

בית מדרש אור חיים

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6:45 - 7:30 AM **R' KLEIN** YIDDISH

6:00 - 7:00 AM **R' ZALMAN HELLER**

9:00 - 9:50 AM **R' SHEA STERN**

8:45 - 9:45 PM **R' YANKY MODEL**



BEGINNING 2/8 THE SUGYA OF SIMANIM IN ANIMALS & BIRDS



RABBI YY JACOBSON

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8:30AM - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY

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

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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,

BET PARASHAT TERUMA

So much of our daily life as Torah Jews revolves around the lacking of the Bait Hamikdash and the hope of BE"H the rebuilding of the Bait Hamikdash. So much so that at the highlight of a persons life, under his chuppah, we break a glass to illustrate that no joy is complete without the Bais Hamikdash. As we look deeper we understand that the Bait Hamikdash is a result of sin. It is because of the sin of the egel hazahav that we received the Bait Hamikdash in order to make rectification. Imagine what the world would have been like without the Mishkan or the Bait Hamikdash. How would we end our chuppahs? What kind of world would we live in without the need of a Bait Hamikdash? One second -we don't have a Bait Hamikdash now,

are we in the same situation? What is also challenging is that the eigel hazahav was one action done with one item. Additionally it was only a part of the nation that worshiped it. Yet in the rectification of the eigel, the Beit Hamikdash, we have many parts and all kinds of utensils and forms of worship. How does this make sense? We should have one action or similar activity to reverse the sin of the agel. Why so many different kinds of Avoda? Once upon a time there was a king who had a very stressful day. He requested from his guards to send over his adviser. It took time for the guards to locate the whereabouts of the king's adviser and by then it was late at night. The messengers of the king banged hard on the door but there was no answer. The adviser was not responding because he was tired and did not want to go to the king. The guards broke the door down

and grabbed the adviser out of bed. Attempting to escape, the adviser knocked the guards torches out of their hands and began to run in the cover of darkness. The guards managed to grab him and put him in jail. At the trial the king declared that his violation was only for knocking over the torch in the hands of the messengers and he received a minimum fine. The next time the adviser met the king he asked, "why were you so easy on me and not have me killed for what I did?" The king explained that knocking the torches was the only real violation because at that moment you were not feeling close to me due to your extreme tiredness. Now that you feel better you will be ready to continue our special relationship. The sin of the golden calf was one action and one way of worship but it was done with 3000 different reasons and intentions. The

root of all the actions however, were a feeling of distance from Hashem. The "why" we were feeling that way has 3000 different ways. To truly rectify the actions and the reasons we needed a Bais Hamikdash that will have so many types of Avodah (worship) so that it will encompass all the different types of reasons and feelings of distance from Hashem. A world without the Bais Hamikdash would be a world where within ourselves we would feel that outstanding bond and closeness to Hashem. Being that we are who we are, we need that external infusion and tools to assist us in reaching that level of closeness. We hope and daven for the return of the Bais Hamikdash so we can live in a world of unity with our Father in Heaven, Amen.



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:40 & 2:30

CANDLE LIGHTING	5:04PM
MINCHA TENT	5:14PM
SHKIYA	5:22PM
MINCHA 20 FORSHAY	5:05PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:29AM
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	5:05PM
SHKIYA	5:23PM
MARRIV	6:03PM, 6:08PM, 7:23PM & 7:45PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:37 M 6:36 T 6:35 W 6:33 T 6:32 F 6:31

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:06 M 4:07 T 4:08 W 4:09 T 4:10

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:12 M 5:13 T 5:14 W 5:15 T 5:17

FEBRUARY 10 - FEBRUARY 15

NEITZ IS 6:57 - 6:51
PELAG IS 4:18 PM - 4:22 PM
SHKIA IS 5:24 PM - 5:29 PM
MAGEN AVRAHAM
8:58 AM - 8:55 AM
GRA- BAAL HATANYA
9:34 AM - 9:31 AM

Winter
2018/19



ב"מ
חובת תשובה

WEEKDAY MINYANIM

שחרית

כ"ח	20 Forshay
6:15AM	18 Forshay
7:00	20 Tent
7:15	18
7:30	18 Tent
7:45	20
8:00	20 Tent
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10:30	18 Tent
10:45	20
11:00	20 Tent

מנחה ומעריב

12 MIN	18
12 MIN	18
AT	18 Tent
10 MIN	18
20 MIN	18
30 MIN	18 Tent
50 MIN	18

מעריב

AT	18
שקיעה	18
10 MIN	18 Tent
30 MIN	18
60 MIN	18
6:30	18
9:45	18
7:00	18
7:15	18
7:30	18
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מנחה

18	30 min after chatzos
12:30	3:15
1:00	3:30
1:30	3:45
2:00	4:00
2:30	4:15
3:00	4:30



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

BLUEBERRY HILL ZMANIM

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

MINCHA 4:00 PLAG 4:17



RABBI COREN

ADAR: ONE SIMCHA

We ushered this month of Adar on Tuesday and on our daily WhatsApp we shared the 60 day challenge. The challenge was based on the teachings of the Lubavicher Rebbe who taught that if we would be b'simcha, in a state of joy, for 60 days we would be able to mevatel - to cancel out-- and nullify all the negative things in our lives. The idea is based on the principle that 60 is a number that invalidates various occurrences. An example would be if a drop of milk falls into a pot of chicken soup. If there is 60 times as much soup as there is the drop of milk it's permitted. Therefore the Rebbe taught that the same would apply to 60 days of joy.

I don't know the Rebbe's source and as far as I know it's his own Chiddush but I like it very much and I will add two points. First of all if this concept is true than those of you that are reading this will be disappointed since we already began the month of Marbim B'simcha. Not to worry. We find in both the Bavli and the Yerushalmi that when they speak about bitul it posits different opinions. Some say that 57 or 30 days are enough to create bitul - nullification. So although we usually use the number 60 for this "segula" we can rely on other opinions. Furthermore, I would say that if you are starting late than continue past the big day of Purim because although the ideal is to climb to the top and reach Purim with the ultimate level of joy we know from Rashi in Taanis 29 that both Adar and Nissan are days of joy therefore one can still make up and complete the 60 days requirement.

