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SHABBOS OCTOBER 20



RABBI YY JACOBSON

SHABBOS
NO
CLASSES

TUESDAY

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

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77 Route 59
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Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. **MAIN SHUL ASHKNAZ**

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RABBI LANKRY

DEAR KEHILLA,

PARSHOT LECH LECHA HAFTARAH

Yeshaya Hanavi Ch 40-"Why does Yaakov say, 'My path is concealed from Hashem and my judgment alludes Him?'" This desperate plea is based on the tight control the nations exercise over the Jewish people during their seemingly endless years of exile. They exclaim in bewilderment, "If Hashem really cares, how could He allow the world to continue on its present course!? Where is the Jewish nation's reward for their perseverance throughout the ages? Why doesn't Hashem respond to the nations' cruelty and deliver them their well-deserved catastrophic blows?" These emphatic cries

reflect the Jewish people's deep-seeded feelings of pain and anguish during their difficult moments in exile.

Yet, this similar perspective is shared by the mighty powers of the world who perceive themselves in total control. They see Hashem as aloof from His world and incapable -Heaven forbid - of interfering with their vicious hatred towards His devout children. In this week's Haftarah, Hashem responds to the Jewish nation's plea and calls the world's mighty powers to task. Hashem engages them in heavy dialogue and invites them to defend their audacious position about Him. Hashem says, "Be silent distant nations and mighty powers recharge you. Draw near and speak; come together for judgment. Who in-

spired the (dweller) of the east to proclaim my righteousness with his every step; delivered nations into his hands and gave him the control over the kings? Who transformed dirt into his sword and chaff into his bow? ... It is I, Hashem, who declares the generations from the beginning. I am the first and will remain with the final ones." (41: 1,2,4)

Has anything really changed in the past 3000 or 4000 years? The nations of the world seem to have the upper hand and always at the last moment Hashem saves us. It is from the beginning of time that we experience this confusion; we don't see Hashem in our everyday lives and people claim he is not there.

What give us Chizuk are events and stories of Hasgacha Pratik illustrating how

things work out for the best. We believe Hashem allows certain things to happen because it is all part of a greater picture. When Moshe Rabinu asked Hashem to reveal his face, Hashem said you can see me from behind and not from the front. If man would see Hashem from in the front, he would surely die.

To see Hashem from behind means that after the events have passed and all the dust has settled, only then we can understand why and what Hashem had planned. Only then can it make sense to us.

May we be Zocha to see Hashem's hand in the world with clarity. Amen
Shabbat Shalom



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

(When the clock changes 12:30 and 2:30)

CANDLE LIGHTING	5:52PM
MINCHA TENT	6:02PM
SHKIYA	6:10PM
MINCHA 20 FORSHAY	6:00PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:43AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18+	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	10:00AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	5:10PM
MINCHA SHALOSH SEUDOS	5:50PM
SHKIYA	6:08PM
MARRIV	6:48PM & 6:53PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:54 M 6:55 T 6:56 W 6:58 T 6:59 F 7:00

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:46 M 4:45 T 4:44 W 4:43 T 4:42

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:54 M 5:53 T 5:51 W 5:50 T 5:48

OCTOBER 21 - OCTOBER 26

NEITZ IS 7:14 - 7:20
 PELAG IS 4:58 PM - 4:54 PM
 SHKIA IS 6:06 PM - 6:00 PM
 MAGEN AVRAHAM
 9:22 AM - 9:24 AM
 GRA- BAAL HATANYA
 9:58 AM - 10:00 AM



WEEKDAY MINYANIM

Starting September 20 "א תשרי תשע"ט"

שחרית

כותליקין	20 Forshay ↑	Bechos 30 min/Heb 20 min before Neitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	18 ↓	
7:30	18 Tent	
8:00	20 Tent	
8:15	18 ↓	
8:30	18 Tent	
8:45	20 ↓	
9:00	20 Tent	
9:15	18 ↓	
9:30	18 Tent	
9:45	20 ↓	
10:00	20 Tent	
10:15	18 ↓	
10:30	18 Tent	
10:45	20 ↓	
11:00	20 Tent	

מנחה ומערב

12 MIN. מנחה	18 ↓
12 MIN. מערב	18 Tent
AT שקיעה	20 Tent
20 MIN. מנחה	18 Tent
50 MIN. מערב	18 Tent

מערב

AT שקיעה	18 ↓	Repeat Krias Shema after nightfall
10 MIN. מנחה	20 Tent	
30 MIN. מערב	18 Tent	
60 MIN. מערב	18 Tent	
8:45	18 Tent	
9:00	18 Tent	
9:15	18 Tent	
9:30	18 Tent	
9:45	18 ↓	
10:00		
10:15		
10:30		
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11:00		
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11:45		
12:00		
12:15		
12:30		
12:45		

מנחה

18 ↓	
1:30PM	
2:00	
2:30	
3:00	
3:30	
4:00	
4:30	
5:00	
5:30	
6:00	
6:30	

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim8@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA	4:40	PLAG	5:01
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T03



RABBI COREN

LECH LECHA - NESHAMOS, NOT SUBJECTS

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

Now that the chagim are over and everyone is back in school, I had to remind myself --as well as the bursar from a local Yeshiva—(see below) the importance of developing souls in our children and how teachers, Rebbes, principals and Roshei Yeshiva need to be clear when they walk into school that they are not coming into the classroom or the beit midrash to teach subjects or to practice their speak-

ing skills. They are there to inspire and build souls. Nothing less.

The above is based on an amazing article that I saw which quoted Rav Aharon Leib Shtinerman z”l who, not surprisingly, is having an everlasting effect on the world even after his leaving to the next world. He was speaking to teachers and asked them to pay acute attention to two things. He told them that they must remember that they are teaching neshamos not subjects and that they must never expel anyone from school.

There is a very powerful video of Rav Ovadya z”l who confirms this request and adds a warning that banishing a neshama from school falls under the law of nefashos dinai nefashos. When the Sanhedrin was in session, we needed 23 judges to judge the laws of nefashos.

Rav Ovadya goes on to explain that teachers must use patience with their students especially the hyperactive ones. In fact, he humorously explains that the reason a child can't sit in one place for very long is that his neshama is so big that his body is too small to contain it and this causes the body to move from one place to the next. Joking aside, this is how we should appraise “jumpy kids” and educators should come up with creative ways to cultivate and develop their energies not chas veshalom crush them.

