

בס"ד

מוהר"ר צבי אלימלך זיע"א  
בעל המחבר  
בני יששכר  
עש"ק י"ח טבת



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER

# Journal

"E Pluribus Unum"  
Latin for "Out of  
Many, One" - Achdus



**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM  
**COMMUNITY LEARNING CENTER**

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

NEW

DAF YOMI FOR THE  
SHABBOS DAF EVERY FRIDAY  
AFTER 12:35 MINCHA  
BY RABBI COREN



SHABBOS MORNING MINYAN  
Starting at 8:00 AM  
18 Forshay Rd. - Main Shul  
נוסח אשכנז



AVOS UBANIM  
MOTZEI SHABBOS AT 6:30

**SHIURIM FOR ENTIRE COMMUNITY**

**RABBI YY JACOBSON  
WEEKLY CLASS**

Separate Seating

**SHABBOS**  
9:00 AM - CHASSIDUS  
AND SERMON BEFORE MUSAF  
20 FORSHAY RD  
OPEN FOR MEN & WOMEN

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

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹמֵר גְּדוֹל וּבָאוּ  
הָאֲבָבִים בְּאֶרֶץ אֲשׁוּר וְהִנְדָּחִים בְּאֶרֶץ מִצְרַיִם  
וְהִשְׁתַּחֲוּוּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

## BET Parashat Shemos

Chumash Shemos

We begin Chumash Shemos and the painful journey to exile. This would be the nations very first exile; indeed it was a prerequisite to becoming the Jewish nation. In order to learn how to be a true servant of G-D we needed to experience slavery and subservience to a power. Of course Hashem is completely unlike the cruel Pharaoh or Egypt and our serving Him is beneficial to only ourselves. Nevertheless, it was a lesson that would help us understand the true nature of subservience. Additionally we needed to go through a cleansing process that will enable us to be worthy of marriage to Hashem. The Parsha states that we entered Egypt as seventy souls though when you count those mentioned it is only sixty-six. We know Yosef and his two sons are included and that brings the total up to sixty-nine. Who is the seventieth person? Chazal explains it is Yocheved the mother of Moshe that was born right at the entranceway, literally at the gates of Mitzriam. Why is Yocheved counted in this number; there is no other woman included in this count? Why do we need to know where she was born? There are no other accounts of the birthplace of any of the Imahos or Avos?

There is a rule that Hashem "prepares the cure before the illness". The Rabbis explain that the Torah is telling us, before they entered the painful exile; Yocheved the mother of the redeemer Moshe was born. The seeds of redemption were sown even before the start of the galus. Although Hashem had to send us through this terrible ordeal, He already had the salvation in place. On a deeper

level, the name Yocheved signifies another important concept. The yud and vav, beginning the name Yocheved, is part of Hashems name yud hey vav hey, that is absolute mercy. Yud, vav, represents the masculine aspect- the giving aspect of Hashems mercy. The rest of the letters chaf, beis, daled, spell kavod. As we entered the degradation of slavery, Yocheved is born, meaning Hashem will restore our dignity. We will suffer greatly in the hands of the Egyptians, but the seeds of our restored pride and self-worth were also planted in advance. We would make it out of bondage, would be redeemed with our dignity intact and it was all set up by Hashem at the very onset. We too, go through periods of our lives that are difficult and painful. Occurrences can take place leaving us feeling humiliated and bereft of our self-dignity. It may almost feel as if Hashem has forgotten us. The Torah is reassuring us that Hashem has indeed already set our salvation in place. He has already set motion the deliverance from our struggles and the seeds to restore our pride. Hold on in the knowledge that the redemption is imminent.

### APARTMENT FOR RENT HEART OF MONSEY

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ENTRANCE

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LOCATION

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# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 12:35 pm

SHABBOS NIGHT / DAY	Candle lighting	4:24pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:34pm		Mincha	1:45pm
	Shkiya	4:42pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:52pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:50am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:20pm
	Shachris	8:00am - Kiddush		Shkiya	4:43pm
	Shachris	9:15am - 18 Forshay		Maariv	5:23 & 5:28pm

## SHACHRIS

20 Minutes before Neitz

S 7:01 | M 7:01 | T 7:01 | W 7:00 | T 7:00 | F 7:00

## MINCHA & MAARIV

12 Minutes Before Pelag

S 3:33 | M 3:34 | T 3:35 | W 3:36 | T 3:37

12 Minutes Before Shkia

S 4:31 | M 4:32 | T 4:33 | W 4:35 | T 4:36

## JAN.7 - JAN 12

NEITZ IS 7:21 am - 7:20 am

PELAG IS 3:45 pm - 3:49 pm

SHKIA IS 4:43 pm - 4:48 pm

סוף זמן  
קריאת שמע

MAGEN AVRAHAM

9:06 AM - 9:07 AM

GRA- BAAL HATANYA

9:42 AM - 9:43 AM

## WEEKDAY MINYANIM WINTER '17-18 חורף תשע"ח

### שחרית

כ"ת ק"ן	20 Forshay	↑ שו"ת 30 min/הודו 20 min before Neitz	18 Forshay ↓ Mon-Fri
7:00	18↓		
7:30	20↑		
8:00	18↓		
8:30	18↑		
9:00	18↓		
9:30	18↑		
10:00	18↓		
10:30	18↑		
11:00	18↓		

### מעריב

AT פלג	18↓	Repeat Krias Shma after nightfall
AT שקיעה	18↓	
10 MIN. AFTER שקיעה	18↑	
30 MIN. AFTER שקיעה	18↓	
60 MIN. AFTER שקיעה	18↓	
7:30	18↓	
8:00	18↓	
8:30	18↑	
9:00	18↑	
9:30	18↑	
9:45	18↓	
10:00	18↓	
10:30	18↓	
11:00	18↓	
11:30	18↓	
12:45AM	18↓	

### מנחה

12:30PM	18↓
1:00PM	18↓
1:30PM	18↓
2:00PM	18↓
2:30PM	18↓
3:00PM	18↓

### מנחה ומעריב

12 MIN. BEFORE פלג	18↓
12 MIN. BEFORE שקיעה	18↓
AT שקיעה	18↑
20 MIN. AFTER שקיעה	18↓
50 MIN. AFTER שקיעה	18↓

↑ Upstairs  
↓ Main Floor

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com)



## Parshas Shmos:

# Shovavim

What's shovavim all about?

