo,” the oneness of G-d’s name.

This is what carried us through the war, and has stayed with me ever since. From then on, day after day, I have repeated “Ay-ay-ay” and reminded myself of these mitzvot. They indelibly impacted me and my fellow Jews many years ago, and still do to this very day.

Such was the secret of “Ay-ay-ay.” It wasn’t the mere outcry of complaining; it was the cry of a neshama yearning to connect to its Creator amid the most miserable of conditions. The same should hold true for us today. That which is often perceived as “Ay-ay-ay” can equally be viewed as the greatest of opportunities. Instead of moaning and groaning, we can look to make the most of every situation and keep on smiling and singing, “Ay-ay-ay.”

## WHAT IS YOM KIPPUR KOTTON

For those readers of the BET, who have noticed a monthly announcement for Yom Kippur Kotton and may have wondered what exactly it is, we have put together a short clarification

The custom of observing Yom Kippur Katan (by fasting) is of comparatively recent origin. It is not mentioned in the Shulchan Aruch or by other early authorities, and appears to have been inaugurated in the sixteenth century by Rabbi Moshe Cordovero (RAMAK).

The fast was introduced by the Arizal into the prayer service, and the Shelah refers to it as the Yom Kippur Katan service, and writes that it should be observed by fasting and repentance: “Following the custom of the very pious, one must repent of his ways and make restitutions both in money and in personal acts, in order that he may enter the new month as pure as a new-born infant.”

When Rosh Chodesh occurs on Shabbos or Sunday, Yom Kippur Katan is observed on the preceding Thursday.

The custom has roots in the Torah and in Chazal. The pasuk (Bamidbar 28:15) writes that a Sin Offering is ordered for Rosh Chodesh, which highlights an issue of judgment and atonement. Because it is forbidden to fast on Rosh Chodesh itself, it became customary for the pious to fast on the day prior to Rosh Chodesh. The Gemara (Chullin 60b) writes, citing from Rabbi Shimon b. Lakish, that the sa’ir offered on Rosh Chodesh is called “a sin offering unto Hashem” because it is an atonement for Hashem for having made the moon smaller than the sun. Arising out of this is the idea that Rosh Chodesh affords pardon for Israel’s sins. Yom Kippur Katan is not observed for the following months: Cheshvan (because Yom Kippur has just passed); Teves (because it would fall during Chanukah when fasting and penitential prayers are not permitted); Iyar (because it would fall during Nissan which doesn’t allow fasting); and Tishrei (because it would fall on the day of Erev Rosh Hashanah which doesn’t permit penitential prayers).

The custom is noted by later authorities, including the Mishnah Berurah (417), who writes that some have the custom of fasting on the eve of Rosh Chodesh, and expounds a little on the different customs involved. He concludes by stating that even those who don’t fast should make it their practice to repent and reflect on their deeds on this day, so that Rosh Chodesh will indeed be a day of atonement for them.

# You Need This

Rabbi Dovid Kaplan

As a poor couple living in the Old City of Yerushalayim stood together one Thursday night, the wife turned to her husband and despondently mentioned that there was no food for Shabbat. After confirming that they had depleted all their money and were nearly broke, the two of them sat down lamenting their fate. Sulking together, all of a sudden, they heard a window shatter. Running to the back room, to their dismay, a burglar had broken into their home. He proceeded to pull out a gun, whereupon the husband and wife immediately dropped to the floor.

“Listen,” said the husband, “you’re wasting your time. We have nothing left in our house. You’ve come to the wrong address.” “Quiet!” the burglar said, “I’ll decide that.” Making his way around the house, within minutes he returned. “You’re right,” he said, “there’s nothing here. You need this more than I do.” And with that, he pulled out a wad of cash, handed it to the husband and ran out the door. Sometimes we think that matters could get no better than they are. What good can result from a burglar breaking into a house? But then sometimes, to our own amazement, that very bitter moment will turn on the dime to becoming a very sweet moment. Instead of becoming victims, we become beneficiaries.

Employer: We need someone for this job, who is responsible.

Applicant: Sir, your search ends here, in my previous job, whenever anything went wrong, they said I am responsible.