I heard an interesting story of a Rav who was looking for a ride home from a simcha. He was offered a ride and when he gets into the passenger seat, he notices a steering wheel in front of him. He looks to his left and sees that the driver of course has one too. He is somewhat perplexed and he asks the driver why the two wheels. The driver explains that he has a hyperactive child and whenever he would drive him somewhere he would jump on the steering wheel. He figured out a way to provide his son with the ability to ‘drive’ by adding a wheel to the passenger side. We can learn two lessons from this story: We all think that we are ‘driving’ our lives and making things happen especially when it comes to business. We forget that Hashem is really the driver. Moreover this story informs us how instead of squashing a child’s desire for doing something the man figured out a way for him to put his need into practice.

This above topic came alive for me this week. A friend WhatsApped me that his children were going to expelled from school if the father didn’t pay up the amount of tuition that had been accumulating for the past few months. It wasn't a small sum and I began immediately to help collect the more than 10 k needed to keep his

children in school. I wasn't even close by night time so I called up the ‘tuition collector’ and ended up begging him to give me a week to figure out how to raise the money. BH he gave me a week. What I found amazing was that this ruling wasn't made with a dayan or Sanhedrin; it was the collector’s decision to agree or not. I told him I didn’t envy his job and that I was not judging him either. I just wondered aloud how anyone could consider sending five children home from school because their parents could not afford to pay the tuition. Times are tough for sure and we are constantly trying to figure out how to raise money and make sure schools have the funds they need to stay alive. But it musn’t be on the cheshbon of keeping children out of school. Rachman litzlan we don’t have to look far to see the results of these mistaken decisions.

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

Good Shabbos

Rabbi Dovid Orlofsky

Who Was That Boy?

As I was once speaking to someone I know quite well, he told me that he once heard a particularly moving speech from Rav Simcha Kook z”l, Rav of Rechovot. Rav Kook mentioned how he had heard the Ponovezher Rav relate the following personal story:

During my years spent in Europe, I was hired to learn with a certain boy who was very weak in his learning. As I began studying with him, I could see that he was struggling to make any significant progress, and I felt that my time was not being used most judiciously. I then made up my mind that the next day I would tell him that I would no longer learn with him.

Later that evening, as I stood in the Ezrat Nashim (women’s section), I heard someone crying. Looking down, I saw that it was this very boy I would learn this. He was holding onto the Aron Kodesh and crying, “Hashem, I want to learn your Torah!” When I heard this, I said to myself, “If he has such conviction and resolve to learn despite his weaknesses, I am

going to stick with him.”

“Let me tell you about this boy,” concluded the Ponovezher Rav. “He went onto become one of the most respected Torah giants of history whose insights we study to this very day.”

As Rav Kook related this incident which he had directly heard from the Ponovezher Rav, he continued to relate what he did immediately following the speech:

“Eagerly curious to find out the name of this boy, I followed the Ponovezher Rav all the way to his house. But he refused to tell me his name. But I was persistent. Walking up to his door, as he was about to close it, I stuck my foot inside. “Rebbe,” I said, “I will not let this door close until you tell me who that boy was.” Hesitantly, he told me his name. And I can vouch that he grew up to become a venerable Torah sage whose revered words we study to this very day.

“And then there I was,” said my friend to me in Shul. Rav Kook did not reveal who this boy was, but I was also especially intrigued to discover his name. And so, I literally and figuratively followed in Rav Kook’s footsteps. Walking behind him all the way to his house, I continuously asked him, “Rebbe what was the name of this boy?” But he likewise refused to

divulge who this illustrious sage was. And so, I did the same as Rav Kook himself had done. I stuck my foot in the door and said, “I will not leave until you tell me who it is.” “I am sorry,” said Rav Kook, “but the Ponovezher Rav told it only to me and I cannot tell you.” “No,” I adamantly said, “the same way he told you, you tell me.”

He finally agreed to tell me.

Now it was my turn. And so, I asked the man who this mysterious figure was. Fortunately, I got away without sticking my foot in any door. It was Rav Elchanan Wasserman hy”d, famed student of the Chofetz Chaim and author of numerous works whose words echo to this day in every beit midrash around the world.

Sometimes we convince ourselves, “I cannot learn.” But we mustn’t ever feel that way. Each and every one of us holds the potential to rise to the occasion and become the greatest we can become. Torah has the power of propelling us to the loftiest of heights and opening new doors which we never knew existed. And when that occurs, we no longer need to place our foot in the door, because this time, it stays wide open.

קול בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רַחֵל מִבְּכָה עַל בָּנֶיהָ



PARSHA
SNAPSHOT

LAZER SCHEINER

A voice is heard in the Heavens, mourning, and bitter weeping, Rochel crying for her children

When the Bais Hamikdosh was destroyed and the Jews were being led into exile, Avraham came before Hashem and said: "Master of the universe, when I was 100 years old you gave me a son and when he was 37 years old you told me: 'Raise him as a sacrifice before Me.'" And I was able

to overcome my natural mercy and even tied him down myself. Will You not remember my devotion and have mercy on my children?"

Next came Yitzchok and said: "When my father said: 'Hashem will show us the sheep for a sacrifice, my son,' I did not hesitate and accepted my fate and even extended my neck to be slaughtered. Will You not remember my strength and have mercy on my children?"

Next came Yakov and said: "I worked for 20 years in the house of Lavan and when I left, Esav came to harm me and I suffered all my life raising my children. Now they are being led like sheep to the slaughter in the hands of their enemies? Won't you remember all my pain and suffering and redeem my children?"

Next came Moshe and said: "Wasn't I a loyal shepherd for Klal Yisroel for 40 years? And I ran before them in the desert like a horse. And when the time came to enter Eretz Yisroel, You decreed that I would die in the desert. And now they go into exile - won't You listen to my crying over them?"

At that point Rochel, our matriarch, came before Hashem and said: "Master of the universe, You know that Yakov loved me most and worked for my father for seven years in order to wed me. And when the time of my marriage came, my father switched my sister for me and I didn't begrudge my sister and I didn't let her be shamed. If I, who am only human, was not willing to humiliate my sister to get what I wanted, how could You - the eternal, living, compassionate Hashem - envy idol-worship which has no true existence and cause my children to be exiled?"