Growing up in Israel, I knew that if a child was called a 'shovav' that wasn't the best complement a parent could hear. A shovav is basically a mischievous child who is looking for trouble, usually innocent trouble.

So how did the current 6 weeks get the name shovavim?

One simple explanation is that it is the acronym of the 6 parshiyos shmos vaera etc until mishpatim. But I think that there is another source that fills in the missing part and that is the pasuk, "Shuvu Banim shovavim Erpa meshuvosechem" --Return the children who are shovavim (wayward or mischievous). The idea is that these weeks are special weeks where one can repair and return to Hashem. This period of time is so powerful that the holy books write that we are able to fix the original sin of Adam Harishon. It is also directly tied with the weekly readings which describe the lewdness and terrible immorality that existed in Mitzrayim and specifically refers to the fixing of the mida of Yesod, (the foundation) which is represented by Yosef Hatzadik who epitomizes this mida especially after being tested by the wife of Potifar.

So how do we fix and return during these auspicious weeks. The answer is found in the holy books and it's based mainly taking upon ourselves to fast several days during this time. However, since today many people are weak and fasting seems to be much harder than it was in the past, other replacements have been given in order to achieve the same results. One of the powerful examples is the fasting of the mouth. This suggests that during these weeks idle talk and especially Loshon Hara is a big no no. The Vilna Gaon writes in a letter to his wife and family that the foundation of all the trouble is a mouth that is not controlled, especially on the holy Shabbos. The idea of limiting our speaking on Shabbos is very challenging since Shabbos is the primary time people find to socialize, especially when it is done in shul. But this has its own separate problems of improper conduct.

There is another tool that we can use to strengthen ourselves with that might help us accomplish the atonement we need and also give us new meaning. This is the learning of 2 daf every day with Rashi and Tosfos or 5 daf with the Rosh. Of course, this too isn't very easy for everyone to do.

One more interesting tool has been revealed to us by the Noam Elimelech who wrote that if one says the full Tehilim 3 times in one day it's like he's fasted 65 666 fasts and that's a lot of fasts!

But I would like to add one more type of fast mentioned in Yesod Veshoresh Havoda and that involves fasting from anger or from getting upset. This is not simple as we all know there are plenty of opportunities during the week where we feel entitled to become anxious and troubled.

I suggest that during these weeks, we try to hold ourselves back and say, "Hashem I'm doing this for you and for me because I know you want me to be a better person so I can deserve to connect with you."

Shabbat Shalom



## EVERLASTING IMPRESSION

The Shpola Zeideh, a disciple of the Maggid of Mezritch, was a man of intense fervor, far more than any of his colleagues - the Maggid's other disciples. When he visited the Alter Rebbe in Liadi in 5569 or 5570 (1809 or 1810) he related that when he was a child of three he saw the Baal Shem Tov. "He placed his holy hand on my heart and ever since I have felt warm."

A gesture of a Tzadik, certainly seeing him and hearing his voice, must make an impression never to be forgotten.

====Hayom Yom teves 14.

24th of teves (1873) Yom hilula of the Alter Rebbe, Baal Hatanya V'hashulchon Uruch Harav.

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מורה"ר צבי אלימלך זע"א  
בעל המחבר  
בני יששכר

**DR. SIMCHAS Spotlight**

**SIMCHAS HACHAIM :  
OUR MOST PRECIOUS POSSESSION.**

The word נצב means depression. נצב spelled backwards is נצב which means value. The way to turn around & overcome נצב is by realizing our true value & how much HASHEM loves us.

Have a happy & deLIGHTful Shabbos.

*Avi Weinberg*  
Contact us at  
Happinessbyaviv@gmail.com



## New schedule in Rabbi Coren's Office

5:30 to 6:00	Minhag Yisroel Torah
6:00 to 7:00	Daf Yomi
7:00 to 8:00	Shachris
8:00 to 8:20	Tamid
8:20 to 9:00	Megilah
9:00 to 10:00	Daf Yomi
10:00 to 10:30	Mishna Berura
10:30 to 11:00	Pirush Tefilah



## Rechush Gadol

It is well known that when Bnei Yisroel left Mitzrayim they were laden with riches, rechush gadol. Did the Shevet Levi, who did not work in Mitzrayim, also get the rechush gadol? The simple understanding of the posuk tells us that Hashem promised the Bnei Yisroel that they will work hard and be tormented after which they will leave with a rechush gadol. It would therefore stand to reason that Shevet Levi was not included. The Kli Yakar and Ohr Hachaim Hakadosh bring support to this line of thinking by saying that the reason the bnei Yisroel received rechus gadol is similar to the mitzvah of "Hanaka." Hanaka refers to the money and gifts that are given to a slave when he is freed to start him off in the free world. Shevet Levi, who did not work, should therefore not be included in this mitzvah. On the other hand, when Moshe commanded Bnei Yisroel to ask the Mitzriyim for gold and silver, he used the language "be'aznei ha'am" which would seem to include the Leviim.

This question may be explained with a chakirah. Was the decree of making Bnei Yisroel work and be tormented a decree on the "klal" (group as a whole) or was it a decree on every single individual Jew. If we say it was a decree on the public as a whole, then it would include those who did not actually work since they would be included as part of the "klal."

We can bring a couple of proofs to this reasoning. The Rambam in Perek Yud Bais, Hilchos Shgagos, halacha alef discusses the korban tzibbur. If one shevet made a mistake, but they are a majority of Klal Yisroel then the din is that all shevatim are required to bring a korban despite the fact that they did not sin. They are considered part of the klal. Everyone above twenty at the time of the meraglim was punished despite the fact that some of them were not part of the aveirah.