The big question is how - how do we fulfill the mitzvah of Marbim B'simcha; how does one increase joy? It should be obvious that the understanding of many people of the past and especially in today's society that the idea that happiness is based on luck and life's circumstances is incorrect and extremely harmful. Many people walk around or stay at home in front of the screens blaming others for their unfortunate state spending most of their time with negative thoughts and creating a big bubble of pessimism. So what are we to believe?

It is interesting that the Halacha is quoted in the Mishna Berura (it is not quoted by the Shulchan Aruch which in itself is perplexing) and other commentators quote it in the Dirshu, giving different explanations as to which mechanism should be utilized in order to be happy.

Our explanation is based on the teachings of Rav Noach Z"l who would always remind us that if you want to do something make sure

you can define it. If you want to be happy makes sure you can first define happiness before you attempt to reach it. If you think that happiness is based on drinking wine and the more you drink the happier you will be you will quickly find out like many do on Shabbas and other occasions that this is not the real source of joy and it will only leave you empty and unwell.

A little wine is certainly a mitzvah and it's definitely quoted as one of the steps towards happiness but without the main definition of pleasure we will be in great trouble and never find the truth.

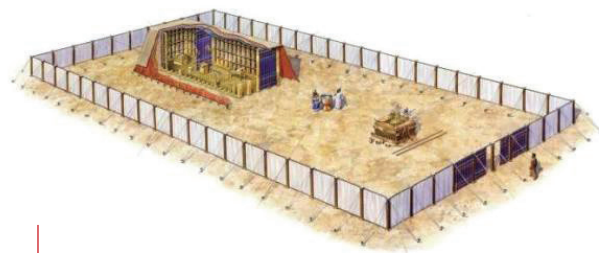
I would like to share the definition as taught by Rav Noach in his amazing ability to take teachings of Chazal that we all have read and put it into a simple English statement. "Happiness is the emotional pleasure one experiences when focusing on what you have." If you want to be happy, focus on what you have, both the small gifts and the larger ones.

This is of course wasn't made up by Rav Noach; it's based on a Mishna that we are all familiar with but probably never properly incorporated into our lives. If we truly trust Chazal, than we would take this philosophy and make it our daily spiritual diet.

Here is a suggestion that many years ago hit me based on the above definition: When Chazal teach us that we have a mitzvah to be Marbim B'simcha when Rosh Chodesh begins than this is exactly what we need to begin with. So take a notebook or use your phone and each day find 5 minutes to make a list of things you are thankful for. Each day find 5 minutes and add more; it will get harder and harder to repeat this over and over again. Yes, you should review the list each day but up until Purim, you must add on each day whatever you truly appreciate. You will see how powerful those 5 minutes can be and you will BH see that the definition is true; it's a matter of teaching ourselves and our kids that at the end of the day we are made to seek pleasure and that is our core being. True pleasures are highly spiritual and the way to reach that pleasure is by appreciating and learning to focus on all the good that Hashem gives us.

I hope that we all can utilize these 60 days for nullification and additionally to transform all the bad into good like some of the Rishonim explain-- that Bitul works to convert the bad into good and to help us merit all the great joys that Hashem wants us to experience.

Good Chodesh and Shabbat shalom



Did you know... PARSHAS TERUMAH

When the Jewish nation left Egypt, they took with them beams of Shittim wood, ten Amah tall, to be used in the construction of the Mishkan? If the Egyptians asked them why they needed these beams since they claimed that they were only going on a three-day journey to serve Hashem, the Jews replied that they needed these beams to build an altar so that they would be able to offer sacrifices. This answer satisfied the Egyptians, who allowed them to leave without any protest.

The trees used in the construction of the Mishkan were called Shittim trees? They are called this because they were planted along the Shittim brook.

The word Mishkan, which is translated as dwelling, can also be read as Mashkon - collateral? If the Jewish nation follows the Torah then they will merit that Hashem dwells among them. They will be like children who eat at their parents' table. However, if the Jewish people sinned, Hashem would remove His presence from the Mishkan and destroy it. In that situation, the Mishkan would be like a guarantee for a loan that ensures its repayment. If the borrower cannot repay the loan, the lender takes the collateral.

Hashem did not say, "Give Me an offering," when he told Moshe to collect for the Mishkan? Rather, he said, "Let them take an offering for Me." This teaches that the main purpose charity was collected was so that it could be distributed to those in need. Only what was left over was used to construct the Mishkan.

Hashem commanded that all the offerings be placed in one box? If the gold had been placed in one box, which, when full, would be replaced by a second box, people might have been jealous of each other. People might have complained, "Why is your donation being used to build the Mishkan, while mine is set aside?" To avoid such feelings, Hashem commanded that all donations, large or small, be put in a single location.



PARSHA
SNAPSHOT

LAZER SCHEINER

מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנֵנוּ לְבוֹ

FROM EVERY PERSON WHOSE HEART INSPIRES HIM TO GENEROSITY, (25:2)

What motivates a person to be generous? What motivates a person to turn around their lives?

A Miami rabbi was lecturing to a group of senior citizens about the life of the Chofetz Chaim, Rabbi Yisrael Meir HaKohen of Radin. "This great sage," he explained, "impacted the lives of thousands of Jewish souls with his simple, down-to-earth approach. He published scores of books that applied to everyday living and mastered the art of the parable, imbuing profound Jewish concepts with simple tales." The rabbi proceeded to recount a tale that had circulated in the halls of yeshivos the world over. "

Once the Chofetz Chaim was informed that a particular boy in his yeshiva was smoking on Shabbos. The mashgiach of the Yeshiva decided that the boy must be ousted from the school. However, the Chofetz Chaim asked to speak to the young man before the eviction was completed. "The young man entered the Chofetz Chaim's study. He was there for only about 15 minutes, and no one knows what the Chofetz Chaim told him, but the story as I heard it," the rabbi from

Miami exclaimed, "is that not only did the boy decide to remain a Shabbos observer the rest of his life, he also became a strong supporter of Torah institutions."

