

Email "Sign up" to

betjournal@gmail.com

to receive the weekly BET issue.

BET
BRINGING EVERYONE TOGETHER

בית מדרש אור חיים
BAIS MEDRASH OHR CHAIM



OUR BELOVED RABBI
SOKAVA REBBE

BE HAPPIER

it's

אדר

שבת ראש חודש אדר

שבת שקלים



MONSEY
URGENT CARE

77 ROUTE 59, MONSEY, NY 10952
845-356-CARE



THE FREEDOM OF SLAVERY

Abraham Lincoln removed slavery from America because it was evil. It was a selfish desire to use a human being for one's own benefit. Man was created to be free and the removal of his freedom is viewed as something inhuman, as our Rabbis say it's compared to death. There is a difference between freedom and liberty. Liberty is the ability for a person to go where he wants without physical restraints. Freedom is the opportunity for a person to reach his potential in life so that he can be all that he can be. It's not simply a physical freedom but emotional, spiritual and intellectual.

The type of slavery that the parsha speaks of is a unique

experience for the slave to reach his potential. A man was caught stealing and had no way to pay it back, he is put on the market and sold for his debt to the person he stole from. Imagine in today's world a person who robs people, would he have any resale value? Who would want to take him into their house? No one!! There is no market for such a person even for free, because you have to be nuts to take someone who robs into your home.

The Torah shares with us the beauty and love of the Jewish nation. Their slavery was not about selfish motives at all. It was about giving this misguided individual a chance to learn from their mistakes, see the beauty of an honest life and rehabilitate into society. When a person took in a slave he was giving them a new lease

on life. This was the rehabs of yesterday, where one wanted the opportunity to take in and deal with such a person as was willing to pay for the privilege of rebuilding this lost soul. The slave was never mistreated rather was given more rights than the master himself. As halachah states if there was one pillow the master must give it to the servant before himself. After six years the slave could say I love my master and want to stay with him. This did occur because we looked at a robber as a person that needs help, gave him love, showed him what a genuine family is like and the pleasure of living an honest upright life. We showed them how to serve Hashem and acknowledge that we are all children of Hashem and that why we care for them and take them into our lives.

When people steal or behave in harmful ways they are usually sent away out of society. They are removed from civilization but are never given tools or motivation to be reformed. As they cohabit with other wrong doers they perfect their skill of deceit and only reinforce their negative behaviors. They cannot regain the trust of society as they have never corrected their ways. Am Yisrael is remarkable as they put themselves out to enable these individuals to correct their ways and start anew. At the end of 6 years his reputation is clean and he has a chance to rebuild with earned trust. This is slavery of the Torah and it's the gift of rehabilitation.

Rabbi Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 12:41, 1:00, 1:30, 2:00, 2:30

SHABBOS ZMANIM

Table of Shabbos Zmanim including Candle Lighting (5:09 PM), Mincha (18 Tent, 5:19 PM), Mincha (Bais Chabad, 5:15 PM), Shkiya (5:27 PM), Shachris (Vasikin, Daf Yomi Shiur, 6:14 AM), Shachris (Ashkenaz, 18 Main, 8:00 AM), Buchrim Minyan (9:00 AM), Shachris - Youth (18 Upstairs, 9:15 AM), Shachris Main Minyan (18 Tent, 9:15 AM), Shachris (20 Forshay, Bais Chabad, 10:00 AM), NEW Shachris (18 Main, 10:15 AM), Mincha (1:45 PM), Pirchei (2:00 PM), Mincha Shalosh Seudos (5:05 PM), Shkiya (5:28 PM), Marriv (6:08 PM 18 Tent, 6:13 PM)

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:31 M 6:30 T 6:29 W 6:27 T 6:26 F 6:25

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 4:11 M 4:12 T 4:13 W 4:14 T 4:15

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 5:17 M 5:18 T 5:20 W 5:21 T 5:22

FEB.14 - FEB 19

NEITZ IS 6:51 - 6:45
PELAG IS 4:23-4:27
SHKIA IS 5:29 - 5:34
MAGEN AVRAHAM 8:55AM - 8:52 AM
GRA- BAAL HATANYA 9:31 AM- 9:28 AM

Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ

Tzvi Blech : Gabbai Sheini



Shacharis NEW Shachris NEW. Logo for Beit Midresh Ohr Chaim Community Learning Center. 18 Forshay Road | Monsey, New York 10952

WEEKDAY MINYANIM

Shachris NEW. Mincha and Mariv times for various tents (18, 20, 30, 40, 50, 60, 72). Includes a diagram of the building with tent locations and a detailed schedule for Mincha and Mariv.

BLUEBERRY HILL ZMANIM

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

MINCHA 4:00 PLAG 4:21



PARSHAS MISHPATIM--SHEKALIM, ROSH CHODESH, WINE

The title to this article is a certainly a mouthful. Indeed, there is much happening this Shabbas and I hope we can extract the energies and forces that Hashem is offering us on this very powerful day.

Let's start with Rosh Chodesh. The name itself implies a renewal, a hitchadshut. There is a need for each of us from time to time to rejuvenate ourselves both physically, emotionally and spiritually. It's a gift that Hashem gives us every morning when we awaken, a moment of transformation where we can restart our lives anew. This is especially true on Rosh Chodesh and even more so on Rosh Chodesh Adar. We try each year to better understand the obligation of Chazal משנכנס אדר מרבין בשמחה --when Adar enters, we increase joy. What does this mean? Is it a call for action or just a thought? And how are we supposed to control our feelings?

An amazing explanation is given by Rav Shlomo Zalman Aurbach Z"l who posits that the above command is not a physical dictate but rather an obligation for every individual to remove his/her worries and pain as best he could. This is certainly appropriate for all of us who have endured the suffering of this past Covid-19 year with all the deaths, sickness, emotional trauma suffered by kids at home for weeks on end and the financial difficulties experienced by so many families. Wouldn't it be wonderful to be able to remove the anxieties and discomforts? But how?

Rav Noach Z"l, whom we quote often when it comes to defining terms, says that happiness is something that we control. We can choose to be happy or glum. But before deciding what to do and which way to turn we must first define happiness and sadness. We learn from Pirkai Avos that happiness is the pleasure that one experiences when focusing on what he has. Despondency is just the opposite. The more we train and strengthen what we can call happiness muscles, the more we will find ourselves in a state of joy. A helpful suggestion would be to begin after Shabbas to compile a list of all the things you appreciate in life and why. Appreciating the obvious elements in life is easy. But once these are taken care of, you may find it more difficult to pinpoint the smaller, seemingly insignificant items worthy of being appreciated. Eventually, you should reach a point where you value all that is positive in your life and how even what you might think wasn't beneficial for you has ended up being a tremendous lesson and blessing.

This brings us to the secret of drinking which on Purim we are commanded to do until we don't know the difference between blessed Mordechai and cursed Haman.

Perhaps we can say that the half shekel which the Gemara already alludes to in Maseches Megillah as the preemptive mitzva that Bnai Yisrael contributed in order to protect us from the shekalim which later on Haman planned to use to destroy us represents our inner passion, our inner joy and burning to get closer and closer to Hashem which was accomplished through the building and service of the Mishkan. I heard an explanation that although each person sinned on a different level during the time of the Golden Calf so too the act of donating the shekel was done in a similar manner with every contributing member having a totally individual thought and passion.