This is a mussar haskel based on the Gemara in Kiddushin, daf mem, amud bais. The gemara quotes Rav Elazar ben Rav Shimon who says the world is judged based on the majority. A person must assume that the world is fifty percent good and fifty percent bad. We must look at the person in question who could do a mitzvah or aveirah in the same manner. If the person goes ahead and does a mitzvah, he can turn the whole world to be a majority of good. From this we understand that a person is part of the tzibbur. The Gemara in Taanis, daf yud alef, amud alef says that one who is metzar himself with the tzibbur will be zocheh to see the nechama of the tzibbur. The importance of being part of the tzibbur is seen here. Understanding that every person is truly part of the tzibbur explains to us that Shevet Levi, who felt the pain of the Bnei Yisroel who were working, was zocheh to rechush gadol.

It is interesting to note that we don't celebrate the inyan of rechush gadol. It could be that is because there is no zecher of it! Let us hope we are zocheh to the rechush gadol of mitzvos like Moshe Rabbeinu who looked to grab mitzvos whenever and wherever he was able to.

## Shemos

The Parsha begins as Pharaoh orchestrated the oppression of the Bnai Yisroel. Starting in 2362, with the birth of Miriam, the oppression began in earnest as newborn males were drowned in the Nile. The heroism of the two Midwives was rewarded.

Moshe's birth and "basket river cruise" is detailed. He was adopted by Basya, the daughter of Pharaoh, and raised by his own mother, Yocheved.

Moshe killed the Egyptian but was turned in by his own people. Forced to flee, he ended up in the house of Yisro. Moshe married Tziporah, Yisro's daughter, and Gershon, his first son, was born. The year was approximately 2428, and Moshe was 60.

Moshe received his mission at the Burning Bush. The Medresh says that the entire conversation lasted 7 days. At its conclusion, Moshe, armed with the power of Hashem's promise and the three "signs", was prepared to confront Pharaoh.

Moshe asked Yisro for permission to go on his mission. Along the way, Hashem attempted to kill Moshe, but Tziporah saves him by giving their son a Bris Milah. Aharon went to greet Moshe, as per G-d's commandment. Moshe and Aharon met with the Elders and received their support.

Moshe and Aharon unsuccessfully confronted Pharaoh. Pharaoh punished the Jews by refusing to supply straw for the making of bricks. The Jewish officers were held responsible and were beaten by the Egyptian overseers. The Jewish officers confronted Moshe and Moshe then confronted G-d. Hashem reassured Moshe that his mission would be successful.

## Haftorah

from Yishayahu 27:6-28:13, and 29:22,23.

This week's haftorah parallels the week's Torah reading on many levels. One of the similarities is the message of redemption conveyed by Yishayahu—"and you shall be gathered one by one, O children of Israel"—that is reminiscent of the message of redemption that G d spoke to Moshe at the burning bush, a message that Moshe then communicated to Pharaoh.

The haftorah alters between Yishayahu's prophecies concerning the future redemption, and his admonitions concerning the Jews' drunken and G dless behavior. Yishayahu starts on a positive note: "In the coming days, Yakov will take root, Yisrael will bud and blossom, filling the face of the earth . . ." He mentions G d's mercy for His nation, and the measure-for-measure punishment He meted out upon the Egyptians who persecuted them. And regarding the future redemption: "You shall be gathered one by one, O children of Yisroel. And it will come to pass on that day that a great shofar will be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt will come, and they will prostrate themselves before the L rd on the holy mount in Jerusalem."

The prophet then proceeds to berate the drunkenness of the Ten Tribes, warning them of the punishment that awaits them. "With the feet they shall be trampled, the crown of the pride of the drunkards of Ephraim . . ."

The haftorah ends on a positive note: "Now Yakov will no longer be ashamed, and now his face will not pale. For when he sees his children, the work of My hands, in his midst, who shall sanctify My name . . . and the G d of Israel they will revere."



## פרשת שמות

### קדושת הפה וקדושת האדם

"ותאמר אחתו אל בת פרעה האלך וקראתי לך אשה מינקת מן העברית ותינק לך את הילד"

רש"י הקדוש מביא דברי חז"ל סוטה יב: פריך מ"ש מעבריות מלמד שהחזירוהו על כל המצרות כולן ולא ינק אמר (הקב"ה) פה שעתידי לדבר עם השכינה יינק דבר טמא והיינו דכתיב "את מי יורה דעה" למי יורה דעה ולמי יבין שמועה לגמולי מחלב ולעתיקי משדים ע"כ ופירש רש"י שם וז"ל: את מי יורה דעה למי לימד הקב"ה תורה למי שגמל והפריש עצמו מחלב טמא ונתתק מהשדים הטמאים עכ"ל.

וכדברי רש"י כן הוא לשון ריטב"א ע"ז כו. שהטעם שיש איסור לתינוק לשתות חלב עכ"ם היינו משום שחלב נכרית בא מאכילת נבלות וטרפות, ומגדל בתינוק אכזריות וטבע רע עייש, ועיין הרשב"א והמאירי באופן אחר בזה ואין זה הענין דכאן.

והענין שידועים דברי החסיד יעב"ץ שהקשה אמאי אין שני פיות כמו שאר כלי החושים עינים אוזניים נחרים, פה אחד לדברי קדושה ואחד לדברי חולן וע"ז כתב שא"כ שני הפיות יהיו לדברי חול.

ואכן יסוד הדברים שהכלים שנתן לנו כביכול הם כשלעצמם כוחם אדיר בהשגת השגים רוחניים, ואלא שבידי האדם מכ בחירתו לטנפם, ובזה לאבד את הרגישים ורוחניים ולהפכם לכלים מגושמים ולאבד את האפייקט הרוחני ממנו, מסופר על הסבא קדישא כהן הגדול רבינו החפץ חיים זיע"א שהתבטא כשאיבד חוש ראייתו אמר ברוך ה' לא יהיה לו נסיון בראיה יותר, וכן בשמיעה אמר שלא ישמע יותר לשון הרע, והפשט שכל מציאותו היה להיות כל כולו רוחני ורק יש מניעות, ולכן שמח שאלו מניעות אבדו, עכ"פ יש לנו הכח בחושים ורק בטל מרוב המניעות.

