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



**ענני ה' ענני**

**ELIYAHU HANAVI**  
**PAGE 8**

**Great News**  
New Minyan Shachris  
Every Sunday Morning 6:15 AM  
18 Forshay Main Beis Medrash



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- 6:45 - 7:30 AM **R' KLEIN** YIDDISH
- 6:00 - 7:00 AM **R' ZALMAN HELLER**
- 9:00 - 9:50 AM **R' SHEA STERN**
- 8:45 - 9:45 PM **R' YANKY MODEL**

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**TUESDAY**  
9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
FOR WOMEN ONLY

**Shabbos Morning MINYAN STARTING AT 8:00<sup>AM</sup> 18 FORSHAY RD. MAIN SHUL ASHKNAZ**

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



RABBI LANKRY  
**DEAR KEHILLA,**

# PARASHOT KI TESAH

Once upon a time there was a peddler that went to a wealthy neighborhood to sell his simple wooden spoons. He made sure that the price was nice and cheap as he stood there all day trying to sell his goods. He would scream at the top of his lungs trying to make a sale but he had no luck, no one wanted to buy his products. A kind man observing the situation approached the poor peddler and said to him, "you probably thought it is a good place to sell here because the people have money in a wealthy neighborhood." The merchant nodded. The kind man explained to him rich people don't like simple wooden spoons; they only want expensive gold and silver utensils. He directed him to a poor neighborhood and there the merchant was successful.

In the Parasha due to the sin of

the eigel, Hashem expresses three times that He is upset at us and uses the term "Am Kashea Oref". Hashem calls us a very stubborn nation, literally a stiff neck. Then in the tefilla that Moshe prays for Am Yisrael, he requests our forgiveness stating "because we are a stubborn people". Why would Moshe use this defective aspect of the nation in his tefila? The Dubno Magid explains; first Moshe recited the thirteen attributes of mercy and then he asked Hashem where do you need these attributes in the heavens? Why would an angel need mercy? It is clear that all of the attributes are needed for "the people that are stubborn". It is only because we are stubborn that Hashem can express His mercy.

Another way to see stubbornness in a positive light is by viewing it in the future. Moshe Rabainu is saying to Hashem, it is true that their stubbornness now is a negative trait but in the future it will be necessary. When the nation will be

in galut-exile amongst the nations of the world this trait will be there to maintain us as a nation through all the challenges of the goyim. It is our attribute of stubbornness that will keep us steadfast in our emuna in Hashem. That will guide us in the time of persecution into holding onto our identity.

A chassid and his wife arrived in New York from Russia, en-route to Eretz Yisroel. The Rav of the shul invited the Russian couple to stay with him until their departure to the holy land. The Russian couple had saved up all their money and would make the lifelong dream of moving to Eretz Yisroel when they had the rest of the funds they needed. One day in shul a man stood up to make an appeal for the local mikvah that was being built. The Russian chassid quickly pledged all his life savings right then and there. The Rav cried out, "Why are you giving away all your money? You dreamed of living in Eretz Yisroel, without your savings you will be stuck here,

penniless!"

The chassid then shared his sad story that illustrated his incredible dedication to mitzvos. "My wife and I are childless" the chassid explained, "not due to any medical problems but simply because we had no access to a mikva. Each month my wife would count and complete all the required halachos in preparation for the mikvah, but each month passed and there was nowhere that she could go in communist Russia. Now we finally left that G-dless country but we are both too old to have children. I value mikvah so greatly and never would want anyone to be in the predicament we were in. That is why I want to give all my money to this important mission."

May we all have to fortitude to embrace this mida in it proper application.

Shabbat Shalom



Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**

## SHABBOS ZMANIM

**EARLY MINYAN FRIDAY 12:40 & 2:30**

|                                  |                                 |
|----------------------------------|---------------------------------|
| CANDLE LIGHTING                  | 5:21PM                          |
| MINCHA TENT                      | 5:31PM                          |
| SHKIYA                           | 5:39PM                          |
| MINCHA 20 FORSHAY                | 5:25PM                          |
|                                  |                                 |
| SHACHRIS VASIKIN- DAF YOMI SHIUR | 6:10AM                          |
| SHACHRIS                         | 8:00AM                          |
| SHACHRIS YOUTH MINYAN 18         | 9:15AM                          |
| SHACHRIS                         | 9:15AM                          |
| SHACHRIS 20 FORSHAY BAIS CHABAD  | 9:45AM                          |
| MINCHA                           | 1:45PM                          |
| PIRCHEI                          | 2:00PM                          |
| DAF YOMI                         | 4:25PM                          |
| MINCHA SHALOSH SEUDOS            | 5:20PM                          |
| SHKIYA                           | 5:40PM                          |
| MARRIV                           | 6:20PM, 6:25PM, 7:40PM & 8:00PM |

## WEEKDAY ZMANIM

### SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:18 M 6:17 T 6:15 W 6:14 T 6:12 F 6:10

### MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:20 M 4:21 T 4:22 W 4:22 T 4:23

### MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:29 M 5:30 T 5:31 W 5:32 T 5:33

### FEBRUARY 24 - MARCH 1

NEITZ IS 6:38 - 6:30

PELAG IS 4:32 PM - 4:35 PM

SHKIA IS 5:41 PM - 5:45 PM

MAGEN AVRAHAM

8:48 AM - 8:44 AM

GRA- BAAL HATANYA

9:24 AM - 9:20 AM

Winter  
2018/19



## WEEKDAY MINYANIM

### שחרית

|        |              |              |
|--------|--------------|--------------|
| תוריות | 20 Forshay ↑ | 18 Forshay ↓ |
| 6:15AM | 18 Forshay ↓ |              |
| 7:00   | 20 Tent      |              |
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| 12:00  | 20 Tent      |              |