This week we began discussing the strange and almost antithetical mitzva of drinking wine on Purim. We pointed out that many poskim, even some Rishonim and especially many today (see Nitai Gavriel for the many sources) advise not to get totally drunk but rather to drink a cup more than what one usually drinks on a Yom Tov. The main reason is that imbibing in drink gets one to a very high spiritual place and it is not appropriate for the average person. This is especially true for someone who instead of exuding warm, Torah insights and Kiddush Hashem ends up acting exactly the opposite. Such a person should never overdo his drink especially if it will be at the expense of davening Brachos or disregarding the mitzvah of Ben Adam Lechavero towards anyone, especially his wife.

To drink and reach עדילא ידע בין ארור המן לברוך מרדכי means a person has reached such clarity of delight that everything that occurs--good or bad--is experienced as good because it all emanates from the same merciful Hashem who wants only what is best for us.

Let's start focusing on pleasure and concentrate on building our happiness muscles and together we can see the coming of Mashiach by Purim Haba Alienu Letovah.

Shabbat Shalom



יום כיפור קטן

יום ה' פרשת משפטים

Thursday Feb 11

עם קריאת ויחל - ב 1:30pm - Tent

ב 3:00pm - Tent

ב 4:45pm - Tent 40 min. before shkia

ב 5:30pm - Tent at shkia



Shabbos Shacharis Minyanim

Visikin	20 Upstairs
8:00	18 Main
9:00 Bochurim Minyan	Tent ב
9:15	Tent א
10:00 Chabad	20 Upstairs
10:15	18 Main



February 2021

Early Friday Mincha

> 12:30 (מנחה גדולה)

> 1:00

> 1:30

> 2:00

> 2:30

> 3:00

Rabbi Aaron Lankry
Marah D'asra

305-332-3311 | alankry@yahoo.com

Rabbi Daniel Coren
דוב"צ - מנדר שיניר

914-645-4199 | rabbidac@gmail.com

Rabbi Nachum Scheiner
Rabbinic Coordinator,

Rosh Kollel, Kollel Boker & Night Kollel
845-372-6618 | rabbischeinert@18forshay.com

Uri Follman
Manager

845 587 3462 | manager@18forshay.com



SOLDIER MY SOLDIER

When I was a teenager, I spent my summers as a counselor at a camp in the Catskill Mountains, encouraging my campers to engage in water fights, pillow fights, and other illegal sports which would leave them with a summer they wouldn't forget.

Every summer as well, thousands of young Jewish teen-agers around the world are enjoying their summer, camping, hiking, touring, toiling, hanging-out, and having a blast as only 18-year-olds know how to.

But this is not the case in Israel. There, tens of thousands of youngsters of the same age – 18, 19, 20 – are confronted with a different reality.

Then you hear the news, two IDF soldiers were killed and six others were wounded in heavy clashes with Hezbollah just inside south Lebanon. Another was killed in a helicopter crash. On Wednesday morning, another two Israeli soldiers were killed and nine wounded. This brings the toll to more than a dozen Israeli soldiers killed when Hezbollah launched a surprise, vicious war against Israel, kidnapping two soldiers, killing another eight, and launching thousands of rockets on Israeli cities and towns.

The five soldiers killed during that time, were buried on an Erev Shabbat. These young heroes were not given the opportunity to fully grow up, embrace the world, build a family, and enjoy a meaningful and successful life. They were cut down in their youth after two short decades of living. Oh, if we could only embrace them!

Israeli parents send their children to serve in the IDF, knowing that they may never return. For these parents, IDF is not a courageous acronym, a military might; the IDF consists of their kinderlach, their children, infinitely precious and irreplaceable. When one of these soldiers is lost, the life of his loved ones is transformed forever. A hole is opened in the heart of a family, never to be filled.

"Shall your brothers go out to battle while you settle here?" □ are the words Moses thunders in this week's Torah portion (Numbers 32:6), to the Jewish tribes

who wished to settle the Eastern side of the Jordanian River and not enter with their brethren into the West Bank. How can you justify to yourself, Moses was asking, that while your brothers will be at war, you will be sitting in your vineyards, meditating and munching grapes?

3300 years later, we can still hear Moses' question reverberating through our hearts. "Shall your brothers go out to battle while you settle here?" □ Are we not one family? Are we not one people? Why is it that some Jewish children end up spending their summers in leisure, while others – no less holy or virtuous – end up in the killing fields of Gaza and Lebanon?

I don't know the answer. Fate places different people in different circumstances, and it does not always seem fair. In 1938, at the young tender age of five, my father watched the Soviet police take his father away as he recited the Kiddush Friday night. The communists sentenced my grandfather, Simon Yakobashvili (Jacobson in Georgian) to 25 years in Krasnoyarsk, for the "crime" □ of reviving Jewish awareness in the "communist paradise." □ That moment, defined my father's life in ways more than one.

Why did my father go through what I never had to?

Again, I don't know. But I do know that each of us has been given our own opportunities and challenges, within our own timeline in history and circumstances unique to us, and we have been charged with the mission of making a difference in our corner of the planet. Nothing, simply nothing, can compare to the commitment, sacrifice and holiness of our soldiers, who physically give their lives to protect their people and their land from an enemy craving to annihilate Israel. Their example must challenge us, at the least, to ask ourselves: Are we committed to our mission in this world with the diligence, zest and sacrifice personified by our brothers in the tanks and trenches?

"Shall your brothers go out to battle while you settle here?" □ You and I must ask ourselves at such times. Just because I live in the US, am I absolved of the line of duty? We, every single Jew, is connected

to Israel in a million knots; only our bodies have been exiled from that land two millennia ago, but the Jewish soul still resides in Eretz Yisroel, in the Land of Israel. An organic and intimate connection exists between every Jew and Israel.

At such times, the entire nation must be mobilized. Mobilization means not only giving money; mobilization is directing one's essence to accomplish a single goal: Achieve victory over a ruthless enemy seeking the obliteration of our people. Just as our soldiers are currently battling with all their heart and soul, so too must we increase our spiritual warfare, through the study of Torah and the observance of mitzvot; through prayer, charity, and acts of goodness; through expressing solidarity without reservation. With G-d's help, we will triumph.



MITZVA TO LEND

In Shmos 22:24 the posuk discusses the concept of lending money. The Mechilta writes that whenever the Torah uses the word "im" it is optional, except in this posuk about lending money where it is a mitzvah.

We can kler whether it is a mitzvah that applies only for money, or does it apply to lending objects as well?

The Panim Yafos says that the posuk is referring davka to lending money being a mitzvah and not lending objects. The reason for this is that since a person may not charge interest when lending money, he should know that he does not lose out. However, objects may be rented and can also get used up, so one would not be mechuyav to lend it.

The Panim Yafos brings a proof from the Ran that says that someone who borrows a sefer from his friend is pattur from onsim because he does not have hana'a exclusively. This is so since he is doing a mitzvah, but on other things we don't say that since the person loses out on the abuse of the object.

The Shailos Utshuvos Imrei Yosher 1:44 says that when it comes to lending money you are **only required to do so if you are confident you will get the money back**. When it comes to lending objects, if it is anything that will get used up, one is not required to lend it out, with the exception of sefarim.

May we be zocheh to do the mitzvah of lending properly.