אומרים בבוקר בברכת התורה "והערב נא ה' אלוקינו את דברי תורתך בפנינו" וקשה שהרי התורה בעצם מתוקה, וכי מי שאוכל ממתק מברך שזה יהיה מתוק, והרי התורה מתוקים מדבש ונופת צופים, ואלא הפשט שעל ידי שעושים דברים הפכים בפה מאבדים החוש וכח הדיבור, וזה בין באכלות שאינם ראויים וכן דיבורים שלא לצורך וודאי דברים שאינם ראויים, בזה מאבד את חוש של הפה וממילא ניטל ממנו החשק והתשוקה העזה ללימוד התורה הקדושה, וכן איך שלומד הנפש החיים ריש שער ב' שיש עונג בעצם מילות התפילה וזהו פירוש להתענג על ה' וכך לומד שזהו כלול בלעבדו בכל לבבכם והיינו מעצמו קשר לכל תענוגי עולם הזה, ושכל לבו יהיה מקושר במאה אחוז לכוונת פירוש מילות התפילה הקדושה, וזהו כשפיו מיועד אך ורק לדברי קדושה אזי פיו משתוקק עוד ועוד קדושה, ואנו מתפללים שהפה שלנו יהיה לו ביטול כל המניעות וממילא יהיה לו את הכח הנ"ל להרגיש מתיקות התורה הקדושה והעריבות והגשמעק שהוא ממש א"ס הנאה ותענוג וזיו והוד והדרה, שרק עם האדם היה פעם בחייו מרגיש בזה היה משתגע מלחשוב לעשות דברים אחרים ודי למבין.

והנה משה רבינו, סרסור של תורה בעצם מצד טבעו לא לא יכול לינוק מהמצריית וכך גרם הקבה בו במשה, שזהו הכלי של התורה והמוסר התורה, על אף שהיה כלול בזה פיקוח נפש, בעצם לא היה יכול בהיותו המוסר התורה וכו"ל.

שבת שלום ומבורך  
דוד יהודה פיירסטון  
שיבת יורה דעה

### The Inside Story

Pharaoh was nervous. Yaakov Avinu's children were once honored guests.. but times had changed.

Yosef was long forgotten and Pharaoh's fear of losing his kingdom was getting more real with each passing day.

What to do?

After convening a meeting of his executive advisers- among them Yisro, Bilam and (some say) Iyov, the press release was published:

הנה נתחכמה לו פן ירבה ועלה מן הארץ

"Be careful- these people may look innocent.. they may look weak- but they are a menace.. let's outsmart them and break them so they won't be able to overcome us."

It's interesting to note that history shows this to be the wrong approach, Pharaoh made a strategically wrong decision, fatal for all of Egypt.

Pundits might speculate that had Pharaoh taken a positive approach rather than strengthening the noose, the results might have been different.

The Torah tells us; the greater the pain the Egyptians afflicted on the Jews- the more the children of Israel multiplied..

Although it's difficult to second guess history and especially the divine plan-logic dictates that a leader gets more by building his own image and elevating his countries stature in the world than by denigrating and torturing a part of society.

Pharaoh lost it all because he, as many others who have tried since, became obsessed with destroying our people (R"l) even at the expense of destroying his own kingdom.

We can all learn a lesson from this, a lesson that teaches us to build not destroy- improve ourselves rather than place the blame on others and most importantly look inside for correction rather than pointing the proverbial finger to excuse our own behaviors.

The story is told of a world famous scientist who was working round the clock to develop a theory, when his curious 7 year old son approached him -

"I see you're working so hard, night and day, Daddy.. can I help you? "

Nervous from all the work he was doing, the scientist tried to placate his son with a treat.. maybe a promise for

the future, if the little boy would just find something to do...

But the boy wasn't biting..

Out of the corner of his eye the scientist noticed a big map of the world.

"You like puzzles, right?"He asked his inquisitive son.

He then took the map and cut it into many pieces giving them all to his son- with a board and some glue..

This is the map of our world.. go and fix it up .When you finish there's a big prize waiting for you."

Knowing that his son could take days for this project... having little familiarity with the continents of the world at his young age.. the scientist relaxed and went back to his work.

Imagine his surprise when a few hours later the boy brought an entire world back to his father, put together, correctly!

How in the world did you do it so fast?

How did you fix this world?

"Daddy , I have to tell you- I did not know how the world looks but one thing I did discover-

On the back of the map was a picture of a man...

I simply turned the world around and fixed up the man's image and presto... the world was arranged correctly!"

We all can appreciate the message in this story..

If we would only fix ourselves first, our world and the world around us would be changed for the better so much sooner!

If Pharaoh would have taken this approach rather than the stubborn and destructive path he eventually chose - he and his country might not have been obliterated.

We are all masters of our own ship and leaders of our own destiny.

If we choose wisely to build rather than destroy- to look inside rather than look

to blame- we can be successful in building ourselves, our lives and the lives of our future generations.

May Hashem help us make all the right choices as we go through life and may we merit to see the fruit of our labors and the beautiful outcome of those decisions.

Good Shabbos!





# Why Do We Fight So Much?

## Moshe Faced Two Enemies: One He Could Handle; the Other Eluded Him

### **The War Is Over?**

A man in Germany felt that he needed to confess, so he went to his priest. "Forgive me Father, for I have sinned. During World War Two, I hid a Jew in my attic."

"Well," answered the priest, "that's not a sin."

"But I made him agree to pay me \$50 for every week he stayed."

"I admit that wasn't good, but you did it for a good cause."

"Oh, thank you, Father; that eases my mind. I have one more question..."

"What is that, my son?"

"Do I have to tell him the war is over?"