### מנחה ומערב

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| 12 MIN, תוריות | 18 ↓    |
| 12 MIN, תוריות | 18 ↓    |
| AT שקיעה       | 18 Tent |
| 10 MIN, תוריות | 18 ↓    |
| 10 MIN, תוריות | 20 Tent |
| 20 MIN, תוריות | 18 ↓    |
| 30 MIN, תוריות | 18 Tent |
| 50 MIN, תוריות | 18 ↓    |

### מערב

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| AT שקיעה       | 18 ↓    |
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| 30 MIN, תוריות | 18 ↓    |
| 60 MIN, תוריות | 18 ↓    |
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| 12:30          | 18 ↓    |
| 12:45          | 18 ↓    |

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) /o/ohrchai18@gmail.com

## BLUEBERRY HILL ZMANIM

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

MINCHA 4:10 PLAG 4:30



RABBI COREN

## TETZAVEH AND KI TISA

Last week we discussed the mystery of the Ketores. Why is it that the Mizbeach Hazahav --Mizbeach Haktores-- was not mentioned in Parshas Terumah but rather was kept for the end of Parshas Tezaveh after the discussion of the special clothing and inauguration of the Kohanim? This seems strange.

There is another intriguing point that we find in the Choshen Mishpat-- the breast plate that the Kohen Gadol wore. Each stone had a different color symbolizing the nature of the tribe that was written on it. Binyamin's stone, however, was unique; his stone was a combination of many colors. Why was Binyamin's stone different from all the others?

It is also interesting that Mattan Torah is placed in between the parshiyos of the building of the Mishkan as Vayakhel Pekudai. It is really a review of what we learnt in Terumah with additional secret lessons that each letter has in store.

I think we can connect this to an idea that I mentioned from the Lubavitcher Rebbe who explained that the reason for the Mizbeach Haktores being placed at the end of all the other items was to teach us that the highest and most important goal of the Mishkan is the entry of the Kohen alone into the Kodosh Hakodashim with the Ketores. It was a moment when no one else is present, just the Kohen Gadol and Hashem; not even an angel was allowed to enter as the Yerushalmi explains. This union represented by the Kohen and the Ketores symbolized the goal of every Jew-- to find the connection and individual association with Hashem. It's a life time objective and the ultimate pleasure and oneg that Hashem wants us to have in this world and in the next.

However I would like to humbly add an additional insight: the Ketores represents the union of the Jewish people. As we know, each spice was unique and distinctive; there was one spice called the Chelbona that had an unpleasant smell. It represented the Jew that is a sinner and as corrupt as he was we still need him in some way connected in order to have Hashem's compassion. So when the Kohen enters the sanctuary with the Ketores he is not just teaching us that we need to individually unite with Hashem but on a higher level we are being taught that a Klal Yisarel that is united with Hashem will reach its ultimate level when Hashem reveals himself in the future.

We can now understand the special stones that were presenting all the different tribes. The Meshech Chochma based on the Yerushalmi explains that the name of Binyamin was split between both stones which fulfills the verse "he resides between the shoulders." What was special about Binyamin and why the distinct colors? The answer is that although all the brothers were special, they were tainted because of the sale of Yosef. The hatred that happened in the past was always a blemish in our history.(Even Yosef was tainted because he was the one that was sold.) But there was one person who was never tainted by the sale--Binyamin. He had the purity of brotherly love. Binyamin represents the perfection of unity amongst Klal Yisrael and this is why his color was a blend of all colors; this also explains why he is called 'Yedid Hashem' because to be a friend of Hashem you need to be friends with all your brothers.

We should merit to follow Binyamin's footsteps and learn what we can from the implications of the Ketores.



R Rottenberg speaking at the Shovevim Program at Our Shul



R Lopain with R Lankry after the weekly Schmooze

## SEEING MESHULACHIM WITH A PARSHA POINT OF VIEW

Based on Rabbi Yisroel Reisman on the Parsha

In the Megillah in 2:11 it says Mordechai had a tremendous Mesiras Nefesh. Every single day for years he went out to inquire about the welfare of Esther. He had to do it surreptitiously and, it certainly wasn't easy for him, but he did it. The Sfas Emes brings from a Medrash of unknown origin: Mordechai, you push yourself to worry about one individual, you will be a Manhig Yisroel. You will be a leader of the Jewish people.

We meet people who come from Eretz Yisroel they need to make a wedding or have medical emergency or just terrible financial problems. They go around collecting money. We see them but do we look at them as individuals or do we say they are part of that group of people that sort of bother us. In this week's Parsha Moshe Rabbeinu and Aaron HaKohein and the Zikanim are told to count the Jews Bimispar Shemos, a number of names. The meaning of this I once heard from a Vort by Rav Moshe Wolfson is that numbers is what you use to count cattle; names are what you use to count people. When you look at individuals, individuals go by their name. When you consider something unimportant, insignificant, then you just give it a number.