The speech ended. The crowd shuffled out. But one elderly man remained fixed in his chair. His face was ashen and his eyes were focused directly at the Rabbi. Slowly he got up and approached the lectern. "Where did you hear that story?" he demanded. "Do you know who that boy was?" The Rabbi shook his head in nervous innocence. "No," he stammered. He could not imagine where the conversation was leading. "It was me!" cried the old man. "And you know what the Chofetz Chaim told me?" Again the Rabbi, not knowing what to say, shook his head with nervous ignorance. "I have no idea," he pleaded. "Honestly, I have no idea. What did the Chofetz Chaim say?" The man smiled. "The Chofetz Chaim said absolutely nothing." As his mind raced back more than half a century the old man repeated the words again. "Absolutely nothing. He just held my hand -- the one that held the cigarettes -- and began to cry.

Then the Chofetz Chaim slowly began to whisper the words 'Shabbos, Shabbos' over and over in a sad singsong. And the words mingled with the tears that were dripping on my hand that had held cigarette just hours earlier. "He sat there without looking at me. Crying. He felt the pain of the Shabbos. And I felt his pain as well. Just being there with him for those 15 minutes changed the hand that held the cigarette to the hand that would hold up the Torah."

Regardless of one's background or religious affiliation, he can become holy. The spark within us is a living potential. It only has to be stoked, and the flame will rise.



RABBI BERACH
STEINFELD

WHO CARRIED THE ARON?

In Shemos, Perek Chof Heh, posuk yud daled, the Torah tells us that one must not take out the "badim" (poles) of the Aron.

The Rambam in Sefer Hamitzvos, asseh lamed daled says the Kohanim were given the mitzvah to carry the Aron from place to place. The Leviim did this mitzvah during the time spent in the midbar since there were so few Kohanim at the time; however, once the Kohanim multiplied, the mitzvah was given to the Kohanim.

The Ramban in his glosses in Shoresh Shlishi questions the Rambam's statement and says that we have a steadfast rule that no part of the Torah ever changes. He therefore says that the Leviim will always have the mitzvah of carrying the Aron.

The Chinuch in Mitzvah shin ayin tes brings down the argument between Rambam and Ramban. He paskens like the Ramban and says that the mitzvah of carrying the Aron belongs to the Leviim. The Chinuch limits the mitzvah to the time when the Yidden are living in their land. When the Yidden were in Eretz Yisroel they needed to carry the Aron out in the times of war, or when the Jewish king commanded for it to be brought out. In today's day and age when we have no king and no Aron, the mitzva does not apply; therefore, the concept of carrying the Torah belongs to the Leviim if Klal Yisroel is in agreement.

The Chinuch summarizes this whole discussion and says that today, while we are in galus, we take out the Sefer Torah to greet the non-Jewish king. The carrying of the Torah may be

done by anyone including Yisraelim. It is not connected in any way to the mitzvah of carrying the Aron. In the event that one would want to honor the Leviim and let them carry it, tavo aleihem bracha.

The Gilyon Maharsha in Yoreh Deah, siman resh peh bais, seif alef brings down the Chinuch and says that even regarding this hanhaga tova of honoring the Leviim is dependent upon the machlokes of the Rambam and the Ramban. According to the Rambam it is better that the Kohanim should carry the Sefer Torah and according to the Ramban it would make no difference between the Kohanim and Leviim; they would both be equal.

The Shailos U'teshuvos Yehuda Yaaleh, Yoreh Deah, siman resh peh gimmel writes that when there would be a hachnosas Sefer Torah in his Shul he would let the Kohanim and Leviim bring the Sefer Torah into the Shul as did Dovid HaMelech and then he would take it from them and place it in the Aron Kodesh.

The Bais HaLevi explains the following question. Why does Parshas Teruma come after Parshas Mishpatim? It teaches us that one may not use money that was stolen and give it to tzedaka. Only after you go through the Parsha of Mishpatim and make sure your money is kosher are you able to give tzedaka/Terumah, so there is no chashash gezel and no mitzvah haba b'aveirah.

May we be zocheh to be the carriers of the Torah and to fulfill mitzvos without any aveiros.



RABBI NACHUM SCHEINER

ROSH KOLLEL

WHICH IS THE "REAL" ADAR?

In honor of this year's leap year and the double Adar, I gave a shiur, about which one is the "real" Adar, and which is considered the extra month. As we will see, this question has many ramifications across the four sections of Shulchan Aruch.

In Orach Chaim, this is discussed in regards to when a child becomes bar mitzvah, the date for a yartzeit, and even the correct text for bentching Rosh Chodesh. In Yoreh De'ah is discussed about one who makes a neder. In Even Ha'ezer is discussed the proper way to write a get. And in Choshen Mishpat is discussed the correct text for a shtar.

Get and Neder

The Gemara in Nedarim discusses a case where someone made a neder not to drink wine until Adar. If it is a leap year, does that mean until the first Adar or the second? The Gemara tells us that this will depend on the machlokes between Rabbi Meir and Rabbi Yehuda, in regards to the correct text for writing the date in a get. According to Rabbi Meir, when the date of the divorce is in the first Adar, one must specify that it is the 1st Adar. If one just writes Adar, it is assumed to mean the 2nd Adar. According to Rabbi Yehuda, the opposite is true. When the date is in the second Adar, one must specify that it is the 2nd Adar. If one just writes Adar, it is assumed to mean the 1st Adar.

The Gemara continues that this will also be true for one who made a neder. According to Rabbi Meir, if one promises to abstain from wine until Adar, it is assumed to mean until the 2nd Adar. According to Rabbi Yehuda, it is assumed to mean until the 1st Adar.

Halachically speaking

How do we pasken? The Rambam (Nedarim 10:6) seems to follow Rabbi Meir, and rules that if one made a neder to abstain from wine until Adar, he is allowed to drink until the 2nd Adar, which means that he follows Rabbi Meir, that a nonspecific usage of the term Adar refers to the 2nd Adar. The Tur (O"C 428), however, follows Rabbi Yehuda, and rules that if a shtar has the date in the month of Adar, it is assumed to be the 1st

Adar. On the other hand, if the date is in the 2nd Adar, one must write specifically that it is the 2nd Adar.

