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AND SERMON BEFORE MUSAF
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RABBI LANKRY

DEAR KEHILLA,

PARASHOT VAYECHI HAFTORAH

The Talmud in Bava Matzia 87a tells us that Yaakov Avinu was the first person to "get weak" prior to dying. In fact, he asked Hashem for this "gift" so that he would have the time to put his affairs in order. You see from the day that heaven and earth were created, no one was ever sick; if one was on the road or in the marketplace, he would sneeze, and his soul would leave by way of his nostrils. Until our forefather Jacob prayed to G-d about this, saying: "Master of all worlds! Don't take my soul from me before I have the opportunity to give instructions to my children and my household." G-d agreed with him, as the verse says: "After these events, Joseph was told, 'Behold, your

father is ill.'" All of the peoples of the world heard of this and were amazed, since nothing like this had happened since heaven and earth were created. Accordingly, the Midrash concludes, we wish life to someone who sneezes, since it used to represent the opposite.

On the other hand, a sneeze can be a positive thing. "If a person sneezes while praying," the Talmud says, "it is a good sign for him. Because sneezing makes a person feel better, and so it is an indication that his prayer has been accepted: "Just as he is given satisfaction below, so is he given satisfaction Above."

This week's Haftorah is from Kings I Chap. 2 which relates that Dovid Hamelech becomes ill and gives final instructions to Shlomo prior to his death. Similar to Yaakov who

arranged his final affairs with his children, Dovid too finalized his personal affairs with his son. We can imagine that just like Yaakov Avinu gave the most important blessing to his children, David Hamelech would also do the same. Dovid Hamelech, who wrote the beautiful words of Tehilim that were inspired by Ruach Hakodesh, surely had a meaningful message and blessing to give to his children on his deathbed. Yet, his last words are simple and concise.

א ויקרבו ימי-דויד, למות;
ויצו את-שלמה בנו, לאמור-
ב אנוכי הולך, בדרך כל-
הארץ; וחזקת, והיית לאיש

"And the days of Dovid came near and he commanded his

son Shlomo saying. I am going in the way of the land, and you should strengthen yourself and you should become a Mench."

How profound that David Hamelech condensed everything into one formula; being a Mench is the highest form of success. Even more so, Dovid directs Shlomo Hamelech saying that it requires strength to become a mench. Many of times we see people that seem to be a Mench naturally, but that is not the case. It is a life's effort to behave constantly in a proper fashion and maintain the status of being a mench. We should all have strength to reach this goal and have the nachat to see our children being a mench as well.

A GUTTEN SHABBOS



Zmanim by our incredible Gabbi
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SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:30 & 2:30

CANDLE LIGHTING	4:13PM
MINCHA TENT	4:23PM
SHKIYA	4:31PM
MINCHA 20 FORSHAY	4:15PM
SHACHRIS VASIKIN-DAF YOMI SHIUR	6:49AM
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	3:30PM
MINCHA SHALOSH SEUDOS	4:10PM
SHKIYA	4:31PM
MARRIV	5:11PM & 5:16PM & 6:31PM

WEEKDAY ZMANIM

SHACHRIS	
20 MINUTES BEFORE NEITZ 30 ON YOM TOV	
S 6:59	M 6:59 T 6:59 W 7:00 T 7:00 F 7:00
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 3:22	M 3:22 T 3:23 W 3:24 T 3:24
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 4:19	M 4:20 T 4:21 W 4:21 T 4:22
DECEMBER 23 - DECEMBER 28	
NEITZ IS 7:19 - 7:20	
PELAG IS 3:34 PM - 3:36 PM	
SHKIA IS 4:31 PM - 4:34 PM	
MAGEN AVRAHAM	
9:01 AM - 9:03 AM	
GRA- BAAL HATANYA	
9:37 AM - 9:39 AM	

Winter
2018/19



תשע"ט חורף

WEEKDAY MINYANIM

שחרית		מנחה ומעריב	
כתיבת	20 Forshay ↑	12 MIN. מנחה	18 ↓
6:15AM	18 Forshay ↓ Mon-Fri	AT שחרית	18 Tent
7:00	20 Tent	20 MIN. מעריב	18 ↓
7:15	18 ↓	50 MIN. מעריב	18 ↓
7:30	18 Tent	30 MIN. מעריב	18 ↓
7:45	20 ↓	60 MIN. מעריב	18 ↓
8:00	20 Tent	AT פני אד	18 ↓
8:15	18 ↓	שיעור אד	18 ↓
8:30	18 Tent	10 MIN. מעריב	18 Tent
8:45	20 ↓	30 MIN. מעריב	18 ↓
9:00	20 Tent	60 MIN. מעריב	18 ↓
9:15	18 ↓	6:30	18 ↓
9:30	18 Tent	6:45	18 ↓
9:45	20 ↓	7:00	18 ↓
10:00	20 Tent	7:15	18 ↓
10:15	18 ↓	7:30	18 ↓
10:30	18 Tent	7:45	18 ↓
10:45	20 ↓	8:00	18 Tent
11:00	20 Tent	8:15	18 Tent
מנחה 18 ↓		8:30	18 Tent
30 min after chatzos		8:45	18 Tent
12:30	3:15	9:00	18 Tent
1:00	3:30	9:15	18 Tent
1:30	3:45	9:30	18 Tent
2:00	4:00	9:45	18 ↓
2:30	4:15	10:00	18 ↓
3:00	4:30	10:15	18 ↓
↑ Upstairs		10:30	18 ↓
↓ Main Floor		10:45	18 ↓
		11:00	18 ↓
		11:15	18 ↓
		11:30	18 ↓
		11:45	18 ↓
		12:00	18 ↓
		12:15	18 ↓
		12:30	18 ↓
		12:45	18 ↓

FOR MORE INFO: www.18forshay.com // ohrchaiim18@gmail.com

BLUEBERRY HILL ZMANIM

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

MINCHA	3:15	PLAG	3:33
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701

Repeat Krias Shema after nightfall



RABBI COREN

FROM VAYIGASH TO VAYECHI:

BRINGING THE GEULAH

Vayigash Elav Yehuda--and Yehuda stepped forward to Yosef. What does this mean to us Yehudim?

