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בית מדרש אור חיים

BAIS MEDRASH OHR CHAIM

COMMUNITY LEARNING CENTER

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



OUR BELOVED RABBI
SOKAVA REBBE



שבת מברכים אתר א

ROSH CHODESH
Tuesday & Wednesday

Moled is Monday night 57 minutes with 15 Chalakim after 11.

YOM KIPPUR KOTTON (Mincha)

Monday Feb.4th

1:30 PM 18 Tent

4:45 PM 18 Tent (30 minutes before Shkiah)

RABBI YY JACOBSON

SHABBOS

NO
CLASSES

TUESDAY

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

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 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,

MISHPATIM

THE NESHOMA OF TORAH

The Medrash brings that Hashem offered the Torah to the different nations in the world and they all refused. When He offered the Torah to the children of Esav they asked, give us an example, and Hashem said "You shall not kill". They answered we can't accept the Torah the Bracha that Yakkov gave our father was "By the sword you shall live" our whole life depends on Murder, and they refused the Torah. Hashem had very similar conversations with the other nations of the world. Aomon refused because "You shall not commit adultery" Yishmael refused because "You shall not steal".

The famous question is, had Hashem told them they need to keep Shatnez and they would have answered I love Italian suits I can't accept the Torah. We would have understood their rejection of the Torah. But murder, adultery and stealing are part of the 7 mitzvahs, that all of mankind must keep. How can they reject the Torah for these reasons? They have no choice but not to murder, commit adultery and steal anyway.

When Moshe Rabainu comes to Shamaim the Malachim asked Hashem what's a human being doing between us. This goes on to be a great debate about whether Klal Yisroel should be given the Torah. The obvious question is, that mankind had been learning Torah for a millennium. The famous Yeshiva of Shem and Aver. Avraham Yitzchok and Yakkov had Yeshivas. In Mitzraim the Yidden learnt Torah. The Malachim didn't seem to care then, why the whole uproar now.

The Medrash [in Yalkut Sepurim] tell us a story there was a Yid that spent many years learning Mesachta Chagiga and reviewing Chagiga, and this was the only Mesachta he knew. When he was Nifter he was alone and

no one knew. Came a form of woman and stood over him and began to wail loudly, gather everyone together and be Maspid him, through that you will be Zoche to Olam Haba. She continued to wail, He took care of me all of my life with great respect. Many people gathered, they took care of him and buried him with great honors. As they covered over the Aron they asked her what's her name. she answered "my name is Chagigah" and she vanished.

We learn from here that Torah has its own Neshoma, and it was the Neshama of Mesachta Chagiga, that came to accord the final honors to the one who was Mekashar himself to Mesachta Chagiga.

Now we can understand the objection of Bnei Esav, of course we won't kill but if we accept the Torah that means we accept the Neshoma of the Torah, the Neshma of you shall not murder. And that will change us, we will lose our Geshmack in murder and that we can't live with. The same was for Amon and Moav we can hold ourselves back from actual adultery. But the obsession with it we cant give up. The same for Yishmael etc.

This was the objection of the Malachim, sure people learnt Torah, but Moshe Rabaynu came to bring down the Neshama of Torah, to intertwine the Neshama of Torah with Klal Yisrael. This is what Malachim could not grasp. Something as special as Torah should become part of the Neshoma of a human being. Until Moshe Rabaynu explained, that on the contrary the Torah discusses things only related to mankind it must be that a human being can be Mekusher with the Neshama of Torah.

I heard from a bocher in Kefar Chasidim who received a letter from his father stating, you did your year in Israel, come back to the real world and start making a living. This young man was learning very well and did not want to leave. He came to Rav Elya Lopian and asked him what to do. Rav Elya asked him did

your father ever learn in yeshiva so that we can appeal to his past. He answered no. Is your father a Shomer Shabbos, he answered no. If that's the case take out a pen and we will write a letter to his Neshoma. Can you imagine writing a letter to secular Jew in Chicago who kept his Garage open on Shabbos. But his Neshoma was by Har Sinai and the Torah became part of his Neshoma. Write to him like this אהבתך אהבתך עולם בית ישראל עמך אהבתך Hashem you love Klal Yisroel an everlasting love. What does a man do when he loves his son dearly? He sends him to the best college, and he sets him up in the best business, therefore חקים ומשפטים תורה ומצוות ואתו למדה and when you know if you come to your business 15 minutes earlier and stays 15 minutes longer he will make a million dollars of course he would do it. His father accepted the letter and let him stay in Yeshiva.

Rav Yeruchom (Daas Chochma UMussor volume 2 simon 70) writes that he will reveal a great foundation that we must educate our youth on, and review our entire life. We should not think that the acquisition of Torah is solely our decision. We need to internalize that Torah is in control of itself and we need to find favor in Torah eyes that it should want to become part of us.

We see this in the Yotzer to the Second day of Shavuos, which is built on the words of Chazal. That Hashem thought to bring down the Torah many times but Torah itself objected. The Torah objected to Adam, Noah, Avraham, Yitzchok, and Yaakov. It was only in the time of Moshe Rabaynu that the Torah agreed to come down to Klal Yisroel. We see from here that we need to find favor in the eyes of the Torah in order for us to get the Neshama of the Torah.

How do we find favor in the eyes of the Torah? The rule is the Torah goes to where it is wanted, to where it is desired. When we Davan to Hashem sincerely that Torah should

be sweet by us, that we should merit to learn Torah for its sake and not for ulterior motives. The Torah is happy to become part of us.

We see this concept in the Gemorah Nedarim Daf 81 that explains that the destruction of the Bais Hamikdash was because they didn't make a Bracha before learning Torah. Rav Itzel asks that the Gemorah in Yuma 9B says it was destroyed because of the three cardinal sins, Avodah Zarah, Giluy Arayos, and Shfichas Damim.

Answers Rav Itzel the Gemorah in Nedarim question was, we know what sin they did to bring the destruction but why didn't the Torah protect them from sinning. They asked the wise men and the prophets and they didn't know. Until Hashem said it was because they didn't make a Bracha before they learnt.

What was the terrible sin in not making a Bracha? Explains the Ran in the name of Rabeinu Yonah that Torah was not special enough in their eyes to warrant a Bracha. It was only a means to know what to do, a law book, but the learning itself was pointless. With this Rav Itzel explains that in order for the Torah to protect you have to respect it, if you don't it won't protect you. We find this concept by Dovid Hamelech that clothing didn't warm him at the end of his life because he had disrespected clothing when he cut the corner of King Shaul's clothing. The same applies with Torah you need to respect the Torah in order to warrant its protection.