A SPECIAL
MAZAL TOV

ת
HARAV

BENTZION SNEH

ON THE ENGAGEMENT
OF HIS SON

מנחם מרדכי חנא הכהן סנה

TO THE FAMILY OF

הרב ר' הערשל דאווידזאן שליט"א
ויזכו לבנות בית נאמן בישראל



Opening the Aron for Three Sifrei Torah

This shabbos is parshas Mishpatim, Rosh Chodesh and parshas Shekolimh a rare occurrence when we read from 3 different Parshiyos, those that have, will take out 3 sifrei torah. A Special Segulah for Yeshuos has been publicized recently from the פרקי היכלות written by the Tannah Rav Yishmael Kohen Gadol, that during Pesichah of a kriah from 3 seforim there is a special shaar in shamayim that opens up.

The Gerer Rebbe the Pnei Menachem zt"l would tell people in need of a yeshuah to daven during this specific time when the aron kodesh is open. He brings from the zohar that its an eis ratzon in general during pesicha but he adds specifically during shabbos chanuka and rosh chodesh when there are 3 seforim.

בעת רצון של פתיחת הארון –
מקבלים עומ"ש ואומרים אנא
עבדא

אמנם יובנו הדברים, במה שמבואר
בפרקי דהיכלות, כי עם כל
פתיחת ארון הקודש מתעורר עת
רצון למעלה, וכ"ש בעת שמוציאים
שלש ספרי תורות, כמו שבת זו (שבת
ר"ח, כשקוראים פרשת החרש).



PARSHAS MISHPATIM TAKING LIFE SERIOUSLY

Intermarriage..

It's an issue, that although we BH don't hear about too much in our insular communities- it does happen.

And yet.As the Chofetz Chaim is quick to point out in the beginning of this very week's parsha a strange thing happens.

A Jew steals something and because he cannot pay his victim back, we force him to sell himself into slavery..

Hold on..

He becomes a slave and needs to work six years for his master who promptly gives him a non - Jewish woman to be his wife. He has children with her, and when the seventh year arrives he can express his desire to leave. But he must leave his children and new "wife" with his master.

Huh?No less a personage than the saintly Chofetz Chaim asks.

What's going on here?

Think about it well, he answers.The Torah is trying very hard to teach us a lesson.

In the pecking order of issur, of wrongdoing, on a cosmic level - stealing is more of a sin to be reckoned with than marrying a non Jew and having children with her.

Wake up, he cries.The talmud says.. rubam b'gezel- if we were to do a statistical poll of the type of aveirah that is most prevalent amongst our people - and it's hard for me to get these words out.. we would find that gezel, stealing is by far the biggest transgression in our portfolio.

We, for some reason, do not take this issur seriously.Rabbi Sneh relates a story he had with a close talmid of his recently.

Unfortunately this boy was very sick...in the final stages of his illness he was confined to a hospital bed, r"l.

He was a popular fellow and all his friends visited daily in hopes of cheering him up.

Using music and laughter as medicines, they brought cds to him and stayed by his bedside til he made a

recovery.

Then one day, to everyone's pain and disappointment , he was niftar, suddenly.

After the levaya, his sister came into Yeshiva crying to Rabbi Sneh. Every night my brother comes to me in a dream.. I cannot go on like this...

He mumbles something about a disc.. A cd..Over and over again..

Every single night since we buried him.And so it was, unfortunately for her, until one day one of his friends decided to go back to the room in the hospital where their classmate stayed.

Acting on a hunch he had, he looked between the metal bars of the hospital bed - and there it was.. A brand new cd!

He had neglected to return it to its owner.

Rabbi Sneh said that after that incident- the bochur's neshama was at rest and did not have to appear to his sister anymore...

A scary story, but one with a lesson says Rabbi Sneh.

Nowadays more than ever we are a nation of small businessman

Amazon is the new 47th street.Our youth are proprietors, albeit online.

These businesses, surely- need employees.If we, as employees do not take our commitment to our employers seriously and we spend time on our cellphones(who doesn't?) at work we are stealing time from our employers..Coming late, not working seriously etc. comes with a high price tag in shomayim.

But yet, we do not take it seriously.. It's a clear halacha in Shulchan Aruch.. But one we willingly overlook and make excuses for.

On the flipside, we who are "bosses" have an obligation to those who work for us.

We must pay them on time.. We must keep our word to them.

We must treat them with respect- there are no excuses!

Think about it.

Have a wonderful Shabbos!

The Late Cable Installer

Applicant: Shows up 45 minutes late for interview to be a cable installer.

Interviewer: "You're hired."

The Black Eye

One night, a lady stumbled into the police station with a black eye. She claimed she heard a noise in her back yard and went to investigate. The next thing she knew, she was hit in the eye and knocked out cold.

An officer was sent to her house to investigate, and he returned 1-1/2 hours later with a black eye.

"Did you get hit by the same person?" his captain asked.

"No," he replied. "I stepped on the same rake."



Good advice...

A mother mouse and a baby mouse are walking along when, all of a sudden, a cat attacks them. The mother mouse goes, "BARK!!!" and the cat runs away.

"See?" says the mother mouse to her baby, "how important it is for you to learn a foreign language?"

Not so famous last words

1. It's fireproof.
2. He's probably just hibernating.
3. What does this button do?
4. Are you sure the power is off?
5. The odds of that happening have to be a million to one!

6. Pull the pin and count to what?
7. Which wire was I supposed to cut?
8. I wonder where the mother bear is.
9. I'll hold it and you light the fuse.
10. Let it down slowly.
11. It's strong enough for both of us.
12. This doesn't taste right.
13. I can make this light before it changes.
14. Nice doggie.
15. I've done this before..
16. That's odd.

Small Office

I had an office so small...

That when I put the key in the door, I broke a window.

The Burglary

Returning home from work, a Chelmer women was shocked to find her house ransacked and burglarized. She telephoned the police at once and reported the crime. The police dispatcher broadcast the call on the radio, and a K-9 unit, patrolling nearby, was the first to respond.

As the K-9 officer approached the house with his dog on a leash, the Chelmer ran out on the porch, shuddered at the sight of the cop and his dog, then sat down on the steps. Putting her face in her hands, she moaned, 'I come home to find all my possessions stolen. I call the police for help, and what do they do? They send me a BLIND policeman!'



The Deeper Meaning Of Adar

From the onset of Adar one should magnify his joy. If a Jew has a dispute with a non-Jew he should take him to court during Adar since it is an auspicious time for Jews. (Taanit 30a)

The Steipler, Rabbi Yaakov Yisrael Kanievski, would drink a little wine on Rosh Chodesh and on Rosh Chodesh Adar a little more than he was used to drinking. One does not necessarily have to drink wine, but can find other ways to make it a joyous day.

The Ohev Yisrael, zt"l, the Rabbi of Apt, writes that the word "b'simcha" has the same numerical value as the word "shana," year. The more b'simcha, joyous, one is during Adar, the more joy one will experience the entire year!

The Chidushei HaRim, zt"l, states that just as we go into the illumination of Tishrei through Elul, we attain the dveikut, or intimate connection with Hashem, of Nisan through Adar. In Adar, our repentance is born of love and is stronger than the teshuva of Elul which is rooted in fear.

Rav Shneur Zalman of Liadi, the first Rabbi of Chabad, said that Yom Kippurim is really Ke'Purim (like Purim). This means that on Purim we have an opportunity to regain our closeness to G-d even if we have not fulfilled his will properly, even more than on Yom Kippur. This is related to the idea of the Chidushei Harim, that via love we can achieve more than through fear of G-d.

