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RABBI YY JACOBSON

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TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD
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Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ

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



RABBI LANKRY
DEAR KEHILLA,

**PARASHOT VAYERA
HAFTORAH**

This week's Haftorah reveals to us an incredible dimension of faith and its astounding result. Out of deep appreciation to a Shunamite lady's hospitality, the Prophet Elisha promised that she would bear a son. This prediction was startling because the Shunamite woman was past child bearing age and infertile. Indeed, she sensed some reservation in Elisha's words and expressed her strong desire that the child live a full, healthy life. (see Malbim's comment to 4:14,16) Elisha responded by repeating his promise and predicting the date of her son's birth. His promise was fulfilled and she gave birth to a boy on the exact date of prediction. When the boy matured, sudden tragedy befell him and he took seriously ill and died. The Shunamite lady did not despair and immediately traveled to Elisha. Upon arrival she calmly reminded the Navi of his promise. Elisha prayed to Hashem

and warmed the boy's body and Hashem responded and returned the child to life. It is remarkable how the Shunamite dealt with her son's sudden passing in such a composed manner. The Navi records her response and state, "She arose, placed the (dead) child on the prophet's bed, closed the door and left." (4:21) There is no mention here of any emotional outburst, cry of despair or feeling of grief or anguish. She calmly requested a donkey and informed her husband that she was rushing to the prophet on a peaceful journey. Even after arriving at Elisha's doorstep she maintained that everything at home was in order. Only after entering his private quarters did she allude to his promise and hint to the seriousness of her situation.

This entire episode reveals the Shunamite's incredible strength of character rooted in her total faith in Hashem and His prophets. She displayed an unparalleled degree of trust and regarded physical impossibilities as within the realm of reality. Her conviction in Hashem was

so strong that she sincerely anticipated His performance of a miracle of major proportions. She simply refused to accept that her miracle boy's life ended so soon. She reasoned that if Hashem defied His rules of nature to grace her with a son He could likewise defy them and return her son to life. Since Hashem accepted Elisha's first request for a miracle Hashem would conceivably accept Elisha's second request for another miracle. Therefore, with total conviction she calmly awaited a nearly unprecedented experience - the revival of her dead son. Indeed, Hashem rewarded her for this perfect faith and she merited witnessing one of Hashem's greatest revelations of all times. Where did she develop such faith and conviction? Although we know that Hashem's ability is limitless we are also aware of the improbability of His altering His master plan for the world. The revival of the dead is an experience reserved, for the most part, for the end of days and is not meant to happen before then. It seems clear that Betachon, relying on

Hashem, is what creates this new reality. She understood if she would have any doubt, her child would not come back to life.

Two women came to the Rebbe for a blessing to have children. One gave birth within 12 months but the other woman did not. She returned to the Rebbe and asked why his bracha did not work for her. The Rebbe ask the lady, what did you do when you left my office? She responded that she simply returned home. The Rebbe explained that her friend went to a store and bought a baby carriage for the child. She created her own reality.

If you want success you can create your own success. With total betachon and belief that Hashem can and will provide for you, there is nothing that you can't have and achieve.

Shabbat Shalom

Rabbi Aaron Lankry



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:30 & 3:30

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

| | |
|----------------------------------|-----------------|
| CANDLE LIGHTING | 5:42PM |
| MINCHA TENT | 5:52PM |
| SHKIYA | 6:00PM |
| MINCHA 20 FORSHAY | 5:45PM |
| SHACHRIS VASIKIN- DAF YOMI SHIUR | 6:51AM |
| SHACHRIS | 8:00AM |
| SHACHRIS YOUTH MINYAN 18+ | 9:15AM |
| SHACHRIS | 9:15AM |
| SHACHRIS 20 FORSHAY BAIS CHABAD | 10:00AM |
| MINCHA | 1:45PM |
| PIRCHEI | 2:00PM |
| DAF YOMI | 5:00PM |
| MINCHA SHALOSH SEUDOS | 5:40PM |
| SHKIYA | 5:59PM |
| MARRIV | 6:39PM & 6:44PM |

WEEKDAY ZMANIM

| | |
|---------------------------------------|------------------------------------|
| SHACHRIS | |
| 20 MINUTES BEFORE NEITZ 30 ON YOM TOV | |
| S 7:02 | M 7:03 T 7:05 W 7:06 T 7:07 F 7:08 |
| MINCHA & MARIV | |
| 12 MINUTES BEFORE PLAG | |
| S 4:38 | M 4:37 T 4:36 W 4:35 T 4:34 |
| MINCHA & MARIV | |
| 12 MINUTES BEFORE SHKIA | |
| S 5:44 | M 5:43 T 5:42 W 5:41 T 5:39 |
| OCTOBER 28 – NOVEMBER 2 | |
| NEITZ IS 7:22 – 7:28 | |
| PELAG IS 4:50 PM – 4:45 PM | |
| SHKIA IS 5:56 PM – 5:50 PM | |
| MAGEN AVRAHAM | |
| 9:25 AM – 9:28 AM | |
| GRA- BAAL HATANYA | |
| 10:01 AM – 10:04 AM | |