The Mechaber, in regards to the writing of a get (E"H 126:7) rules that one must be specific for both a divorce written in the 1st Adar, as well as in the 2nd Adar. The Bach explains that the Mechaber is concerned with both opinions - the opinion of the Rambam that a nonspecific usage of the term Adar refers to the 2nd Adar, as well as the opinion of the Tur that a nonspecific usage of the term Adar refers to the 1st Adar. Therefore, to be safe, one must write specifically which Adar it is.

The Rama, however, argues and rules that if one wrote just Adar for the 1st Adar it is a kosher get. On the other hand, if one wrote just Adar for the 2nd Adar it is not a kosher get. This is following the opinion of the Tur, who rules that Adar is a reference to the 1st Adar, and if the date is in the 2nd Adar, one must write specifically that it is the 2nd Adar.

The Chelkas Mechokek (126:22) explains that he is not concerned with the opinion of the Rambam, since many rishonim agree with the Tur, and that is enough for the Rama to follow the vast majority of the rishonim. In addition, he adds, the Rambam may also agree with the Tur that the 1st month is considered the real Adar.

Rosh Chodesh bentching

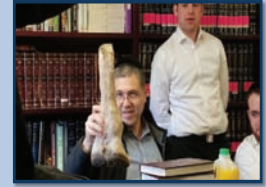
The Mishna Berura (427:3) adds that the correct text for Rosh Chodesh Bentching will depend on this machlokes. Therefore, for Adar Rishon, according to the Tur and the Rama, it should be sufficient to say Adar. However, he adds that the acharonim add that you might as well do it right according to all opinions, and one should be specific for both months.

The Shaar Efraim writes that just as the Chelkas Mechokek wrote that one should not write "Adar Rishon," but rather "Adar Harishon," the same would apply to Rosh Chodesh Bentching, and one should say "Adar Harishon."

In conclusion, there is a machlokes if a nonspecific mention of Adar is referring to the 1st or 2nd Adar. But, does that mean that they are also arguing about which is the real Adar? Not necessarily. And as we will see, there are more pieces to the puzzle.

To be continued...

Halacha Chabura
SUNDAY MORNING



RABBI NACHUM SCHEINER
MONSEY, NY

מוהל מומחה
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RABBI YY JACOBSON

THE HUMAN MIRACLE

G-D IS A GREAT BUILDER; BUT IT'S MAN'S HANDIWORK THAT TAKES THE CAKE

IN THE BEGINNING

As a result of a near mutiny, the overbearing and arrogant captain was forced to see a psychiatrist by order of the Commodore.

As soon as the captain settled down on the couch, the psychiatrist began the session by asking: "Why don't you start at the beginning?"

The captain said, "Okay. In the beginning I created heaven and the earth..."

TWO CREATIONS

In the beginning of Genesis, the Hebrew Bible devotes 31 verses to describe how G-d created the entire world. "In the beginning G-d created the heavens and the earth." In striking contrast, the Torah portions of this week—and the subsequent weeks—devote 371 verses to describe how the Jews created the Tabernacle, or Mishkan, in the desert.

This seems profoundly strange.

The universe spans some 176 Trillion Billion miles, and is an awesomely complex structure. After millennia of research, we have not yet scratched the surface of its untold depth and unbound mysteries. We have not even mastered the secrets embedded in a single cell. The Tabernacle, on the other hand, was around 150 feet long and 75 feet wide, and was a highly impressive structure, but essentially a small tent; a mini mobile "shtibel."

Why would the Torah be so expansive about the creation of a humble albeit splendid tent in the desert and yet so terse about the creation of the cosmos with all of its infinite depth, majesty and grandeur? 31 verses for creation of the world, and almost half the book of Exodus for the creation of a mobile sanctuary!

MORTALITY INTO ETERNITY

This strange contrast conveys something profoundly important about the Torah's perspective on life. For an infinite G-d to create a home for finite man is not a big deal. But for a finite man to create a home for an infinite G-d—that is a revolutionary notion. It constitutes the essential revolution of Judaism that from the fragmented pieces of our hearts we can construct a

home for the Divine; that the ordinary stuff of human life can be carved into a dwelling place for the Almighty; that G-d craves to dwell in the space we designate for Him in the barren desert of human consciousness.

Creation of the universe is G-d's miracle—the miracle of converting energy into matter. Creation of a structure to house the Divine in a desert is man's miracle—the miracle of converting matter into energy; the wonder of a human being surpassing himself, transcending his finite egocentricity and turning his life into a home for the Divine—that story is deserving of close to 400 verses!

This is the essence of the Tabernacle story, which occupies almost half the book of Exodus and on the surface seems so remote from our present lifestyle: that a human being, through his or her minute and limited deeds, words and thoughts, can create a home for G-d in his or her daily life; that a frail and vulnerable human being is capable of creating a space in his or her heart for the living presence of G-d. This is the miracle of Torah.

The Talmud says it succinctly (Kesuvos 5a): "The deeds the good people are greater than the creation of heaven and earth."

HALF-NESS

This explains two enigmatic details about the Tabernacle story: 1) The obsession with details and nuances that seem irrelevant. G-d seems overly concerned with pegs, nails, beams, hooks, sockets, drapes, curtains, and bows. 2) Most of the measurements are half sizes not whole ones. Why not wholesome measurements?

Yet this captures the essence of the narrative. Our lives are defined by details, and most of them seem mundane. And we always do things in "half," never complete, as we are fragmented creatures and there is always something left to do in order to complete the work. "No man dies with half of his ambitions fulfilled," states the Midrash. This, then, is the message of the story: our disjointed and fragmented lives, the many diverse details of our mundane life, can all become a home for the absolute and undefined reality of G-d.

(This essay is based on the discourse Gedolim Maasei Tzadikim 5685 (1925), by the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson).