In Parshas Vayechi, Yaakov says, "Heasfu veagida lachem" - gather and I will tell you the end of days.

I was discussing with my friend R Chaim about our continued pain and the spilling of blood that seems never ending. We know that Hashem loves us and wants to redeem us but He is waiting for us to take the final step of Teshuva. This is what Chazal say so we can bank on it. In fact, we confirm it every day by reciting, "Uva letziyon goel." When the Jews do Teshuva the redeemer will arrive right away. It is our obligation to figure out exactly what we need to do to make this happen; what should be our main focus.

Let's return to the pessukim above where it says Vayigash Elav Yehuda. My friend the Chasid R Yolli told me that in Yiddish the word Elav can sound like I love meaning Vayigash with love to your fellow yidden.

In truth this isn't just a cute idea. I heard from Rav Gamliel Rabinovitch that Vayigash is the parsha that has the potential for advocating the reconciliation between family members especially siblings since this was when the 12 tribes made up with each other. The energy of unity is very palpable and available in this parsha.

The question remains as to how we should go about doing this and we find the answer with the word Vayigash. You must take a step forward, make the first move even if you haven't spoken to your friend or spouse or brother or mother for years. Just initiating the first exchange will bring much light especially light of redemption that you will wonder why it took you so many years to do this. Someone told me on Shabbas that he heard about a friend who after 17 years of not talking to his brother got on a plane and traveled to Israel to make up. Unfortunately this is an extreme case and does not often happen. We can somehow understand this because at the end of the day saying sorry or trying to make amends can be an extremely uncomfortable and humbling experience.

Yaakov Avinu presents the same message with his words Heasfu - gather. If you want to reach the end of days, now is the time to gather yourselves together in unity in the same manner that Yaakov Avinu did when he requested from his children to declare Shma Yisrael and Baruch Hashem. At the end of the day we are all part of the oneness of Hashem.

The couple that was shot in last week's pigua in Ofra spoke to the press and offered their thanks to Klal Yisrael and to Hashem. Amichai, the husband, added something that was both powerful and moving. Referring to his baby that was delivered in an emergency C-section in his 30th week and didn't survive, he said that their baby was in this world for only three days and his effect on the Jewish people all over the world was more than other people accomplish in many years. Amichai's ability to look at his child in such a way and to see that the unity of the Jewish people as the source of our life as a nation is truly amazing. How fitting his words are to his name Amichai - Am chai-- a nation that lives.



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בשורה טובה

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A VERY SPECIAL
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in our Beis Medrash*

MAY THE ZCHUS OF THEIR GENEROSITY
BRING THEM HEALTH, HAPPINESS & NACHAS FROM
THEIR ENTIRE FAMILY

COMPLAINING ABOUT LIFE CAN BE DANGEROUS

The Parsha starts by telling us that Yaakov was 147 years old at the end of his life. This was 33 years less than his father, Yitzchak at the time of his petira. The Medrash says that Yaakov was supposed to live until he was 180 years old like his father, but his life was shortened.

The Medrash explains that when Yaakov comes down and meets Pharaoh. Pharaoh asks him, "How old are you?" Yaakov responds "I've lived 130 years. Few and bad have been the days of the years of my life, and they have not reached the life spans of my forefathers in the days of their sojourns." The Medrash says that 33 years, are correspondent to the 33 words in Yaakov's conversation with Pharaoh, were subtracted from Yaakov's life. Hashem had done so much good for Yaakov throughout his life and yet, he complained that his days were few and bad. Therefore he was punished.

It seems from this Medrash that to arrive at 33 words you have to include Pharaoh's question to Yaakov "How old are you?", which leads us to ask, why should Pharaoh's question have been included in this punishment.

Reb Chaim Shmulevits explains this by quoting the Da'as Zekeinim, who wants to understand why the first question out of Pharaoh's mouth related to Yaakov's age. It does not seem a proper opening question upon meeting someone for the first time. They explain that Yaakov gave the appearance of being extremely old, and therefore Pharaoh questioned him about his age.

If Yaakov had not allowed his life's problems to affect him in such a noticeable way he may not have appeared so old to Pharaoh and the question about his age may not have been asked.

We see from this teaching of Chazal, an especially difficult thought. The concept of "quality of life" is incessantly pushed upon us. The slightest problem or issue in our perfect lives affects us in dramatic fashion. Yaakov had some serious issues, Esav, Lavan, Dina & Yosef, which we can readily admit are far more severe than almost anything we may face. Chazal are clearly telling us that a person can have trouble with his children... A person can have trouble with his life... He can have enemies... He can have to go into exile... but life, even under bad and trying circumstances is a magnificent thing. The gift of life itself, even with troubles, is worth living. And if a person does not appreciate life, G-d will hold him accountable.

Reb Chaim Shmulevits gives us an example. If a child broke someone's expensive vase, that person would generally be upset. However, if that same day he had won the lottery, would the broken vase still bother him? Probably not. The excitement and happiness of winning the lottery would cause the loss of the vase to seem insignificant. The vase is still broken, but his attitude is not crushed.

When a person focuses on the fact that he is alive and Hashem is taking care of him, it mitigates the difficulty.

HASMADA WITHOUT HESECH HADAAS



RABBI BERACH
STEINFELD

In Bereishis, Perek Mem tes, posuk chof zayin, the posuk tells us that Yaakov blessed Binyamin by saying he is compared to a wolf that attacks and eats the spoils in the morning and in the evening divides his spoils. Rashi explains that this is referring to the future. "In the morning he eats the spoils resulting from his attack" is

referring to the time of Shaul Hamelech, who was a descendant of Binyamin. Shaul Hamelech lived at the beginning of the rise of kings in Klal Yisroel. "In the evening he will divide his spoils" is referring to the time of Mordechai and Esther who also were descendants of Binyamin. They lived at the time of evening, the galus of Bavel. The posuk tells us that he will have spoils in both the morning and the evening. The Targum Unkelos says that the posuk is referring to the Korban Tamid of the morning and evening that will be completely eaten.