WEEKDAY MINYANIM

Fall 2018 עד פרשת תולדות

| | | | |
|------------------|--------------|-------------------|---------|
| שחרית | | מנחה ומערב | |
| כ"ו תשרי | 20 Forshay ↑ | 12 MIN. אה"ת | 18 ↓ |
| 6:15AM | 18 Forshay ↓ | 12 MIN. אה"ת | 18 Tent |
| 7:00 | 18 ↓ | AT שקיעה | 20 Tent |
| 7:30 | 18 Tent | 20 MIN. אה"ת | 18 Tent |
| 7:45 | 20 ↓ | 50 MIN. אה"ת | 18 Tent |
| 8:00 | 20 Tent | | |
| 8:15 | 18 ↓ | | |
| 8:30 | 18 Tent | | |
| 8:45 | 20 ↓ | | |
| 9:00 | 20 Tent | | |
| 9:15 | 18 ↓ | | |
| 9:30 | 18 Tent | | |
| 9:45 | 20 ↓ | | |
| 10:00 | 20 Tent | | |
| 10:15 | 18 ↓ | | |
| 10:30 | 18 Tent | | |
| 10:45 | 20 ↓ | | |
| 11:00 | 20 Tent | | |
| מנחה 18 ↓ | | מעריב | |
| 1:30PM | | AT שקיעה | 18 ↓ |
| 2:00 | | 10 MIN. אה"ת | 20 Tent |
| 2:30 | | 30 MIN. אה"ת | 18 Tent |
| 3:00 | | 60 MIN. אה"ת | 18 Tent |
| 3:30 | | 7:30 | 18 Tent |
| 4:00 | | 7:45 | 18 Tent |
| 4:30 | | 8:00 | 18 Tent |
| 5:00 | | 8:15 | 18 Tent |
| 5:30 | | 8:30 | 18 Tent |
| 6:00 | | 8:45 | 18 Tent |
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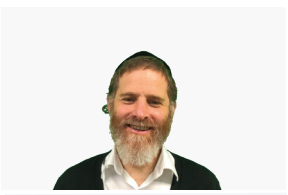
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BLUEBERRY HILL ZMANIM

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

| | | | |
|--------|------|------|------|
| MINCHA | 4:35 | PLAG | 4:53 |
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ט"ו



RABBI COREN

FROM LECH LECHA TO VAYERA

Over Shabbos, I heard a very powerful explanation for the comparison between the test of “Lech Lecha” and the test of the Akeida in this week’s parsha.

Initially, it would seem strange to even compare the two. The gravity of the demand to leave the country where Avraham was born and venture into the new promised land of Israel pales in comparison to the incredible trial of putting his precious son on the alter and preparing to sacrifice him based on his understanding of Hashem’s command.

We can connect this query with another powerful message. Chazal explains to us why the great mitzva of milah was only presented to Avraham when he was 99 years old. How strange this is.

If he was already keeping mitzvot when he was 3 (or depending on several differing opinions of when Avraham came to recognize Hashem) as the midrash says, he must certainly have understood from within his body and soul what Hashem wants us from us including the 613 mitzvot. Then how can it be that circumcision, the ultimate mitzva that makes us Jewish, wasn’t kept until he was more than half way through his life?

The Midrash offers us a life time message and it connects to our first question as well. Hashem wanted us to know that human beings are going to make many mistakes and if we think at some point in our life that it’s too late to change or repent then we can look back at our forefather Avraham and see that his major change both spiritually and physically took place when he was 99 years old. The Chinuch explains that the message of Milah is that we are here to grow and to make changes in ourselves. Our greatest contribution to this world and the effect we can have on

people, even on one individual, can take place well into our life time.

I was speaking about this concept on Shabbos at Kiddush and as always, we never know where messages are going to land. I pointed to different individuals who have left an eternal effect on others, and mentioned one of my favorite personalities- Rav Shtineman whose name became known only when he was well into his 80s. Imagine if he had decided when he was 85 that he had done enough, was too old and it was time to retire. How many people would have lost the valuable lessons that we must put into practice today, especially that which instructs us on how to deal with the kids of this generation. After I spoke, I was informed that there was an important guest in shul that had a colorful past trying to help the Jewish people. Apparently, my message resonated very much in his mind but being close to 70 years old, he wondered what more he could possibly do in this world. But you see this in essence is the message of milah.

It also explains to us the connection between Lech Lecha and the Akeida. These two trials are similar because they require us to leave the past and be willing to give up our dreams of the future if necessary in order to grow and present to the world all that Hashem wants from us at this present time.

Hashem tells Avraham: leave your pass behind, learn to let go of whatever you think your future will hold and bring God into your life.

When we learn to release the past and future and focus on the present we can accomplish that which we never dreamed we could.

Hashem. THE MEGA GIVER.

When Hashem wants to show Klal Yisroel who's the ultimate provider of parnassa, he has many ways to convey that message. Sometimes it's with a recession, a loss, or some other Tzorah Shloa Tivoi chas vashalom..



This week we have experienced a chesed from Hashem.

All He did was, made the lottery surge to 1.6B and everyone runs to buy a ticket and davens with full heart Hashem please.....