The Nazis Yimach Shimam, wanted to treat Bnei Yisroel as subhuman. They gave them numbers; they tattooed numbers on the Jews who unfortunately fell into their clutches. This idea, the idea of Mispar and Sheimos is a difference in the way you treat people. If you treat someone as a number or you treat somebody as a name.

We say about Hakadosh Baruch Hu amazingly Hakadosh Baruch Hu counts all the stars and He gives them all names. Great is our master G-d gives names to the stars, that means He is Machshiv each star and each star has its own Toeles, and its own purpose.

When a census is sent out from the U.S. government the people going door to door are generally minimum wage type of people. They are not the most Chashuv people. When a census was done in the Midbar Moshe Rabbeinu, Aaron Hacohein and the Zikanim were the ones who went around. You were visited in your house by the Gadol Hador, the leader of the generation, because you count.

In our homes and shul when we are visited by Mishulachim, by people who come to collect, we have to be Machshiv them. We have to be Machshiv them as individuals, each one comes with his own trepidation, with his own nervousness, with his own feeling of hesitation. Each one should be treated properly. Look at each one as a significant and important individual.

## *Sleeping on Shabbos*

In Shemos, Perek Lamed Alef, posuk tes zayin, the Torah tells us that we should keep the Shabbos. There is a posuk in Yeshaya that discusses that one needs to have oneg Shabbos. The Yerushalmi on that posuk brings down an argument concerning how a person should carry

out the oneg of Shabbos. One opinion is that a person has oneg by sleeping on Shabbos. The other opinion is by learning Torah. The Yerushalmi says that really there is no argument; it just depends upon whom we are dealing with, whether the person is a talmid or a baal habayis.

The Rishonim argue about who has the oneg of sleeping on Shabbos. The Re'aim and the Meiri in Shabbos, kuf yud ches, amud bais say that for a talmid who learns the whole week, his oneg on Shabbos is to sleep. A baal habayis who does not learn the whole week should have oneg Shabbos by learning on Shabbos.

The second shitta states just the opposite. A talmid who enjoys learning should learn on Shabbos as an oneg, whereas a baal habayis who may not enjoy learning that much should sleep on Shabbos.

The Shelah Hakadosh says that the letters of Shabbos stand for "Sheina Beshabos Taanug," therefore there is an

inyan to sleep both at night and during the day.

We could explain the importance of rest with the following thought process. Every living organism has a time for sleeping and rest. Water has life to it, albeit a very limited life, therefore it requires very little rest. The human being, which is considered the being with the most life, needs the most sleep in order to recharge the life in it.

On Shabbos, when we are given a double neshama with the neshama yeseira, we need more sleep. During the week sleep during the day is frowned upon in Halacha; however, on Shabbos when we have a neshama yeseira even Halacha will encourage a person to sleep during the day.

May we all be zocheh to have the real Oneg Shabbos of sleeping in order to recharge and be able to learn that much more every Shabbos.

LOOKING FOR A ROOM OR SMALL  
APARTMENT FROM MARCH 11  
THROUGH MARCH 26

[kriegerpinchus@gmail.com](mailto:kriegerpinchus@gmail.com)



## RABBI NACHUM SCHEINER

ROSH KOLLEL

### KIDDUSH LEVANA PART I

I would like to share some highlights of a recent shiur given at the Kollet Boker, on the topic of Kiddush Levana.

In this shiur we will discuss the earliest and the latest time for reciting kiddush levanah.

There is a rabbinical mitzvah called birchas halevanah, or what we call kidush levanah. Kiddush levanah, as the Derech Pikudecha writes, is considered - to some degree - an extension of the mitzvah of kiddush hachodesh, the establishing of Rosh Chodesh, based on the appearance of the new moon, which is the very first mitzvah in the Torah.

### EARLIEST TIME

The Rambam (Brochos 10:17), the Yad Rama (Sanhedrin 41b), and the Smag (Asei 27) write that one can recite kidush levanah at the very first opportunity, even on the first night, as soon as the moon becomes visible. Their reasoning is simple. Since the Gemara does not give any specific time for the earliest when to perform the mitzvah, it seems that anytime is fine.

When is the earliest that one can see the moon? Rashi says that it is possible to see the new moon after 6 hours, but the Rambam says it can be up to 24 hours.

The poskim do not follow this opinion, at all. But, if one did recite the brocha before three days, Rav Shlomo Zalman (Halichos Shlomo - Tefilah 1:108) ruled that he is yotzei.

Most poskim rule that one must wait until a time frame of three full days - 72 hours - from when the molad has passed to recite the brocha. This is based on the words of the Meseches Sofrim that one can only recite kiddush levanah when the moon is shining enough to enjoy its light, which is not possible until a few days into the month.

This Meseches Sofrim - that one can only recite kiddush levanah when the moon is shining enough to enjoy its light - would seem to be in variance with the Rambam, who allows reciting it as soon as it is visible. The Igros Moshe (C" M 2:47) explains that the Rambam may have understood that this is only a preference, but since the brocha is not on the enjoyment, it can be recited earlier.

The final opinion is quoted by the Mechaber that one must wait seven days before reciting kiddush levanah. As the Beis Yosef explains, this is based on Kabala. The Rama Mipano explains that the reason for seven days is similar to waiting seven days before a baby's bris, which the Midrash explains is so that it will first have gone through a Shabbos.