From either of the above pshatim we see the importance of continuing our actions from morning until night. This is otherwise referred to as hasmada, learning and doing mitzvos continuously without a stop. Whether or not there is a break makes a difference le'Halacha. If one does the same mitzvah over and over non-stop, without hefsek, once he makes one bracha it covers all the mitzvos. For example, a person only makes birchashaTorah once in the morning and it suffices for the learning of the entire day. Another example would be if one eats and continues to eat the entire day, one would only make one bracha.

What happens if someone is doing a mitzvah continuously but takes a nap in the middle? Does he need to make a new bracha or is the original bracha sufficient? On one hand, the Mishna Berura in siman ches, seifkoton mem bais says if a person takes off his tzitzis while taking a nap, he must make a new bracha on his tzitzis upon awaking. Conversely, if a person sleeps during the day he does not need to make a new birchas haTorah.

It would seem from the above that there is a difference between limud Torah and doing another mitzvah, like tzitzis. When it comes to learning Torah, even if a person goes to nap, he is not meisiach daas (does not stop thinking about it) and will continue to learn when he will awaken. When it comes to the mitzvah of tzitzis, a person could and is meisiach daas from the mitzvah, hence requiring him to make a new bracha.

We see from the above differentiation of how important hasmada and non-stop learning is. Continuous learning is part and parcel of the mitzvah, hence one is not required to make a new bracha. This is so since it is considered as if he is continuously doing the mitzvah through his hasmada and non-stop thinking and waiting to continue learning. It is known that Elyahu Hanavi came to the Remak and told him that it is a big segulah to say the posuk of "There is a fire constantly burning on the mizbeach and should never be extinguished." The reason it is a segulah is because it teaches us that there is a constant continuity when it comes to the fire of Torah and one is never supposed to be meisiach daas.

It is no wonder that Binyamin, who never sinned, got this bracha of hasmada and was zocheh to have the Bais Hamikdash built in his portion. May we all be zocheh to attain hasmada and no hesech hadaas.

PARSHA
SNAPSHOT

LAZER SCHEINER



~Kollet Boker~

RABBI NACHUM SCHEINER

ROSH KOLLEL

the bris and was planning on using the knife for the bris, it was not pushed away and should not be muktzah. Although once the bris has taken place there is no more use for the knife, they apply the halachic concept of ein muktzah l'chatzi Shabbos, an item does not become muktzah in the middle of Shabbos and according to their opinion it is not muktza at all. The Chazon Ish also seems to concur with this opinion.

The Magen Avraham (O"C 331:5) maintains that the knife is, in fact, muktzah; the fact that it has a brief use during the milah does not remove its inherent status of being muktzah. Nevertheless, the Magen Avraham posits that if the knife is still in the mohel's hand, he can put it away in its place, just as we find in Shulchan Aruch (O"C 308:3), in regards to a kli she'melachto l'isur. This, says the Magen Avraham in a number of places (263:25, 266:19), applies to all muktza items, even sticks and stones. But, once the knife was put down, it returns to its muktza status and can no longer be moved.

The problem is that the mohel usually puts the knife down to do the pre'ah and metzitza. Thus, according to the Magen Avraham, there would still be a problem with moving the knife. However, the Mishana Berura, quotes the Eliyahu Raba, who says that, according to the Magen Avraham, this heter will apply to handing over the muktzah to another person, as well. Consequently, the mohel can hand the knife to someone else, who will put it away.

The Taz (Y"D 266:1, O"C 310:3) has a similar opinion to the Magen Avraham. He also agrees that it is muktzah and cannot be carried around, but he does allow putting it away in a safe place. The reason, he explains, is because otherwise the mohel will not want to perform the milah on Shabbos, since he is concerned that his knife will be lost or ruined. He compares this to the well known concept, known as heeteeru sofun mishum techilasan, they allowed doing something at the end, to ensure that one will do the beginning.

In other words, both the Taz and the Magen Avraham agree that it is muktzah. However,

as the Machatzis Hashekel points out, there is a fundamental difference between the heter of the Taz and the heter of the Magen Avraham, with each one having a chumra (stringency) and a kula (leniency).

According to the Magen Avraham, the allowance is because it is still in his hand, which allows putting it away as he pleases, even taking it home, or the like. However, once it was put down there is no more heter to move it, at all. On the other hand, according to the Taz, the reason for sanctioning its removal is to ensure that the mohel will not be concerned about the loss of his knife; therefore he would allow putting in a safe place, regardless of whether he is still holding it or not. However, he only allows putting it away in the closest, safe place, in that very room, but not to take it home, or the like.

In conclusion, we have so far a machlokes if the knife is muktza or not. Even if it is muktza, it's possible that it can be moved if still in his hand or moved to a safe place.

RABBI NACHUM SCHEINER
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MILAH ON SHABBOS – WHAT DO YOU DO WITH THE KNIFE?

There is another fascinating discussion as to the halachic status of the knife, once the bris has been done. In general, a milah knife is muktza. This is codified in Shulchan Aruch (O"C 308:1), and is known as muktza machmas chisaron kis, a utensil set aside due to the concern that its use may cause a monetary loss. Since a milah knife is expensive and fragile, one would not make use of it for any other purpose, e.g., to cut a fruit.

However, the knife may be used to perform the mitzvah of bris milah, just as the Torah allows the performance of the bris. Once the bris has been completed, the knife should revert to its original status of muktzah.