BOOMERANG TZEDOKA

"ViYikchu Li Terumah"; "You shall take in may name a separation." The Meforshiam all ask, why does the pasuk state "ViYikchu" - "and you shall take", it should have said "ViYitnu" - "and you shall give" a Terumah?

The famous answer given is, one who gives Tzedoka is really on the receiving end. He ends up getting more reward than the amount of money he donated. Therefore the pasuk says, "ViYikchu" - "You shall take", because in actuality you are really receiving. The Vilna Gaon adds in Parshas Ki Sisa, the pasuk says, "ViNasnu Ish Kofer Nafsho" - Each person should give 1/2 of a Shekel in order that Klal Yisroel can be counted. These Shkolim are to be used for the Adonim - the sockets which held up the beams of the Mishkan.

The Gaon takes note that the word "ViNasnu" - "and you shall give" is a palindrome (a word that can be read forwards and backward). The letters are "Vav" "Nun" "Saf" "Nun" "Vav" whether you read it from front to back or visa versa. This is also telling us that one who gives charity (forward) is actually on the receiving end (backwards).

THE ARON HABRISS

Adapted from an article by Rabbi Pinchas Winston
Make an ark of acacia wood, two-and-a-half cubits in length, one-and-a-half cubits wide, and one-and-a-half cubits in height. (Shemos 25:10)

A little history. The original Ark was made in Moshe Rabbeinu's time by Betzalel, and housed in the Mishkan throughout the 40 years in the desert. It contained the Luchos HaBris, upon which were written the Ten Commandments, as well as Aharon's rod that budded (Bamidbar 17:25), and the jar of manna that was stored away for future generations (Shemos 16:33). Hashem communicated with Moshe "from between the two cherubim" on the Ark's cover (Shemos 25:22).

As they traveled throughout the 40 years in the desert, and at the crossing of the Jordan, the Aron preceded the people, and was the signal that it was time to pack up camp and move on (Yehoshua 3:3). At the crossing of the Jordan, the river went dry as soon as the feet of the kohanim carrying the Aron touched its waters, and it remained that way until the kohanim left the river, after the people had passed over (Yehoshua 3:15-17).

In the capture of the walled city of Jericho, the Aron was carried round the city once a day for seven days, preceded by the armed men and seven kohanim sounding seven shofars (Yehoshua. 6:4-15). On the seventh day the seven kohanim sounding the shofars before the Aron encompassed the city seven times and with a great shout, Jericho's wall fell down flat and the people took the city (Yehoshua 6:16-20).

After the defeat at Ai, Yehoshua poured out his heart before the Aron (Yehoshua 7:6-9). When he read the Torah to the people between Har Gerizim and Har Eival, they stood on each side of the Aron, which was later set up by Yehoshua in the Mishkan at Shiloh.

The Aron is next spoken of as being in the Mishkan at Shiloh during Shmuel's apprenticeship under Eli (Shmuel 1:3:3). After the settlement of the Jewish people in Canaan, the Aron remained in the Mishkan at Gilgal for a season before being removed to Shiloh until the time of Eli (Yirmiyahu 7:12), when it was carried into a battle against the Philistim. However, the Jewish people were not victorious, and the Aron was taken by the Philistim (Shmuel 1:4:3-11), only to be sent back seven months later, because of events that occurred.

In a later battle against the Philistim, the Jewish people

were again defeated, and the Aron was again captured (Shmuel 1:4:3-5). This time, the news of its capture was at once taken to Eli, who fell upon hearing it, and died. His daughter-in-law, giving birth to a son at the time, named him Ayeikovid, which means, "Where is glory?" in reference to the loss of the Aron.

The Philistim took the Aron to several places in their country, and at each place misfortune befell them (Shmuel 1:5:1-6). At Ashdod it was placed in the temple of Dagon, and the next morning Dagon was found bowing before it. The statue was put back into place, but on the following morning it was again found prostrate and broken. And, the people of Ashdod were afflicted with hemorrhoids, and a plague of mice occurred. The people of Gath and of Ekron were affected by boils (Shmuel 1:5:8-12).

After the Aron had been amongst them for seven months, the Philistim, on the advice of their diviners, returned it to the Jewish people. They accompanied its return with an offering consisting of golden images of the hemorrhoids and mice with which they had been afflicted.

The Aron was left in the field of Yehoshua of Beit Shemesh, and the people there offered sacrifices. But, when out of curiosity the men of Beit Shemesh looked at the Aron, 70 of them died (Shmuel 1:6:19). As a result, they sent it to Kiryat Yearim, where it was placed in the house of Avinadav, whose son Eliezer was sanctified to keep it. The Aron remained there for 20 years.

At the beginning of his reign, Dovid HaMelech returned the Aron from Kiryat Yearim to Jerusalem amidst great rejoicing. Along the way, Uzziyah, one of the drivers of the cart upon which the Aron was being carried, put out his hand to steady the Aron, and was killed by Hashem for touching it. Dovid HaMelech, in fear, left the Aron in the house of Oved-Edom the Gittite for three months (Shmuel 2:6:1-11).

After hearing that Hashem had blessed Oved-Edom because of the presence of the Aron in his house, Dovid HaMelech had the Aron brought to Jerusalem by the Levi'im, while he himself danced before Hashem. Once inside Jerusalem, Dovid put the Aron in the Mishkan he had prepared for it, offered sacrifices, distributed food, and blessed the people and his own household (Shmuel 2:6:17-20).

It was later placed by Shlomo HaMelech in the Bais HaMikdosh he had built (Melachim 1:8:6-9). The Holy of Holies was prepared for the Aron, and when the Temple was dedicated, the Aron, containing only the

Ten Commandments, was placed inside. That is where it remained until shortly before the destruction of the First Temple, and the first exile of the Jewish people into Babylonia.

Once the Babylonians destroyed Jerusalem and plundered the Temple, the location of the Aron HaBris became a mystery. Many simple assumed that the Aron was taken away by Nebuchadnezzar and destroyed. It certainly was not around when the Jewish people subsequently returned to their land 70 years later and built the Second Temple.