The Chasam Sofer (Siman 102) also writes that the custom is to wait until seven days.

When we say seven days, does it mean a full seven days, or is it enough to recite kiddush levanah on the seventh day? The Rama Mipano and the Eliyahu Raba (s" k 14), quoted by the Pri Megadim (M" Z s" k 3) rule that one can recite it on the seventh day, and it does not need to be a full seven days.

However, the Shiyrei Kneses Hagdolah and the Shaarei Teshuva (s" k 10) quoting the Birkei Yosef, as well as the Matei Efraim (581:10) maintain that one should wait the full seven days

The sefer Mishmeres Shalom adds that if Motzei Shabbos falls on the 7th day, or it is a cloudy time of the year, one can recite it on the seventh day, and not wait for the full seven days. The Kaf Hachaim, however, rules that one should always wait seven full days.

The Igros Moshe (O" C 1:143) explains an interesting omission of the Mechaber. As we recite in kiddush levanah, this mitzvah is comparable to kabals pnei hashchinah, having a meeting with Hashem. The Gemara adds that, due to the great significance to this mitzvah, it should be recited standing,

as would befit a meeting with the King of all kings. The Mechaber, however, does not make mention of this requirement and even the Rama quotes it in the name of the Tur. This seems quite puzzling, since it is an explicit Gemara.

The Igros Moshe explains that it is possible that the Mechaber understood that the requirement to stand is only if one is reciting the brocha bizmanah at the moment it appears. It is possible that only that beginning moment is like greeting the King. Since the Mechaber rules that one should wait until later in the month - which is no longer this opportune moment - this equation no longer applies.

In conclusion, most poskim rule that kiddush levanah can be recited after three days, but there are many who wait for seven days.

What happens if the three or seven days come in the middle of the week: Should one wait for Motzei Shabbos or recite then and there? To be continued...

**RABBI NACHUM SCHEINER**  
 MONSEY, NY

מוהל מומחה  
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## RABBI YY JACOBSON

### THE GLOW

One of the great thinkers of Judaism in the last century was the dean of Yeshiva University and chief rabbi of Boston, Rabbi Joseph B. Soloveitchik (1903-1993). Rabbi Soloveitchik, who descended from an extremely prominent rabbinic family, was himself a master of Talmud, Halacha, Bible, and philosophy.

Rabbi Soloveitchik shared a lifelong respect and friendship with the Lubavitcher Rebbe, which began as fellow students in Berlin in the late 1920's and lasted until the end of their lives. In 1980, in a particularly memorable and historic occasion, Rabbi Soloveitchik attended a farbrengen marking the 30th anniversary of the Rebbe's leadership, on the tenth of Shevat.

On the day following this visit, Rabbi Soloveitchik was visited by Rabbi Avrohom Yitzchak Shemtov and was asked to share his impressions and feelings of the farbrengen on the night before. Rabbi Soloveitchik responded with a scene from this week's Parsha, Ki Sisa:

The Jews had sinned. They had built and worshipped a golden calf, raw idolatry, merely weeks after the greatest divine revelation of all time. Moshe had descended from Mount Sinai, broken the tablets, and then re-ascended the mountain, beseeching G-d on behalf of the nation for forgiveness and absolution. Finally, after eighty days (!) of intense supplication, on what thereafter became the holiest day of the year, Yom Kippur, G-d forgives the people. Moshe returns with G-d's "stimulus package," the second set of tablets.

Now the Torah tells us (Shemos 34:29-33)

It came to pass, Moses descended from Mount Sinai, and the two tablets of the testimony were in Moses' hand when he descended from the mountain.

Moses did not know that the skin of his face had become radiant while G-d had spoken with him. Aaron and all the children of Israel saw Moses and behold! The skin of his face had become radiant! And they were afraid to come near him. But Moses called to them, and Aaron and all the princes of the community returned to him, and then Moses would speak to them... When Moses had finished speaking with them, he placed a covering over his face...

Why is it -- Rabbi Soloveitchik asked -- that only now, after receiving the second tablets, did Moses' face become illuminant? What ingredient did the second tablets possess that created this glow, and why didn't the first set of Tablets achieve the same result? Moreover, the first tablets were created by G-d Himself, "the handiwork of G-d and the writing of G-d," whereas the second set of tablets were hewn out by Moses. The holiness of the first tablets was infinitely superior to the sacredness of the second set. Why then did his face begin to glow only while descending the mountain with the second tablets?

The answer he proposed is moving. When Moshe received the first tablets, following forty days and forty nights on the mountain studying the entire Torah from the "mouth" of G-d -- he was a teacher, the greatest teacher of all times, absorbing wisdom from G-d himself, to communicate it to the Jewish people and through them to the world. He was the educator par excellence -- the ultimate source of direction and instruction; he could answer any question and solve any dilemma. He knew it all.

This was his state following the first forty days and nights.

Then Moshe came down, smashed the first Tablets of Stone when he saw the perversion of Israel as they danced around the golden calf. He went back up to the mountain, and spent eighty days and nights on the mountain praying for Israel's exoneration, beseeching G-d for forgive-

ness, "fighting" with G-d for his people, protesting G-d's decision to alienate them. He laid his life on the line for his nation. For eighty days straight, he pleaded, cajoled, and even threatened G-d to excuse the inexcusable; to grant forgiveness to those who might deserve none, to those who merely forty days after a marriage went on to have an "affair." The prayers of Moshe on that lonely mountain-top elicited our most powerful and dramatic liturgy, our lifeline in when all else fails, known as the 13 attributes of compassion.