This is understood as we explained earlier that Torah has a Neshma and it will not go over to someone if its not adored and loved. It will not protect you if its not appreciated.

If we Davan sincerely האר עינינו בחורק לבנו ונאמר בנצחון Hashem give me a Geshmack let me love the Torah. Hashem will help that we will be Zocha to the Neshma of Torah.



Zmanim by our incredible Gabbai
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:40 & 2:30

CANDLE LIGHTING	4:55PM
MINCHA TENT	5:05PM
SHKIYA	5:13PM
MINCHA 20 FORSHAY	5:00PM

SHACHRIS VASIKIN-DAF YOMI SHIUR 6:36AM

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 4:00PM

MINCHA SHALOSH SEUDOS 4:55PM

SHKIYA 5:14PM

MARRIV 5:54PM, 5:59PM, 7:14PM & 7:45PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:45 M 6:44 T 6:43 W 6:42 T 6:41 F 6:39

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:59 M 4:00 T 4:01 W 4:02 T 4:03

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:03 M 5:04 T 5:05 W 5:07 T 5:08

FEBRUARY 03 - FEBRUARY 08

NEITZ IS 7:05 - 6:59

PELAG IS 4:11 PM - 4:15 PM

SHKIA IS 5:15 PM - 5:20 PM

MAGEN AVRAHAM

9:02 AM - 8:59 AM

GRA- BAAL HATANYA

9:38 AM - 9:35 AM

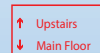
Winter
2018/19



WEEKDAY MINYANIM

שחרית		מנחה ומערב	
תחילת	20 Forshay	12 MIN. אחר הצהריים	18 ↓
6:15AM	18 Forshay	12 MIN. אחר הצהריים	18 ↓
7:00	20 Tent	AT קיבוצי	18 Tent
7:15	18 ↓	10 MIN. אחר הצהריים	20 Tent New
7:30	18 Tent	20 MIN. אחר הצהריים	18 ↓
7:45	20 ↓	30 MIN. אחר הצהריים	18 Tent New
8:00	20 Tent	50 MIN. אחר הצהריים	18 ↓
8:15	18 ↓		
8:30	18 Tent		
8:45	20 ↓		
9:00	20 Tent		
9:15	18 ↓		
9:30	18 Tent		
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10:00	20 Tent		
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10:30	18 Tent		
10:45	20 ↓		
11:00	20 Tent		

מערב		מנחה	
AT קיבוצי	18 ↓	18 ↓	30 min after chatzos
6:30 אחר הצהריים	18 ↓	12:30	3:15
9:45 אחר הצהריים	18 ↓	1:00	3:30
7:00 אחר הצהריים	18 ↓	1:30	3:45
7:15 אחר הצהריים	18 ↓	2:00	4:00
7:30 אחר הצהריים	18 ↓	2:30	4:15
8:00 אחר הצהריים	18 Tent	3:00	4:30
8:15 אחר הצהריים	18 Tent		
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11:45 אחר הצהריים	18 ↓		
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12:15 אחר הצהריים	18 ↓		
12:30 אחר הצהריים	18 ↓		
12:45 אחר הצהריים	18 ↓		



FOR MORE INFO: www.18forshay.com / ohrchai18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA 3:50 PLAG 4:09



RABBI COREN

PARSHAS MISHPATIM

This past week we were zoche to spend time in the best possible place--the land of Israel. However our starting point was different than the usual one—we began our visit in Eilat, Israel's most southern city. Many people including myself are under the impression that Eilat is outside of Israel and therefore halachikly if one is careful not to leave Israel, which the Rambam posits (i.e. not to leave unless it's for marriage purposes or for learning Torah) than one would not be able to travel to Eilat.

Another thought-provoking halachick ramification would be the question regarding fruits and vegetables that grow in Eilat. Additionally, there is the question of fruits that come from Israel proper into Eilat--would they be exempt from the chiyuv?

It is worth noting that that Eilat we know it today has a history that goes back all the way to the time that the Jews led by Moshe traveled through the desert. Indeed, Moshe Rabeinu mentions in Sefer Devarim that we passed our brothers the Edomites in Eilat and Eityon Gaver.

Now exactly where the Jews stepped isn't clear but in this week's parsha Hashem clearly says, "V'eshati Es gevulech miyam suf ad yam plishtim"-- I will set your borders from the Sea of Suf to the Sea of Plish-tim. This promise of Hashem to the Jewish people tells us that Eilat is included in the promised land. Now it's true that most opinions do not set the halachick boundary based on Hashem's future promise. However many will agree that if it's close to the halachick borders it is included and furthermore the fact that it was conquered by the Israeli army adds to the halachick equation (this isn't a political argument).

What's is even more intriguing is that Eilat seemed to have been an attractive spot already in the times of Shlomo Hamelech because of its proximity to the Red Sea and the connection to the Indian Ocean where much of the trading took place. According to mefarshim, Eilat was rich in a certain metal that was mass produced and sent out to other countries such as Africa and the Far East where it was traded for gold and silver which was not available in Israel.

It is noteworthy that in the end of Melachim Alef, we find that King Yehoshafat who was the King of Yehuda which incorporated the southern border of the

kingdom of Israel, had built 10 ships which he planned to send east to Ophir which according to some mefarshim was either Africa or India. However before the ships set sail they all strangely collapsed. The reason given for this occurrence was because Yehoshafat, who was a righteous king, joined forces with the King of Israel, Achazyahu, who was a malicious king and since one should avoid partnering with an evil person Hashem punished him with an unsuccessful voyage.

We see from the above that Eilat has been on the Jewish map and hearts for centuries and has much more spiritual and halachick significance than initially assumed.

Eilat isn't only discussed in the written Torah; it is mentioned in Chazal specifically when speaking about the obligation to bring up fruits of maaser sheni to Yerushalyim. In this instance it's difficult to equate the name Eilat to the Eilat of today because the Mishna says it's a one day travel by foot. But I recently came across a fascinating segment of Yeshualmi in Maseches Masser Sheni that reveals a secret about the travel time that used to exist during the period of the Bais Hamikdash.