Immediately, Hashem's mercy was awakened and He said: "For you, Rochel, I will bring Yisroel back to its place, as it is said: '...Do not cry and let your eyes not tear, for there is reward for your actions ... and there is hope for your end, and your children will return to their borders.' " (Introduction to Midrash on Eicha)

On the 11th of Cheshvan, the anniversary of Rochel's death, we commemorate and try to learn from the intense compassion a human being can express towards another. A compassion that allows for the development of a true, objective perspective on life by seeing the positive sparks of holiness inherent in humanity and in the world. A compassion that does not question the deservedness of the recipient to receive mercy, but rather emulates Hashem's boundless mercy, thus allowing Hashem to respond in kind, showering us with compassion and ultimate redemption.

SINNING TO HELP OTHERS



RABBI BERACH
STEINFELD

The Rishonim discuss whether or not a person may do an aveira so the public can benefit. Tosfos in Shabbos, daf daled amud alef brings proof that it is permissible from the gemara in Gittin, daf lamed ches that tells us that Reb Eliezer freed his slave to complete a minyan despite the fact that there is a lav against freeing slaves. The gemara explains that it was done because

this was a mitzvah for the rabim (public.) Tosfos tells us we learn from here that when it comes to a mitzvah for the public one may do an aveirah.

Reb Elchanan in Kovetz Hearos explains that the reasoning for permitting an aveira is due to the concept of arvus, every Yid is responsible for other Yidden. If one Yid is faced with an asseh and the other Yid is faced with a lav, the result is that the asseh will be docheh the lo saaseh since the person being over the lav is also required to do the asseh of his friend because of arvus.

The question arises whether one has a mitzvot asseh kiyumis where he could be mekayem the mitzvah but it is not mandatory; for example, if a person does not have a minyan he could still daven on his own. Do we say even in the case of mitzvas kiyumis that asseh docheh lo saaseh or not? This question would be applicable in a case where a person is pattur from a mitzvah but still wants to do the mitzvah. Do we say asseh docheh lo saaseh, or do we say he is really pattur from the mitzvah, therefore the asseh is not docheh the lo saaseh. Would a person need to daven with a minyan if it would translate into him losing money? (Note: this is not a case where he won't earn money.) No, a person would not. How could Reb Eliezer free his slave in order to daven with a minyan when he was losing money by freeing his slave? If you hold that a mitzvah kiyumis is docheh a lo saaseh, then it is obvious that he should free the slave and be mekayem the mitzvah of minyan. If you hold that asseh is docheh lo saaseh only by a mitzvah chiyuvis, he should not have freed his slave because he was losing money by doing so.

There is another tirtutz that differs from the Kovetz Hearos mentioned above. The reason we tell someone to do an aveirah so the public can do a mitzvah is not due to a din of arvus but rather a din in kadima. When a scenario comes along where a private person is up against a tzibbur, we say that the tzibbur has kadima. This would make sense why Reb Eliezer freed his slave despite the fact that he personally had no chiyuv to daven with a minyan since he was losing money.

The difference between these two tirtutzim would be whether the person has to do teshuva for doing an aveirah. According to Reb Elchanan in Kovetz Hearos he would not need to do teshuva since his aveira is nidcheh for the mitzvah. According to the din of kadima the person lemaaseh did an aveirah and would require teshuva.

We see from this discussion how important it is to help the klal and how much appreciation we need to have for those who do so; they sometimes sacrifice their own mitzvos and or do aveiros le'tovas the klal. May they be zocheh to all the brachos we say before mussaf on Shabbos.



RABBI NACHUM SCHEINER

ROSH KOLLEL

BRIS MILAH – THE GREATEST MITZVAH

As a practicing mohel, this parsha – where the mitzvah of milah is given – is of course very “close to my heart,” and in future articles, I hope to go into some of the halachic details of the mitzvah.

The Tur, in his introduction to hilchos milah quotes the Gemara in Nedarim 31b, that tells us the importance of the mitzvah of milah and states that it is considered the greatest mitzvah of all mitzvos. What is unique about this mitzvah, that it is titled the greatest mitzvah?

The Shem M’shmuel quotes his illustrious father, the Avnei Nezer, who elucidates this concept with an analogy to one’s body. A person is made up of many different limbs and organs. Some are more vital to our existence than others. A person can live a long and healthy life, even if he is missing a finger or even a whole hand. However, there are certain organs – e.g., the brain, heart, and lungs – which are crucial for our very existence and without them one cannot live.

Similarly, the 248 mitzvos correspond to the 248 limbs of a person’s body. Indeed, every mitzvah is significant and no mitzvah should be underestimated; however, there are certain mitzvos that are our spiritual lifeline and are crucial for our very existence. These mitzvos are considered equivalent of all the other mitzvos, because without their fulfillment one would not be able to exist.

The mitzvah of milah is one such example, and the Tur goes on to delineate many of the dimensions and powers that are tapped into by fulfilling this essential mitzvah, thereby making this mitzvah so extraordinary.

SOME OF THE GREAT POWERS OF THE BRIS MILAH

Bris milah is one of the only mitzvos that failure to perform is punishable with kareis. Additionally, the Mishna (Nedarim 31b) tells us that the expression “bris” is used 13 times in reference to milah, and therefore 13 brisos (bonds with Hashem) are created by performing this great mitzvah. Furthermore, the Tur points to the Mishna (Avos 3:15) that one who nullifies bris milah will not receive a portion in the next world. Conversely, he quotes the Gemara that Avraham Avinu guards over the entranceway to Gehinom and does not allow one who is circumcised to enter. Thus, without a bris no other accomplishments will be meaningful and with a bris one is saved from punishment in the next world.

Additionally, the Tur continues, the bris milah is not just an externality, as is talis and tefillin, which are worn on the body. The bris milah is a symbol embedded in our bodies, testifying to our unique and inbuilt status as the Chosen Nation. Thus, this mitzvah is indeed very powerful and a part and parcel of our very lifeline.

MILAH – WHAT IT ACHIEVES

What is achieved through the mitzvah of milah? Does it just remove imperfection or does it actually infuse kedusha in a person and facilitate reaching greatness. This seems to be a subject of discussion in the Rishonim as to the extent of the

mitzvah of milah.