During the first forty days and nights on Mt. Sinai, Moshe was a Rosh Yeshiva; during the following eight days he was transformed into a Rebbe. A Rosh Yeshiva is a teacher, an instructor, a transmitter of wisdom and knowledge; a Rebbe is the unconditional lover of all Jews, the person who suspends his entire self for his people, the individual who will quarrel with G-d Himself for his nation. For the Rebbe there is no option, there is no opting out (1). The bond between him and his people transcends logic, transcends decorum, and transcends even the laws of the Torah itself. Those laws have been broken, but the connection has not been severed (2).

So now Moshe's face begins to shine. This is the sort of light reserved not for the great genius of the generation, but rather for the person who gave up everything of himself for the Jewish people. It is the light reserved for the Rebbe of a generation.

Rabbi Soloveitchik concluded:

I knew the Rebbe in Berlin. I knew him as a great Torah scholar, a brilliant man, an extraordinary genius. But now -- sitting at the farbrengen in tribute to the 30th anniversary of his leadership -- I observed that glow... the glow spread over Moshe's face when he descended with the second tablets after eight days of complete dedication and commitment, the glow reserved for the human being who sacrifices everything for the Jewish people.



*So You're looking for a Segulah*

### קטורת הסמים

Not only the actual offering of the Ketores, but even studying and reciting the parasha of Ketores yields remarkable power as the Zohar writes:

**Zohar 2:218** This matter is a decree issued by the

*Almighty, that whoever studies and reads the topic of the constitution of the Ketores every day is saved from all evil things and witchcraft in the world, and from all serious injury, from evil thoughts, from harsh judgment, and*

*from death, and will not be harmed that entire day, for the evil force has no control over him. One must concentrate during this recitation. Rabbi Shimon said, if people would know how exalted the concept of the Ketores is before the Almighty, they would take every single word in it and wear it as a crown on their head like a golden crown. Whoever involves himself in it must delve into the concept of the Ketores. If he concentrates on it every day, he earns a portion both in this world and in the next world, and death will be eliminated from him and from the world, and he will be saved from all prosecution in this world, from impurity, from the judgment of Gehinnom and from subjugation to foreign rule.*

The Yalkut Meam Loez cites a story from the Midrash



Parshas Ki Tisa

## Making Every Moment Count

### כי תשא את ראש בני ישראל לפקודיהם ונתנו איש כופר נפשו לד'

Lifting our heads to be counted- we give of ourselves; coming closer to Hashem.

In Western culture it's all about winning nothing else matters.

Success is measured by how much you have achieved..how well did you do?

How much money did you make? Or if we are concerned with the spiritual - How much did you learn?

In many cases we have succumbed to a false theology- "it's quantity not quality that counts."

Judaism at its core teaches us that we must go deeper. Rachmonah Libah Ba-ee.

It's important for us to know-

The good L-rd doesn't measure they way we do. Hashem wants quality not quantity..(lit. Hashem wants our hearts).

In the above quoted posuk, the Torah is teaching us- If we want to connect with Hashem we must be totally in...raising our sights..we must be totally honest with ourselves. How far up on our list is spiritual growth?

Let's take a look at what drives us.

On the surface it may seem as if we have achieved much with our lives, but if we haven't magnified Hashem's presence in

this world, if we haven't lived our day to day lives as ambassadors of truth and light then we haven't really lived. If we have followed the laws but acted inappropriately to those around us, especially to those we love (sometimes in the name of religion), what have we really achieved?

We followed the script but left out the most important part- our hearts were not really in it, and worse we may have chosen to be cold hearted and stern, when we needed to be warm and accepting

It's an old joke- one that we have all heard. But it's full of truth.

An Israeli cab driver and a rabbi go up to heaven.

The cab driver gets right in.. no waiting. A hero's welcome.

The Rabbi is told to wait.

"What" says the Rabbi. I learned, I taught, I led a big congregation.

"He was a simple cab driver.. Why must I wait, while he enters heaven immediately?"

"Let me explain" says the angel at the gates.

When you gave your tour d'force, your weekly sermon on Shabbos morning, your congregants slept. When his passengers rode with him.. They prayed with all their hearts that they would survive the drive!!

If davening is a time when we can quietly reflect on the special relationship we have with G-d then we are on the right track.

If we race through the words to "finish" quickly. We have missed the point.

The same goes for our learning. It is a time for us reflect on the greatness of Hashem.

Household chores take on a feeling of the divine when we realize that Hashem's

בשבתות  
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קוד ימאע בערי יהודה ובחובות ירושלים  
קול ששון • קול שמחה • קול חתן • קול כלה  
נודה ל'ה בכל לבב בסוד ישרים וצדה על כל הטוב אשר  
המלנו שהחיינו וקיומו והמיענו ליום כבודת בנינו היקרים

החזון החתן האופל בתמי"ח  
זאב אריה הכהן נ"י  
ב"ט  
הכלה הבתולה המאוכלת  
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הורי החתן  
בן ציון הכהן סנה וב"ב  
מאנסי, נ"י

הורי הכלה  
יודא אר"י 'לורינץ' וב"ב  
מאנסי, נ"י

presence fills every corner of our home. What might seem to be mundane can rise to greatness if we would only make it our desire.