Question: What do you call a fake noodle?

Answer: An impasta

Two Chelmer are waiting at a bus stop.

When a bus pulls up and opens the door, one of the Chelmer leans inside and asks the bus driver:

“Will this bus take me to 5th Avenue?”

The bus driver shakes his head and says, “No, I’m sorry.”

At this the other Chelmer leans inside, smiles, and asks: “Will it take ME?”

Crime doesn’t pay... Does that mean my job is a crime?

You should be ashamed, the father told his son, Andy. When Abraham Lincoln was your age, he used to walk ten miles every day to get to school. Really? Andy responded. Well, when he was your age, he was the president.

Breindy, a teenager, had been talking on the phone for almost half an hour and then she hung up.

‘Wow!’ responded her father, ‘That was short, you usually talk for 2 hours or more. What happened?’

‘Oh,’ Breindy smiled, ‘It was a wrong number.’

## DRESS CODE.

It is advised that you come to work dressed according to your salary. If we see you wearing Prada shoes and carrying a Gucci bag, we assume you are doing well financially and therefore do not need a raise. If you dress poorly, you need to learn to manage your money better, so that you buy nicer clothes, and therefore you do not need a raise. If you dress just right, you are right where you need to be and therefore you do not need a raise.

The prospective son-in-law was asked by his date’s father,

‘Son, are you able to support a family?’

‘Well, no, sir,’ he replied. ‘I was just planning to support your daughter. The rest of you will have to fend for yourselves.’

A policeman pulled a female driver over and asked to see her license.

After looking it over, he said to her, “Lady, it stipulates here on your license that you should be wearing glasses.”

“Well, I have contacts,” the woman replied.

“Look lady, I don’t care who you know,” snapped the officer. “You’re getting a ticket.

Did you hear about the Chelm shoe store.

Buy 1 shoe and get the other free

## OF PARSHA RELEVANCE

Back in the old country, the members of a certain shul were all terrified of being called up for the aliya of the tochecha. What to do? They called a board meeting, and decided that the best course to take was to hire someone for a specific fee to take that particular aliya. Tracking down this individual who would take the ‘dreaded’ aliya, proved to be somewhat harder of a chore than expected. But, in the end, a candidate was found and engaged. On the Shabbat of the tochecha, the gabbai looked around for the contracted individual to call him for the aliya. But this individual was nowhere to be found in the Shul. “Perhaps he’s simply late,” suggested one of the members, “let’s wait a few minutes for him.” They sat for about a quarter of an hour, getting more and more impatient by the minute. After all, this was not proper. An agreement had been made. Money had been paid. Where was he? Thankfully, before things got out of hand, the contracted individual entered the shul. Immediately, a few members ran to him and demanded to know the reason for his tardiness. The individual calmly turned to the angry group, and replied, “I was davening in the shul down the block. Do you actually think one can make a living from only one tochecha?”





NIGHT KOLLEL WITH

# RABBI NACHUM SCHEINER



## ***BITUL IN CONNECTION TO SHAATNEZ***

There is a basic question which one must discuss when learning the topic of shaatnez. We are all familiar with the halachic concept of bitul. Although one may not eat any non-kosher food, in certain cases, if a drop of such food gets mixed into kosher food, it becomes nullified and the food is still allowed. The obvious question when discussing the topic of shaatnez is: why do we need to make such a fuss and check all of our clothing for shaatnez, in case there are some linen threads in our woolen suit? Why do we not apply the same concept of bitul and even if there are some unknown threads of linen, they should be considered bateil, rendering the suit “kosher”?

This question is addressed by the Rishonim and there are 2 basic explanations given:

The first explanation is given by Tosfos and the Rosh. They explain that the issur of shaatnez is fundamentally different than other cases of bitul. Generally speaking, bitul is employed to nullify something that is not allowed. However, when it comes to wool and linen, they are both “kosher” and there is nothing inherently wrong with either of them to nullify. Therefore, the concept of bitul would not be appropriate. Why is that? Rav Shimon Shkop, in his classic sefer, Shaarei Yosher explains that this is exactly what the Torah is prohibiting, since this mixture of the two is in itself the issur.