We do find in Shulchan Aruch (O"C 308:3), in regards to a kli she'melachto l'isur (a utensil that is generally used for something that is not allowed to be done on Shabbos, e.g., a hammer or a pen), that once it was picked up it, it is not necessary to be dropped, but it can be put away as needed. We need to clarify if this applies to other types of muktza as well, such as in regards to the milah knife.

THERE ARE 4 BASIC OPINIONS IN THE POSKIM AS TO THE HALACHIC STATUS OF THE KNIFE AFTER THE MILAH:

The Rama (quoting Rabeinu Yerucham and the Ramban), the Maharshal, as well as the Shach, all allow putting away the knife. They assert that the knife is not muktza. A milah knife is considered to be muktzah only if there was no milah scheduled and no plans on using it during that Shabbos. Since there is no other use for the milah knife it is rendered muktzah.

However, if the mohel was asked to perform



RABBI YY JACOBSON

ARE YOU A HYPOCRITE?
ON THE ESSENCE OF
EDUCATION

ONE HEART

The Talmud relates the following episode:

When our father Jacob was on his deathbed, surrounded by all of his children, he suddenly felt the Divine presence, the Shechinah, depart from him. He was overtaken by dread and fear that one of his children present in the room was living an immoral life, and that is why the Shechinah has left him. The old father confronted his children asking if perhaps one of them has corrupted his ways, betraying the values he, Jacob, had attempted to inculcate within them.

His sons responded with the most famous Jewish declaration: "Shema Yisrael Hashem Elokenu Hashem Echad. Listen Israel – Jacob's name was Israel -- the Lord is **Our** G-d, the Lord is One. Kishem Sh'ein B'libcha Ela Echad, Kach Ein B'libeinu Ela Echad. Just as in YOUR heart there is only One, so too, in OUR heart there is only One."

At that moment Jacob responded and said, "Boruch Shem Kevod Malchuto Le'olam Va'ed. Blessed be the honorable name of His kingdom forever and ever." (Talmud Pesachim 56a).

Their response raises a question. Let us listen to their words carefully: "Just as in YOUR heart there is only One, so too, in OUR heart there is only One." The first half of their statement seems superfluous. We know that in **Jacob's** heart there was only One G-d. That was not up for discussion; no one was suspecting Jacob's heart and faith. The question was what was going on in THEIR heart. All they needed to say was, "Listen father, in OUR heart there is only One!"?

A MIRROR

The answer is that in this very expression they have encapsulated one of the great themes of education. The first half of their sentence was not superfluous. Jacob's children were explaining why their father need not fear about his children's moral destiny. "Jacob our father, if there is One in your heart," the children told their father, "you can be assured that in our

hearts, too, there is only One." Children are the mirror of their parents' hearts, not of their words. Since in your heart there was one, our heart too is saturated with the one living G-d.

All too often, parents think that they can impart values to their children without internalizing these values in their own daily lives. They teach their children about integrity, faith, love and discipline, but they do not necessarily embody these principles themselves. They preach of one G-d, but that one G-d does not challenge them in their personal lives. They will speak up against anger, animosity, envy and selfishness, but they themselves fall prey to these traits.

This usually does not do the trick. Children do not respond to what the parents say as much as to who they are. Values are like colds: they are caught, not taught. If in your heart there is One – in his heart there will also be One. When your child experiences consciously and subconsciously your purity and integrity, it is likely that the values that shaped the parents will continue in the lives of their children. It may take some years or sometimes decades, but the seeds planted by your heart in the heart of your children, will produce the results.

Political scientists have long found that four out of five people with a party preference grow up to vote the way their parents voted. In fact, while many people experience a temporary rejection of their parents' politics in very early adulthood, virtually nothing is more predictive of your political ideology than that of your parents—it's more of a determining factor than income, education or any other societal yardstick.

HYPOCRISY

When asked about the greatest challenge he faces today, the principal of one of the largest Jewish high schools in the United States related this thought: Parents spend thousands of dollars a year in tuition to send their children to our school where, along with calculus and chemistry, we are expected to teach some basic ethics. Then, on Sunday, the parents take their child to an amusement park and lie about his age in order to save five dollars on the admission fee. To save five bucks they destroy a \$15,000 education.

Most parents and teachers realize that values and perspectives must be planted by personal example. However, in practice we sometimes try to build into our children and students behavioral routines that we personally have not yet mastered. We insist that our children eat properly, even though we survive on coffee and donuts.

We insist that they don't sit by the TV for hours, while we fall short of these expectations. In short, we find it easier to work on our children than on ourselves, and so that is sometimes what we do.

This hypocrisy has disastrous results: Too many children legitimately view their parents and teachers as insincere. Disrespect burgeons slowly until, around ages 12-15, it shreds the parent-child or teacher-student trust and relationship. Then children reject the moral authority of the adults in their lives. They isolate themselves emotionally from parents and teachers, and begin making their own (often self-destructive) decisions.

In a famous study regarding the transmission of values from parents to children the following question was asked of many children: What do your parents want you to be when you grow up—rich, smart, famous or good? Most of the children -from a variety of demographic and cultural sectors-ranked rich, smart or famous as most important. And the characteristic that ranked lowest was being 'good.' Ironically, parents across the same sectors responded that they favored 'good' as the preferred characteristic for their child.

Why was there this disconnect between the desire of the parents and the perception of their children?

The answer may be that preaching to children demands parallel practice by parents. True goodness is not taught in books, it is transmitted by living example. Parents may tell their children that they want them to be good people above all, but what are the children *experiencing* from their parents? Are they—the parents—placing goodness above all other comforts?

If you want to touch the heart of your child, make sure that your own heart was touched. And work not just on your conscious, but also on your unconscious identity. Children often respond to the unconscious of their parents even more than to their parents' conscious selves.

This was the message of Jacob's children to their father: The reason there is in our heart only One, is because our hearts reflect and mirror YOUR heart, and in your heart there is only One. This is true concerning every parent and teacher.



Parshas Vayechi

Silence is Golden

When to speak..

When to refrain from speaking.