BEI
BRINGING EVERYONE TOGETHER

EXTENDS WARMEST MAZAL TOV
TO
RABBI DOVID NOACH & ESTI SCHEINER
AND THE SCHEINER FAMILY
UPON THE BIRTH OF A BABY GIRL
TO THEIR CHILDREN

HESHY AND LIBA FRIEDMAN

MAY THEY BE ZOCHÉ TO MUCH
YIDDISH NACHAS

JUMPING TO CONCLUSIONS



PARSHA
SNAPSHOT

LAZER SCHEINER

This story is recorded in the biography of Rav Moshe found in the introduction to Igros Moshe volume 8 (p. 15).

Lot's Daughters: The Story Behind the Story
The following unbelievable story behind the biblical story of Lot's daughters was related by Rabbi Moshe Feinstein ZT"L himself who witnessed it firsthand:

In November 1921, when Rabbi Moshe Feinstein was the chief rabbi of the town Luban, a certain Torah scholar from the town fell seriously ill with a very unusual disease,

in which the main symptom was that his tongue swelled up enormously. The doctors could not figure it out, and soon the man was on his deathbed from this illness. Rav Moshe went to visit him. As soon as he walked in to the sick man's room, the man sent everyone else out, saying he had to speak to Rav Moshe in private.

After everyone left, the sick man turned to Rav Moshe and told him that he knows why he contracted this bizarre illness. It quickly became clear that talking was difficult for him because of his tongue. He said that the week before, when the Weekly Reading was Parshas Vayeira, he had given a sermon in which he berated the daughters of Lot for what they had done. In it he spoke very harshly about their act and criticized them especially harshly for their brazenness in naming the children after the deed. He questioned why the daughters of Lot merited to have the Messiah descend from them?

He then related to Rav Moshe that the previous night two extremely old women in long robes that fully covered their heads and faces had come to him in a dream and identified themselves as the daughters of Lot. They were upset at the way he had spoken about them and were given permission to come down to this world to respond. They told him that he should not have accused them of being depraved and committing such shameful acts.

They explained that they thought they were the last people on earth to survive the destruction of Sodom and they had to ensure the continuity of mankind. That required them committing such an act, even though it was heinous. According to their perspective, they had no other choice. They were from Avraham Aveinu's family and had been rescued by way of a miracle from Sodom. They could easily have said that their pregnancy happened by way of a miracle without attributing it to an immoral act and they would have been believed.

Nevertheless, they felt that they had to publicize it, because if they did not, future generations might come to make a deity or messiah out of any child born to them, for they would consider it a virgin birth! After all, no other man was around and surely they would not have cohabited with their own father.

To avoid the result of people thinking it to be a virgin birth and possibly making a religion out of them [like Christianity], they decided that they had to publicize what they did - no matter how shameful - in order to ensure that everyone understood that there is no such thing as birth without a father of flesh and blood. They added that that is exactly the reason they merited having the true Moshiach descend from them.

Lastly, they said to him that he was being punished from Heaven [through his elongated tongue], measure for measure, for the harsh words that he spoke against them, much as the Meraglim (spies) who spoke slander against the Land of Israel were punished in a similar fashion (see Rashi's commentary to Numbers 14:37).

He concluded telling the story to Rav Moshe, turned to the wall, and passed away. Reb Moshe believed the truth of the story as the insight he had shared made so much sense!

HOW CHINUCH WORKS



RABBI BERACH
STEINFELD

In Bereishis, Perek Yud Ches, posuk zayin it says in reference to his preparing for guests that Avraham ran to the cattle and then gave the animals to the child to prepare. Rashi explains that the child is referring to Yishmael. Avraham Avinu wanted to be mechanech his son. We also find in Perek Yud Ches, posuk yud tes that Hashemsaid he must reveal to Avraham what will happen in Sedom because "I know that he will be mechanech his household to tzedaka and what is right." The Meshech Chochmasays this is the source for the mitzvah of Chinuch.

The Mishna Berurah in siman mem zayin, seif koton yud says that a father and mother should always be davening that their children should learn Torah and be tzaddikim and baalei midos tovos. The kavana should be in the bracha of Ahava Raba/Ahavas Olam, when saying birchas haTorah (venihyeh anachnu vetzetzeinu), and when saying Uva Letziyon (one should have his children in mind by l'man lo niga lorik velo neileid labeholo.)

Where in the bracha of Ahava Rabba are we davening for our children? The answer must be that in order for parents to get their children to become baalei Torah and baalei mitzvos, it is incumbent upon the parents to first become baalei Torah and baalei mitzvos themselves. It is only after the parents become mechubar to Hashem that they may expect the children to follow suit. In Birchas Hatorah we say venihyeh anachnu vetzetzeinu only after we daven for ve'haarev na. If the Torah is sweet to the parents, it will become sweet to the children also. The same concept applies to Uva Letzion. We say l'maan lo niga lorik velo neileid labehala. We daven this for our children only after we say hu yiftach libeinu besoraso etc earlier. It is only after we ourselves have our hearts opened to the Torah that we can daven that our children should have their hearts opened. This truly clarifies that when we daven Ahava Raba, that Hashem should light up our eyes to learn the Torah, we not only have in mind ourselves but by extension we have our children in mind. That is the only way to be successful in raising children who will learn Torah.