It's this marriage of passion and innocence that brings meaning to our lives.

When we live this way we are truly living on the cusp of greatness.

Good Shabbos!

Haneelam. Rav Aha once arrived in a certain town that had been ravaged by a plague for seven days. The townspeople came to him and told him of their troubles. The plague was only intensifying, and they did not know what to do. He said, "Let us go to the Bet Keneset and pray that it stops". As they made their way towards the Bet Kenesses, people came and told them that the plague had claimed even more victims; others are about to die. He said, "Since the calamity is so severe and time is running out, we will not go to the Bet Kenesses. Rather, bring me forty G-d-fearing people and they will divide

into groups of ten, each of which should go to one direction of the city and recite 'pitum haKetores' three times. They should then add, 'Moshe said to Aharon: Take the firepan and place fire upon it from the altar and place Ketores, and quickly bring it to the nation and atone on their behalf... 'until 'and the plague ended'. They did as he told, and the plague stopped. All those who had been stricken were cured. A heavenly voice called out to the harmful spirits, "Do no more damage in this town, for the attribute of justice no longer has any control over them!"

Rav Aha was exhausted and fell asleep. He dreamt that it was told to him, "Just as you eliminated the plague from the city, so must you bring them back in teshuva, for one cannot endure without the other, because it was on account of their sins that the plague was decreed." He told this to the townspeople and they repented. They changed the name of the town to "Mahsiya," which means "town of compassion." They kept the town's name in their minds at all times so as to ensure that they would not return to their sinful ways.

# Eliyahu Hanavi

## The Coin of Eliyahu Hanavi

Basha Majerczyk

There was once a very poor Jew who lived in Ashkelon. A G-d-fearing individual, he was always the first to arrive in the beit midrash and the very last to depart.

When Eliyahu Hanavi saw this Jew's suffering, he couldn't bear it. He asked Hashem's permission to intercede and make him rich. Hashem agreed, but only on the condition that the man's newfound prosperity wouldn't interfere with his learning and davening (praying).

Disguising himself as a stranger, Eliyahu descended into the world and handed the man a shekel. Shekel in hand, the Jew headed out to the market but was intercepted on the way by Eliyahu, this time in the guise of a man holding a used coat. "I will sell you this garment," he said, "for the price of one shekel." The transaction was made.

A short time later Eliyahu approached him in the form of a merchant and offered to buy the coat for ten shekels. The poor man gladly agreed. This scenario repeated itself several times in various permutations until the original shekel had turned into an impressive sum. By the end of the day the man was quite wealthy.

This Jew became a successful entrepreneur. He continued to go to the beit midrash each day, but he was too busy attending to business matters to arrive first and leave last. In fact, if he was particularly occupied, he didn't show up until it was too late to find a minyan, let alone recite Tehillim. "Look what you did!" Hashem accused Eliyahu Hanavi. "See how his wealth has changed him for the worse! This was a Jew who was dearly beloved, and now you've distanced him from Me."

Eliyahu returned to Earth. Approaching the now-wealthy businessman, he asked him to return the original shekel he had given him, which the latter had somehow tracked down and had in his possession. The man refused. "I'll gladly give you 100 shekels, but not this particular one," he replied. But Eli-



yahu Hanavi stood firm, insisting that this was the only shekel he was interested in.

Eventually the man gave in and relinquished it. It didn't take long until all his wealth had disappeared. The Jew was ultimately left just as poor as he had started out. With nothing to do all day, he was once again the first man to arrive at the beit midrash and the last to depart.

He recited Tehillim with a broken heart, davened with kavanah and begged for mercy from the One Above. Finding the situation intolerable, Eliyahu Hanavi went back to Hashem and asked for permission to intervene. "But this time," he said, "I promise it won't have negative repercussions." Hashem agreed.

Disguised as the person who had given him the original shekel, he approached the man and said, "I want you to know that I am Eliyahu Hanavi. It was I who gave you the shekel that made you rich. But because your wealth only served to distance you from Hashem, it was taken away. "However," he continued, "if you promise that you will never be late for davening, I will gladly return your shekel and your wealth will be restored."

The man promised that he would never repeat his mistakes, and the shekel was returned to him. For the second time in his life he became a successful businessman,

**Eliyahu HaNavi, Elijah the Prophet, was one of the greatest prophets of Jewish History and Jewish Legend. He lived in the period after Yeravam ben Nevat, who caused the Jewish Kingdom to be split into the Kingdom of Israel and the Kingdom of Yehuda, when the First Temple stood, but the People of Israel was sunk in the depths of idol-worship. His main antagonists were King Achav (Ahab) and his wife Queen Izevel (Jezebel), and his major disciple was the Prophet Elisha.**

**Our first encounter with Eliyahu is when he prophesies in the name of Hashem to Achav that it will not rain until HaShem, through Eliyahu, allows it to happen.**

**Soon afterward, he performs a miracle for a widow and her son who are on the brink of starvation, causing their supplies of flour and oil to become limitless. But tragedy strikes, and the widow's son dies. Eliyahu prays for the life of the child to be restored, and HaShem responds positively to his prayer.**