The Gemara brings various different stories about this era but one specifically mentions a person who was running after his cow and ended up in Bavel which seemed to be one day's travel. The people were baffled and asked the man how he got there but when he tried to retrace his footsteps he was unable to do so.

The Gemara then reveals the secret: It seems that during the time of the Bais Hamikdash there were underground tunnels. Yes, way before terrorists dug tunnels into Israel there was a whole system of tunnels that provided the Jews a means to travel much much faster than the normal routes. It seems to imply that the travel tunnels were super tunnels and when we lost the merit for the Bais Hamikdash we lost the tunnels as well.

So maybe the path from Eilat in those days really was a day travel. This hypothesis is only a consideration, not in any way an halachick conclusion.

However, what we could take with us from this is just another example of how miraculous the land Israel was and still is and what wonders are in store for us when mashiach comes to redeem us bimhera beyamainu.

REB MOSHE MAYER WEISS - Rav in Staten Island Speaking at our shul



REB LOPIAN



REB MOSHE MAYER WEISS



BE A GOOD PERSON AND THEN BE HOLY

PARSHA SNAPSHOT

LAZER SCHEINER

We learn from Mishpatim 23:2, the famous principle of 'majority rules' ("...Acharei Rabim L'Hatos"). We follow this rule throughout the Talmud -- we follow the majority (azlinan basar rubah). This concept is a pasuk in the Torah; it is a halacha in Shulchan Aruch; it is basic to our Court System and is basic to halacha. There is a very famous Gemara in Bava Metziah [59b]. Rabbi Eliezer had a dispute with the Sages about the Oven of 'Achinai.' The dispute was concerning the laws of Purity and Impurity. Rabbi Eliezer said that the Oven was Tahor [pure] and the Sages said that it was Tameh [impure]. Rabbi Eliezer addressed all the opposing proofs and considered himself to be correct. Rabbi Eliezer then had the laws of nature justify his position, the corob tree was uprooted, the spring of water reversed its flow and the walls of the Bais Medrash titltled.

Finally, he said, "If I am right, let Heaven prove it." A Bas Kol came forth and said "What business have you arguing with Rabbi Eliezer whom the Halacha follows in all places." The Sages did not even accept the Bas Kol. Rabbi Yehoshua stood up and proclaimed "It [The Torah] is not in Heaven" [Devorim 30:12]. which means, we don't pay attention to Heavenly Voices. In this world, there exists a halachic principle of 'majority rules' We, the majority, hold

that it is Tameh, and that is the halacha!

The Talmud relates that afterward, all the items which had been declared ritually pure by Rabbi Eliezer were brought forth and burnt in fire, in his presence. The Sages got together and put him in Cherem. The strange thing about this incident is the fact that, throughout, Rabbi Eliezer refused to back down. Did he not know the law of majority rules? Rabbi Eliezer was in the minority. Why did he not submit to the majority opinion, as halacha requires?

Rav Bergman says that this question is raised by the Yerushalmi in Moed Katan. The Yerushalmi answers that Rabbi Eliezer only objected to the fact that the Sages went ahead and burnt that which he had proclaimed ritually pure in front of him. The Korban Eidah explains the Yerushalmi: Since they burnt the 'taharos' in his presence, he suspected that they were acting 'not for the sake of Heaven but only to aggravate him.' Therefore he did not consider their greater number to be halachically significant. Rav Bergman elaborates: "You shall follow the majority" is a halacha concerning Judges. In order to be a Judge, one has to be a 'mensch;' if one is not a 'mensch', one is not a Judge; if one is not a Judge, the law of 'majority' does not apply. Rabbi Eliezer would have accepted a genuine vote from Judges on a 'for the Sake of Heaven' basis. But when he saw that they burnt his tahroes in front of him, he felt that he was not dealing with such a situation. "You shall be a Holy People (anshei kodesh) to Me..." [22:30] The Kotzker says, "Fine, be Holy (kodesh), but remember to be (dignified) People (Anshei) first". First one has to be a decent human only then can he start thinking.



RABBI BERACH STEINFELD

WHAT IS A TRUE CHASSID?

In Shemos, Perek chof alef, posuk chof alef, the Torah tells us the law of retaliation; the principle that a person who injured another person is to be penalized to a similar degree inflicting punishment such as an eye for an eye and a burn for a burn.

The Mishna in Bava Kama, daf chof vov, amud alef says that a person is responsible for his actions under all circumstances; whether he caused damage intentionally or accidentally and whether he caused damage while he is awake or asleep. The Gemara says that the source for this is the fact that the Torah first says that when one wounds his friend, he gets the same wound as a punishment. Subsequently, the Torah says all different scenarios; an eye for an eye, a wound for a wound, a burn for a burn etc. Having the Torah repeat this fact teaches us that one is responsible for any damages that one perpetrates whether he does so knowingly or unknowingly.

The Gemara in Bava Kama, daf lamed, amud alef says that Reb Yehuda says one who wants to be a chassid should learn and be mekayem the halachos of Nezikin, "damages." Why would someone be called a "chassid" if he does not damage his friend? Isn't that basic halacha?

The Sefer Yismach Yisrael, likutim daf tzadik daled explains that regarding Nezikin it is much more difficult not to be oveir since a person is responsible even if the act is unintentional or done when one is asleep. In other

areas one is only chayev if he actually has in mind to do the issur, but is not chayev if the act was done without thinking. Similarly, in a case of someone eating something that is assur, the person has to actually derive benefit from eating that food. The Gemara is teaching us that if one keeps all of Torah the way he has to watch himself not to be oveir on Nezikin, he would be a chassid. One who watches himself not to be oveir any issureven if perpetrated during his sleep is called a chassid.

With this point we can understand a Gemara in Brachos, daf chof, amud alef. The Gemara says that the reason the previous generations had miracles happen to them and later generations did not can't be because they were more learned because they only knew Seder Nezikin and the later generations knew all six volumes of the Mishna. The reason is that the previous generations were moser nefesh, the later generations were not. The question arises; what does it mean that the previous generations only knew Nezikin? What happened with the other basic halachos of Moed etc? We can answer with the above point of the Yismach Yisroel that of course they knew all volumes of mishnayos; however, they practiced it the same way as Nezikin, training themselves to do it even in their sleep. This was their great mesiras nefesh. That is why they merited that miracles would happen to them such as when the rov would take off one shoe and the rains would come immediately.