This is really a lesson in chinuch as a whole. Parents need to understand that it is not do as I say, but rather do as I do. Leading a life like that will bring about successful chinuch for the children.

Let us hope that we all become better ourselves thereby helping our children become better too.



RABBI NACHUM SCHEINER

ROSH KOLLEL

MILA

DEFINING THE MITZVA OF MILAH

In continuation of the topic of milah, I would like to share some highlights of the shiur that I gave at the Kollet Boker, this past Friday morning. In Parshas Lech Lichah, the Torah describes the mitzvah of milah, with the following expression (17:10): "הַמּוֹלֵל לְכָל זָכָר – You shall circumcise every male." But how do we define the mitzvah and exactly what needs to be done to fulfill the mitzvah?

This is not just a topic for a mohel; it is something important for every father to understand, since it is really the father who is given the mitzvah of milah. Although this mitzvah is usually performed by a mohel, the mohel is just serving as a shaliach, an emissary to perform the mitzvah for the father.

We know that the mitzvah of milah is to remove the orlah, the foreskin that covers the entire top of that area, known as the "crown," but we need to clarify if there is a specific manner in which this must be done. The Shulchan Aruch (Y"D 264:3) tells us that the mitzvah of milah is to cut off the entire orlah that covers the crown, which seems to imply that the foreskin must be removed by

cutting it off, and not with any other method.

But what about if one cuts off some the foreskin, But not all of it from the baby's body? The fact is (at least in most cases) that the skin will fall down on the side, and will no longer be covering the crown, however, since it is not totally cut off, it will remain attached to the baby. The foreskin is no longer covering the area, but was not detached from the skin, is that considered a fulfillment of the mitzvah of milah?

OPINION OF THE CHACHMAS ADAM

– it is not a valid milah
The Chachmas Adam (149:17) discusses this very case and writes emphatically that such a milah is invalid and the child is considered an areil, one who did not have a bris milah. He elaborates on this in his glosses to the sefer, called Binat Adam how it is imperative for the fulfillment of the mitzvah to cut off the entire foreskin. The Chamudei Daniel is quoted in the Pischei Teshuva (264:13), as having the same opinion, and one must be sure to cut off the entire orlah. He adds that even if the mohel will push down the foreskin during the priah (the second stage of the mitzvah), that is not sufficient, since the

mitzvah of milah is to cut it off and this was not done.

OPINION OF THE DIVREI CHAIM

– it is a valid milah
The Divrei Chaim (Y"D II:114-118), however, argues on this premise and writes that although one should, lichatchila, cut off the entire foreskin, if it was not cut off, the milah is halachically valid, and the child is not considered an areil.

In a subsequent teshuva he adds that one should not go back and cut the rest, since this can cause undue pain to the baby. He even goes so far as to say that one who does so is acting as a murderer, and he would not be surprised if he is really from Amaleik.

Although, as mentioned, the text of the Shulchan Aruch seems to imply that one must cut off the entire orlah, the Arugos Habosem explains that this may just be what should be done, lichatchila – which the Divrei Chaim also agrees to. However, it is not an absolute requirement, and if it was no cut off the child is not a areil.

The Tzemach Tzedek (202) and the Maharim Shik (Y"D 246), based on the words of his illustrious rebbi, the Chasam Sofer (Y"D 249), also concur with the opinion of the Divrei Chaim.

In summary, we have a

fundamental machlokes: in a case that the skin is no longer covering the crown, but was not entirely detached from the skin, is that considered a fulfillment of the mitzvah of milah? According to the Chachmas Adam and the Chamudei Daniel it is not a valid milah, and according to the Divrei Chaim and the others it is a valid milah. This shiur, as well as other shiurim on the topic of milah, are available on the shul's website, 18Forshay.com, and on Torahanytime.com. There is also a Kuntres of shiurim on the topic of milah. For more information please feel free to send an email to: Ohrchaimshul18@gmail.com.

Rabbi Nachum Scheiner

RABBI NACHUM SCHEINER
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WHY INFANTS HAVE TO GROW UP ON MILK THE SECRET OF GIVING



RABBI YY JACOBSON

A woman is leaving her multimillion dollar mansion in Beverly Hills when a poor man approaches her and cries, "Oh ma'am, I haven't eaten in three days."

To which the woman responds: "I am so envious of you; I wish had your will power."

Another anecdote:

David Goldberg, a seasoned doctor, turns to Harry Rabinowitz, the man seated next to him in the synagogue, and says, "Harry, you're an intelligent lawyer, I need your help."

The doctor begins his lament. "Every Shabbos," he says, "during the entire time of the service, people approach me seeking medical advice. This one has stomach pains, this one's wife woke up with a headache, this guy's mother-in-law's back hurts. I am just sick and tired of this. Shabbos is my only day of rest."

"Listen to me," says Harry. "Next guy that comes over, give him the advice he needs, but make sure to send him a bill for your medical advice the following week. I guarantee you," says Harry, "that in no time you will have peace and quiet in the synagogue."

"Great idea!" exclaims the doctor. He returns home in a great mood.

Tuesday, as David is opening the mail, he finds a bill from his friend Harry Rabinowitz.