### **Two Incidents of Violence**

In this week's portion (Shemos) the Hebrew Bible introduces us to Moshe, through two incidents (Shemos, Chapter 2):

"It happened in those days that Moshe grew up and he went out to his brethren and observed their burdens; and he saw an Egyptian man striking a Hebrew man of his brethren. He turned this way and that way and he saw that there was no man, so he struck down the Egyptian, and hid him in the sand."

The Torah continues:

"He went out the next day, and behold! Two Hebrew men were fighting. He said to the wicked one, 'Why would you strike your fellow?' He replied: 'Who appointed you as a prince and leader over us? Do you mean to kill me as you killed the Egyptian?' Moshe was frightened."

As a result, he escapes from Egypt. Only later would he return to the country and liberate his people from slavery.

It is no coincidence that these are the only two vignettes the Torah shares with us concerning Moshe's youth in Egypt, and that the Bible emphasizes that these two episodes occurred during two consecutive days. It seems that these two episodes somehow encapsulate Moshe's life-mission and destiny; they seem to capture his particular story. How so?

### **Two Conditions of Exile**

Exile for the Jewish people consists of two dynamics – oppression from without and

erosion from within. The former might be more painful, but the latter is more lethal. Hence, the first and emblematic Jewish leader, Moshe, as he is growing into his position, is immediately confronted with these two problems that would define the Jewish condition in exile.

On the first and most basic level, Jewish exile – from Egypt till today – has been defined by the "Egyptian man striking a Hebrew man." Persecution, abuse, oppression, expulsion, random torture and murders, even genocide, have been the fate of the Jewish people from Pharaoh to Hitler. In almost every generation the Jew needed to reckon with the tragedy of baseless Jewish hatred that never ceased to claim innocent lives. The Jew turns this way and that way and sees "that there is no man" who cares enough. The world—The UN—will remain silent.

Yet with all of its crude and incomprehensible brutality, Moshe finds a solution to this crisis. "He struck down the Egyptian and hid him in the sand." Moshe taught us, that there are times when we have no choice but to take up arms and strike the enemy, in order to protect innocent lives. The use of moral violence must always be the last resort, but when all other attempts fail, righteous might is the only response to immoral violence.

### **The Second Day**

On the second day, after Moshe rescued his fellow Jew from the external enemy, he is confronted with a new challenge: A Jew fighting a Jew. One would think that the solution to this problem would be easier than the former one. After all, this is only a quarrel between Jews themselves. Yet, astoundingly, in this incident Moshe fails. His attempt to create reconciliation gets thrown back at him. In a typical Jewish response, Moshe is told: "Who appointed you as a prince and leader over us?" Who do you think you are to tell me how to behave?

Anti-Semitism is dangerous, very dangerous, and we need much determination and courage to combat it wherever and whenever it rears its ugly head. Yet since the enemy is clearly defined, we have no problem identifying the target and eliminating it, either through peaceful methods or through justified conflict. However, discord within the Jewish people – the strife and mistrust between communities as well as the animosity within

communities and families – is a silent disease that eats up at our core, and does not allow us to experience liberation. At first it does not seem so destructive; its negative potency shows up only in time, especially in moment of crisis when we need each other most but the trust has been eroded.

The Jewish people has often been threatened by hostile civilizations, from ancient Egypt, Assyria, Babylon, Persia, Greece, and Rome, to the Third Reich and the Soviet Union in the twentieth century, and by fundamentalist Islam in our own times. But the most fateful injuries have been those the Jewish people has inflicted on itself: the division of the kingdom in the days of the First Temple, which brought about the eventual defeat of both halves and the loss of ten of the twelve tribes; the internecine rivalry in the last days of the Second Temple, which brought about the destruction of Jerusalem and the longest exile in Jewish—indeed, in human—history.

There have been only three periods of Jewish political sovereignty in four thousand years. Two ended in and because of internal dissension. The third age of sovereignty began in 1948, and already Israeli society is dangerously fragmented. The democratic process alone does not guarantee the existence of the body politic; it needs also some shared culture and identity—a shared sense of purpose and destiny. Israel at war is defined by its enemies. Israel in pursuit of peace is less easily defined and may erode from within.

When Moshe, more than three millennia ago, observed the Jew fighting the Jew, he grew frightened. Moshe knew that as long as unity prevailed among his people, no force from without could crush them. But the moment they became fragmented within, their future is dim.

Today, in 2018, we are still in exile, and we suffer from both problems. There are the people who wish to strike us down, and there is conflict within our own ranks. And, just as it was with Moshe, it seems at times that the former challenge is easier to address than the latter. It is easier to gain a consensus concerning Iran and Hamas than it is to create peace in a family and community. Will we at least this time around have the courage to dull our egos, open our hearts and embrace each of our brothers and sisters with unconditional love?



## **Tosfos Shabbos – adding on to the Shabbos**

I would like to share with you a shiur that I will be giving this Friday, in connection to the Gemara that is being learned in the Kollel Boker. The Kollel Boker is now learning Meseches Rosh Hashana, a blatt a week.

The Gemara in Rosh Hashana 9a discusses the requirement of adding on to the Shabbos and Yom Tov. This concept of adding on to the Shabbos was something we discussed in a six-part series during the summer, in regards to making “Early Shabbos.” However, adding on to the Shabbos – thereby “turning Friday into Shabbos” – is not just something that is done in the summer, for convenience, when Shabbos is late; it is actually a requirement.

The Torah tells us – in regards to Yom Kippur – that one must start fasting on the eve of the ninth day of Tishrei. Yet, we know that the fast commences on the tenth. The Gemara deduces from this expression that one must actually start the fast at the end of the ninth day, even before the tenth of Tishrei has arrived.

The Gemara continues that, in addition to starting the fast on the ninth, one must also continue to fast into the beginning of the eleventh. This is known as Tosfos Yom Kippur, adding on to the fast, both at the beginning of the fast, as well as at the end. The Gemara then applies this requirement to all aspects of Yom Kippur, such as stopping to do melachah, as well as to Shabbos and Yom Tov.

Although the prohibition to do melacha on Shabbos is a mitzvas lo

sasei, a negative commandment, and is punishable by death, this requirement, to add on to the Shabbos, is a mitzvas aseï, a positive commandment.