**The famine has become very strong, and HaShem commands Eliyahu to confront Achav. Eliyahu challenges Achav to assemble all 450 of the prophets of the Ba'al, and he will contend with them in the presence of the entire nation as to who can bring rain. He says to the People, "How long will you continue to stand on both sides of the threshold? If HaShem is the true Hashem, follow Him. But if the Ba'al is, then follow him. And the People could not answer him." (I Melachim (Kings) 18:21) He allows the false prophets to go first, and they pray all day long to their idol without result. In one of the only places in the Bible where we find mockery, Eliyahu says to his opponents, "Call louder...maybe he's in the bathroom or maybe he's away from home; maybe he's sleeping, and you can wake him up." (I Melachim 18:27)**

**After their abject failure, Eliyahu calls out to HaShem, "Hear me, HaShem, hear me, that this People should know that You are the True Hashem... Then the Fire of HaShem fell, and consumed the burnt sacrifice, and the wood pile, and the stones... And when the People saw it, they fell on their faces; and they said, 'HaShem, He is Hashem, HaShem, He is Hashem!'" (I Melachim 18: 37-39) Then a small cloud appeared, seeming to be no larger than a man's hand, over the sea, and soon, "...the sky became darkened with clouds and wind, and there was a great rain." (I Melachim 18:45)**

**When Eliyahu was taken up to Heaven, and Elisha was walking with him, "... behold, there appeared a chariot of fire, and horses of fire, and parted them one from another, and Eliyahu went up by a storm of wind into Heaven. And Elisha saw it, and he cried, 'My father, my father, chariot of Israel, and its horse-man...'" (II Melachim 2:11-12)**

**Eliyahu HaNavi was one of the very few to be taken up to Heaven without dying. He is known as the "Angel of the Covenant," and according to Jewish Tradition, he is present at each circumcision, when a new Jewish soul is brought into the World.**

**Eliyahu is the harbinger of the Mashiach, and he is the one "who will restore the hearts of the fathers unto the children and the hearts of the children unto the fathers," uniting the generations of the Jewish People across all of the ages.**



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**BETOCHON BRINGS THE GOODS QUICKER**

*While traveling together with the Baal-Shem-Tov, the Tzaddik R' Mendel of Bar felt very thirsty. The Baal-Shem-Tov told him, "If you will have true betochon in Hashem you will definitely find water."*

*Just then, a person approached and asked them if they had seen horses roaming while they were journeying, for he had lost his horses three days ago and has been desperately searching for them. They replied in the negative and then asked him if he had some water. "Sure I have!" he answered, and gave R' Mendel a drink before continuing on his way. R' Mendel asked the Baal-Shem-Tov, "If the purpose of this person traveling was just for my sake, to relieve me of my thirst, why was it necessary for him to travel for three days?" The Baal-Shem-Tov responded, "Hashem prepared him earlier in case you would exhibit true betochon and then your desire would be granted immediately!"*

===Sipurei Chassidim



**My wife says I'm hopeless at fixing appliances. Well, she's in for a shock.**

**A man showed up for a duel armed only with a pencil and paper. He then proceeded to draw his weapon.**

**Thanks for explaining the word "many" to me. It means a lot.**

**What do you call an imaginary color? A pigment of your imagination.**

**My wife isn't talking to me because apparently I ruined her birthday. I'm not sure how I did that - I didn't even know it was her birthday...**

**I left my Adderall in my Ford Fiesta. Now it's a Ford Focus.**

**My friend has got a butler who only has one arm. Serves him right.**

**My wife told me she was leaving me because I keep pretending to be a Transformer. I said, "No, wait! I can change."**

**My friend is a structural engineer. He's always complaining about stress at work.**

**I used to be a narcissist. But now look at me.**

**I built an electric fence around my property yesterday. My neighbor is dead against it.**

**I haven't owned a watch for I don't know how long.**

**I almost got caught stealing a board game today. But it was a Risk I was willing to take.**

**What's the difference between a hippo and a Zippo? One's really heavy; the other's a little lighter.**

**My wife asked me to pass her lipstick. I gave her superglue instead. She's still not talking to me.**

**Every single morning I get hit by the same bike. It's a vicious cycle.**

# "Behold, I Have Called Out his Name"

[Shemos31:2]

The guests had all arrived for the circumcision, including the mohel, but the father of the baby, Yissachar Dov Gringrow, was not yet ready to start. He was waiting for a telegram from Tzefat which had not yet arrived. The long shadows of the evening had started to appear, but the Bris was still delayed. Yissachar Dov explained to the people that he wanted to name his son after his own great-grandfather, who had come to Eretz Yisrael at a very early age and had since then lost contact with the family. He had heard that his great-grandfather had settled in Tzefat, where he was buried - but he did not know his name. Now that a son had been born, he had sent a telegram to Tzefat asking for someone to look at the name on the gravestone. The baby was born on 7 Adar, and here it was 14 Adar, Purim, and the time for the Bris had come, but there was no telegram in sight. How could he allow a Bris to take place and give a name other than that of his great-grandfather?

Because of the late hour some of the guests started to leave, and the mohel started to show signs of impatience. Well, an upset mohel can be even more dangerous than giving the wrong name. So Yissachar Dov made a decision: The baby was born on 7 Adar, the birthday and date of death of Moshe. The date of the bris was Purim, a day related to Mordechai. He therefore decided to call his son Moshe Mordechai. Surely his great-grandfather would forgive him for making a mistake with his name, it was not his fault that the telegram had not arrived on time.