To live with others

we must measure our words.

The Meor Enayim, the Chernobyler Rebbe, tells us that the word for good character traits; middos - is the same as the word for measurements in Loshon Hakodesh, because good middos are a direct outgrowth of how much we measure our words in relationships with our family and friends. How nice we are to each other and how much we care about each other.

A healthy person is constantly reviewing.. Could I have done this in a nicer fashion, how could I have rephrased that in a way that would have made my son/ daughter/ wife feel better.

A beautiful illustration of this point is found in this week's Parsha.

When Yaakov Avinu arranges his hands differently in order to bless Yosef's younger child Ephraim, Menashe, the oldest could have raised his voice in protest-

Ephraim, who did receive the blessing- even though he was the youngest, could have mentioned to his father Yosef, to please not mention anything to the Zeideh Yaakov, when

Yosef spoke up and protested- as "the Zeideh" surely knows what to do.

But yet we find no such murmurings ever took place...

The power of speech is important, but knowing when not to speak - that particular strength can help us achieve eternity. The story is told of a boy in the old city of Jerusalem out in the heat selling hot, home baked cookies in a public courtyard.

Unbeknownst to this boy- he was using a very rare antique gold tray to display his goods. This went unrecognized by everyone except for a less than scrupulous fellow vendor in the same public area.

Desirous of the tray, the vendor offered 100 shekels for the tray and the remaining .

The young fellow woke up, "If he is offering me 100- then it must be worth at least 200" , he thought, refusing the man's offer.

For fun- he decided to check just how high the man's offer would go.

"Maybe we can make a switch- your donkey for my tray?", the boy asked...

The boy was stunned - when the man immediately agreed to the switch...

The boy continued.... "Maybe you would like to show us all here exactly how a donkey sounds when he brays..?".

The man started to cry out like a donkey.!

At this point the boy figured that the plate must be worth so much more than he originally thought if the man would embarrass himself to that extent.

"Not enough!", the boy exclaimed – do it on all fours"

The man, in hopes of getting this great "bargain".. Proceeded to crawl around in front of all the tourists - down on all fours, braying loudly.

Realizing that he was in possession of something truly valuable, the boy then turned to the man and said- "it's okay, you can get up now."

"I don't do business with donkeys..!" The vendor thought as he left - what a fool I was!- if I only would have remained quiet, the tray would have surely been mine..

Instead, I shouted like a donkey and remained a donkey..

Many times we have just the right word to say.. in an argument.. a verbal comeback.. or we may have sharp words for those around us.

It is our job as spouses and parents.. as caring members of a community- to stop and consider if these words should be said at all in any situation.

Remember, Menashe and Ephraim could have spoken up as well- and they did not.

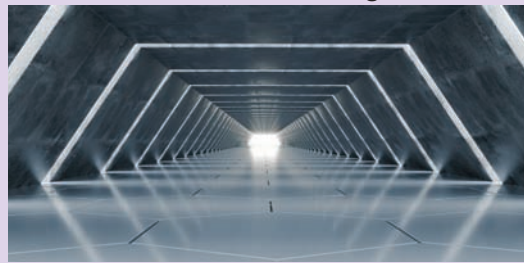
And perhaps that's why we bless our children to this day to be like "Ephraim and Menashe."

May this Parsha of Brocha, blessing.. and most of all shalom and achdus- which ultimately bring blessing - shower much goodness on our community and all of Klal Yisroel.

Good Shabbos!

**SAFE
PASSAGEWAY**

Mr. Yaakov Yosef Jungreis



While I was a young boy living with my family in Szegeed, one of the largest cities in Hungary and near the Yugoslavian border, my father served as the presiding rabbi. In the neighboring town of Xanten, Germany, there lived one particularly prominent Jewish family. Unfortunately, however, the father of the family was taken away, leaving his wife and their unborn child all alone. As this occurred, the entire city of Xanten was moved into Szegeed, which had been turned into a Jewish ghetto.

One night, as I was davening Maariv in my father's Shul, in came four broad-shouldered men carrying a large bed. The woman who was expecting the child was about to give birth. But being that there was no other available place for her to do so, the men positioned the bed right in front of the wide open area before the Aron Kodesh. Some time later, my mother helped deliver the baby boy this woman was carrying.

Eight days later, the brit mila was held in the dark basement of our Shul by candlelight. With my father bringing the baby into the basement and the Rav of Xanten serving as the sandek, it was an emotionally stirring occasion. Although giving the baby a brit milameant that he would now clearly be identified as a Jew and be in danger if ever caught by German soldiers, tears of great happiness streamed down the cheeks of all those who were present.

After the brit was completed, my mother asked me to do something that for years later she and my father wondered why they ever allowed. "Take off your yarmulke and yellow star, jump the fence of the ghetto and run to the city to buy some diapers for the baby." Although the risk existed that I may never return, I nevertheless followed these instructions, and returned safely with the diapers in hand.

In April of 1944, this baby with its mother made their way from Xanten to the concentration camp in Strasshof, Austria. Populated with 18,000 Jews, my grandfather, Rav Tzvi Hirsch Cohen, served as the sole Rav for the entire city of Strasshof. Times were difficult and conditions were uneasy. But then there was Rudolf Israel Kastner. He was one of the leaders of the Budapest Aid and Rescue Committee and was known to have assisted Jewish refugees escape Hungary in 1944 when the Nazis invaded. Kastner would every month or so come to Strasshof and offer the Gestapo a sum of money to avoid killing Jews wantonly. On one such occasion, Kastner approached my grandfather and said that he had rented two trucks with twelve seats each. He wished to save twenty-four Chassidish Rebbes, one of them being my grandfather. With every seat accounted for, this was a unique opportunity at escaping the clutches of potential death especially considering that what the future could bring may be for the worst.

But my grandfather was not so quick to comply with his kind offer. "Listen," said my zaidy to Kastner, "there is a widow here with her young child from Xanten. Give her my seat." And so it was. When the trucks came to take the twenty-four Rebbes, the young lady and her baby went along.