The Mishna in Nedarim asserts that one who has no milah is disgraceful and only through milah can a person reach totality. This – says the Mishna – is clear in the pasuk in Parshas Lech Lichah, where Hashem told Avraham in regards to the mitzvah of milah: הִתְהַלֵּךְ לְפָנַי וְהָיִיתָ תָּמִים, “Go before Me and you will be complete,” which shows us that only after the milah did he become “complete”. The Gemara (Nedarim 32a) elaborates on this point how Avraham Avinu, even after all his great devotion to performing mitzvos, still did not achieve his highest level of complete spirituality until after his circumcision.

Hence, we see that bris milah removes imperfection. The Rambam, in his classic Moreh Nevochim, as well as the Sefer Hachinuch, elaborates on this point, how a person is born incomplete and his purpose in this world is to complete himself. This is similar to a person’s physical dimension, where one works to accomplish and achieve greatness. The Moreh Nevuchim continues by saying that the milah weakens one’s draw to material and physical desires, thereby facilitating one’s achievement of tikun hamidos, reaching a level of having refined character traits. These Rishonim seem to be of the opinion that the milah accomplishes removal of the spiritual blemishes.

However, other Rishonim elaborate on the greatness of this mitzvah and explain that there is much more to milah than just removal of spiritual imperfection. As mentioned earlier, the Tur delineates many great spiritual levels that can be reached through milah.

Additionally, the Beis Halevi quotes the sefer Akeida who maintains that the mitzvah of

milah actually encompasses both dimensions: removal of spiritual imperfection, as well as infusing a person with kedusha. The Beis Halevi elaborates on this notion and suggests that both of these ideas are actually alluded to in the pasuk in Parshas Lech Lichah, where Hashem told Avraham: הִתְהַלֵּךְ לְפָנַי וְהָיִיתָ תָּמִים וְאָתְנָה בְּרִיתִי בֵינֵינוּ, “Go before Me and you will be complete, and I will place a bond between us.” The milah was two-fold: it brought him to reach completion as well as bringing him close to Hashem.

The Beis Halevi proposes that these two facets of milah are accomplished by the two components of the mitzvah: milah and priah, which correspond to these two dimensions of milah, thereby putting every child on the road to reach completion, as well as infusing them with great powers of kedusha, bringing them close to Hashem.

The recordings of these shiurim on milah, as well as a compilation of shiurim given on milah, are available. For more information please feel free to send an email to: Ohrchaim18@gmail.com.

Rabbi Nachum Scheiner

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MONSEY, NY

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WHEN YOUR RELATIONSHIP GOES SOUR BETWEEN SPOUSES AND SIBLINGS



RABBI YY JACOBSON

A Chassid related the following story:

I once saw a Russian soldier being whipped. His crime? While standing watch on a winter night, his feet had frozen to his boots. "Had you remembered the oath you took to serve the czar," his commander berated him, "the memory would have kept you warm."

"For 25 years," concluded the Chassid, "this incident inspired my service of the Almighty."

A Self-Absorbed Husband?

This week's Torah portion (Lech Lecah) relates the following enigmatic story:

A famine breaks out in the Land of Israel, and Avraham and his wife Sarah head down south to Egypt. As they approach Egypt, Avraham voices his fears to his wife that the Egyptians, notorious for their immorality, might kill him so that they may lay their hands on her, a most beautiful woman. "Please say that you are my sister," Avraham begs his wife, "so that they will give me gifts for your sake and my life will be spared."

This is a difficult story to digest. Avraham, the founder of Judaism, considered one of the most spiritual men of all times – the person who gave the world the gift of Monotheism -- seems to be all-consumed by the fear for his life, and yet totally unconcerned with the fate of his wife.

What is even more disturbing is Avraham's interest that "they give me gifts for your sake," while his wife would be enduring abuse and humiliation of the worst degree.

No less absurd is the fact that the Torah finds it necessary to begin the biography of the father of the Jewish people with this episode, as though signifying that it contained the fundamentals of Jewish faith and practice.

A Tale of Two Loves

What is the difference between the sibling relationship and the spouse relationship? A spouse you choose; siblings you don't choose. Your connection with your brothers and sisters is natural and innate.

The bond between siblings is constant and immutable. Whether you love your brothers or not, he will always remain your brother; you are eternally connected (on some level).

Conversely, the bond with a spouse is subject to change and fluctuation; today you are married, but in a year from now you may be (heaven forbid) divorced.

Yet paradoxically, love of a sibling – even at its best -- is usually calm and placid; the love of a spouse, on the other hand, is capable of becoming fiery and passionate. Because the love of sibling is inborn, it can never die, but we also don't get too excited about it.

The love of a spouse is something created anew as a result of two separate individuals coming together at a later stage in life. The distinctiveness, rather than the sameness, of the two individuals linked in marriage is what gives the relationship its unique intensity and drama, feelings that cannot be found even between the closest of siblings. Yet this same quality is also the reason some marriages are short-lived: passion can flourish, but passion can die.

And when the marriage does fail, you fall back on the innate bond that exists among family members, who are, in some weird yet reassuring way, always there for you.

Tough Times

When one is situated in the holy-land, a term symbolizing a psychological state of serenity and spirituality, he is her husband and she is his wife. They care for each other and look out for each other in a way that only a husband and wife can. Those are the days when you wake up in the morning and say, "Thank you G-d for giving me such a special person in my life."

But then a famine may erupt, starving your heart and dulling your senses, you end up in "Egypt," which in Hebrew means "constraints" and "limitations." You lose your passion for your spouse, barriers between you are constructed, and your marriage becomes a burden. Those are the moments when you say to yourself, "Almighty G-d, why did I have to end up with this person?"

A Jewish couple was celebrating their fiftieth wedding anniversary. During the feast, the woman stood up and said: "I'd like to make a toast to myself for sticking it out with this man for fifty years, and I want to tell you, that the fifty years of our marriage have passed like two days."

The crowd was very moved by her words. But one man asked, "Why like two days, and not like one day?"

"The fifty years of our marriage," replied the woman, "were like two days: Tisah B'av and Yom Kippur."

At these moments one must remember that his wife is, in essence, also a sister, and that her husband is also a brother. Even if you don't feel the connection, you remain connected innately; even if you don't experience the romance consciously, you remain linked essentially. Because the shared bond between a wife and her husband is not only the result of a created union at a later point in their

lives; rather the spouse relationship is also innate and intrinsic, in the words of the Zohar, "two halves of the same soul." A marriage, in the Jewish perspective, is not only a union of two distinct people; it is a re-union of two souls that were one and then, prior to birth, separated. In marriage, they are reunited.