According to most Rishonim this is a Scriptural requirement, known as Tosfos Shabbos and Tosfos Yom Tov, meaning that one is required to add on a few minutes of keeping Shabbos, both at the commencement of Shabbos, as well as at its conclusion. The Rambam, however, omits this requirement. He writes that one must light the Shabbos candles before sunset, because one cannot do melachah on Shabbos. He seems to omit this requirement of adding on to the Shabbos. The Magid Mishna explains that the Rambam is of the opinion that this requirement to add on is only in regards to the fasting on Yom Kippur. He explains that the Rambam paskens like the other opinion in the Gemara.

The Beis Yosef writes that, since the Ramabam, in regards to Shabbos and Yom Tov, makes no mention of this requirement, it would seem that he holds that there is no requirement to add on to Shabbos, at all, even Midrabanan. He adds that this seems to be the opinion of the Tur, as well, who makes no mention of this requirement. However, the Biur Halachah quotes others who posit that, even according to the Rambam, there is, in fact, a rabbinical requirement to add on a few minutes to the Shabbos.

The Shulchan Aruch rules that “yeish omrim,” some hold that one must add on to the Shabbos, both before and after. The Biur halacha explains that although all agree that it is a requirement, at least rabbinacally speaking, since not all of the Rishonim spell it out clearly, the Shulchan Aruch used this expression: “yeish omrim,” that some hold that one must add on to the Shabbos.

Some questions to ponder:

- How much time does one need to add to the Shabbos?
- What exactly does a person need to do to add on to Shabbos, does he need to be “mekabeil Shabbos,” accept the Shabbos, or is something that goes automatically?
- Can a person daven mincha on Friday evening right before Shkiah, or even after sunset? Is that a contradiction to turning Friday afternoon into Shabbos?

These are some of the topics that will be discussed in a future article.

Comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com and, as always, this shiur will be available on the shul's website 18Forshay.com, Torahanytime.com, and on MP3 in the shul.

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

# WHO WAS BASYA

Adapted from an article by Rabbi Yehonasan Gefen

One of the heroic figures who briefly appears in the Torah is Basya, the daughter of Pharaoh. Her only mention in the Torah is with regard to the pivotal moment in Jewish history when she drew baby Moshe out of the river Nile. The Torah then describes how she sent Moshe to be nursed by none other than his real mother, Yocheved, and then brought him back into the Palace to grow up as an honored Prince. The Sages provide us with a number of extra details about Basya which can help us develop a deeper understanding of her greatness.

The Torah tells us that the reason Basya was at the river was in order to wash herself. The Gemara in Sotah tells us that this was no normal washing; rather she went to immerse in the Nile to cleanse herself of the idols of her father. (Sotah, 12b) Rashi explains this to mean that she was actually converting to the Jewish people. Given the context of the times that seems like an astounding act of insurrection against the values and attitudes of the Egyptian nation and Pharaoh, her own father! Moreover, the Jewish people were in the most undesirable situation imaginable at this point in their history. Stuck in a never-ending slavery to the cruel Egyptians, one cannot imagine that many Egyptians would like to have joined this despondent nation at this point. All the more so would this be the case with regard to someone in the position of Basya who was the daughter of the most powerful man of the most powerful nation in the world!

The Gemara continues its account of what happened when Moshe appeared in the river. It tells us that when Basya saw him she wanted to save him. Realizing that he was obviously a Jewish boy, Basya's attendants tried to prevent her; they argued, "the way of the world is that if a King makes decrees then even if the whole world does not follow them, but at least his own children should follow them; yet you are transgressing the decree of your father!" (Sotah, 12b) The attendants had a very simple argument; that Basya should show loyalty to her father and follow his decrees. Yet Basya did not listen to their entreaties, rather she greatly exerted herself to save the Jewish baby. This indicates that Basya possessed a pervading sense of the moral course of action even when it contradicted the moral imperative to obey one's father.

The Midrash develops further our understanding of the qualities of this unique woman. In Divrei Hayamim we are told that Basya married a man by the name of Mered. The Midrash tells us that Mered was none other than Kaleb Ben Yefuneh, the man most famous for being one of the two spies who withstood the arguments of the ten spies who spoke badly about the land of Israel. Why, then, does the Prophet call him Mered whose root means rebel? The Midrash answers; "he rebelled against the spies and she rebelled against the counsel of her father. Let the rebel come and marry the rebel." (Vayikra Rabbah, 1:3) Again, we see the Sages emphasizing the rebellious nature of Basya, but how this nature was applied in a righteous way, to the extent that she is compared to the highly admirable 'rebel', Kaleb, who overcame great pressure to act in the correct way.

These sayings of the Sages teach us how Basya embodied the quality of going against the beliefs and actions of the society in which she grew up. In this way she emulated the first Jew, Avraham Aveinu, who rejected the values of the society he grew up in order to follow the true path. Basya emulated Avraham Aveinu in a further sense, as well; in the course of Avraham Aveinu's rebellion he even acted in a outwardly disobedient manner towards his father, Terach who owned an idol store. The well-known Midrash tells us how Avraham Aveinu destroyed all but one of his father's idols and then claimed that the biggest idol destroyed the others, thereby exposing the foolishness of his father's belief system.

We know that honoring one's parents is a fundamental concept according to the Torah so how could Avraham Aveinu act in such a seemingly disrespectful fashion? The answer is that honoring one's parents does not mean that one is obligated to follow in their lifestyle if it is incongruent with following God's will. Indeed Jewish law clearly states that while a child must listen to his parent's requests, this is not the case if they command him to do something that contradicts the Torah. Accordingly, Avraham Aveinu was correct in rejecting his father's values and exposing their fallacies, because that was God's will.