May we be zocheh to be moser nefesh for the Torah like the previous generations.



RABBI NACHUM SCHEINER

ROSH KOLLEL

Lechem Mishna on YOM TOV

Is there a requirement of Lechem Mishna on Yom Tov?

Tosfos (Beitza 2b) states that this is a machlokes, depending on if the mahn fell on yom tov or if it fell double on Erev Yom Tov, as it did before Shabbos.

The Gemara in Beitza discusses the halachah that one must prepare before Shabbos and Yom Tov, based on the pasuk in the parsha of the mahn, that it came down before. Tosfos points out that the Gemara seems to be assuming that the mahn fell on Erev Yom Tov. Tosfos asks that this is in variance with the aforementioned Midrash that Shabbos had a special brocha that a double portion of mahn came down on Erev Shabbos, which sounds like that it was only for Shabbos and not for yom tov.

Tosfos explains that it is indeed a difference of opinion between the midrashim. One Midrash is of the opinion that the mahn fell on yom tov, and there is no need for Lechem Mishna on yom tov. The other Midrash is of the opinion that the mahn did fall double on Erev Yom Tov, as well, and there will be a requirement for Lechem Mishna on yom tov.

The Shulchan Aruch (O" C 529:1) rules that we do need to take lechem mishna on yom tov as well. As the Mishna Berura (s" k 10) explains, this is following the opinion that the mahn did not fall on Yom Tov, but fell on Erev Yom Tov double, just as it did for Shabbos.

TAKING 3 CHALLOS WHEN SHABBOS & YOM TOV COME ONE AFTER ANOTHER

Based on what we discussed until here, we can now have a possible solution to a fascinating question, which is addressed by the acharonim. We follow the opinion that the mahn did not fall on yom tov - and we take lechem mishna on yom tov as well. If so, when yom tov falls right before or after Shabbos - and presumably 3 portions of mahn fell on the day before the Shabbos and Tom Tov - we should take 3 challos, to commemorate the fact that 3 portions fell.

However, based on our previous discussion, we may be able to answer this question, as follows:

According to the 2nd explanation of the Daas Zekeinim - that they ate 2 challos at each meal - then we can say that this would be unnecessary, because we are simply commemorating the 2 challos that they had by each meal, not the amount of omrim that fell.

And even according to the 1st explanation of the Daas Zekeinim - that we are commemorating the 2 omrim that fell - we can say as follows: We are not commemorating the fact that a double portion came down, per se. Thus, the fact that an additional portion came down when it was Shabbos and Tom Tov back to back, does not need honorable mention. We are commemorating the fact that they were sent down extra food before Shabbos, which enabled them to have enough for their Shabbos meals. Even if the delivery happened to have been 3 portions - including food for Shabbos and yom tov - we

are merely commemorating the fact that we had the Shabbos food sent down before Shabbos; the fact that the delivery had more for yom tov does not need to be mentioned on Shabbos. That will be commemorated on yom tov.

The Meshech Chochma has another answer to this question. He points to the pasuk that Moshe was angry at Dasan and Aviram, who kept the food overnight. Why was only Moshe angry, and not Hashem? He explains that Moshe's anger was because once their food spoiled there was no more nisayon for them to leave it overnight, since it would spoil. However Hashem was not upset because there was a good thing that resulted. Once klal yisroel saw that the mahn would spoil when left overnight, they were able to appreciate the special brocha of Shabbos, when the man did not spoil.

Based on this, the Meshech Chachma suggests that the reason why we take lechem mishna every Shabbos is to remember the miracle that the mahn was left overnight and did not spoil. It is not a greater miracle if it lasted another day, as well. Thus there would be no reason to take a third challah.

IN SUMMARY

We have three reasons for lechem mishna:

1. To remember the double delivery
2. To remember the doubling of the challos for each meal
3. To remember the fact that it did not spoil over night

We also discussed why we take lechem Mishna on yom tov and why we do not take 3 challos when Shabbos and yom tov come back to back.



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RABBI YY JACOBSON

HOW TO DEAL WITH CHALLENGING EMOTIONS

GONE ARE THE DAYS WHEN 'CLOSURE' WAS USED FOR ZIPPERS

RAGE THERAPY

A man frequenting a bar at night would routinely throw glass cups at the bartender and at the people sitting around and drinking. Yet he always made sure to follow up his violence by pleading for forgiveness. "I suffer from uncontrollable rage and I am deeply ashamed of it; please forgive me for my embarrassing and unforgivable behavior," he would say.

"I am so embarrassed; I hate myself for this... Please pardon me." Finally, the bartender issued an ultimatum. The man could not come back to the bar unless he underwent therapy for a full year. The man consented and no longer showed up at the bar. After the year passed, the man showed up at the bar one evening. Lo and behold he took a glass and threw it right at the bartender.

"What's going on?!" the bartender thundered. "Well, as you have suggested, I went to therapy," the man replied, "and now I am not embarrassed anymore."

CONSTIPATION NO MORE

The emotional constipation that has afflicted our parents and grandparents has been healed all too successfully.

Gone are the days when 'closure' was a term used for zippers and when 'denial' was only a river in Egypt. Welcome to the new age of anxiety where "bad habits have been turned into diseases, foibles are afflictions and sins are syndromes," as explained by Jon Winokur in his "Encyclopedia Neurotica," an irreverent guide to the world of neuroses and phobias. In it, Winokur takes issue with the psychobabble that has turned juvenile delinquents into kids suffering from "conduct disorder" and gluttons into "compulsive over-eaters."

A psychoanalyst once remarked that during the first 20 years of his career in the 50's and 60's, every patient was convinced that he or she loved his or her parents. "It took me five years to demonstrate to them that buried beneath the love and tenderness were some unresolved resentment."

During the second 20 year period of his work, during the 70's and 80's, the psychoanalyst observed the reversal of this. Most patients now came in to his office swearing that they hated their parents vehemently, that their fathers were careless beasts and

their mothers' dysfunctional nuts. "It took me five years to demonstrate to them that beneath the hate and anger lurked a little child that craved to love its mom and dad."

In this climate, affecting all of us to one degree or another, it is worthwhile to lend an ear to a simple verse transcribed more than three thousand years ago in the Hebrew Bible, in this week's portion, Mishpatim.