The relationship between spouses goes beyond feelings. We crave to always be husbands and wives, but sometimes -- for our marriages to survive and thrive -- we must become brothers and sisters. Whether you feel it or not, your wife is one with you, always.

Avraham and Sarah taught us, that when your spouse becomes difficult, and the relationship becomes challenging, you cease to be husband and wife; now you become brother and sister. You fall back on the innate, intrinsic oneness which binds you in an eternal link.

This, in fact, brings an awesome benefit to a husband. When you are there for your wife even when you're not in the mood for it, an extraordinary energy of love is later returned to you. That's why Avraham told Sarah that by saying that she was his sister, he would not only survive, but would also receive special gifts.

G-d My Sister, G-d My Wife

"A sound! My beloved knocks! Open your heart to Me, My sister, My wife, My dove, My perfection (5)." In these stirring words, King Solomon describes the Jew both as G-d's spouse and as G-d's sibling.

There are times when the Jew is situated in the holy-land, inspired and motivated to live a spiritual and G-dly life. Like in a good marriage, the Jew is crazy about G-d, yearning to be close to Him and fulfilled by having a relationship with Him.

But then come the days when the Jew enters into a psychological "Egypt," where his inner spirituality is numbed, as he is overtaken by self-centered lusts, beastly cravings, negative impulses and enslaving addictions. His marriage with G-d seems all but dead.

The key to survival at those moments is to remember that G-d is not only a spouse, but also a sibling. We are sacred and G-dly not just because we feel it and we love it, but because man is inherently a spiritual and sacred creature, and G-dliness is intrinsic to the human being's very composition. Whether I'm in the mood for it or not, when I behave in a moral and spiritual way, I am being loyal to my true self.

You are holy not because you feel holy, but because you are essentially holy – this is one of the most fundamental ideas of Judaism, expressed in the first narrative about the first Jew.

When the Russian winter threatens to freeze our souls, it's time to recall the warmth provided by G-d as a member of the family. It's time to remember the intrinsic bond existing between you and your sibling that will never fail.



PARSHAS LECH LECHA

The Journey to Ourselves

Most of our lives we feel the pressure to conform. Throughout our school years we are faced with twofold demands. We must learn to please our teachers and when arriving home after a long day we need to be good children to our parents. All this for good reason- we must learn to navigate the world of responsibility and accountability that we will soon face as an adult, at home and in the workplace.

As we mature and gain newer and greater responsibilities, we now must guide our spouses and children, providing them with their needs, both spiritual and physical. A major undertaking, however, it is truly the bedrock of a healthy life. We, as Orthodox Jews, might also feel an unspoken pressure to conform to our communities standard in dress and observance. In some cases more than others.

Beneath these mounting pressures, if we strain our ears we might be able to hear a small still voice- "Where am I in all of this?"

Individuality becomes a casualty in a world where conforming to communal norms is rewarded. We need to acknowledge the fact that we each have a role to play in this world and a unique destiny to fulfill.

As R' Zishe of Anipoli (1718-1800) the brother of

R' Elimelech of Liczensk and an early Chassidic luminary, declared, "When I reach heaven after 120 years, they will not ask me why I was not Avrohom Avinu or Moshe Rabbeinu, but I will be asked- why was I not R' Zishe.. Why did I not fulfill my role to the fullest."

The process of finding out who we are and in turn, developing our unique talents requires much strength and the ability to break away from unhealthy peer pressure.

This strength says R' Shimshon Raphael Hirsch, one of our greatest original thinkers, was given over to Avrohom Avinu in the the words "Lech Lecha". Journey deep inside yourself- Hashem says, everybody is responsible for their own relationship with their Creator.

Although our community may dictate the norms, we all have the ability and the obligation to develop our talents and use them to benefit others. We should encourage the individuality of our children, listening carefully to the song of their spirit. We ourselves must not get lost in the forest of our communities to the point where we cannot find beauty in the growth of our own individual trees.

But these times and the prevalent crowd mentality, has brought with it even more challenges.

Throughout our community we are witness to a phenomenon that has historically led us down a thorny path.

Striving more than ever to measure our success by the yardstick of secular society, financial

achievement at all costs has become the goal. Society tells us- the difference between men and boys, is only the price of their toys. Ethics are forced to take a back seat to monetary gain, but this is not the heritage that has been passed down to us through the ages.

We have within us a clarion call to develop compassion for one another, and feel each others pain. We should aspire to be impeccably honest in our dealings. As we grow older we must also develop our emotional maturity and build each other up rather than belittle those who may not meet our "standards". We need to recognize that our relationships with our family and spouse are the most important relationships we have and act each day with this truth as our guide.

It is apparent that our values are not consistent with the values of the world around us. They never have been and they never will be.

R' Hirsch implores us to stand against this tide of false ideas and ideologies.

From the very beginning, being apart from the rest of the world has given us the strength to cultivate strong family bonds and a solid sense of who we are- precisely because we did not follow a crowd mentality. The truth of our tradition will propel the world to redemption- but we must first heed its call to return to our original values.

Good Shabbos!



LOCATION IS EVERYTHING!

Rabbi Yissocher Frand

Hashem [G-d] told Avram to go to the Land of Canaan. Avram traveled to the Land of Canaan, and pitched his tent. The Torah narrates: "From there he relocated to the east of Beth-el and pitched his tent, with Beth-el on the west and Ai on the east; and he built there an altar to Hashem and invoked Hashem by Name" [Bereshis 12:8].

Is it not strange that the Torah uses so many words just to tell us where Avram pitched his tent? We know the general vicinity. Does it really matter for all eternity if it was west of Beth-el or east of Beth-el? At any rate, we do not have the exact geometric coordinates of where the tent was pitched. The Torah is always so 'stingy' in the use of words - why is the Torah suddenly so verbose?

Anyone who has dealt in real estate knows that the three cardinal principles of real estate acquisition are: Location, Location, Location. If one is going to open a new business, he must very carefully research the location that he is choosing. Is there traffic? Is it open? Is it accessible? Is there parking? Location is everything.

The Chofetz Chaim explained the verse as follows: Avram was concerned about this concept. Avram was also going into 'business'. He was in the business of drawing people close to Hashem ('kiruv'). Therefore, he needed to be very particular about where he pitched his tent. He could not afford to just pitch his tent on a side street, where someone

would straggle by once every three days. That would not be good for Avram's business.