Avraham's Menu

The Torah relates the meticulous order of the meal that Avraham offered his guests, recorded in the opening verses of this week's Torah portion Vayeira. First he gave them cheese and milk, and only afterward did he present them

with calf's meat, consistent with Jewish dietary laws that deli products may be eaten after dairy products, but not vice versa.

Yet another point is raised among the biblical commentators as to why Avraham chose to serve his guests these particular items - milk, cheese and meat - to begin with. The choice of meat is clear, as he wished to serve his visitors a satisfactory meal. But why, from among many possible appetizers, did Avraham decide to give them milk and cheese as a prelude to the meat?

Even if Avraham was compelled for whatever reason to serve his guests milk, why does the Torah make a point of sharing this apparently insignificant detail with us.

The Mystique of Nursing

The rule of thumb in our world is that sharing something with somebody else constitutes a loss for the giver. If I have it, and give it to you, I lose it; if you have it, and give it to me, you lose it. If you write a check for charity, your checking account is diminished.

An exception to this rule is the milk a mother feeds her suckling. As long as a mother continues sharing her nourishing liquid with the child, her mammary glands will keep on refilling. Furthermore, the quantity of the milk is usually dependent on her sharing it: The more a mother nurses, the greater the flow of milk her body produces. When she ceases to breast feed, her inner production of milk ceases.

This is one of the deeper reasons why G-d created nature in a way that infants are nourished by milk. Through this natural process of infant nourishment, the Kabbalah teaches, a mother is given the opportunity to ingrain within her child's tender consciousness the truth about sharing: The more you give, the more you will receive. Just like the milk that you are now swallowing, my dear child, the more I share it, the more I have it.

The Gift of Love

Very often guests—particularly if they are strangers—feel uncomfortable staying in somebody else's home and eating another person's food.

Avraham, hypersensitive to the feelings of his guests, addressed this awkwardness by offering them milk and

milk products at the start of the meal, reflecting the Jewish approach toward giving. Giving is like milk: you more you give, the more you get. The greatest gift we can give ourselves is a life filled with love and caring toward other human beings. More than the host does for the guest, the guest does for the host.

This is true in our marriages as well: when a husband and wife are committed to give to each other, they themselves are often surprised of how much they receive by the sheer act of giving to somebody outside of themselves. The love we give away is the only love we keep.

Or as Winston Churchill put it: We make a living by what we get, but we make a life by what we give.

There is a lovely story about the great Victorian Anglo-Jew, Sir Moses Montefiore. Montefiore was one of the outstanding figures of the nineteenth century. A close friend of Queen Victoria and knighted by her, he became the first Jew to attain high office in the City of London. His philanthropy extended to both Jews and non-Jews, and on his one-hundredth birthday, The London Times devoted editorials to his praise. "He had shown," said the Times, "that fervent Judaism and patriotic citizenship are absolutely consistent with one another."

One reflection was particularly moving: Someone once asked him, "Sir Moses, what are you worth?" Moses thought for a while and named a figure. "But surely," said his questioner, "your wealth must be much more than that." With a smile, Sir Moses replied, "You didn't ask me how much I own. You asked me how much I am worth. So I calculated how much I have given to charity this year."

"You see," he said, "we are worth what we are willing to share with others."

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Pashas Vayeirah

The Essence of Torah

וירא אליו" (בראשית י"ח, א')
וברש"י: לבקר את החולה

Visiting the sick or Bikur Cholim; as it is known to us, is a pure act of Chesed. An important opportunity for us to give consideration to others in their time of need—a cornerstone of the world of chesed we should all be busy building. The Talmud tells us that the right visitor can even heal a significant portion of the sick persons illness.. so powerful is this Mitzvah. But reality must set in—time is limited and our lives are busy. Let's listen to an eye opening story told by Harav' Ben Tziyon Felman Ztz"l
Rabbi Felman, a great Talmid Chochom in his own right, was a devoted student of the venerated Chazon Ish Ztz"l, whom he merited to be close to from a young age .
When R' Ben Tziyon Felman was still a young student, he had the honor of accompanying the Chazon Ish on a daily walk. The two talked over many serious topics. Occasionally R' Felman interspersed a request for advice on a personal matter. One day he posed the following dilemma; his elderly grandmother, the matriarch of her Rabbinic family had come to live with them in Bnei Brak. She had

taken ill and was now recuperating at a local hospital. The entire family took turns visiting their regal grandmother, but for some reason, she couldn't wait until R' Ben Tziyon visited and when he did, she requested that he stay longer and come more often than he was able to.
Even staying for hours, as he did, on each visit, he was unable to maintain the frequency his grandmother requested, feeling it would interrupt his learning.
This bothered him no end. On the one hand, there were many children and grandchildren who came to visit- she would never be lonely. Since this was a mitzvah that could be done by others, it could even be that he was halachically exempt from visiting. On the other hand- she pined for his visits constantly. The Chazon Ish proceeded to interrogate as they walked....why does she ask for you to be by her side? Is it not good enough for her when others visit? The sage asked his student many questions. The Chazon Ish ruminated, remaining deep in thought for a few long minutes before replying to R' Ben Tziyons dilemma with an answer that should give us pause, realigning our priorities.
Gazed deeply into the eyes of his Talmid, he said "I feel very strongly that you should visit your Grandmother as often as she wants and stay with her for as long as she wishes. With these visits, you will be observing the mitzvah of Bikur Cholim as well as the mitzvah of learning Torah."