So, after the mohel performed the circumcision and reached the point where the name is given, Yissachar Dov quietly told him, "Moshe Mordechai." And the remaining guests gave the traditional blessing, "Let this small boy become great." As they all turned to leave, they met the postman at the door, looking for Yissachar Dov, saying, "I have a telegram for you." The father quickly opened the envelope, and to his astonishment, he found only two words: "Moshe Mordechai."



# ~Night Kollel~

## RABBI NACHUM SCHEINER

### DAIRY BREAD: UNDERSTANDING THE ISSUR AND ITS EXCEPTIONS

We previously discussed the issur of making dairy breads. I would like to elaborate on the topic.

The Gemara (Pesachim 36a) relates that Rav Yehoshua allowed baking bread with milk, if it was like a tura. There are two basic ways to understand the Gemara, and based on the two explanations, there are two cases where one would be permitted to make milchiga or fleishiga bread.

#### 1. Rashi – a small roll

Rashi understands the Gemara to mean that it is allowed if made small. He explains that if it is made in a small quantity, the person will eat it right away and there is no concern of his forgetting its non-parve status.

What is considered small? The Aruch Hashulchan clarifies that “small” is not a specific quantity. Rather it is relative to the amount of people being baked for. If one has a large family, one may be permitted to bake a large quantity of challos, as long as you expect it to be eaten immediately.

Based on this understanding, it is obvious that if one plans to bake and freeze the chalah, to be eaten at a later time, it would indeed be a problem. The mere fact that it is a small amount is not a heter, if there is no plan to eat it right away.

How soon does it need to be eaten? The simple reading of Rashi would imply that it is only permitted if one will finish the entire bread at the very next meal.

That is also the implication of the Shulchan Aruch. However, the Pri Megadim quotes the Toras Chatas, who writes that as long as it will be eaten on that day – when it is not likely for one to forget the non-parve status – will it be allowed.

The Beis Yosef, however, goes even fur-

ther and allows bread to be baked for the entire Shabbos, which seems to imply that it is allowed if it will be consumed within 24 hours. This is indeed how the poskim rule. Both the Chavas Daas and the Aruch Hashulchan allow the baking if it will be consumed within 24 hours.

The poskim point out that, indeed, 24 hours is the limit. Therefore, although we allow baking dairy rolls for Shavuos, it would need to be for the first day, since the 2nd day of yom tov is already past the 24 hour cut off point.

What about if one baked a small amount, with the plan to finish it within the correct timeframe, and something came up and the bread is still here – e.g., the party was canceled or there were leftovers – can the bread still be used at a later time? This may be similar to a similar question, discussed by the poskim. What happens if milk spilled on one’s bread, and it became milchigs, can it still be eaten, or is it included in the issur of eating milchiga bread?

The Zer Zahav (a commentary on the Issur V’heter) writes that there is no concern. The Chazal only forbade baking such bread. However, if at the time of the baking it was parve, we cannot add on to their issur, to include if it became milchigs afterwards. Similarly, one can say that since at the time of the baking it was done properly – with the intention to eat right away – we cannot add on to their issur, to include if the situation changes at a later time, and it should be allowed.

### SUMMARY

- One is not allowed to bake milchiga or fleishiga bread.
- If one is baking a small quantity, it is allowed.
- If one has a large family, it is allowed to bake a large quantity of challos, as long as you expect it to

be eaten immediately.

- The baking is allowed if the plan is to eat it within 24 hours.
- According to many poskim if the bread was left past the 24 hours, it can still be used.

### COMMUNITY KOLLEL NEWS:

The wonderful 8-week Shovavim Program has come to the end. Being that this year is a leap year, this Monmouth kiddush hashem lasted for a full two months, with the additional two weeks of Teruma and Tetzaveh. At the culmination of the program, the esteemed Forshay Rebbe, Rabbi Chaim Leibish Rottenberg Shlita, spoke this past Friday morning, at 6:30AM, about the great heights one can reach in these auspicious days, and how to keep the momentum going throughout the year.

All in all, with approximately 100 attendees each week – and some weeks even more – learning for three hours in one shot, brings us up to close to 3,000 hours (!) of learning b’ritzifus. This amazing feat took place with much of the population still asleep, making this achievement all the more remarkable!

Wishing You a Wonderful Shabbos,  
Rabbi Nachum Scheiner



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Growing up in North Merrick, Long Island, one of six boys, of whom he is the quietest, Rabbi Dovid Orlofsky has been involved in the field of Jewish education and outreach for over thirty years.

He is a graduate of Yeshiva Chofetz Chaim in New York and the Pressburg Yeshiva in Jerusalem and received smicha from Dayan Kopshitz, the Chief Rabbi of Nevi Tzvi.

For nine years he was the Long Island Director of the National Conference of Synagogue Youth. Under his leadership the region grew from one member into an organization of over 1800 teens and pre-teens involved in its various programs.

In 1988 Rabbi Orlofsky moved to Israel and lives in Jerusalem with his wife Simi and their children and grandchildren. He teaches in various yeshivas and seminaries in Israel.

He is presently a lecturer at Ohr Somayach in Jerusalem and at the Ohr LaGolah Leadership Institute

His lectures have attracted thousands of people internationally and tens of thousands have read his column on Jewish education and listened to his radio program on the parshas ha-shavua.

As an internationally acclaimed lecturer and educator, Rabbi Orlofsky has published essays and has been quoted in the New York Times, as well as other national publications.

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