Avram carefully chose the main crossroads between the two major cities of the area - Beth El and Ai, so that everyone traveling anywhere in the area would pass by his tent. He specifically built his altar in that location.

The question that we must ask ourselves is as follows: how much time and effort and thought do we invest in planning where to place our business so that our business will be successful, and how much time and effort and thought do we invest in placing ourselves in a situation where our spirituality will be successful? This is the difference between Avram and us. The location of Avram's tent was crucial because his spirituality was his 'business'.

Shlomo [Solomon] wrote in Mishlei "If you will pursue it (fear of Hashem) like you pursue money, then you will find fear of Hashem." [Mishlei 2:4-5]. We call consultants and we spend sleepless nights and we spend fortunes to ensure that our businesses are successful. We must apply the same effort to success in areas of spirituality.

At a Siyum (a festive meal made when one completes learning a portion of Torah) we say, "We toil and they toil. We toil and receive reward and they toil and do not receive reward. We run and they run. They run to a pit of destruction and we run to the life of the World to Come." I once heard an insight from Rabbi Nachman Kowalsky, of Blessed Memory: who cares what 'they' do? What difference does it make that they toil or that they run? Why is that included in the recitation at the Siyum? After all it is 'our' siyum!

The answer is that if we want to know how to be successful in our learning endeavors we must look at how 'they' toil in 'their endeavors' and how 'they' run towards their

aspirations in life.

It always amazes me that when seats go on sale for a World Series, people camp out in line for a night or two beforehand to make sure that they can purchase "good tickets". (For 'Rock Concerts' the advance wait in line can be 4 or 5 nights!)

Imagine the best Torah teacher in the world - whoever that might be - would be coming to town and tickets would go on sale for that lecture. How many people would camp out a whole night to guarantee that they would receive good tickets to the shiur [Torah class]?

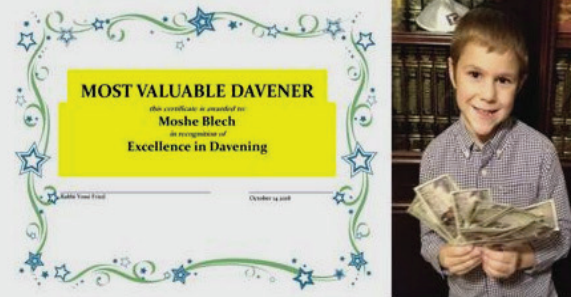
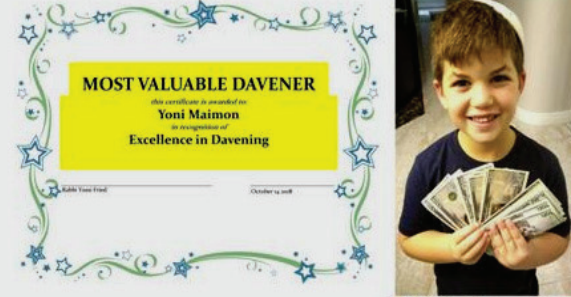
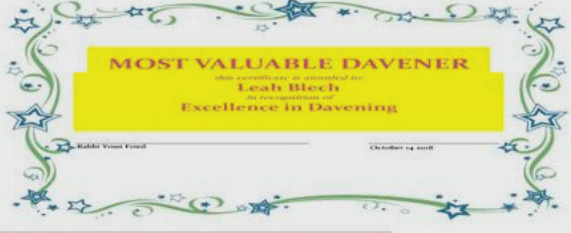
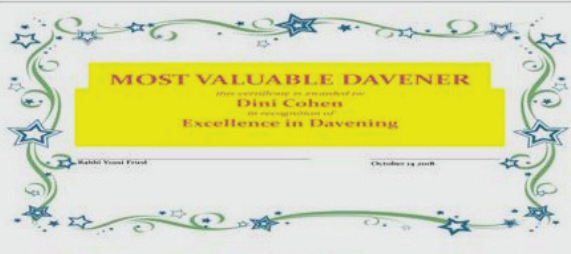
"If like money you will pursue it..." If one runs after spirituality like he runs after money or like he runs after sports or after all of life's trivialities, then he will find fear of Hashem.

This is why the Torah went to such great lengths to describe the process by which Avraham pitched his tent. Location mattered to him, because location would determine the success of his spiritual endeavor.

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Shacharis at 7:00

6:30-7:15am (Yiddish)
Rabbi Yitzchok Y. Klein
18 Main floor back room

9:00-9:45am
Rabbi Shea Stern
18 Upstairs - Office

8:45-9:45pm
Rabbi Yanky Model
20 Main Bais Medrash

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A GOOD EXCHANGE

B”H, 27 Adar II, 5711, Brooklyn. Greetings and blessings, I was happy to hear from your letter that all your affairs are going well, about your fixed times for the study of the Torah... With regard to your study of Gemara and the fact that you gave up your fixed study sessions because it is difficult for you to probe to its depths: I think that you should renew the fixed schedule for studying Gemara. The worry and angst you have from the fact that the study and understanding is difficult — and yet you continue to study because it is G-d’s wisdom and will — will remove other worries and angst, e.g., those of your livelihood and health...
=====

JOKES

Father: “Son, I must tell you, you were adopted.”
Son: “What?! I knew it all along; I want to meet my biological parents!”
Father: “We are your biological parents. Now pack up, the new ones will pick you up in 20 minutes.”

Last night a Chinese guy came to my favorite bar. I asked him if he knew Kung Fu, Jujitsu or some other martial art. He said, “Why do you ask me that? Is it just because I’m Oriental?!” “No it’s because you’re drinking MY beer!”

There’s that moment when you put your steak on the grill and your mouth waters all over from that amazing smell.

Do you vegans feel the same when you mow the grass?!”

Important note from a car manual: Backing rapidly at a tree significantly reduces your trunk space.

THE PERFECT DIET
A terribly overweight woman from Chelm goes to her doctor about her weight, so her doctor puts her on a diet.
"I want you to eat vegetables and grains for 2 days, then skip a day, and repeat this procedure for 2 weeks. The next time I see you, you will have lost at least 5 pounds."
When the women returned, she shocked the doctor by losing nearly 20 pounds.

פרשת לך-לך

במצות המילה של אברהם אבינו ע"ה

הקשו קמאי מאחר שקיים א"א ע"ה כל התורה כולה קודם שנצטווה מהו שהמתין עד גיל צט' לציווי למול את עצמו ?