According to Jewish tradition, Shlomo HaMelech, when building the Temple, had the Aron HaBris put on a platform which could be lowered down into a tunnel system if the Temple was ever overrun. In 423 BCE, though Nebuchadnezzar's troops destroyed the temple and carried off Temple treasures, there is no mention of the Aron anywhere, possibly because it was lowered into the cave system below and hidden away by the Levi'im.

Rather, it is probably hidden under the Temple Mount, as the Talmud said it is:

To what does this refer? If you say to the First Temple, did they have the Paroches? Rather, it must refer to the Second Temple. But, did they have the Aron? It is taught in a brisa: When they hid the Aron they hid with it the jar of manna, the container of Shemen HaMishchah-Anointing Oil, Aharon's staff that blossomed, and the container in which the Philistim had placed gifts for the Hashem of Israel, as it says, "And take the Ark of Hashem and place it into the wagon; and the articles of gold, which you shall return to Him as a trespass-offering, and place it in a box beside it." (Shmuel 1:6:8). Who hid them? Yoshiahu, king of Yehudah (3285- 3316/475-444 BCE). What did he see to compel him to do this? He found a verse: "Hashem will drive you and your king whom you will place over you to a nation you do not know." (Devarim 28:36). So, he hid them. (Yoma 52b)

Furthermore, it says that once a kohen happened to stumble on a loose floor stone in the Temple, but before he could tell anyone, he mysteriously fell and died. It was not yet time to reveal the Aron HaBris, so those who knew where it was were denied the opportunity to reveal it. It belongs to another level of reality, and when it comes time for that level of reality to take over and become our reality, the Aron HaBris will be found and revealed.

However, according to Yirmiyahu, that time is when Hashem gathers in His people to Eretz Yisroel in mercy. May it happen quickly in our time.

פרשת תרומה

חודש אדר כיצד שמחים בשמחה אמיתית

נבא לבאר קצת שאלות השאלות איך בא האדם לשמחה האמיתית שהיא היא השמחה

איתא בתענית כט. כשם

שמשונכנס אב ממעטין בשמחה כך משונכנס אשר מרבים בשמחה, (ובמאמר המוסגר: אמר מו"ר הגר" צבי יוסף חשין שליט"א שזהו מקור לדברי ר' נחמן בליקוטי מוהר"ן ח"ב תורה כד' "מצוה גדולה להיות בשמחה תמיד" שמכיון שבאב הדין למעט בשמחה ובאדר הדין להרבות בשמחה עכ"פ הסטטוס קוו להיות בשמחה תמיד, ועוד נקודה ממה שכתב "בשמחה תמיד" דייקא שלא יטעה הטועה שיש זמן שמופקע מחיוב השמחה וממילא יהיה ה"א שזה מצות עשה שהזמן גרמא ונשים פטורות קמ"א תמיד חייבים בשמחה ואף נשים חייבות בזה) ויש להבין מהו גדר "הכשם", וכן מהו גדר הדין מרבים באדר וזהו ממעטים באב, הרי מה שיש למעט באב אין זה מה שיש לרבות באדר, אתמהא.

בברכות לא. אין עומדין להתפלל לא מתוך עצבות



ולא מתוך קלות ראש אלא מתוך שמחה של מצוה, וכתב תוסי שלכך אומרים פסוקי דזמרה קודם התפילה שזהו תורה, והיינו בדרך רמז מרומז במילה שמחה, שהמתוך של "שמחה" היינו "מח" היינו ארבעים ושמונה, והנה "אשת חיל מי ימצא" וכתב הגר"א שזהו איתא התורה נקנית במח' קנינים, והיינו שהתורה מאחר שבכך היא נקנית אזי היא נעשית בעצם חלק ממהות המח' ונקראת מח' בעצם, וזהו מתוך של שמחה זהו תורה, ובספרים איתא אין שמחה כשמחת התורה, וז"ש פקודי ה' ישרים משמחי לב, מהות השמחה היא נובעת מהאור שבתורה ומי שדבוק בתורה מחובר לאור שבתורה אזי הוא שמח, וכדאיתא ברועא מהימני אחרי דף עג ע"ב ישראל ואוריתא וקוב"ה חד, ממילא כל מצות התורה שאורם מושפע מהתורה עצמה, המקיימם דבוק באותו אור התורה ומזה נובע השמחה האין סוף הנ"ל.

והנה התורה היא מלשון הוראה להורות הדרך אשר ילכו בה, וממילא הדבוק בה דבוק בחיים האמיתיים והפורש ממנה כפורש מהחיים עצמה, וזה שאדוק בתורה והוגה בה והולך בדרכה אזי שרוי בהשראת השכינה שהלומד תורה שכינה כנגדו וכדאיתא ברכות ו. כל מקום שאזכיר את שמי אבו אליך וברכתך, והנה "שמי" היינו התורה שהיא שמותי של קוב"ה כמוש הרמב"ן בהקדמה על התורה ועיין מהרש"א ברכות כא. עייש, ומזה בא השמחה.

הזמן האדיר של אדר הזמן של קיימו וקיבלו כדאיתא ברמח"ל בדרך ה' זהו זמן של השראת השכינה בעצם מצד הזמן כמוש רש"י שבת פח. הדר קיבלוה מאהבת הנס הגילוי היה גדול כל כך כדאיתא במגילה טז: ליהודים היה אורה ושמחה וששון ויקר ודרשו על תורה יום טוב מילה ותפילין, ומה שלא איתא כן להדיא, שזהו היה התוצאה היה אור גדול ממש וזה נבע מההשראה הכל כך גדולה שהיה וכן שאר הדברים.

מרבית בשמחה, זהו להתבונן בדברים המשמחים מה הם, עבודת ה' עסק התורה עשיית רצון ה' זהו הדרך היחידה לבא לשמחה ובפרט בימים של שמחה זה מסייעה בעצם, והכשם היא על אב שזה היה איבוד ההשראה של שכינה בחורבן בית שזה מיעוט שפעת האור בבריאה לכך יש דין למעט, אבל מצד עצם הזמן של אדר שזהו התגלות האלקות בבריאה זה בעצם מחייב להיות קרובים עליו ושמחים בו.