This explanation, however, is incomplete. The halachic concept of bitul is also used in regards to a mixture of milk and meat, as well. Although both milk and meat are kosher foods, in certain cases, if a drop of milk falls into the cholent, it becomes nullified and one may still eat the cholent. So why

should we not apply the same concept to shaatnez?

The answer is that when the milk falls into the meat, for example, it is not just a halachic bitul, it actually dissolves and disappears. That, say the Rishonim, is why bitul can be applied. And even if it is a solid piece of cheese which fell in and did not disappear, bitul can still be used. This is because there is a fundamental difference between the essence of the issur of mixing milk and meat and the issur of shaatnez.

The expression that the Torah uses in regards to mixing milk and meat is not to cook them together. This implies that the taste of one will get absorbed in the other. If it is such a miniscule amount that one cannot even taste it, it is not included in the issur.

However, the issur of shaatnez is not to mix the two threads of wool and linen, and even the smallest amount of mixture is a problem.

In conclusion, the issur of shaatnez does not have the regular rules and regulations of bitul, because they are both kosher items. In a future article, we will b'ezras Hashem discuss other reasons given to answer this question.

### ***COMMUNITY KOLLEL NEWS:***

#### *Shavuos Night Learning:*

All Night Learning B'Chavrusa, with refreshments all night! I will be glad to help you with an appropriate chavrusa. There will also be a Chabura learning a Shavuos-related sugya with a short shiur from 2:00-2:30am. (Mareh mekomos will be distributed)

New for this year! All Night Learning 2nd Night of Shavuos!

I gave a shiur last week on the topic of “Understanding the concept of Bitul with regards to Shatnez.” See the beginning of the article for more details. The Night Kollel learning the topic of

hilchos shaatnez, hosted a guided tour on Wednesday night of the Shaatnez laboratory, which included a shiur and a special hands on demo of Shaatnez testing, led by Rabbi Yakov Kreitman, Founder and Director, Monsey Shatnez Center

I will, b'ezras Hashem, be giving a shiur this Friday morning, on Hilchos Shavuos, with a focus on the rules and regulations of Shavuos that falls on Motzaei Shabbos. The shiur will take place in 18Forshay, upstairs, at 7:30. Anyone who wishes to get reminders of the various shiurim, can send a request to [Ohrchaimshul18@gmail.com](mailto:Ohrchaimshul18@gmail.com), In preparation of the upcoming yom tov of Shavuos, the Night Kollel will have the great honor and privilege to hear words of inspiration from our esteemed Rabbi Lankry Shlit”a, on the topic: “How to Prepare for Shavuos.” The shiur will take place this Sunday, May 13, at 9:00pm, followed by Maariv, at 9:45. All are welcome to join.

As always, these shiurim are available on the shul’s website, [18Forshay.com](http://18Forshay.com) and on MP3 in the shul.

The Kollel Boker would like to wish a hearty mazal tov to our dear members, Yitzie and Ruchie Pariser, on the bar mitzvah of their dear son, Sruly. May they see lots of nachas!

The Night Kollel would like wish a hearty mazal tov to our dear members, Yoel and Yaakov Levin, and the entire Levin family, on their sister’s wedding. That took place this week. May they continue to have only simchos and nachas!

Wishing you a Wonderful Shabbos,

*Rabbi Nachum Scheiner*

# בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKRY

COMMUNITY LEARNING CENTER

## Shavuos with RABBI YY JACOBSON

**All Shiurim are for  
Men, Women & Youth**

### Motzei Shabbos

12:45am-2:15am

THE STORY OF RUTH IN OUR TIMES

2:30am-4:00am

GREAT DEBATES IN JEWISH HISTORY

### Sunday

1ST DAY OF YOM TOV

6:30PM -8:00PM

TRUMP AND IRAN

Followed by Mincha

### Monday

2ND DAY OF YOM TOV

6:00PM - 7:30PM

AN INTERVIEW WITH THE BAAL SHEM TOV ON THE  
FUTURE OF OUR YOUTH

Followed by Mincha



Just so you should know...

**WE LOVE CHASSIDIM!**

**DAYS UNTIL UMAN**

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