But that is not the end of the story.

Being granted such an opportunity, the young woman had something special in mind. She decided that for the rest of her life, she would support and serve the needs of Torah scholars. And so, as she took a seat on the truck next to the Stropkover Rebbe, not before long, she went on to marry him. Despite the large age gap, she was committed to rebuilding a future with the Rebbe.

Years later, the Stropkover Rebbe passed away. But even so, the woman was still intent on remarrying and continuing to build another family. And indeed, with the Tzelemer Rebbe losing his own wife, this woman went on to marry him.

With the Tzelemer Rebbe passing away on the 27th of Nissan, 1980, the woman's young son who had survived the war assumed the role of the next Rebbe. He is known today as the Tzelemer Rav shlita, head mashgiach (food supervisor) of Kedem Wine and Products.

At a moment when survival was a most viable option, Rabbi Jungreis chose a different option: to grant safe passageway to a single widow and her child. Thinking of not himself, but a fellow Jew, he insured the existence of a future rabbinic dynasty and brought life to those who perhaps would never have seen tomorrow. Such is the care and sensitivity that hallmarks a Jew.

The Uniqueness of Ephraim and Menasheh

In another well known pasuk from Yaakov's blessing to his grandchildren, the Torah records "So he blessed them that day, saying, "By you shall Israel bless saying, 'May G-d make you like Ephraim and like Menasheh'" – and he put Ephraim before Menasheh." [Bereshis 48:20]. This is the source of the custom in many communities for parents to bless their children on Friday night with these very words.

Out of all the outstanding personalities in Jewish history, our blessing to our offspring is that they should be like Ephraim and Menasheh. We have discussed many times over the years why these two sons of Yosef became the paradigm of what we want our children to become.

I would like to offer two additional interpretations of this question. The first I heard from Rav Mayer Bergman. There is a concept known as "yeridas hadoros" [the spiritual deterioration of the generations, beginning at Sinai and moving on through our own time]. Yehoshua was not Moshe Rabbeinu and the Elders who followed Yehoshua were not on par with Yehoshua. There has been a steady decline in Torah knowledge. The further we travel away from Mt. Sinai, the less we can expect of the leaders of a generation. We sometimes complain that we miss "the gedolim of the previous generations." This is part of the inevitable "yeridas hadoros."

When a person gives a blessing to his children that "the L-rd should make them like Ephraim and Menasheh," it is because Ephraim and Menasheh are the exception to this rule. Even though they were the generation after Yosef, they took the rightful place of their father amidst the other Tribes. Yaakov equated their generation with the generation of his own children. There was no "yeridas hadoros" when it came to Manasseh and Ephraim.

I heard the second interpretation from Rav Chaim Shapiro, Z'L, the

author of "Go My Son". Rav Chaim Shapiro once told me that at the Novardok Yeshiva, they used to interpret this blessing differently. The classic insight taught at that mussar Yeshiva was that Ephraim and Menasheh symbolized excellence in character traits (middos). When Menasheh, the older brother, saw that the younger Ephraim was given precedence and was thus destined to take on the role of first-born in the family, he did not react with protest or resentment.

Anyone who has children has heard innumerable times the complaint "Hey, I'm older. It's not fair!" Menasheh does not say, "I'm older." He was quiet. Then when Yosef tried to intercede and switch the hands of his elderly father, Ephraim does not pop up and interject "Hey if this is what Zeidei wants to do, let him do it!" Ephraim was ready to forgo the privilege that his grandfather had already bestowed upon him, if that would be what his father preferred. This attitude — on the parts of both Menasheh and Ephraim — represent exemplary behavior. It is a lesson in good middos — in how not to have sibling rivalry. If there is any blessing that parents want to see in their children it is that G-d make them like Ephraim and Menasheh. They should remain calm and happy if their sibling gets first or more or better. What bigger blessing could there be for parents?

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THE RESCUER'S PRAYERS

Rav Binyomin Pruzansky once related the story of a mother who was on a deserted beach in Tiberias watching her 2 young daughters play in the water, and warning them not to go out too far. The older girl held her younger sister's hand to keep watch over her, but somehow she lost her footing and was tugged under water by a powerful undercurrent. Her mother, who did not know how to swim, watched in horror and started screaming, "Help! Save my daughter!"

She immediately ran up to the street and stopped a passing car, and begged the driver, a middle-aged man, to save her daughter who was drowning in the sea. The man ran into the water and started swimming toward the girl, and the mother stood at the shore crying and davening, until she looked up and saw the man carrying the girl toward the shore.

She was so relieved, but only for a second as she realized that the man was carrying her younger daughter, who must have gone into the water to try to save the older girl! The mother thanked the man and explained that her older daughter must still be somewhere in the water. The man looked around and saw her, and started to swim out again. When he reached her, he saw that she was barely conscious. He lifted her up and headed back to shore. As he swam, he heard the mother shouting, "Her head! Her head is still in the water!" The man immediately lifted the girl's head, feeling terrible that he had been negligent and allowed the girl's head to remain underwater. Hatzalah quickly arrived and brought the girl to the hospital.

The mother tearfully prayed in the waiting room while the doctors worked to bring the girl back to consciousness. Finally, the doctor came out with a huge smile and said, "It's a miracle! Your daughter is going to be fine!" The mother was ecstatic! A few weeks later the family made a Seudas HoDaah, a Seudah to thank Hashem and to celebrate the miracle. The mother was able to track down the man who had saved her daughter's life, and he attended the event as the honored guest.