YOUR ENEMY'S DONKEY

"If you see the donkey of someone you hate crouching under its burden, and you might refrain from helping him—you shall surely help him."

The language seems superfluous. Why was it necessary to discuss the possible thought that you may not wish to help your enemy -- "and you might refrain from helping him?" rather than stating the law succinctly: "If you see the donkey of someone you hate crouching under its burden, you shall surely help him!"

The answer is simple. The Bible is making a point of acknowledging the instinct to refrain from helping one's enemy's donkey as legitimate and human. It is perfectly normal to feel that you care not to assist the person you loathe, even if his animal is suffering.

Yet notwithstanding this natural emotion, the Bible is calling on us to challenge our instinct and assist our enemy's donkey regardless. This perfectly human instinct of loathing an enemy, need not dictate our actions.

ACKNOWLEDGEMENT VS. DOMINATION

There are two significant lessons here, pertinent particularly for an age dedicated to the dissecting of one's emotional persona. For one, the Torah does not believe in denying and repressing negative emotions; to make believe that they do not exist. Simultaneous with its insistence that we assist the animal of the one we hate, the Torah makes a special point of mentioning the fact that we may harbor a feeling to desist from extending a hand to the burdened donkey of our enemy.

The fact that our emotions are not always in sync with our ideals and values does not reduce us to moral failures. 850 years ago, the great medieval Jewish philosopher Moses Maimonides captured this truth in his code of Jewish law:

"When one person wrongs another, the latter should not suppress his resentment and remain silent... rather he is commanded to let him know [his feelings] and ask him: 'Why did you do this to me? Why did you wrong me regarding this matter?'... The Torah warns us against hating

in our hearts."

On the other hand, the Bible is informing us that not every emotion is holy. When somebody's animal is suffering you must extend your hand, notwithstanding your negative emotions toward the owner of the donkey.

One of the problems unique to our age is that for many of us emotions have become the sole barometers that determine right from wrong. We have turned our emotions into deities, worshiping them as though they embodied absolute, timeless truths—a new G-d. To suggest to somebody that they might overlook an emotion, subdue a feeling, disregard a mood is a form of heresy. Our emotions have become gods and we must obey them at all costs, even if this may be detrimental for our relationships, our marriages, our children, and our long-term visions. In the Biblical ethos, there is a critical distinction that must be made between acknowledging your emotions vs. allowing them to dictate your behavior.

HOW TO TREAT YOUR INNER CHILDREN

In the Kabbalistic literature, our faculties of cognition are commonly referred to as "parents," while our faculties of emotions are described as "children." The significance of this metaphor is vital: The relationship between the mind and the heart, it suggests, must reflect a healthy relationship between parents and children. When your child begins to holler, you must acknowledge his or her predicament, and examine the cause of their outburst. Yet you cannot run to call the ambulance based on the screams of a child alone without examining the situation on your own first.

A clear distinction must be made between de-legitimizing your child's tears, which is cruel, to allowing these tears to dictate your home and life, which would result in chaos.

A similar relationship must exist between the mind and the heart. Emotions, instincts, moods and feelings are 'children.' They are cute, spontaneous, vibrant, immature and wild. Sometimes they are on to something very real and serious, other times they exaggerate or distort reality. We ought not to de-legitimize, suppress or deny them. We must be keenly aware of their existence within us. Just like children, we must attempt to educate and refine them. Yet we ought not to worship them and allow them the exclusive right to define our life.

As valuable as emotions are, the moral sense of right and wrong must be given precedence over "I do not feel up to it."



RABBI BENTZION SNEH

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

Parshas Mishpotim

THE WHEEL GOES ROUND AND ROUND

רק שבתו יתן ורפא ירפא, פי' הספדי החסידות, רק אקטא יגן - אק רק יהיה הישועה הדגל, אק ורפא ירפא צוהי הנפואה הכי גדולה

New research teaches that our mind, body, spirit and emotion are all related and connected to each other. In short, the best healing starts from within.

Chasidus was there way before the current trend. Witness the above interpretation. "Rak Shivto Yitain Ve RapoYerapeh." Translated classically as the obligation to pay for the medical bills and loss of employment of anyone you injure

"Rak shivto" - If we would only de-stress- (yishuv hadaas) then- "rapoh yirapeh"- we could be healed from any illness. Tying this in to another Chazal איהו עשיר השמח בחלקו (loving what is)- we can start to see a pattern here- the greatest medicine for our souls is to be happy with what we have. These days we overload our social media sending pictures of ourselves eating well, dressing well and living well.

But in a quiet moment we yearn for a simpler past, a time of innocence that all the money in the world cannot buy.

Consider the following tale.

Chaim was a fisherman. He rose early to provide for his family. Before the rays of the sun hit the waters, he was trolling the waters- ready for today's catch.

As the sun's rays beat down, he fished- carefully selecting the best ones and throwing back the rest.

The day was fulfilling but not always busy. While waiting for the line to pull in his grip, Chaim learnt Mishnayos. Oh how he loved this life. Some days he made his way to the market laden down with heavy baskets - straight to his friend Naftoli, the owner of a large restaurant chain, who always took everything at a fair price. Other days, there was not that much product for him to sell.

He never lacked for anything. Living simply, learning Mishnayos on the dock with the invigorating smell of the surf around him, all his needs were provided for. The day ended early with plenty of time for learning, praying and spending time with the family. He never over worried about what tomorrow may bring. He was truly a happy man.

One day a fancy car pulled up at the dock. It was his old classmate R' Dovid, who had left the old neighborhood years ago- moving uptown, known for his money making prowess.

A search of simpler times had led him here.

"Shalom Aleichem- how are you?"

"Fine, Chaim replied, smiling widely, "I fish for what I need and in between catches, I learn a few mishnayos for my soul, life is good."

R' Dovid couldn't look at his old friend.

"Why- someone as talented as yourself should grow the business- hire a few fisherman- you already have the right connections to sell your product. In no time at all you could be big. The more fish you bring to the market, the more money you could earn- use it to buy new boats.. Think

big- I see electric cranes lifting mountains of fish. It's a short jump with your talents to a business employing hundreds of workers."

"And then what?.." asked Chaim.

"You will not have to work so hard anymore, you can relax, sitting here by the bay fishing a little and learning your beloved Mishnayos."

Chaim thought to himself- that's exactly what I do now!