ומה שיחשבוהו האדם לטוב אינו אלא הבל ושווא נתעה, שכל הדברים שלוקחים להרגיש שמחה שיקרית זה בריחה מהאמת רק לא להתמודד במציאות וזה סתם הדרמת החושים, ודי למבין

שבת שלום ומבורך
דוד יהודה פיירסטון

In A Heartbeat

Rabbi Yoel Gold

It was 3:30 am and Rabbi Mordechai Solten awoke with chest pains. He wasn't sure if he was experiencing some indigestion problems or something more serious. Just to be on the safe side, though, he woke up his wife who called Hatzolah. Within seconds, the Hatzolah volunteers were at the door.

"We pulled up to the house within thirty seconds of being called," the Hatzolah members reported, "and met the gentlemen at the front door. We could see that he was in distress and uncomfortable." Hatzolah had brought along with them a special high-tech machine called a Lifepak 12, a defibrillator, pacing device which runs tests on the heart. The Hatzolah members figured that they would hook him up to the cardiac monitor as they were right there and it wouldn't hurt to double check if anything was going on.

Rabbi Solten immediately said that he was not feeling well. Within seconds, his eyes rolled back and he began to have a seizure. The Hatzolah members looked at the cardiac monitor and noticed that he was in cardiac arrest. He had just died in front of them.

"We shocked him to jumpstart his heart and bring him back to life," the Hatzolah members said. Within thirty seconds, he was speaking with us again, knew where he was, knew his name and wanted to know what had happened. "I feel tremendous gratitude to Hatzolah," Rabbi Solten said. "My wife's gratitude, my children's gratitude and my entire family's gratitude doesn't end."

Hatzolah vehicles are generally equipped with defibrillators, but never with a Lifepak 12. Why then did the Hatzolah volunteers have this machine? And why were there paramedics there? Moreover, why was Hatzolah seconds away from the house at 3:30 in the morning?



Here is the amazing story.

"I received a phone call on Tisha B'av from a relative of mine up in the Catskills mountains," one Hatzolah member said, "and they told me that their son hadn't been feeling well for a few days. They called Hatzolah, as the boy felt

very weak. As was discovered, his heart rate was very slow and the Hatzolah team felt that it would be best to bring him to the local hospital. His parents were insistent on calling their son's pediatrician, who felt that it would be best if the boy were brought to the children's hospital in Philadelphia. We gathered a Lakewood Hatzolah crew together and began heading out to Philadelphia. Due to the nature of the boy's symptoms, we decided to bring along some advanced life support equipment including a Lifepak 12. We met up with paramedics on our way and continued on to Philadelphia."

By the time we reached Philadelphia and were done with the entire trip, it was four hours later during the wee hours of the morning. The crewmember who was driving was extremely exhausted and missed the first exit. The driver also missed the second exit, which would have gotten us to Lakewood a few minutes later, except that it was also missed. We ended up taking the next exit, in Freehold, New Jersey, which put us an extra fifteen minutes out of the way.

"As we pulled into Lakewood, we all looked at each other and noticed how we could barely keep our eyes open. It was then, as we drove down County Line Road, that we received the call. It was a wife calling regarding her husband who was complaining about chest pains and was very nervous. We figured that instead of having other Hatzolah members get out of bed, we were just a couple of blocks away, and we might as well head over there and see what is going on."

And so, as it turned out, a Lakewood Hatzolah vehicle and a team of paramedics with the exact equipment needed were on their way to Rabbi Solten's doorstep at 3:30 in the morning even before he woke up. Every second counted to get them exactly where they needed to be at the right second. "The world stopped for me," Rabbi Solten later recounted. "Everybody was there for me when I needed them to be."

Many times in life we feel as if we are up against a brick wall. Whether it be difficulties finding a job or a shidduch, or the struggle of raising children, we must remind ourselves that long before we even know there is a problem, Hashem has already prepared the solution. All that Hashem wishes is for us to turn to Him, trust in Him and ultimately come closer to Him. Every day is another gift and every day is another reason to say thank you.



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RABBI JOEY ROSENFELD

FRIDAY 3/1 PARSHAS VAYAKHEL



REB YERUCHEM DOES A GORAL HAGRA & STAYS IN THE MIR

The Daas Chochma U Mus-sar quotes a letter from Reb Yeruchom. Reb Yeruchom writes that he wanted to leave the Mir

Yeshiva (where he was the legendary Mashgiach) to live Kelm. He faced all sorts of obstacles that were clearly orchestrated from Shamayim.

He decided to perform a Goral HaGra to determine his path. The goral stopped at a pasuk that shook him deeply. "B'Tab'os HaAron Yihyu HaBadim Lo Yasuru Mimenu" the poles of the Aron should remain in their rings and not be removed (Truma 25:15). Unlike the other Keilim in the Mishkan, the Torah says the poles of the Aron must remain fixed in their place even if the Bnei Yisroel was not traveling.

Reb Yeruchom continued and wrote that this pasuk was shown to him, not because of his own just actions but rather B'zchus HaRabim. The lesson he learned is that the poles are the people who help carry the torch of Torah. Those people should never leave their position just like the poles cannot leave the Aron.

From then on, said Rav Yeruchom, even when I had to leave Yeshiva for a short time I thought about it deeply.

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====Hayom Yom Shvat 26



Beautiful!!

Right in the beginning of last weeks (missed it :)) PARSHA It says (5th POSUK) " I love my master & I don't want to be freed " .

AHL PI DRUSH , my MASTER refers to HASHEM.

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Wish I'd Said That

I failed my driver's test today. The instructor asked me "What do you do at a red light?" I said "I usually check my emails and see what people are up to on Facebook."

Light travels faster than sound. This is why some people appear bright until you hear them speak.

I'm so good at sleeping that I can do it with my eyes closed.

Whatever you do, always give 100%. Unless you're donating blood.

I always try to cheer myself up by singing when I get sad. Most of the time, it turns out that my voice is worse than my problems.

Whose cruel idea was it for the word "Lisp" to have an "S" in it?