In the same way, Basya recognized that in the situation she was in - of seeing a Jewish baby stranded in the river - that the morally correct course of action was to go against her father's decree and to save the baby. Indeed, her rejection of her father's belief system was not limited to this single action. The fact that she later married Kaleb means that she certainly converted to Judaism. Indeed the Midrash reveals to us how God Himself viewed Basya: "Said the Holy One, Blessed is He, to Basya, daughter of Pharaoh, 'Moshe was not your son, yet you called him your son. You too, are not my daughter, but I shall call you My daughter', As it is written: 'These are the sons of Basya' [which means] daughter of God." (Vayikra Rabbah, 1:3)

We have seen how Basya merited to join the Jewish people and be called God's daughter, because of her brave commitment to following God even when it meant disobeying her mighty father and rejecting his value system. This provides a vital lesson to all of us. The Torah does place great emphasis on the importance of honoring and listening to one's parents, however that is only within the boundaries of the Torah. Once the lifestyle and commands of one's parents deviate from the Torah, then the child is obligated to follow the Torah. This is particularly relevant to people from non-observant backgrounds who face the challenge of family opposition to adoption of a Torah lifestyle. However, in truth, honoring one's parents does not include making the life decisions that they want their child to make, rather one must search for the truth independent of his upbringing. May we all merit to emulate Basya in our search for truth.

***Needless to say that if a person does change his/her lifestyle in a way that may not please their parents, then one must nevertheless act towards their parents with respect and understanding. In this vein it is essential for anyone whose lifestyle changes may differ from their parents view, to follow advice from a competent Rabbinic authority in how to make the transition without causing undue pain or discord to one's family and friends.***





## RAV SHTEINMAN AND THE SECOND PIECE OF FISH

There is a story told about Rav Aharon Yehuda Leib Shteinman, zt"l, that after his Rebbetzin passed away, there was a small change in the Rav's Shabbos Seudah.

For years, Rav Shteinman would always request from his wife a second serving of fish at the Seudah, which he stopped doing after his wife's passing. Even when the family members would offer him a second portion, he refused to accept it.

When asked why he stopped doing this, Rav Shteinman explained, "The truth is, I don't really enjoy eating fish, but I would always ask for a second serving out of respect and appreciation for my wife, who worked so hard to prepare the fish every Erev Shabbos."

It was out of his desire to give her satisfaction that he devotedly asked for extra fish each week for over 60 years!

## Worth Thousands

Rabbi Ephraim Shapiro

### ותחיינ את הילדים

And they caused the boys to live (Shemos 1:17)

Whenever I have related this story in the presence of gedolim (prominent Torah leaders), they have always told me that I leave out the most important point. So I will tell you in advance. This story took place not one hundred years ago, not fifty years ago, nor even twenty-five years ago. But eight years ago.

For one school which was struggling due to lack of tuitions received, maintaining the school was not the easiest. However, they did their utmost to ensure that the children's education did not suffer in consequence.

For one parent, though, times were quite trying. Being a young widow with a child in third grade, understandably so, she struggled to pay tuition. As for the school itself, due to its own difficult financial situation, the administration decided on a basis of various factors that when a parent was behind in paying tuition, the child would tentatively be sent home for a number of days or weeks. During this time, matters would be sorted out and a payment plan would be agreed upon between the parents and the school. While the school only looked after the best interests of each child, it was felt that doing so was necessary. Otherwise, they reasoned, the school was at risk of closing down.

And so, here was this young widow who found herself faced with such circumstances. Considerably behind in tuition, the boy was one day sent home with a note stuffed in his lunch bag and addressed to the mother:

"Your son has been sent home on account of late tuition payment. We are more than willing to arrange a payment plan with you, though for the next few weeks, we ask that he remain out of school. If we make an exception, we are afraid that our entire tuition system will fold. Please understand."

As the young widow read the note, she told her son to wait one moment. Walking into her bedroom, she took care of something, and within a few minutes returned. "Here you go," she said handing him his lunch bag. "You can now go back to class."

Listening to his mother's words, the young boy headed back to school. Entering the classroom, he walked straight over to his desk, set his lunch bag on top and took a seat. Watching the boy make his way from the door to his seat was none other than the Rebbe. Exasperated, the Rebbe could not understand. First, he needed to stop the class for the principal who informed him that the boy had to go home. Now, the boy interrupted again by returning to class. It would only be moments until the principal reentered and asked the

boy to once again go home. Knowing that he could not continue teaching as it was, the Rebbe gently made his way over to the boy to kindly ask him to leave until further notice.

But things didn't go as smoothly as the Rebbe envisioned. On his way over to the boy, he accidentally knocked the lunch bag off the desk and onto the floor. With the bag hitting the ground, its contents spilled out and lied in display for all to see. And there the Rebbe saw - a diamond bracelet, a plain gold wedding band and a note. Picking up the note, the Rebbe saw that one simple line had been written by the mother:

"Tov li Toras picha mei'alfei zahav va'kesef - Better to me is the Torah of your mouth than thousands in gold and silver" (Tehillim 119:72).

To this mother, her child's Torah education mattered more than all the money in the world. If she was behind in tuition, that didn't mean her son would miss out on one day of learning Hashem's beautiful Torah. And if relinquishing her jewelry for her son's learning was what was needed, she was ready to do so. We can only imagine how sparkling bright those words of Torah her son studied that day and from then on were. More beautiful than the most dazzling jewel. Indeed, "Better to me is the Torah of your mouth than thousands in gold and silver."



# FORTY-THREE RUBLES

By Hershel Finman

When Chassidic master **Rabbi Zvi Elimelech Spira** (known as the "Bnei Yissaschar" after the book he authored by that name) was ten years old, his father took a position as a teacher in a distant town. Zvi Elimelech's father spent the duration of the winter in a Jewish-owned inn. In those days it was normal for a teacher not to see his family from October to April.

That winter was particularly bitter. Snowstorms lasted for a week. During one such storm, a knock was heard at the door. The innkeeper opened the door and found three half frozen Polish peasants requesting a place to stay. He inquired of their ability to pay and found that their combined funds were not enough for even one night's stay. The innkeeper closed the door on them. The teacher was shocked. When he complained to the innkeeper, the innkeeper merely shrugged and responded, "Do you want to undertake their expenses?" Much to the innkeeper's surprise, the teacher agreed.