Stunned, though embarrassed to ask further, R Ben Tziyon summoned the courage to ask his Rebbi-
"The mitzvah of Learning Torah- how will I be observing it by visiting my grandmother? The fact is, I will be missing many hours of studying..."
"R' Ben Tziyon," the Chazon Ish answered. "I know how much of a Masmid you are- the long hours you spend in uninterrupted Torah study.. Why do you do that?
One only learns Torah to become close with G-d and his Torah- and to become one with the Torah and inseparable from its essence", the Chazon Ish explained.
"But the Torah is a totally spiritual creation and man is a physical creation, " the Chazon Ish continued. "How do these two elements manage to get close to each other. How can we get our allotted "portion " of this spiritual inheritance?
By visiting your grandmother and sacrificing what you want for yourself, in order to help her- by learning to nullify your will and your desires- even if it is your Torah learning that is being sacrificed- you will merit to become a nefesh adinah- a great and sensitive person, who will be Koineh the Torah (earn his rightful share in Torah). You are not required to look for chesed to do, but if this great mitzvah gets delivered to your door, so to speak, you are required to take it on completely.
Good Shabbos!

WHAT IS MORE IMPORTANT;

TRUTH OR PEACE?

Rabbi Zamir Cohen

The surprising answer is found in our Torah reading this week.

The Torah reading of Vayeira opens with G-d informing Abraham and Sarah that after decades of barrenness, a son would be born to Sarah. Sarah received the news with astonishment, because the time when she was able to give birth had passed long ago, and there was no way she could naturally give birth.

The Torah describes Sarah's astonishment in the following verse (Gen. 18:4): "And Sarah laughed within herself, saying, "After I have become worn out, will I have smooth flesh? And also, my master is old." How can I give birth? My husband, Abraham, is too old to give birth.

G-d's response to Sarah's laughter was not long in coming: "And the L-rd said to Abraham, 'Why did Sarah laugh, saying, "Is it really true that I will give birth, although I am old?"' If we look carefully at the words we see that G-d didn't quote

Sarah exactly. Sarah didn't say "I am too old", but "my husband is too old." Why did G-d changed her words so it sounded like she was attributing her barrenness to herself instead of to Abraham?

Our sages learn an important lesson from this change: we know that G-d's seal is truth. Truth is the very foundation of Judaism. We declare in the Shema, "I am the L-rd your G-d — this is the truth!" The Torah teaches us to maintain the truth at all costs and stay far away from falsehood.

Yet despite this, God changed the truth when the truth might cause controversy. When it comes to maintaining peace between a husband and a wife and between a person and his fellow man, our sages teach us that we are permitted to change the truth. Since Sarah's words might be interpreted as if she is laying the fault for their barrenness on Abraham, G-d changed her words and had Sarah admit that the fault was hers. "I am old," G-d quotes Sarah, instead of "my husband is old." He did this to maintain their domestic harmony.

Aaron was also famous for this principle of "it is permitted to change the truth for the sake of peace." Our sages tell us that when Aaron saw two people quarreling, he would go to one of them and tell him that

his friend was sorry for what had happened, and he regrets the whole quarrel. Then he went to the other one and repeated the same thing, how much his friend is sorry about what happened and how he would love to go back to how things were in the past and be friends again.

Sometimes Aaron had to go back and forth several times the same day, sometimes after several days, but the goal was always the same: he made sure to warm up the relations between the two foes until when they finally met — they immediately hugged, shook hands, forgave each other and were at peace with each other again.

When Aaron was trying to make peace between two quarreling Jews, he changed the truth. Why? Because peace is too important. It is so important that it even overrides the truth. This is because peace is the ultimate truth in G-d's eyes, even more than reality! This shows us how urgently we should avoid any controversy and conflict with our fellow man and with our spouses.

This is one of the major things demanded of us today, to feel as much love, brotherhood, and unity as possible, to do our

best to speak to each other, dialogue, have a pleasant relationship, and not G-d forbid to talk about things that cause distance and irritation.

In that event, we will inevitably merit the blessing of peace: "The L-rd will give strength to His people, G-d will bless His people with peace."

Created from a lecture on the Hiddabrut web site.





STORIES OF THE
RIBNITZER REBBE ZY" A

*Submitted by Mister M
...on the Rebbe's warmth towards his
fellow Russian landsleit:*

confided in me with pride that the Rebbe had served as mesader kedushin at her wedding. When this woman arrived in America from Russia, she inquired about the possibility of visiting the Rebbe. She was regretfully informed that due to his severely weakened state, the Rebbe was not accepting visitors. Despite this information, the woman came to the Rebbe's home anyway. As soon as the Rebbe heard her name, his face lit up. He instructed the gabba'im to allow her entry and expressed his great pleasure at having received a visit from one of his fellow Russian landsleit. After the Rebbe's passing, the woman made it a point to visit the Rebbe's tzion twice a year.