The fisherman just looked ahead - way past the eyes of his friend, whose search for innocence had led him back to the old neighborhood .. and he smiled quietly to himself - Who is really rich?- He who is satisfied with what he has...

Good Shabbos!

הבא לו דרך שם פרנסתו, ויתפרנס בפחיתות ובביזוי, כאשר גזר הגוזר בצדק, ויעשה ה' בדרך זה לב' מדות טובות א. להשתלם לאדם פעלו בעולם הזה פעלו הרע, ב. כדי שיזכה הנותן באמצעות נתינת הצדקה וחסד לרעהו, עייש עוד שמיישב לשון הפסוק במתיקות לשונו.

לפי"ז יש ליישב מה שרבי לא כיבד עשירים מצד עשרותם שאין זה כלל כספם וכל מציאותם רק לחלק למי שאמור לקבל הביזיונות לאסוף הכסף, וע"ע בספרים מהרי"זל שעשיר יש לכבדו מצד קבלת השפע, עכ"פ לנ"ל יסוד הענין שעשיר הוא רק היכי תמצא בעלמא, כמו שמסיים האור החיים הקדוש "העני עמך" היינו היא אותו עני בעצם.

גוט שבת

דוד יהודה פירסטון

בשביל עשרו ולא בשביל תורתו שלא רצה להשתמש בכתרה של תורה ליטול עטרה להתגדל בה עכ"ל ומבואר שבעצם אין שום מעלה לכבד עשירים מצד עשירותם ורק שלא יכבדו את רבי וכן ר' עקיבא שלבסוף התעשר.

והנראה ע"פ מש"כ רבינו האור החיים פרק כב' פ' כד' "אם כסף תלוה את עמי את העני עמך לא תהיה לו כנשה לא תשימון עליו נשך" שמיישב קושיה מעניינת מה שיש בני אדם אם עושר אדיר ומה הצורך שיש להם כל כל הרבה כסף ולמה לא הספיק ה' לתת לו מזונותיו הצריכין, וכתב וז"ל "לזה הודיע הכתוב כי הסובב דבר, הוא אותם שאינם ראויים לקבל חקם, לצד מעשיהם, כן ה' בחסדו נותן שפע הצריך בריוח לכל איש ואיש די מחסורו, והיה כי יחטא אדם ואינו ראוי לקבל פרנסתו בכבוד צאל הכבוד, החלק המגיעו לא יטלנו עליו, אלא הוא מתקבץ למקום אחר, ותהיה פרנסת הלז עם אדם אחר,

פרשת משפטים

בענין עשירות



איתא במסכת עירובין פו ע"א רבי מכבד עשירים ר' עקיבא מכבד עשירים כדדרש רבא בר מרי "ישב עולם לפני אלקים חסד ואמת מן ינצרוהו" אימתי ישב עולם לפני אלקים, בזמן שחסד ואמת מן ינצרוהו עכ"ל הש"ס ופירש רש"י וז"ל בזמן שיש בו עשירים שגומלין חסד ומזמנין מזונות לעניים והם ינצרוהו ע"כ. ומבואר שזהו שכבדו עשירים מצד מעלתם שעשו חסד לעניים.

אולם רבינו עקיבא איגר בגליון הש"ס מביא וז"ל 'בליקוטי מהרי"ל ששמע ממהר"ם סג"ל די"ל מתוך שרבי עצמו היה עשיר מופלג לכך הרגיל עצמו לכבד עשירים כדי להתלמד להעם שיכבדו ג"כ אותו

The Power of Caring

One day, when I was a freshman in high school, I saw a kid from my class walking home from school. His name was Levi. It looked like he was carrying all of his books, and I thought to myself, "Why would anyone bring home all his books on a Friday? He must really be a nerd." I had quite a weekend planned, getting together with friends after shul and going out with them after Shabbos, so I shrugged my shoulders and went on. As I was walking, I saw a bunch of kids running toward him. They ran right up to him, knocking all his books out of his arms and tripping him so he landed in the dirt. His glasses went flying, and I saw them land in the grass about ten feet from him.

Then he looked up, and I saw this terrible sadness in his eyes. My heart went out to him. So, I jogged over to him as he crawled around looking for his glasses, and I saw tears in his eyes. As I handed him his glasses, I said, "Those guys are jerks. They really should get a life." He looked at me and said, "Hey thanks!" There was a big smile on his face. It was one of those smiles that showed real gratitude. I helped him pick up his books, and asked him where he lived. As it turned out, he lived near me, so I asked him why I had never seen him in the neighborhood. He said he kept to himself and mostly stayed home. We talked all the way home, and I carried his books. He turned out to be a pretty cool kid. I asked him if he wanted to get together with me and my friends on Shabbos. He said yes. We hung all weekend and the more I got to know Levi, the more I liked him, and my friends thought the same of him. Monday morning came, and there was Levi with the huge stack of books again. I stopped him and said, "Boy, you are gonna really build some serious muscles with this pile of books every day!" He just laughed and handed me half the books. Over the next four years, Levi and I became best friends. When we were seniors we began to think about going to Israel with Levi deciding to stay home for a year while I would be going to OJ.

I knew that we would always be friends, that the miles would never be a problem. Levi was valedictorian of our class and I teased him all the time about being a nerd. He had to prepare a speech for graduation. I was so glad it wasn't me having to get up there and speak.

On Graduation Day, I saw Levi. He looked great. He was one of those guys that really found himself during high school. He had filled out and actually looked good in glasses. He no longer resembled that boy on the floor scrambling after his glasses

I could see that he was nervous about his speech. So, I smacked him on the back and said, "Hey, big guy, you'll be great!" He looked at me with one of those looks (the really grateful one), and smiled. "Thanks," he said.

As he started his speech, he cleared his throat, and began.

"Graduation is a time to thank those who helped you make it through those tough years. Your parents, your teachers, your siblings, ... but mostly your friends. I am here to tell all of you that being a friend to someone is the best gift you can give them. I am going to tell you a story."

I just looked at my friend with disbelief as he told the story of the first day we met. He was at a low point and had no one to talk to about it. He had planned to do harm to himself over the weekend. He talked of how

he had cleaned out his locker, so his Mom wouldn't have to do it later, and was carrying his stuff home. He looked hard at me and gave me a little smile.