לרווחה לשמעתתא נציע כמה תירוצים המקובלים ידוע דעת מהרש"א יבמות ק: שלמד שא"א קיים כל המצות מאחר שנימול, וממילא עד שמל לא יכל לקיים מצות מילה, ועיין שם שדחה מה שמיישבים שכיון שידע מרוח הקודש שיצטווה במצות מילה לכך המתין עד שיקבל הציווי שגדול המצווה ועושה מאינו מצווה ועושה כן הביא מהר"ם.

ידוע מהגר' חיים סולובייציק זצוק"ל זיע"א שלמד שכיון שברית צריך להיות בין שני צדדים ממילא עד שלא נצטווה לא היה חלות דין ברית.

ומשמיה דהגרי"ז סולובייציק זצוק"ל מקובל ליישב שמצות מילה היינו הסרת הערלה, ממילא עד שלא נצטווה לא היה כאן חלות שם ערלה, ממילא זה היה סתם חתיכת בשר בעלמא.

בתשובות מהר"ח או"ז סימן יא' כותב שהדין מילה זה להיות מהול ולא סתם מעשה המילה ומוכיח ממנחות מג: שאיתא בשעה שנכנס דוד לבית המרחץ וראה עצמו עומד ערום אמר אוי לי שאעמוד ערום בלא מצוה וכיון שנזכר במילה שבבשרו נתיישרה דעתו עייש שמוכיח שמצות מיחה היינו להיות מהול, בתשובות בית הלוי חלק ב סימן מז' מרחיב בצדדי הדין וחילור קם ולא באתי אלא להאיה.

שבת שלום
 דוד יהודה פיירסטון

"Why, that's amazing!" the doctor said, "Did you follow my instructions?"
 The women nodded. "I'll tell you though, I thought I was going to collapse that third day."
 "From hunger, you mean?"
 "No, from skipping."

ROCHEL IMEINU - GETTING MORE OUT OF THE YAHRZEIT

(By Rabbi Yair Hoffman for the Five Towns Jewish Times)

Let's not just let a yahrtzeit date pass by without improving ourselves significantly. The 11th of Cheshvan, marks the yahrtzeit of Rochel Imeinu, and it presents an opportunity.

What specifically? Aside from observing the yahrtzeit, it is important to ask ourselves how we can improve ourselves by emulating her. Below is an analysis of how we can accomplish just that.

"And behold in the morning it was Leah." Rashi points out that in the evening it wasn't Leah – because Rochel had given the signs to her sister that she not be embarrassed.

SAVING OTHERS FROM HUMILIATION

We learn from Rochel to be concerned about the kavod, the honor of other people and to save them from embarrassing and humiliating moments. Certainly we learn from Rochel Imeinu not to ever be the cause of embarrassing or humiliating someone.

She gave up her future not thinking that Yaakov would also take her in addition to Leah. Rather, she had thought that she was destined now to be the wife of Aisav. All this, Rochel Imeinu had done in order to avoid causing someone humiliation.

THE POWER OF PREVENTING SOMEONE'S HUMILIATION

The destruction of the first Bais HaMikdash and our exile into Bavel was primarily fueled by our Avodah Zarah. The Midrash cited by Rashi (Yirmiyahu 31) tells us regarding the Avodah Zarah of Menashe that Rochel said to Hashem, "I was not jealous of my co-wife and gave away my Simanim (secret codes with my groom), You too Hashem – be not jealous of Avodah Zarah! The Midrash explains that it was in her merit that Hashem restored us to Eretz Yisroel and rebuilt our Bais HaMikdash.

We see what a very powerful idea it is to prevent someone else's humiliation or embarrassment.

YAAKOV AVINU REALIZES HER ABILITIES

Rochel Imeinu was buried on the road to Bais Lechem and was not buried in Maaras HaMachpeilah with the

rest of our matriarchs. Yaakov Avinu buried her there because he knew of the role she would eventually have in davening for us and restoring Klal Yisroel to Eretz Yisroel. He had the ruach hakodesh to utilize this tremendous merit that Rochel had.

When Nevuzaradan exiled Klal Yisroel from Eretz Yisroel, they passed by her grave, Rachel Imeinu emerged and cried, (Yirmeyahu 31): "Thus did the L-rd say, a voice is heard on high, lamentation and bitter weeping, Rachel weeps for her children, she refuses to be consoled for her children, for they are not." And Hashem answers: "Thus did the Lord say, mini kolech mibechi – refrain your voice from weeping and your eyes from tears, for there is reward for your labor, said the Lord, veshavu vanim ligvulam – and the children shall return to their borders" (Rashi in Vayechi, Radak, Yirmeyahu 31).

ANOTHER ZCHUS SHE HAD

Rochel Imeinu also had another zchus that is not often discussed. She passed away in the performance of a Mitzvah – that of bringing the nation of Klal Yisroel into the world. Indeed, it is like that she passed away in a breach labor birth. How so? The psuk says that the midwife spoke to her in the middle of her labor. She informed Rochel that she was having a boy. How could there be time to say so many words to her? The psukim are much clearer if we understand that the baby was a breach baby. The point is, however, that she passed away while doing a Mitzvah. The gemorah tells us that this is a remarkable zchus.

THE KIRUV Z'CHUS

Let us also not forget the third thing that Rochel Imeinu did. Her father, Lavan, was a rasha, an evil man immortalized in the Hagaddah as the villain of "Arami Oved Avi – an Aramean tried to destroy my father, Yaakov Avinu." And yet, Lavan was Rachel Imeinu's father and she had compassion for him. He was addicted to Avodah Zarah. So what did she do? She tried to take away the tools of his addiction from him. If he no longer had his trafim, his avodah zarah, he would not sin so grievously. She took them away from him.

But Lavan was angry. He came to find them. Rochel apologized for not getting up, explaining that she was indisposed. We think that that was the end of it, but

Rabbi Yochanan, in the Midrash, tells us that Lavan did not believe her. Lavan made her get up. Hashem caused a miracle then and there. He changed the trafim into small pachim. These miraculous items were the pachim ketanim that Yaakov Avinu went after. He went after them because they were so very precious to him – they demonstrated the remarkable miracle that was performed for Rochel Imeinu.