Let us rejoice in our service of G-d and attain through this joy a special relationship wish Hashem.

35+ Years

OF SERVING THE COMMUNITY

- ◇ WILLS & TRUSTS
- ◇ ELDER LAW
- ◇ PROBATE
- ◇ TRUST ADMINISTRATION
- ◇ HALACHIC WILLS
- ◇ TAX PLANNING
- ◇ MEDICAID PLANNING
- ◇ ESTATE PLANNING
- ◇ SPECIAL NEEDS PLANNING
- ◇ ASSET PROTECTION



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

RAMAPOST.COM

DR. SIMCHA

We might as well call this weeks PARSHA as

its first word "VE'AI'LEH" !!!

The ROSHEI TEIVOS are L'ye'hudim H'oysaw

O'ra V'eSIMCHA what timing eh 🤓🤔🤗🤩🤪🤫🤬🤭🤮🤯🤰🤱🤲🤳🤴🤵🤶🤷🤸🤹🤺🤻🤼🤽🤾🤿🧑🧒🧓🧔🧕🧖🧗🧘🧙🧚🧛🧜🧝🧞🧟🧠🧡🧢🧣🧤🧥🧦🧧🧨🧩🧪🧫🧬🧭🧮🧯🧰🧱🧲🧳🧴🧵🧶🧷🧸🧹🧺🧻🧼🧽🧿🧻🧼🧽🧿





SURPRISING THE SPY

By Eitan Lev

For close to twenty years, during the 1960s and 1970s, I was stationed in New York, serving in a senior position with the Mossad, Israel's intelligence agency. During one of these years – I believe that it was in the end of 1967 – a few of my colleagues at the Israeli consulate in New York invited me to join them on an excursion to Brooklyn. They explained that they were going to visit the Lubavitcher Rebbe's synagogue to participate in the celebration of Simchat Torah there. "Who? What? What is this about?" I asked, but they assured me that it would be a very nice, festive event. "Can I bring my wife?" I asked, and to my delight they said that she could join. I was so totally unprepared for where we were going and what was going to happen.

When we got to Chabad Headquarters, we saw a big commotion. It turned out that the hakafof – the dancing with the Torah – had not yet begun, but a farbrengen with the Rebbe was taking place, and it seemed that the place was too small to accommodate the thousands of chasidim who had shown up. However, our visit had been arranged in advance, and seats had been saved for us inside. We were led into the big hall where the excitement was palpable – the crowd was singing with great joy, and the Rebbe was beating out the rhythm on his table.

Suddenly a chasid approached me, saying, "The Rebbe would like to speak with you." I was very surprised. The Rebbe? Speak to me? How does the Rebbe even know who I am? "There must be a mistake," I said. But he insisted that the Rebbe wanted to converse with me. I turned to my colleagues and asked if anyone had informed the Rebbe's secretariat that I would be coming. Of course, due to my position, I always made sure to keep a low profile. No one was supposed to know my identity nor my location. But they all shrugged their shoulders, as if to say, "We didn't say a thing. We have no idea what this is about." I was led to the platform where the Rebbe was sitting. "It is nice to see you here," he greeted me, speaking Yiddish. Beyond the surprise of being summoned to the Rebbe, I was shocked that he was talking to me in Yiddish. "How do you know that I speak Yiddish?" I asked the Rebbe. I realize that it was audacious of me to interrogate him like that, but he just smiled and began to shower me with blessings that I should succeed in the work that I was doing, that I be healthy and have a good livelihood. "Be careful and take

care of yourself. Your job is very important for the Jewish people," he said.

As a member of the Mossad, I suddenly felt very exposed. I was bewildered and didn't understand what was going on. I was not used to being surprised – usually the only surprises that I experienced were the ones that I had orchestrated myself. So I was convinced that my colleagues had told the Rebbe about me. They must be lying to me, I thought. After all, they are trained experts at hiding the

truth! I resolved to take care of them later. Then the Rebbe began to ask me about my family. He asked me about my father, about my mother, and about my sister. How did the Rebbe even know that I had a sister? He also asked me about my wife and children. I told him that my wife came with me, and he responded, "Yes, I know. She is sitting with the women upstairs." Of course, my wonderment only grew. It started to feel like someone was mocking me. Maybe the connection between the consulate and the Rebbe ran so deep that they worked together to play a prank on me. I simply didn't know what to think. Another question that the Rebbe asked me was, "How do you feel as a Jew?" I assume that he was asking me this because I didn't look Jewish, which was one of the reasons that I was able to work in intelligence. But I felt Jewish in every fiber of my being, and I told the Rebbe so. He then asked me how it felt to travel the world as a Jew. I answered that, while stationed in the United States, I made sure to send my children to a Jewish school. As far as keeping kosher, I have been careful in this regard my whole life, and when my work put me in a challenging situation, I avoided non-kosher foods by claiming to be vegan. I don't know exactly how long this conversation with the Rebbe continued, but I am certain that it seemed longer to me than it actually was. I felt that I was standing there for at least a half hour, but it must have been much less, probably just a few minutes.

At a certain point, sensing that the whole crowd was waiting for me to finish, I started to feel uncomfortable. So I tried to wrap up the conversation by saying, "We have been

speaking for a long time and everyone is waiting..." I know this was another audacious statement on my part – who was I to be telling the Rebbe what to do – but he was in no rush to finish talking. At the end, the Rebbe gave me a piece of cake and then blessed me again that I should succeed in everything I do and that I should be healthy and strong. This blessing held special meaning for me because I had gotten injured a few times during my service. As I made my way back to my seat, everyone along the way asked me for a small piece of the Rebbe's cake, so that by the end, I had barely a few crumbs left. When I reached my colleagues I demanded, "Guys, what's going on here?" But they seemed just as puzzled as I was. I continued to interrogate them the next day until they finally convinced me that none of them had spoken to the Rebbe or his secretariat about me. So I still do not understand how the Rebbe knew that I spoke Yiddish, or how he knew what I was doing. And my sense was that he knew even more than he revealed. All this was very strange for me. Was I so transparent? That would pose a serious problem. But, if I really was so transparent, why couldn't everyone see it? Why only he?

These questions were on my mind for a long time and I didn't find any answers until I met a Chabad chasid who explained it to me in three words: "That's the Rebbe." The fact that until today, more than fifty years later, this event is still engraved in my memory is testimony to how impressed I was by the experience. I left feeling that I met a brilliant man, with vast knowledge and understanding, and exceptional analytical thinking power. I also learned from the Rebbe how to listen. When he asked me something and I answered, he was silent, letting me speak while he listened attentively. He was an outstanding person, one in a generation. There is a lot to learn from him, and I feel too small to truly understand this great man. I was fortunate to meet a true leader, and I thank G-d for that. Mr. Eitan Lev served in the Mossad for many years. In the 1960s and 1970s, he filled confidential positions in North America and South America. He was interviewed in his home in Tel Aviv, in December of 2013. (Jewish Educational Media's "Here's my Story.")





DID YOU ASK A GOOD QUESTION TODAY?