In a speech, he said, "I grew up on a secular Kibbutz. I never really believed in G-d, and I never really prayed. A few months ago, I suffered a heart attack, and I was spending some time in Tiberias as part of my recovery. My doctor had advised me to swim every day to improve my health, and that is what I have been doing. If I hadn't gotten into such good shape, there is no way I could have been able to swim that quickly to rescue the girls. When I was coming back with the older girl, I realized that I had allowed her head to remain in the water, and I was devastated. I couldn't believe I was so negligent, and I felt so guilty. "When we got back to shore and I saw that she wasn't breathing, I didn't know what to do with myself. I felt that I caused her to lose consciousness. I was inconsolable. With nowhere to turn, decided to do something I had never done before. I got back into my car and drove to the beach, to the spot where the incident occurred. "With tears in my eyes, I looked up to the sky and prayed, for the first time in my life. I said, 'G-d, I know I have never prayed to You before, but I need Your help. I promise that if You save that little girl, I will never stop praying to You for the rest of my life!' "Afterward, I called the hospital to find out what happened, and the nurse told me that just a moment earlier the doctors succeeded in reviving her, and that she would fully recover! Hashem heard my prayers, and I in turn, will, keep my promise to continue praying and never stop!" Prayer is for everyone, even if it is your first time!

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A TRUE REBBE IS LIKE A FATHER



....From the time that he took over the leadership of Chabad in 1951, the Rebbe guided my every step – whether in my Torah learning, in developing my career, or in dating for marriage. I would update him every few days, and he always had a kind word and guidance to share with me. After one of these conversations, during which the Rebbe gave me invaluable advice in my search for a wife, I became so overwhelmed with gratitude to him that I burst out, “What did I do to merit the Rebbe’s help?”

The Rebbe gave me a sharp look and responded, “A Rebbe or a father doesn’t look for merits when it comes to his students or children; he does whatever has to be done for them. I did what I had to do.”

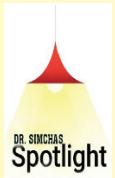
==== MyEncounter: Rabbi Shalom Ber Goldshmid A”H, a prominent Crown heights resident, talking about his encounters with the Lubavitcher Rebbe. Rabbi Goldshmid lost his father, at age four, when the Arabs rampaged through his village in Chevron (Eretz Yisroel) on Shabbos, August 24, 1929.

“זבולון לחוף ימים ישכון” כתב במדרש תנחומא (סימן יא) שזבולון היה ממציא מזונות ליששכר למען יעסוק בתורה, שכן משה ברכן שמח זבולון בצאתך



ויששכר באהלך, כי היה זבולון יוצא לסחורתו לחוף ימים ומספק את צרכיו של יששכר כדי שיוכל לישב באהלו ולעסוק בתורה. והנה קודם שנכנס לדין של תומכים דאוריתא, יש לומר נקודה ששמעתי ממורי ורבי הגר' צבי חשין שליט"א מה שזבולון תמך ביששכר לכאורה הפשטות הוא שהיה תומך ומוקיר רבנו, אלא התורה מגדירה אותו שהיה סוחר, והפשט הוא שבעצם מכיון שהיה ביזניסמאן ממילא חישבן חשבון שאם הוא יתמוך בתורה ממילא כלכלי זה יותר טוב לו בגלל שעד כמה שהוא יתמוך בתורה הוא יעשה יותר כסף ניחא הפשט שהוא היה סוחר טוב, ויוצא שבעצם בתמיכה בתורה אין בזה גבול שזה עצם התמיכה היא מכניסה יותר ויותר.

DR. SIMCHA



MAZAL TOV it's my Bar Mitzva PARSHA !! RASHI says that this PARSHA is “STU'MAH”, meaning “CLOSED”, i.e. there is no space in the SEFER TORAH between it & the previous PARSHA. The word “STU'MAH” also means “HIDDEN”.

MITZRAYIM. “17”, is the numerical value of the word “TOV” !!, which means “GOOD”. RASHI'S message to us is: Even if one finds himself in a MITZRAYIM, the worst of places, he should know that the GREATEST GOOD is hidden & waiting there for him !! Reveal the HAPPINESS hidden within you with proven techniques. Call Avi Weinberg 845 558 4027

JOKES

MORE ONE LINERS

- Maybe if we start telling people the brain is an app they will start using it.
- A conclusion is the part where you got tired of thinking.
- I was going to look for my missing watch, but I could never find the time.
- Isn't it funny how the colors red, white, and blue represent freedom until they are flashing behind your car.
- A recent study has found that women who carry a smidgen of extra weight live longer than the men who mention it.
- One day while in a bank, an old lady asked if i could help her check her balance... so i pushed her over.
- Maybe if we all emailed the constitution to each other, the NSA will finally read it.
- Don't you hate it when someone answers their own questions? I do.
- I broke my finger last week. On the other hand, I'm ok.
- No matter how much you push the envelope, it will still be stationary

- I started out with nothing, and I still have most of it
- Chopsticks are one of the reasons the Chinese never invented custard.
- I hate people who use big words just to make themselves look perspicacious.
- All those who believe in telekinesis raise my hand.
- Always give 100 %, unless you're donating blood.
- The first time I got a universal remote control I thought to myself, "This changes everything".
- I want patience. AND I WANT IT NOW!!!!
- Am I ambivalent? Well, yes and no.
- A clear conscience is usually the sign of a bad memory.
- Success is simply a matter of luck. Ask any failure.
- Talk is cheap. Until you hire a lawyer.
- "A hard thing about business is minding your own."
- Shout out to anyone wondering what the opposite of in is.
- Remains to be seen if glass coffins become popular.
- Psychic fair cancelled due to unforeseen circumstances.
- (sorting through mail) bills, bills, bills... Why do we keep getting Bill's mail?

ועל זה הדרך כתב הסבא קדישא רבינו ישראל מאיר מראדין בספרו ליקוטי הלכות יומא יב: על הא דאיתא יומא לה: שהלל הזקן היה משתכר בכל יום בטרעפיק חציו היה נותן לשומר בית המדרש וחציו לפרנסתו ולפרנסת אנשי ביתו עייש והקשה הח"ח מהא דכתובות נ. באושא התקינו המבזבז אל יבזבו יותר מחומש? מוכח מכאן שאף עני חייב לשכור מלמד ללמוד תורת ה' שתלמוד תורה שאני וההסבר של החפץ חיים זיע"א משום שהיא חייו לנצח.