The Rebbe once experienced severe pain in his ears. He was quickly driven to the doctor's office, where the physician proceeded to examine him thoroughly. After peering into the Rebbe's ears, the doctor exclaimed, "What are these strange black spots in the patient's ears? I've never seen anything like it before!" The Rebbe and his escort exchange glances; they were not baffled in the slightest. Those close to the Rebbe were well-aware of the fact that during the Rebbe's nightly recital of Tikun Chatzos, he would dump black ashes over his head, much of which would inevitably find their way into his ears...

with children, the Rebbe replied, "You will have! You will have! You will have! You will have!" And the yid indeed went on to have...five children!

...on the Rebbe's business advice: After arriving in America, I needed a source of livelihood in order to support my family in our new country. After much deliberation, I decided to open a fish store. Hearing about my business plans, my friend suggested we rent a storefront together and split the space between us; he would sell meat and poultry on one side and I would sell fish on the other. It seemed like a smart idea so we presented our plan to the Rebbe. "Basar v'dagim v'chol matamim...wonderful!" replied the Rebbe. "But know that it'll be extremely difficult in the beginning!" Indeed, after our grand opening, I struggled mightily for every penny. After quite some time, when I felt I could no longer handle the intense pressure of trying to earn an income, I went back to the Rebbe. "Rebbe, it's been difficult for long enough!" I cried. "Now I want the Rebbe to bless me with hatzlachah!" The Rebbe agreed and gave me a brachah for parnassah. From that point and on, I watched as my business slowly picked up and I soon found myself the busy proprietor of a thriving fish store

In response to one yid's request to be blessed

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CHASSIDUS WHY NOW

There are two explanations as to why pnimiyus haTorah was revealed precisely in these last generations before Moshiach: (1) Since the darkness of galus is thickening, an ever more brilliant light is required to pierce it. (2) It is a foretaste of the Torah's secrets which will be fully revealed in the Days of Moshiach.

Though the first reason emphasizes the lowly state of our generation, while the second highlights our privilege of being granted a glimmer of the future revelation, they are not in contradiction. The essential power of pnimiyus haTorah is expressed specifically in lighting up the heavy darkness at the end of golus. ==Lekuti Sichos V15 P282
20th of Cheshvan -1860- birthday of the RaShaB, the 5th Chabad rebbe, Admur Shalom Dov Ber. He was considered the Rambam of Chassidus.

JOKES

For the Lover of the Witty Corny Joke

Q: What do you get when you cross the Atlantic with the Titanic? A: About halfway.

This is my step ladder. I never knew my real ladder.

I used to be addicted to soap, but I'm clean now.

"I stand corrected," said the man in the orthopedic shoes.

Behind every angry woman is a man who has absolutely no idea what he did wrong.

Told my wife I wanted our kids every other weekend and she reminded me that we're married and live together so I'd have to see them every day.

Father to son: I didn't say it was your fault, I said I

was blaming you.

When I found out that my toaster wasn't waterproof, I was shocked.

To the mathematicians who thought of the idea of zero, thanks for nothing!

Apparently I snore so loudly that it scares everyone in the car I'm driving

If a man speaks in the forest and there is no woman there to hear it... is he still wrong?

Q: What's the difference between a hippo and a zippo? A: One is really heavy, and the other is a little lighter

What do you call a fake noodle? An Im-pasta!

An Italian chef has died. He pasta way.

בגדר הדין זריזין מקדימין למצות

"וישכם אברהם בבוקר ויחבוש את חמורו"
ביומא (כח:) מבואר שאברהם השכים בבוקר מדינא דזריזין מקדימין למצות קיום רצון הבורא, ובפסחים (ד.) לומדים ממעשה דאברהם דכל עיקר דין זריזות אינו אלא מתחילת שעת המצוה, ולכן לא השכים אברהם לפנות בוקר כדי לה- כין עצמו להקריב את יצחק ביום, כי עיקר דין זריזות אינו חל אלא משעת המצוה ואילך, וממילא מאחר דזמן המצוה היא ביום כן ההכנה אליה דינא ביום.
"הנה במכליתא (פרשת בא) ילפינן "ושמרתם את המצוות" אל תקרי את המצוות אלא את המצות מכאן שמצוה הבא לידך אל תחמיצנה, ויש להבין מהו החילוק בין שני מקורות הללו ומהו גידרם.

וביאר בזה בעל האבי עזרי צוק"ל זיע"א שיש שני סוגי זריזין א. באופן קיום המצוה, והיינו כל מצוה ופרט בעבודת ה' יש לעשותו בזריזות ללא התרשלות, ב. בזמן המצוה, והיינו מצוה שהזמן גרמא יעשנה מיידית בתחילת זמנה ולא ימתין עד סוף אותו הזמן, כמו"ש רש"י ד"ה ותיקין וז"ל "אנשים ענוים ומחבבין מצוה" אלו האנשים שמקיימים המצוה בתחילת זמנה, והיינו מרוב החביבות.