When Rav Chaim Shmuelewitz, the great Rosh Yeshiva of the Mir, was a young bachur (student) learning in Grodno, he went to visit to his uncle, the Rosh Yeshiva of Novardok, Rav Avraham Yaffan. During his visit, he asked his uncle to show him the best bachur in the Yeshiva. Rav Yaffan pointed to one bachur and said this is the greatest amkan in the yeshiva, he has the most penetrating insights. He next pointed to a different bachur and said he is the biggest masmid in the yeshiva, he is the most diligent. And he continued to point to different bochrin and point out each one as the greatest. This one for his Yiras Shomayim, incredible piety, or that one for his bekius, breadth of knowledge.

Rav Chaim said to his uncle, these are all great talmidim (students), but in the end which one is the greatest bachur in the yeshiva? The Rosh Yeshiva answered: "None of the above." Rav Chaim was stunned. "None of the above? You just spoke about each of their virtue and nobility. If not them, who is the best?" His uncle took him to one of the corners of the Beis Medrish and showed him a bachur and said: "This is the greatest bachur in the whole yeshiva." Rav Chaim was perplexed – in mentioning all the previous great bochrin his uncle never even mentioned this bachur, yet he is the greatest in the whole yeshiva?!

The Rosh Yeshiva answered, "This bachur's defining trait is greater than all of the other

bochrin in the yeshiva – this bachur is a mevakeish, he is a seeker and a searcher. The others may be smarter, more diligent, more pious, but he is the hungriest, he wants it the most." That mevakeish ended up being the great Steipler Gaon, Rav Yaakov Kanievsky.

Commenting on Yisro's declaration, "Now I know that Hashem is greater than all the gods," Rashi explains, based on the Mechilta, that Yisro had ample basis for comparison, since, "she'lo hiniach avodah zarah she'lo avdah," he had experimented with and worshiped every form of idolatry in the world. At first glance, this teaching sounds demeaning, but the Alter of Kelm points out that in fact it is a huge compliment. The Torah and our rabbis are telling us that Yisro was a mevakeish. He was searching for truth and wasn't satisfied until he discovered it. With each new religion he thought he had come upon it, but he then discovered a greater truth elsewhere and went to explore. He probed and asked and inquired and searched and didn't stop until he found the truth.

For many others, it would have been good enough, they would have been fine with questions that are unanswered. Others would have tired or become bored or distracted by something else. Not Yisro. He was a mevakeish, a seeker with an insatiable appetite for learning and growing.

We can't necessarily control how smart we are, how well we remember things or our ability to focus for long periods. But, we can all control and improve our sense of being mevakeish, of being hungry for discovery, of having an appetite for learning and of yearning for truth.

The whole world heard about what had happened to the Jewish people, everyone read about the splitting of the sea, the battle with Amalek and the giving of the Torah. They turned the page of the newspaper and continued sipping their coffee. Only Yisro, put the paper down and said, I need to take a closer look. I want to see this for my own eyes. I need to understand what happened and learn about this extraordinary people for whom extraordinary miracles occurred.

Yisro was a mevakeish, a seeker, and it is the story of his arrival that precedes the narrative of Mattan Torah to teach us that the prerequisite to kabbalas ha'Torah, receiving the Torah, is being a mevakeish, a seeker of truth.

A pasuk that appears both in Tehillim and Divrei Ha'yamim is part of our Pesukei D'Zimrah every morning: "Yismach lev me'vakshei Hashem. Let the hearts of those who seek Hashem rejoice." The Chafetz Chaim explains that when one seeks and searches for something, he is not satisfied unless he successfully finds or obtains that which he is looking for. However, one who is mevakeish Hashem, seeks Hashem, finds great pleasure and joy from the actual search, regardless of its ultimate success. The process itself, the exercise of seeking, searching, and yearning gives great satisfaction. Yismach lev me'vakshei Hashem - That is Hashem's promise for the individual who is sincere in his or her quest.

Torah is compared to water. One unique quality of water is that it lacks taste. It is "delicious" based on how thirsty you are. Nobody reaches for a "delicious glass of water" with their steak. But after

a run or at the end of a fast day, nothing tastes better or more refreshing than a cold glass of water. If you are not mevakesh, Torah is bland to you – it's nothing special. If you are thirsting for it, it is the most delicious thing in the world. Whether Torah is bland or tasty is up to the attitude we bring to it. Be thirsty and show your children you are thirsty.

Learn, study, read, go to classes, ask, inquire, be curious, just be a mevakeish – don't stop searching, seeking and growing.

Isidor Isaac Rabi was a physicist and Nobel laureate who was recognized for his discovery of nuclear magnetic resonance, used the world over in MRI machines. He was born into a religious Jewish family in Hungary and came to the US as a young child.

A letter to The New York Times in 1988, published shortly after he died, tells an amazing story. The author recalls that Rabi was once asked, "Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other immigrant kids in your neighborhood?"

Rabi answered, "My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school: 'So? Did you learn anything today?' But not my mother. She always asked me a different question. 'Izzy,' she would say, 'did you ask a good question today?' That difference - asking good questions - made me become a scientist!"

Ask good questions today and every day. Be a mevakeish and discover joy and satisfaction.

בית מדרש  אור חיים

6TH ANNUAL

Mishloach Manos Fundraiser

- ONCE A YEAR THE SHUL ASKS FOR YOUR HELP!
- THIS IS HOW YOU CAN SHOW YOUR APPRECIATION.
- FINALLY AN OPPORTUNITY TO GIVE BACK TO THE SHUL!



**I WOULD LIKE TO JOIN THE
OHR CHAIM PURIM FUNDRAISER**

For only \$150 you can be a part
of this beautiful mitzvah!

1
PAY BY CREDIT CARD
BY LOGGING ONTO
18FORSHAY.COM/PURIM

2
MAIL A CHECK OR CASH
TO: PURIM FUNDRAISER,
126 WEST MAPLE AVE.
MONSEY, NY, 10952
(checks payable to Bais
Medrash Ohr Chaim)

3
FILL OUT FLYER
(GET IN SHUL)
AND RETURN IT WITH
CHECK OR CASH TO:
EPHRAIM YUROWITZ
OR ANY SHUL MANAGER

בית מדרש אור חיים
 Bais Medrash Ohr Chaim
 Bringing out-of-town, in-town
 UNDER THE LEADERSHIP OF RABBI ARON LANKRY



Night Kellel

Sunday **Feb 1**

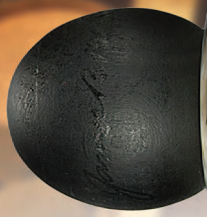
SHIUR AT **8:45**

FOLLOWED BY QUESTIONS & ANSWERS

MAARIV AT 9:45

18 Forsha

Main Bais Medra



SHIUR ON

SCOTCH

THROUGH THE AGES

A CLOSE LOOK AT MODERN-DAY
 SCOTCH PRODUCTION



FEATURING A

POWERPOINT PRESENTATION BY

**RABBI AKIVA
 NIEHAUS**

Chicago Rabbinical Council, Rabbinical Coordinator
 "Sherry Gaskin: A Halachic Perspective", Author

Light Refreshments
 will be served

*We did it once -
 Let's do it again!*

COME JOIN 40 WOMEN IN

Hafashtas Challah

THURSDAY, FEBRUARY 11TH

@ 8PM

3 NEVA COURT

PLEASE RSVP 917.721.0855

Bring your own dough
 or you can purchase dough for \$18
 - text Henny @ 917-750-5523

Hosted by:

Sara Frankel, Henny Klipper & Gittel Follman



בית מדרש אור חיים

BEIT MIDRESH
LEARNING CENTER
אור חיים

18 FORSHAY ROAD | MONSIEY, NJ 07052

ירחיקי קאלה
KALLAH
כלה קאלה

PRESIDENT'S DAY



With

Rabbi Akivah Niehaus

Chicago Rabbinical Council, rabbinical coordinator

An Inside Look into Kashrus of Alcoholic Beverages

A Double Feature:

Part I Sake: Japanese Rice Wine

Park 2 Buffalo Trace Kosher Whiskey- Behind the Scene

The shiur will include a Power Point Presentation

Monday Feb 15

יום ב' פרשת תרומה
10:00 - 11:30 AM

Light Refreshments
will be served

20 Forshay Upstairs

Kellel Baker

Chabura
SUNDAY MORNING

Night Kellel

YARCHEI KALLAH

Bein Hazmanim
בין הזמנים

SEND A KVITEL TO

מדינה - בארצות שונות - אומות - פולטנה - פאסטור - תלמוד - ירושלים - ארמון - אומן - ברסלב - קוסוב - מנחם - נדבנה

UKRAINE
HAS NEVER
BEEN CLOSER

Despite a world
on lockdown,
your tefilos will
reach all Kivrei
Tzaddikim this
**EREV ROSH
CHODESH!**



REVOLUTIONARY!

UKRAINE
GPS LIVE™

Follow your Shliach
via LIVE GPS while
on location.

THE PILGRIMAGE IS VIRTUAL
THE RESULTS ARE REAL LIFE!

Join Le'michya, Klal Yisroel's
representatives in Ukraine:
•Feeding the poor
•Nourishing lost souls
•Davening for our nation

	SHLIACH TO 1 LOCATION	SHLIACH TO ALL 15 LOCATIONS
	\$36	\$180
	\$54	\$250
	\$72	\$360

Names must be in before Wed, Feb 10 Midnight

WWW.LEMICHYA.ORG | 833-HELP-UKR

FEEDING UKRAINE INC. IS A NON-PROFIT 501C3

למחיה
LEMICHYA

FEEDING UKRAINE'S JEWRY

The greatest joy in life is knowing G-d is always there.

The Talmud teaches us that when the month of Adar (in which Purim falls) begins, we increase our joy (Ta'anit 29). It sounds wonderful, but how do we make ourselves joyous? Can we just pull some lever and turn on our happiness? Let's say a person just isn't happy?

But if we understand the message of Adar and Purim, it will give us a powerful insight into the true meaning of happiness.

When my father first became ill with cancer over 15 years ago, it was one of the darkest times in my life. My wife and I were living in Israel, but my mother desperately wanted me to be with the family in America – even though we had just been blessed with another child. So I found myself heading to the airport a short time later. Between a newborn, a toddler who just then became extremely sick, and our two older children, we were not coping well, even with me there. And the thought of leaving my wife at such a time was almost beyond contemplation.

Everything about that trip was just horribly depressing. I didn't want to leave Israel at all, I was loath to leave my wife and family in such a state, and of course worst of all was that the underlying reason for the trip. My father had been diagnosed with aggressive stage 4 cancer, with only a few months to live. And accomplished scientist and Torah scholar that he was, he was quickly deteriorating before our eyes, almost beyond recognition.

I arrived at the airport that night thoroughly depressed and completely exhausted, mindlessly entering the appropriate check-in line. As it happened, two places before me in line was a fellow I knew slightly years earlier in yeshiva. I remembered who he was but not much more than that, and I would have at most made some polite small talk with him (not that I was in the mood to talk). He however recognized me immediately. And his first words to me were: "How is your father doing?"

It turns out that, unbeknownst to me, his mother lived in the same apartment complex my parents had recently moved to. So he was one of the few people to know my father's situation in any detail. And he too had lost his father young to cancer. He was traveling to America on business but was planning to stay with his widowed mother throughout.

I almost cannot describe what solace it was at that dismal hour to have someone who knew what I was going through and who could relate to it. And more than the practical comfort it offered me, it gave me an even greater sense of solace recognizing that G-d was there watching over me and helping me out even when life seemed at its worst.

This incident helped me understand the Jewish concept of happiness. Was I "happy" at such a tragic time? Of course not. But I no longer felt abandoned. I was able to see that G-d was always with me and caring for me, both in the happy times of my life and in the difficult ones. Knowing that G-d is with us means we never have to see tragedy as senseless. G-d is there. He knows there is a reason why we must endure this. He has not forgotten us – and He sends us reminders to help us realize this – if we're only perceptive enough to see them. And if we know that our challenges are part of G-d's plan, we can feel close to Him – even loved by Him – during our hardest times.

Happiness means knowing G-d is there taking care of us – even when we feel most vulnerable to the forces of the world. Nothing can go wrong; G-d is with me. I may not see it on the outside, but I know everything will be the way G-d wants. And what could be better than that?

The Purim story, which occurred in the month of Adar, is unique among Jewish holidays in that no open miracles occurred. There was no splitting of the sea or oil burning eight days. But something even greater occurred – we were able to see G-d even without the miracles. By the end of the story, it was clear that all the events had been carefully orchestrated by G-d – that all along He had been there taking care of us and bringing us back to Him.

When an open miracle occurs, we get a passing sense of G-d's spectacular power. But when the excitement fades, we are left with little to carry us from day to day – and little to make us happy. But when we are given that glimpse that G-d is always with us, we can always be happy. Life may not always be easy or the way we'd like it to be, but it is always with G-d. And with G-d, nothing can go wrong.



PURIM - BE OPTIMISTIC ABOUT YIDDISHKEIT.

Rav Tzaddok in Tzidkos Hatzaddik 255 (on page 136 - 137) says an absolutely incredible Teretz to an often asked Kasha. We know that Mordechai discovered that Bigson V'seresh were plotting to kill Achashveirosh. He revealed that that was taking place, and Bigson V'seresh were killed. Chazal say G-d created the Refuah before the Makkah. That this would ultimately be the reason why Mordechai finds favor in Achashveirosh's eyes.

Asks Rav Tzaddok, Esther was at that point already in Achashveirosh's palace and she was forced to live with him as a wife. Mordechai could not be happy about this as she was his wife. Had Bigson and Seresh succeeded in killing Achashveirosh, Mordechai would have had a Yeshua, because his wife would come back to him and all would be good. Not only that, but Achashveirosh is Chayuv Misah because a Ben Noach who lives with a married woman even B'shogeig is Chayuv Misah. He asks, why did Mordechai interfere with Bigson V'seresh's plan to kill Achashveirosh, he should have been happy about it.

Answers Rav Tzaddok a Teretz that only Rav Tzaddok would have the courage to say. He said that Mordechai understood that in his generation the need to serve HKB"H was through a Middah of kindness, of generosity, of positivity. That was the problem with his generation. They all felt very pessimistic, very negative. 70 years had passed according to their calculation, and the Geulah had not come, and they were pessimistic. That is why they went to Achashveirosh's Seuda. They felt downtrodden and beat up.

Mordechai said no, you have to be optimistic and positive. Then there came an opportunity to do a kindness to Achashveirosh. Achashveirosh who he was angry at for taking his wife. Mordechai understood that to do a positive, generous, kind action to someone to whom he felt no need to be kind, was the important tool the Jews needed to serve HKB"H for that generation. He saved Achashveirosh's life out of kindness to Achashveirosh, not because Achashveirosh deserved it but because it was a Midah that he very much wanted to have.