ובמדרש תנחומא פרשת צו סי' יד' "למה אמר זאת תורת העולה? ירצה לאמר קריאת התורה, ראו כמה חביבה קריאת התורה לפני הקב"ה, כי יש חיוב באדם לתת כל ממונו ללמד תורה לעצמו ולבניו, שנאמר צא את אהרן ואת בניו לאמר כלומר שיאמרו לבני ישראל ויתעסקו בקריאת העולה עייש. הרי שצריך להוציא כל ממונו לצורך תלמוד תורה, (והרחיבו בספרים וסופרים לבאר המדרש עיין עמק שאלה שאילתה יט' סק"ד).

בפשטות כיון שבלי תורה חיי האדם אינם חיים ממילא תורה שאני בעצם כמו"ש הח"ח, אולם מה שהבאתי ממו"ר שהחשבון שבהוצאות של תלמוד תורה זה השקעה חוזרת ממילא אין זה נחשב כלל להוצא שנקראה ביזבוז ממילא אין לזה את אותו הגדר של חומש ודויק

גוט שבת
דוד יהודה פיירסטון



~Night Kolloel~

RABBI NACHUM SCHEINER

MAARIS AYIN –

BY AN ISSUR DIRABANAN

I would like to continue to discuss the topic of maaris ayin in regards to milchigs and fleishigs. Maaris ayin means that whenever something is not allowed, it is even forbidden to do something which looks like a transgression of that issur. Even if one is doing this action in a permissible way, it is still forbidden, because to others it looks like one is doing something wrong.

The Rama (Y”D 87:3) writes that if one would like to serve meat that was cooked with almond milk, one should be sure to put almonds on the side of the dish, as an indication that parve milk was used, so it will be clear to the onlooker that this is not a transgression of the issur of meat and milk together.

The Maharshal, in his sefer Yam Shel Shlomo (Chulin 8:52) opines that this rule of making a heker applies even to an issur dirabanan, and one cannot cook even chicken – which is bird meat, and only an issur dirabanan – with almond milk, without making the appropriate heker.

However, the Rama argues and rules that this requirement is only applicable to a mixture of meat and milk – which is an issur d’oraisa. But, if it is a question of milk and chicken – which is only an issur dirabanan – then there is no concern of maaris ayin, and one does not need to place almonds as an indicator. We see that the Rama’s view is that the issur of maaris ayin is only applicable to something which is an issur d’oraisa and does not apply to an issur dirabanan.

The Shach (Y”D 87:6) quotes the opinion of the Maharshal, and brings many proofs to this view, that the concern of maaris ayin does, in fact, apply even in regards to an issur dirabanan. He concludes that one must follow this opinion and place almonds even for almond milk and chicken. The Taz (Y”D 87:4), however, rules that it is not a requirement; it is only preferable, to follow the Maharshal and make a heker. But if it is not an option, one can make the dish and not put almonds.

Thus, we have a machlokes if the the concern of maaris ayin applies even in regards to an issur dirabanan. The Maharshal and the Shach rule that the concern of maaris ayin does, in fact, apply even in regards to an issur dirabanan. On the other hand, the Rama and the Taz rule that it does not.

Based on what was discussed, if coffee is served at the end of meat meal – such as at a chasuna – at first glance, it would seem to be a machlokes if one will be required to serve the parve coffee whitener with a heker, e.g., in the parve bottle. According to the Rama, since it is served at the end of the meal and not served together with the meat, it is only dirabanan and there would be no need to make a heker. However, as mentioned before most poskim are stringent and require a heker, even for an issur dirabanan. That being the case, why do we see that parve milk is served without a heker? The answer will be discussed b’ezeras Hasehm, in a future article.

COMMUNITY KOLLEL NEWS:

The Night Kolloel hosted a shiur, on Tuesday Night, December 11th – given by Rabbi Avrohom Gordimer, Rabbinic Coordinator /Dairy Specialist at the OU and Chairman of OU Dairy Committee. He discussed: “Proper waiting time for various cheeses.” Rabbi Gordimer has already spoken numerous times in Ohr Chaim, sharing his years of expertise in the field of kashrus.

He discussed the famous question of waiting six hours after certain Italian cheeses, such as parmesan cheese, which is a pale yellow hard strong-tasting cheese, often served grated as a garnish on pasta dishes. The reason that one is required to wait six hours after meat is either because it gets stuck in the teeth, or because it has a strong taste, which remains for many hours. These cheeses – which are hard and crumbly, and leave a deep flavor in one’s mouth – have the same concern. However, when the cheese is melted into another food, or dissolved into a soup, where it loses its texture, some are more lenient, and will not require waiting the six hours.

I gave a shiur this past Friday morning on the topic: “Understanding the uniqueness and severity of Asara B’tveis.”

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 Ohrchaimshul18@gmail.com, or follow the prompts on the website to get a link to the shiurim.

The Kolloel Boker would like to wish a hearty Mazal Tov to Yossi and Dini Neumann, on the bris of their baby boy. We wish them much simchos and nachas!

Wishing You a Wonderful Shabbos,

RABBI NACHUM SCHEINER

RABBI AVROHOM GORDIMER PROPER WAITING TIME AFTER EATING VARIOUS CHEESES





בס"ד

~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

בשר בחלב *Currently learning*
is pleased to present a shiur by

Rabbi Yisroel Gottlieb

Rav of Bais Torah Monsey NY

Topic:

“Essential Concepts in Ta’aruvos for Understanding
Basar V’Cholov – A Crash Course”

Tuesday Dec 25

יום ג' פרשת שמות

8:45-9:45pm

Maariv 9:45

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT

Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com

~Kollel Boker~

SUNDAY MORNING
Halacha
Chabura

~Night Kollel~

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