"Thankfully, I was saved. My friend saved me from doing the unspeakable." I heard the gasp go through the crowd as this handsome, popular boy told us all about his weakest moment. I saw his Mom and Dad looking at me and smiling that same grateful smile. Not until

that moment did I realize its depth.

We have many choices in life. Being a good friend is always the right choice. You never know how a small gesture on your part can turn someone's life around.



You CAN Take Your Money With You

"Im Kesef Talveh Es Ami HeAni Imach; When you lend money to the poor man in my nation." (Mishpatim 22:24) This is the mitzva of lending money to the poor. The Kotzker Rebbe learns this pasuk B'Derech Drush.

The Mishna in Pirkei Avos (6:9) says that when a person leaves this world, "Ein Milavin Lo L'Adam Kesef V'Zahav... Ela Torah U'Maasim Tovim; His money does not accompany him, only his Torah and good deeds." The Kotzker says, "We find a suggestion to this in our pasuk. 'Im Kesef Talveh Es Ami; If a person dies and finds that his money is accompanying him on his journey to the next world, Es HeAni Imoch; it is not the money you enjoyed, but rather the money that you gave to a poor person.' That money will stay with you for eternity.



SUNDAY MORNING
Halacha Chabura

Is please to present a shiur by

Rabbi Amram Cohen

Topic:

Kosher NonKosher Fish Birds Animals

9:45am R Coren office

Sunday Feb 3rd

יום א' כ"ח שבט

Refreshments
will be served

A SPECIAL CHUMRA

Rav Yisrael Salanter was known to bake his own matza for Pesach every year and was very strict on the halachos of matza. He kept as many stringencies as he could out of love for the mitzva.

One year, he had to travel and wasn't able to bake the matzos himself. So he sent one of his students to overlook the process for him. The student asked Rav Yisrael to write down all the stringencies that he should enforce while supervising the making of the matzos.

The first thing on the list Rav Yisrael wrote was to make sure not put any pressure on the women kneading the matzos. He warned his student to be very careful not to upset them, because many were widows, and the Torah is more concerned about their feelings than about his other stringencies. In Rav Yisrael's opinion, it may be true that stringencies bring you close to Hashem, but sometimes concern for others can bring you even closer.

WHAT ABOUT THE FROGS

It says in the Posuk, (לְכֹלֵב תִּשְׁלַח אֹתוֹ), that we give the Neva'ilah to the Kelev. So it is well known that Chazal say that the Kelev deserves a reward for keeping quiet on the night of Makas Bechoirois. The Klovim get rewarded, very good. What about the Tzefar'dim (the frogs), where is their reward for jumping into the ovens?

The Velt says a Teretz, that to be quiet, not to bark, is much harder than jumping into an oven. Therefore, the Kelev gets the S'char. The message is Emes. Sh'tika is very difficult. The Rambam writes on Pirkei Avos, Sh'tika Yafeh L'chachomim, Kal Vachomer L'tipshim.



~Night Kolloel~

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FROM BRESLOV TO VOLOZHIN – THE TORAH IS EVERYTHING

"Al Shor Al Chamor Al Seh Al Salma... Ad HaElokim Yavo" (Mishpatim 22:8). This pasuk refers to a Shomer who stole the item he was watching. The Iturei Torah brings that Rav Nachman of Breslov read this pasuk B'Derech Drush to teach us that even when you are doing business, your pnimius and your mind must be tied to the Torah.

He read the pasuk to mean that whether you are dealing with your oxen, donkeys, sheep, or textiles, "Ad HaElokim Yavo", your mind must be immersed and tied to Torah. This way you can elevate your working time to the status of Torah. Even things that are more mundane, Al Kol Dvar Pesha, must be firmly connected to Torah.

It is said that the Duke who ruled Volozhin would come to seek the advice of Rav Chaim Volozhin. Rav Chaim would sit immersed in his gemara as the Duke laid out his question. When he finished Rav Chaim would lift his head and give him the advice he sought.

Yisroel V'Oiraisa V'Kudisha Brich Hu Chad Hu. Both in Breslov and Volozhin, everything anyone sought, was in the Torah. U'Mi KiAmicha Yisroel Goy Echad BaAretz.



TORAH LAWS ARE FOREVER

There are two sorts of statutes: a- statutes that create life. b- statutes created by life. Human laws are created by life so they vary from land to land according to circumstances. The A-Imighty's Torah is a G-dly law that creates life. G-d's Torah is the Torah of truth, the same in all places, at all times. Torah is eternal.



Superbowl ?! Look at the KICKOFF of this weeks PARSHA !! The very first word " VE'AI'LEH " is the abbreviation of "L" A'YE'HUDIM "H" OI'SAH "O" RA "V" SIMCHA !!!! Our TORA is a message from HASHEM , "LET THE LIGHT IN (3rd POSUK in the TORA) & SEE THAT I LOVE YOU , BE HAPPY & SHARE IT " What better time than on SHABBO KODESH to have calm & reflect on this message !! Call me to help you KICK your life into HIGH gear. Avi Weinberg 845. 558 . 4027

JOKES

OXYMORON'S

1. Act naturally
2. Found missing
3. Resident alien
4. Advanced BASIC
5. Genuine imitation
6. Airline Food
7. Good grief
8. Same difference
9. Almost exactly
10. Terribly pleased
11. Sanitary landfill
12. Alone together
13. Legally drunk
14. Silent scream
15. Living dead
16. Government organization

THE CHOFETZ CHAIM'S ARTICULATE POLISH



In one of the last years of the Chofetz Chaim's life, the Polish government decreed that every Rav was required to learn the Polish language. In light of the decree, the Chofetz Chaim called for a meeting of Poland's eminent Rabannim. At the meeting, the Chofetz Chaim declared that this decree could cause the churban of Torah. The Rabannim decided that it was necessary to arrange a meeting with the President of Poland to attempt to annul the decree.

The Chofetz Chaim let it be known that he himself would travel to meet with the President, and several Rabbanim agreed to accompany him. Rav Leib, the Chofetz Chaim's shamash, accompanied him to the meeting in Warsaw, and later told over the story of what had occurred there.