That is what it means that Hashem created the Refuah before the Makka. Because the Makka of what Haman and Achashveirosh planned to kill Klal Yisrael had a Refuah. The Refuah was having this type of wonderful Middah of kindness and generosity. That is what Purim is all about. Purim is all about kindness and generosity. After all, isn't that what the day of Purim is about, isn't that what Matanos L'evyonim, Mishloach Manos and the Simcha of Purim is all about? Therefore, Mordechai understood that positivity was the tool to be successful, and he saved the life of Achashveirosh. That is the Refuah.

The message of Rav Tzaddok is, that is Purim. Purim is a time to be positive. To be positive about Yiddishkeit. Mordechai didn't bow to Haman and he said why are you acting like downtrodden Jews and bowing to this man. On the contrary, don't be downtrodden. Stand up and be proud Yidden. Don't bow to him. Be positive.

Positive about Yiddishkeit that is what it is about. Like Rav Isaac Sher says you can know things but Ain G'vul L'yidia, you have to remember it and you have to practice it again and again. That is what this Yom Tov is about. Being kind, positive, generous and happy. Be optimistic about Yiddishkeit.

These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised

Stories of Power

Natan Sharansky's Sefer Tehillim

By Rabbi Dovid Hoffman

When a person realizes that his life is not in his control but in control of the Almighty, that is when he becomes truly liberated.

Shlomo Dror, a professor of psychology told over the following story that he witnessed first-hand. One morning, Shlomo was in a bakery in Jerusalem and as he stood on line, he realized that he was standing behind Natan Sharansky. He had heard the stories about Sharansky. In 1986, when Anatoly Sharansky, a human rights activist and survivor of nine years of harsh imprisonment in the Soviet Gulag, was released, he was told to walk straight across the bridge leading to his new life. A congenital rebel, possessing courage that most of us cannot imagine, he instead walked in zigzags. That corkscrew walk, each twist representing another challenge surmounted, and of course another challenge to his temporarily disarmed antagonists, was heroism put to motion. And it had legs - it was broadcast around the world, and many of its viewers never forgot it.

Shlomo summoned his courage and introduced himself to Sharansky. He told him that he had just cited Sharansky's book this week in a class on Sefer Tehillim. He told his students the inspiring story of how the one-time Russian dissident kept a tiny book of Tehillim with him at all times, even when he struggled with authorities to get it back. Sharansky smiled, reached into his shirt pocket and pulled out that tiny (palm-sized) tattered book of Tehillim. Shlomo asked him, "Do you carry it wherever you go?" Without a pause, he replied, "Actually, it carries me!" *Torah Tavlin*.

The Unbelievably Brusque Doctor

A man in Israel had a young child who needed very complicated surgery. The father spent weeks researching to find the right surgeon, amassing the funds to pay for the procedure, and preparing mentally for what lay ahead. Finally, the day arrived. The parents brought their child to the hospital a couple of hours before the operation was scheduled to begin. The surgeon was supposed to arrive at 7:30, but that time came and went. He was an hour late, then two hours, then six. Nobody in the office knew where he was and he wasn't answering his phone. The surgery could not be postponed, so the family continued waiting, hoping the doctor would finally arrive. Toward late afternoon the surgeon

walked in. Without a single word of explanation or apology, he brusquely announced

that he was ready to begin the surgery and headed for the operating room. Hours later, the doctor returned to the waiting area. "I was successful," he declared, and turned to leave. The parents were appalled at his behavior. First, he kept them waiting for over eight hours. Then, when he finally showed up, he offered no explanation for his tardiness. And now, he

offered no details about the surgery! The father approached the doctor and berated him for his behavior. The surgeon remained silent and when the father was finished, he just turned around and left. Later that day, the father found out that the surgeon's own child had been killed in a terrorist

attack very early that morning. He went to the funeral, he sat shivah for an hour and then, like a hero, he went to the hospital to perform life-saving surgery on his young patient. The father went to R' Yitzchak Zilberstein for advice on how to rectify what he did. R' Zilberstein told him, "This doctor is obviously a very good person; he was even willing to come in on that day. Go tell him you're sorry; he'll forgive you." (*Living Emunah on the Parashah*)

The Weekly Vort.

No Coincidences

Rabbi David Ashear writes in his book *Living Emunah: On the Parasha* that one of the main reasons Hashem took the Jews out of Egypt in such a miraculous way was to teach us that Hashem is behind all miracles, both large and small.

Rabbi Ashear recounted a story he read in *Sefer Emunah Shelema* about a religious man named Daniel, who traveled to Russia on a business trip. While in a taxi there, Daniel was listening to Hebrew music through his headphones and sang along in a low voice. The driver, who looked like a non-Jew, said, "I know that language! It's Hebrew, right? My mother speaks some Hebrew." Daniel was intrigued. "Does she live nearby? I'd like to meet her."

The driver took Daniel to his mother's house. Daniel spoke a little Russian and, after some small talk, asked the driver's mother how she came to live in Russia.

She related she had managed to escape Europe with her son, and they ended up in Russia, but her husband and daughter passed away in the Holocaust. "Why did you never re-marry?" Daniel asked.

"Because there were no Jews here for me to marry! And now that there are, I am elderly. It is too late." Daniel was amazed by the woman's self-sacrifice. She had raised a son alone in a foreign country for decades, unwilling to compro-

mise her Judaism and marry out of the faith. Daniel took it upon himself to rekindle the spark in the taxi driver's soul. He found a shul close to the man's home and brought him there to meet the rabbi. Eventually, the man became fully observant. By the time his mother passed away, he was learning daily and was able to say kaddish for her.

The story on the surface seems like a nice coincidence. A religious man finds out his driver is Jewish and helps him reconnect to Judaism. Yet, there are no coincidences. Hashem performed outrageous miracles in Egypt, and He orchestrated every seemingly small miracle, like Daniel singing along to Hebrew music in a taxi in Russia. *Rabbi Amram Sananes as written by Jack E. Rahmey.*



RABBI NACHUM SCHEINER

ROSH KOLLEL

PURIM

שיעור שנמסר בבית מדרש
אור חיים בענין מילה
- חורף תשפ"א

MISHLOACH
MANOS - DO THEY
HAVE TO BE READY
TO EAT?

One of the mitzvos we perform on Purim is the mitzvah of Mishloach Manos, giving two portions to a friend. This is based on the words in the Megillah (9:19): "ומשלוח מנות איש לרעהו" – and sending portions from one man to his friend." In a previous shiur we explored the expression "ומשלוח" and whether that requires using a shaliach. We would now like to address the other expressions used in the pasuk and how they have halachic ramifications

The word "manos" means prepared food, as Rashi tells us in Parshas Beshalach, in regards to the maan. Based on that, the Magen Avraham quotes the Maharil, who rules that one must give food that is ready to be eaten, such as cooked meat. The Aruch Hashulchan says the same.

The Pri Chadash argues and maintains that raw food also qualifies for "manos." He proves this from a mishna in Beitza. The Mishna tells us that, according to Beis Shamai, one may send "manos" to a friend on yom tov. Beis Hillel goes further and allows sending either a live or a slaughtered animal to a friend. It is clear that, according to Beis Shamai who allows sending "manos, although one cannot send a live animal, a slaughtered animal can be sent, even though it was not cooked, and it is still called "manos."