I forgot to go to the gym today. That's 10 years in a row now...

Never give up on your dreams. Keep sleeping.

Do bankruptcy lawyers really expect to be paid?

I'm going to stand outside. So if anyone asks, I am outstanding.

Who says nothing is impossible? I've been doing nothing for years.

You do not need a parachute to skydive. You only need a parachute to skydive twice.

Some day when scientists discover the center of the universe, many people are going to be disappointed to find out it isn't them.

I'm looking to buy a new boomerang, how can I throw the old one out?

I named my dog "5 miles", so I can tell people I walk 5 miles every day.

I don't have a Facebook or Twitter account, so I just go around announcing out loud what I'm doing at random times... I've got 3 followers so far, but I think 2 are cops.

Husbands are the best people to share secrets with... They'll never tell anyone, because they aren't even listening.

Time flies whether or not you're having fun.

I don't always procrastinate, but when I do, I'll do it tomorrow.

If you are bald, what hair color do they put on your driver's license?

"I've been getting into astronomy, so I installed a skylight. The people who live above me are furious."

A plateau is the highest form of flattery.



~Night Kolloel~

RABBI NACHUM SCHEINER

BASUR VCHALUV

SIX HOUR CHEESES

What is considered “hard cheese”? Does a person really have to wait six hours after having pizza for lunch?

The Rama (Y”D 89:2) writes that some hold that after eating hard cheeses, one has to wait the full amount of waiting, just like after meat. He adds that although some are lenient about this many do follow this, and that is the correct thing to do. The Maharshal, in Yam Shel Shlom (Chulin 8:6) takes strong issue with this, calling it heresy, being that it is against the explicit allowance of the Gemara. However, the Shach (Y”D 89:17), the Pri Megadim (Y”D 89:17), and the Chachmas Adam (40:13) all concur with the ruling of the Rama that one should wait after hard cheeses.

It is important to understand that this means that one will be required to wait the same as one waits after meat. Hence, if someone waits six hours after meat, he would be required to wait a full six hours after these cheeses before having meat.

What is considered hard cheese? The Shach (Y”D 89:15) rules that if it sat around for six months, it is assumed to get the status of hard cheese. The Taz (Y”D 89:4), however, maintains that age is not necessarily a factor (unless someone is extra careful and vigilant). Rather, the main deciding factor is the taste. If it has a strong taste (what he calls wormy, i.e., bacteria), which remains in one’s mouth for a long time, then one would be required to wait. He explains that just as we wait after meat because of the strong taste that remains in one’s mouth, the same issue applies to these cheeses, as well.

The poskim – such as the Chochmas Adam and the Aruch Hashulchan (Y”D 89:11) bring both opinions and rules that either age or texture will give it the six-hour

cheese status.

There is a big discussion in the poskim if the six months is only in the factory where they make the cheese, or if even the shelf-time is also counted. Some rule that it is only the age in the actual process, because there they let it become hard, but once it is packaged there is no concern. This is because they package it in a way that it will no longer change its texture even if it is on the shelf for a long time (so it doesn’t change the taste while it sits on the shelf).

Others rule that it doesn’t depend on the age of the packaging; any six months is a problem. This is why some companies write the date when they start processing it, so that people will know when it reaches six months.

In regards to mozzarella cheese, used in pizza – called by the poskim “yellow cheese,” Rav Elyashiv ruled that one must wait six hours. Other poskim hold that it is not necessary.

There is a big question in the poskim about parmesan cheese, which gets melted in to a soup or the like. This is based on the Yad Yehuda, who writes that if one melts the cheese, it is no longer necessary to wait six hours.

There are different ways of understanding this ruling. Some explain that it is because once the cheese gets cooked it becomes soft, and therefore loses its status of being hard cheese – even if there are still pieces of cheese that are noticeable. This would be applicable to eggplant parmesan, where they melt the cheese.

Others explain that it is not the cooking per se; it is the fact that it gets dissolves, like when cooked in a soup. According to this understanding, eggplant parmesan – where there are still distinct pieces – would still require one to wait.

Some add an additional leniency, that

once it is cooked, it loses its status of hard cheese and even if it becomes back hard it will no longer require one to wait 6 hours.

In summary, after eating certain hard cheeses – either six months old or with a hard texture – one has to wait just like after meat. There is a big question in the poskim in regards to parmesan cheese, which gets melted, if it retains the six-hour status.

COMMUNITY KOLLEL NEWS:

The Sunday Morning Halacha Chabura was privileged to host a fascinating hands-on shiur and presentation this past Sunday morning. The presentation was given by Rabbi Amram Cohen. Topic: “Kosher/ Non-Kosher Fish, Birds and Animals.” The packed crowd – including all of the various members of the daf yomi shiurim here at 18 Forshay, with all of the esteemed magidei shiur – was treated to hands on and getting to really know and understand real life parts of animals, thereby gaining a greater clarity in the topics being learned.

On Wednesday Jan 30, The Night Kolloel had the honor to host a shiur, given by Rabbi Yisroel Saperstein, Rav of Congregation Ohaiv Shalom. His shiur covered an in-depth analysis of the use of dairy equipment.

In honor of this year’s double Adar, I gave a shiur this past Friday morning: “The two months of Adar – which one is extra?” See halacha corner for more details.

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

Wishing You a Wonderful Shabbos and a Happy Adar,

Rabbi Nachum Scheiner



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

שובבי"ם PROJECT

שמחים אנו להודיע
לכל באי שערינו

שאי"ה בעש"ק פ' תצוה הבעל"ט
ישא

הגה"צ רב חי"ל ראטטענבערג שליט"א
כ"ק האדמו"ר מפארשעי

דברי התעוררות בענין סגולת ימי השובבים
בסוף סדר הלימוד

בשעה 6:30 בבוקר

20 Tent

שמעו ותחי נפשכם!

For more info or to join the Kollel, please contact: Rabbi Nachum Scheiner
845.372.6618 // ohrchaimmonsey@gmail.com

Just so you should know...

WE LOVE CHASSIDIM!

2 3 3 DAYS UNTIL UMAN

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