The Rabbanim traveled to Warsaw for the meeting, and the Chofetz Chaim was presented as the Chief Rabbi. The members of the Polish government were astounded that that such a feeble man, who was almost unable to walk, was the Chief Rabbi. The Chofetz Chaim began to speak in Yiddish. "Our Torah says to daven for the welfare of the kingdom. We're living now in galus under the rule of Poland, and every day after davening, I daven for the welfare of the Polish government. We came here now to discuss the decree that every Rav must know Polish. We are sure that this will be the churban of Yahadus. If the government of Poland does not interfere with our Yiddishkeit, we submit completely to your rule, and will pay all your taxes. But we are obligated to guard our Yiddishkeit as we see fit. If you interfere with our Yiddishkeit, you'll experience a downfall like all our enemies suffered in all the generations, beginning from Pharaoh the Rasha."

The Chofetz Chaim finished speaking, and the translator's face paled. How could he possibly translate what the Chofetz Chaim said? On the other hand, he was afraid to change the words of the Chofetz Chaim, because he knew that the Chofetz Chaim had ruach hakodesh and would surely realize that his words were not translated accurately. But if he would translate exactly what the Chofetz Chaim said, he could not imagine the repercussions! As he was still pondering what to do and say, the President of Poland arose and said to him, "You can sit down; you don't need to translate a word; just tell me in essence what he wants."

The translator hurried to say that the Chofetz Chaim is requesting to annul the decree on the Rabannim to learn Polish. The President answered, "There are many languages in the world, and one who speaks Polish may not know English, and one who speaks English may not know Polish, but there is one language which everybody understands, and that is the language of the heart. The Rav spoke with the language of the heart. There is no need to translate, I understood everything." He immediately sat down and signed a paper canceling the decree.

WHY'RE YOU ALWAYS TELLING JOKES ABOUT JEWS?

Two men sitting on a train are talking. One guy says, "Did you hear the one about the two Jews who are walking down the street..." The other guy says, "Hold it! Why are you always telling jokes about Jews? I find it offensive. Why must they always be about Jews?" "You're right," his friend replies and starts the joke again: "So, these two Chinese guys are walking down the street on the way to their nephew's bar mitzvah..."

THE WEDDING

A wife chewed out her husband at a friend's wedding a while back. "Doesn't it embarrass you that people have seen you go up to the buffet table five times?"

"Not a bit," the husband replied. "I just tell them I'm filling up the plate for you...."

GRAPHIC DESIGN

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~Night Kollel~

RABBI NACHUM SCHEINER

BASUR VCHALUV

Waiting After **MILCHIGS** to Eat **FLEISHIGS**

After eating milchigs, one has to make sure that his hands are clean, as well as kinuach and hadacha, having something to eat and drink. What about waiting after milchigs? After one followed the aforementioned regulations, is there any reason to wait, before starting a fleishiga meal?

The Shelah Hakadosh (Meseches Shavuos 16) writes that one should wait. He discusses this in regards to one who ate milchigs on Shavuos, as is the custom, and then wishes to eat meat – to fulfill the mitzvah of simchas yom tov. He writes that one must fulfill the minhag, while keeping the halacha properly. He explains that this means doing kinuach and hadacha, as well as bentsching and waiting an hour, and then putting out a new tablecloth.

This concept of waiting is based on the Zohar (Mishpatim), which is quoted by the Gra (Y”D 89:6), which writes that one who eats meat and milk within the same hour will have a picture of a goat on his face for forty days. Since the Zohar does not differentiate between if it was milk after meat or meat after milk, it seems clear that, according to the Zohar, one should wait after milk, as well.

On the other hand, the Kitzur Shulchan Aruch (46:11) writes that it is not necessary to wait. The Kaf Hachaim (89:10) adds that one who has yiras shamayim should wait.

There is a widespread minhag to wait a half hour. There are different reasons given for this minhag. The Shevet Halevi suggests that this comes from the fact that a half hour is halachically considered in close proximity. They therefore wait a half hour,

to keep the milchigs and fleishigs separate. Rav Belsky explained this in a similar fashion. He says that the aforementioned Zohar writes that one should not eat milk and meat in one hour. He suggests that when the Zohar uses the expression of “an hour,” it does not necessarily mean an hour on the clock, but rather not to eat both within one “time period.” Since we find that, halachically speaking, more than a half hour is considered to be in a different time period, waiting a half hour would suffice.

BENTCHING

Does one need to bentsch or recite a brocha achrona, in between? The Issur V’heter (40:8) writes clearly that there is no need to bentsch; one can eat both in the same meal. This is also the opinion of the Magen Avraham (494:6) and the Mishna Berura (494:16).

However, the Beis Yosef (O”C 173) refers to the stringency of the Zohar, mentioned above, that if one eats meat and milk within the same hour will have a picture of a goat on his face for forty days. The Zohar there adds that the same applies if one eats meat and milk within one meal. In order to conclude the meal, one would need to recite the brocha achrona. The Darkei Moshe (Y”D 89:2) and the Gra (Y”D 89:6) also make mention of this. The Pri Megadim (Y”D S”D 89:6, 89:16, M”Z 89:3) also writes that, after milchigs, one should bentsch before eating meat, even on Shavuos.

What about the famous question of the “six-hour cheeses”? Does a person really have to wait six hours after having pizza for lunch? When does that apply and what is considered “hard cheese”? These and many other similar questions will be discussed, b’ezras Hashem, in a future article.

SUMMARY

In summary, after eating milchigs, one has to do a number of things before eating fleishigs:

- Make sure that one’s hands are clean
- Kinuch and hadacha
- Some also have a minhag to wait a half hour.
- Some hold that you have to bentsch

COMMUNITY KOLLEL NEWS:

Ohr Chaim has the tremendous honor to have started a weekly schmooze, given by Rabbi Dovid Yitzchok Lopian, Rosh Yeshiva Mikdash Melech, and grandson of the legendary Lev Elyahu, who had an extremely close connection to his illustrious grandfather. This past week his topic was “the Chosen Nation.”

I gave a shiur this past Wednesday night, on the topic: “Dairy bread – baking with milk or meat ingredients – understanding the issur and its exceptions.” This will be discussed, b’ezras Hashem, in a future article.

As always, these shiurim are available on the shul’s website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com.

To receive updates of upcoming shiurim, or to access any of Ohr Chaim’s previous shiurim, please send a request to Ohrchaim-shul18@gmail.com, or follow the prompts on the website to get a link to the shiurim.

Wishing You a Wonderful Shabbos,

Rabbi Nachum Scheiner



בית מדרש אור חיים

מרכז התורה
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Just so you should know...

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by The Rebbe

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