The Mikor Chaim and the Haamek Sheila also prove this from a pasuk in Parsha

Tetzaveh (29:26). The pasuk states that the portion of the milu'im was given to Moshe as a "maneh," although it was still raw. The Haamek Sheila shows this from a Gemara in Megilah (7a). The Gemara relates that Rav Yehuda Nesia sent an entire calf thigh for Mishloach Manos. Since they usually did not cook such large pieces together, he must have sent it raw, which shows that raw food is also good for Mishloach Manos.

However, the Biur HaGra points to the words of Rashi in Beitza (14b) who writes that "manos" means something one gives to guests and ready to be eaten, which sounds like it must be already cooked. This is also the how the Gra rules in Maaseh Rav, requiring the manos to be ready to be eaten. Rav Meir Arik adds that if the raw food can be consumed while it is still raw, it can be used, but if inedible, raw food is not usable.

Rav Meir Arik proves that raw food cannot be used from another Gemara. The Gemara in Beitza (15b) quotes the Navi (Ezra), who told the people to send "manos" on yom tov to those who need food. The Gemara explains that he was referring to those who did not make an eiruv tavshilin and were unable to cook. If the recipients had not made an eiruv tavshilin and were not allowed to cook, it must be that they sent cooked food. We see that the term "manos" is used specifically for cooked food.

The Baruch Taam, however, explains the Gemara differently. He learns that the case was when one did not make an eiruv tavshilin due to extenuating circumstances, and one is then allowed to rely on the Rav, who has the entire city in mind when he makes the eiruv. According to that understanding of the Gemara, the others were told to send their neighbors raw food, for the recipient to

cook himself. According to this explanation, this Gemara can serve as an opposite proof – that raw food is considered "manos."

Halachically speaking, the Mishna Berura writes that there is a machlokes if one can send raw food for mishloach manos.

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.



To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: Secretary@18forshay.com, or follow the prompts on our website 18Forshay.com.

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

Rabbi Nachum Scheiner
MONSEY, NY

מוהל מומחה
Certified Mohel

mohel@18forshay.com
Servicing the tri-state area and beyond

CELL: **845-499-6354** HOME: **845-352-3137**



FOOD THAT CAN BE EATEN RAW

We have been discussing the two conditions which can allow bishul akum: if the food is eaten raw or it is not served at a royal meal. These foods will not bring closeness and there is no concern of inter-marriage or eventually adding non-kosher ingredients.

In regards to food which can be eaten raw, there is fundamental question discussed by the poskim. When we say that a food is eaten raw, does that depend on each specific person's eating habits or on the general practice?

The Aruch Hashulchan writes in the name of the Pri Chodosh that it depends on most people. That means if most people eat the food raw it is not subject to the laws of bishul akum, even if he does not eat it raw. Conversely, if most people do not eat this food raw it is subject to the laws of bishul akum, even if he himself does eat it raw. The Pri Chodosh adds that it depends on most people in the world. The Aruch Hashulchan argues and rules that each country should have its own status and it depends on what most people do in that country.

However, the sefer Bani Chaya argues and posits that it depends on each person. That means if he himself eats the food raw it is not subject to the laws of bishul akum, even if others do not eat it raw. Conversely, if he does not eat this food raw it is subject to the laws of bishul akum, even if everyone else does eat it raw. The reasoning for this ruling is because since it all depends on bringing people close it depends on each individual if it would bring him close.

SUMMARY

Food eaten raw, according to some depends on the majority, and according to

some depends on each person.

COMMUNITY KOLLEL NEWS

The Night Kolloel, learning Yayin Nesech, will be hosting a shiur on the topic of: "Scotch through the Ages – a Close Look at Modern-day Scotch Production." The shiur will be given by Rabbi Akiva Niehaus, Rabbinical Coordinator of Chicago Rabbinical Council, on Sunday, Feb. 14, at 8:45pm, followed by Q&A. Rabbi Niehaus is also the author of "Sherry Casks: A Halachic Perspective."

Due to popular demand, Rabbi Nachum Rabinowitz, Senior Rabbinic Coordinator at the OU, came back for a Part II of his fascinating shiur, on the topic: "The Bottom Line of Kosher Wine – Small Schmooze about Booze." The shiur took place on Wednesday, Feb. 10, and included a Power Point Presentation. Details to follow.

The Night Kolloel continues its recent initiative of Sunday Night Chaburos, where one of the kollel members shares some insights on the topic being learned. Initially, there were some kollel members who stated emphatically that while they can listen, they are not the type to do public speaking. This notion changed very quickly, when many of those naysayers turned around and joined the club, tapping into talents they hadn't even realized they had. One kollel member related that he simply didn't have the time to prepare a new insight on the sugya. It just so "happened" that one of his chavrusos wasn't able to make it and during the "extra time" that he now had, he was able to find exactly what he needed to be able to give a chabura.

In addition, every person has his take and his point of interest, which adds so much flavor to the kollel. For example, one member gave an overview on the topic



Sign Up for an Amazing New WhatsApp Group

Receive links to all Shiurim given by our Rosh Kolloel

Harav Nachum Scheiner

Receive links to the latest and most relevant shiurim on Halacha and contemporary issues.

To join this extraordinary group

Whatsapp 845-499-6354

Or email

ohrchaimmonsey@gmail.com



being learned, and the following week the focus was on one specific point. One discusses the lamdus, one the halachah l'maaseh, and a third the logistics and the technical aspects. All in all, the wide spectrum that is covered in the chaburos has raised the bar and added a lot to the development of each member, as well as the general level of learning in the kollel.

This past week, Rabbi Kalman Serkez gave a chaburah at the Night Kolloel on the topic of "Yayin Nesach in Health & Halacha." This included a hands-on demonstration with different clays that are intoxicating when you mix and drink with water.

MISHMAR

Ohr Chaim's new Mishmar program, takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chaverim, with kugel and cholent. This past week's guest speaker was Rabbi Avraham Katz, Menahel and R"m in Yeshiva Gedolah of Toronto.

SHOVAVIM INITIATIVE:

Rabbi Daniel Coren is wrapping up his popular series of lectures on Hilchos Nida and an Overview of Taharas Hamishpacha & Shalom Bais. The final shiur in the series is on Thursday, Feb. 11, at 9:30pm. In addition, Rabbi Coren gave a special shiur for the Night Kolloel on the topic of Taharas Hamishpacha.

Wishing you a Happy Rosh Chodesh Adar and a wonderful Shabbos,

RABBI NACHUM SCHEINER

THE WEEK IN PICTURES





TOMCHE SHABBOS OF ROCKLAND COUNTY

תומכי שבת ד'ראקלנד קאנטי

In memory of Chaim Munzer z"l · לד"נ ר' חיים בן ר' שמואל צבי



This week has been sponsored by

ML Equity Partners, LLC

To sponsor a Shabbos for any occasion, please call **845.356.0202 x304** or email alan@tomcheshabbos.org

Just so you should know...

WE LOVE CHASSIDIM!

by The Shabbos

221 DAYS UNTIL UMAN

To receive weekly issues of the BET email betjournal@gmail.com or go to 18forshay.com

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker, please email us at betsuggestions@gmail.com