המאירי ז"ל ביומא כח: כתב בד"ה כל היום וז"ל בא"ד "ומ"מ ראוי לזריזים להקדים בשחרית שלא יראה כמתרשל בה מצד חמלתו על הברך ולאחוז בדרכי האבות שנאמר עליהם וכיוצא בה וישכם אברהם בבוקר" ע"כ, כאן מוכח שכל הדין זריזין הוא ללכת בדרכי האבות. אולם כתב המאירי ז"ל בהוריות י: בד"ה לעולם יהא אדם מסלסל עצמו וז"ל בא"ד וכ"ש כש- תבוא דבר מצוה לידו שיהא מכלל זריזים מקדימים למצות ולא יתאחר בעשיית מצוה שאין זה אלא דרך מי שאינו עושה המצוה דרך כונה מעולה אלא כמי שעושה אותה דרך פירוק עול ומצוה מלמודה ע"כ

וביאר שני לשונות הנ"ל יש לבאר כפי שביאר שני גדרי זריזים שמש"כ ביומא קאי אהא דזריזין מזמן המצוה וזהו יליף מוישכםמאברהם בבוקר לעשות המצוה בתחילת הזמן, והא שביאר בהוריות זהו מצד אופן המצוה כמוש מצוה הבא לידך אל תחמיצנו אלא יעשנו בזריזות ללא רפיון ועצלות.

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Rabbinic Coordinator for the Orthodox Union (OU)

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- Using a Microwave
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- Non-Jewish Employees

Wednesday Oct 31st

יום ד' פרשת חיי שרה

8:45-9:45pm

Maariv 9:45

18 Forshay – Main Floor Bais Medrash

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT

Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com

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~Night Kolloel~ RABBI NACHUM SCHEINER

WHAT'S COOKING IN BASAR B'CHOLOV PART II

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

COOKING A SECOND TIME - BISHUL ACHAR BISHUL

There is a group of questions that we need to clarify if the issur of bishul will apply. These are all based on the halachic concept, known as "ein bishul achar bishul," once something is cooked it cannot be cooked again. The first question is if someone already cooked the meat and milk together, can they be reheated? A similar question would be if the meat and milk were cooked, but each one was cooked separately, can one now cook them together? The third question is if the meat and milk were soaked together - something which is similar to cooking - can one then cook the two together? To start with the first case, when they were already cooked together, the Pri Megadim writes that they can be reheated. However, the Yad Efraim argues. The Gilyon Maharsha points out that this also seems to be the opinion of the

Shach. In the second case, that they were cooked separately and then one wishes to cook them together, the Pri Megadim and the Chasam Sofer rule that it is prohibited. The same ruling is found in the Gilyon Maharsha. This is because, although the two were previously cooked, they were not cooked together, and this is the first occurrence of them cooking together. And in the last case, if one soaked meat in milk, many poskim (Noda B'Yehuda, the Pri Megadim, and others) opine that it is definitely forbidden to subsequently cook them together. This is because, in regards to basar b'cholov, soaking is not considered cooking, and the subsequent cooking is considered a first time of it being cooked and is therefore prohibited. The Darkei Teshuva, however, quotes the opinion of the Yad Yehuda, who rules that since soaking does have some rules and regulations of cooking, it is already considered cooked and one does not transgress by actually cooking them.

IN SUMMARY

If milk and meat were cooked together, many poskim hold that one is allowed to reheat the food.

If they were cooked separately many opine that one will transgress the issur of cooking milk and meat by cooking them together. And if one soaked meat in milk, according to most poskim, it is definitely forbidden afterwards to cook them together.

COMMUNITY KOLLEL NEWS:

The winter zman has begun, and both the Kolloel Boker and the Night Kolloel are back in full swing. The Kolloel Boker takes place every morning, from 7:00-8:00 and has started Meseches Makos, a blatt a week. The Night Kolloel started the fundamental topic of hilchos basar b'cholov, with featured shiurim from experts in the field. The Night Kolloel also has many other learning programs, including the Daf Hashavua Program, learning Meseches Megillah, from 8:15 - 8:45, Daf Yomi every night from: 8:45 - 9:45, and Mishnayos Shiur from 9:15-9:25. Reserve the date: The Night Kolloel is pleased to announce that we will have the honor of hosting once again Rabbi Eli Gersten, Rabbinic Coordinator for the OU, who will be giving a shiur on the Topic of Hichos Basar

B'cholov. The shiur will take place: Wednesday Oct 31st, 8:45-9:45pm at 18 Forshay, Main Floor Bais Medrash// Maariv at 9:45. As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and many of them are also available on Torahanytime. To receive updates of upcoming shiurim, please send a request to Ohrchaimshul18@gmail.com. Daf yomi For your convenience, Ohr Chaim now has 4 different daf yomi shiurim available: 6:00-6:55am - Rabbi Zalman Heller, 18 upstairs office 6:30-7:15am (Yiddish) - Rabbi Yitzchok Y. Klein, 18 Main floor back room 9:00-9:45am - Rabbi Shea Stern, 18 upstairs office 8:45-9:45pm - Rabbi Yanky Model, 20 Main Bais Medrash Both the Kolloel Boker and the Night Kolloel join in wishing a hearty mazal tov to our devoted members, Menachem and Chaya Shapiro, on the birth of a baby girl. May they see much nachas! Wishing You a Wonderful Shabbos,

Rabbi Nachum Scheiner



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בס"ד

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20 Forshay - Downstairs

8:30am—9:30am

Gemarah Pesachim

20 Forshay - Upstairs



Shacharis:

• 7:30am - 18 Forshay (Tent)

• 7:45am - 20 Forshay (downstairs)



Classes begin on
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