OTHER LESSONS

So what other lessons can we learn from Rachel? Give your all for the sake of Klal Yisroel! Daven fervently for them, always. That's what she did. But also, let us be inspired by Mama Rachel's remarkable tzidkus. Let us immerse ourselves in Avodas Hashem and do Chessed like no one else. Let us strive and reach for that lofty level of chessed that Rachel Imeinu achieved – that she had implanted within the genetic fiber of her descendants.

There is something unique and irresistible to Hashem about the Tefilos of nashim Tzidkaniyos, the righteous women of Klal Yisroel. Yaakov Avinu could not have done it, nor the other Avos, nor Moshe Rabbeinu. This applied then in the time of Galus Bavel and now as well in the longest of exiles, the Galus of Edom – Rome – which includes both Aisav and Yishmael. Let us then take inspiration from the acts of Rochel Imeinu on this day of her Yartzzeit and increase our Kavana in our Davening and also our acts of genuine complete and selfless chessed.

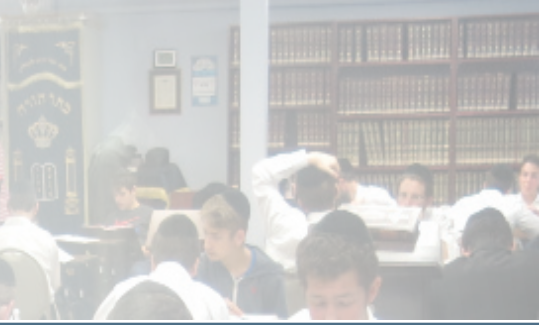
CONCLUSION

There were three remarkable zchusim discussed here. There was the selfless prevention of the embarrassment of another – giving up her entire future. There was the mesiras nefesh of continuing the legacy of Klal Yisroel – at the cost of her life. And there was the kiruv efforts to bring back her evil father from the abyss. It was perhaps the combination of these three remarkable zchusim that allowed her to play such a significant role in ending galus Bavel and the re-establishment of Klal Yisroel in Eretz Yisroel.

B'Ezras Hashem, she will help us in ending our current state of galus and re-establishing Moshiach tzidkeinu in Eretz Yisroel, bim'heira b'yameinu, Amain!



~Night Kolloel~ RABBI NACHUM SCHEINER



WHAT'S COOKING IN BASAR B'CHOLOV?

I would like to share some highlights of the recent shiur that I gave at the night kolloel, on the topic of basar b'cholov.

It is forbidden to cook meat and milk together, even if he has no intention to use it.

But the issur only applies to cooking; something which does not qualify as cooking is not prohibited. That means that there is no issur to mix meat and milk, if it is not done via cooking. In addition, min hatorah, one would even be allowed to eat the mixture. (However, rabbinically speaking, one cannot consume any meat and milk together.)

One example is the following: The Shach (87:1), in discussing the issur of cooking meat and milk, points out that there is no prohibition to soak or pickle milk and meat together. Although in regards to other issurim we find that soaking or pickling is considered the halachic equivalent of cooking, for the issur of cooking meat and milk, only cooking is prohibited.

What about other methods of cooking, such as roasting or grilling? The Pri Chodosh and many other Acharonim write that since grilling is also a form of cooking it is also prohibited. He proves this from the pasuk in the end of Parshas Re'ah (16:7): "וּבִשְׁלֵת וְאָכַלְתָּ בְּמִקוּם אֲשֶׁר יִבְחַר - you shall cook and eat," which Rashi explains is a reference to the roasting of the korban pesach, and is considered a form of cooking.

The Ohr Chaim, in his sefer Pri Toar, takes issue with this ruling and states emphatically that roasting is not considered cooking and there is no issur to roast or fry milk and meat. He writes - both in Ohr Hachaim and in his sefer Pri Toar - that the cooking mentioned in the pasuk is in regards to the korban shlamim, which is, in fact, cooked and not roasted.

OTHER APPLICATIONS OF THE ISSUR OF COOKING

Besides the typical cooking, there are other cases where one can transgress the issur of cooking milk and meat together. The poskim write that if one has

a spoon that was used for milk within the last 24 hours, when used subsequently, the bliyos - the droplets of milk in the spoon will come out. Thus, if one were to use the spoon to mix a cholent, the milk will go into the cholent and will be like cooking meat and milk together.

One more point that is worthwhile to mention is that one may not even ask a non-Jew to cook meat and milk. This is based on the regulation of amira l'akum - telling a non-Jew to do something - which is also prohibited. This is not only true for doing melacha on Shabbos, but holds true for every issur in the Torah.

IN SUMMARY

Only cooking meat and milk together is forbidden; soaking is allowed; frying or roasting is a machlokes. Using a milchiga spoon for mixing the cholent can also be forbidden. In addition, one may not even ask a non-Jew to cook meat and milk, because telling a non-Jew to do something is also forbidden.

COMMUNITY KOLLEL NEWS:

The winter zman has begun, and both the Kolloel Boker and the Night Kolloel are back in full swing.

The Kolloel Boker takes place every morning, from 7:00-8:00 and is starting to learn Meseches Makos, a blatt a week. The Kolloel Boker has also started a new Yiddish Daf Yomi Shiur - from 7:00-8:00.

The Night Kolloel started the fundamental topic of hilchos basar b'cholov. The Night Kolloel also has many other learning programs, including the Daf Hashavua Program, learning Meseches Tannis, from 8:15 - 8:45, Daf Yomi every night from: 8:45 - 9:45, and Mishnayos Shiur from 9:15-9:25.

So come and join the program that works for you!

Wishing You a Wonderful Shabbos,

Rabbi Nachum Scheiner



~Kolloel Boker~



THE NEW ZMAN BEGINS AT THE KOLLEL BOKER AT SCHEINERS SHUL - 18 FORSHAY!



מאנטאג- דאנערשטאג

6:45am - 7:30am
ספר 'תורה אור' לבעל התניא זי"ע
20 Forshay - Downstairs

8:30am - 9:30am
גמרא מסכת פסחים
20 Forshay - Upstairs

פארגעלערנט דורך הרה"ח המפורסם
יוסף יצחק יעקבסאהן

**Rabbi YY
Jacobson**



7:45 שחרית
20 Forshay - Downstairs

7:30 שחרית
Tent - 18 Forshay



מען הייבט אן
אי"ה
מאנטאג פר' חיי שדה
כ' אשון - Oct. 29, 2018



בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM
Bais Medrash Ohr Chaim
20 Forshay Road
Monsey, NY 10952



3 4 4 DAYS UNTIL UMAN

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