The peasants thanked their benefactor and proceeded to enjoy themselves at his expense. That storm was particularly brutal and the peasants remained in the inn for two weeks. After the snow cleared enough for passage, they thanked the teacher profusely and left.

Passover approached and the Bnei Yissaschar's father went to settle his account. The innkeeper figured he owed the teacher 40 rubles for teaching his children, but the teacher owed him 43 rubles for taking in the peasants. The innkeeper wished him a Happy Passover and said he could bring the three rubles upon his return after the festival.

The teacher did not know what to say. He bid his employer farewell and left. He traveled to his village, but could not bring himself to go home. He stopped into one of the local synagogues, opened a tome of the Talmud and immersed himself

in study. In the meantime, his son heard that his father was in town and went looking for him. He found his father in the shul.

Young Zvi Elimelech ran to his father and with great emotion begged his father to come home. He wanted to show his father his new Passover shoes and clothes and all the other things mommy had bought (on credit). This made the father only feel worse. As they walked home a chariot came rumbling through the streets. The streets of that hamlet were very narrow and pedestrians were forced into alleyways to avoid being trampled. As the coach passed by the two, it hit a bump and a parcel fell off the back.

The Bnei Yissaschar's father picked it up and began running after the coach, but was unable to get the coachman's attention. The coach turned a corner and disappeared. The Bnei Yissaschar's father, seeing no distinguishing marks on the bag (according to Torah law, in such a situation it may be presumed that the owner would relinquish all hope of its recovery, and the lost object may be kept by the finder), and realizing that there was no possible way for him to locate the owner, opened the parcel. Inside were exactly 43 rubles.

The night of the seder, the Bnei Yissaschar was given the job to open the door for Eliyahu Hanavei. When he opened the door, he called to his father, "Father, the coachman is here!" There was no one there. The Bnei Yissaschar's father pulled the boy aside and told him that he must promise never to tell anyone this story until the very last day of his life.

This story was told to me by a rabbi who heard it from a disciple of the Bnei Yissaschar, who heard it directly from the Bnei Yissaschar on his deathbed.



## JOKE OF THE WEEK

### **FOR SALE BY OWNER.**

Complete set of Encyclopedia Britannica 2018 , 45 volumes. Excellent condition, 300.00 or best offer. No longer needed, got married, wife knows everything.

### **Lenin**

An elderly Jewish man was finally allowed to leave the Soviet Union to emigrate to Israel. When the customs searched his luggage at Moscow airport, the customs official found Lenin's bust:

"What is it ? "

The old man : "What is it? What is it? You should have asked " Who is it "!! It's Lenin: the great man who invented paradise for the worker. "

The officer laughed and let him pass.

The old man arrived at Tel Aviv airport where an Israeli customs officer found the bust of Lenin.

The customs officer : "What is it ?"

The old man: "What is it? What is it? You should have asked " Who is it "!! It's Lenin: That good for nothing! I'll put him in my out house, so every day he would help to dissuade me from returning to Russia. "

The officer laughed and let him pass.

When he arrived at his family home in Jerusalem, his son unpacked the bust and asked: "Who is it?"

The old man: "Who is it? Who is it? You should have asked " What is it "

This, my son, is fifteen kilograms of pure gold which will look after me in Israel for the rest of my life

### **Airport Security at Tel Aviv Airport**

The Israelis are developing an airport security device that eliminates the privacy concerns that come with full-body scanners.

It's an armored booth you step into that will not X-ray you, but will detonate any explosive device you may have on your person.

Israel sees this as a win-win situation for everyone, with none of the issues of racial profiling. It will also eliminate the costs of long and expensive trials.

You're in the airport terminal and you hear a muffled explosion. Shortly thereafter, an announcement: "Attention all standby passengers, El Al is pleased to announce a seat available on flight 670 to London. Shalom!"

### **Psychiatrist's convention**

A group of psychiatrists were attending a convention.

Four of them decided to leave, and walked out together.

One said to the other three, "People are always coming to us with their guilt and fears, but we have no one that we can go to when we have problems." The others agreed.

Then one said, "Since we are all professionals, why don't we take some time right now to hear each other out?" The other three agreed.

The first then confessed, "I have an uncontrollable desire to run out when a patient comes in."

The second psychiatrist said, "I love expensive things and so I find ways to swindle my patients out of their money whenever I can so I can buy the things I want."

The third followed with, "I'm involved with illegal pharmaceuticals and often get my patients to sell them for me."

The fourth psychiatrist then confessed, "I know I'm not supposed to, but no matter how hard I try, I can't keep a secret..."

### **Taking Medicine for the Rest of Your Life**

A distraught senior citizen phoned her doctor's office.

'Is it true,' she wanted to know, 'that the medication you prescribed has to be taken for the rest of my life?'

'Yes, I'm afraid so,' the doctor told her.

There was a moment of silence before the senior lady replied,

I'm wondering, then, just how serious is my condition because this prescription is clearly marked 'NO REFILLS'...



## UNDERSTANDING THE KESUVA

There are two parts to the discussion of the kesuva: there is the fact that the choson is accepting upon himself to pay the kalah a certain amount of money in the case of divorce or in the case of his demise. Secondly, there is the written document, the kesuva, which is proof of his responsibility to pay.

### MIN HATORAH OR MIDRABANAN

The first question we need to discuss is if this responsibility is min Hatorah, a requirement mandated by the Torah, or if it is midrabanan, something instituted by the chachamim. The difference can be in the exact amount of money required; if it is a Torah requirement the amount is higher.

This is actually a case of dispute in the Gemara (Kesuvos 10a): Some hold that it is min Hatorah and some hold that it is midrabanan. The Gemara, there, seems to conclude that it is a rabbinic enactment. The reason for this regulation, says the Gemara, is to safe-keep the Jewish marriage. Since one will be required to pay his erstwhile wife a large sum of money, this will ensure that he will think twice before severing the marriage.

Tosfos (Kesuvos 10a d"h amar) points out that the text used in our kesuvah seems to imply that we take on that it is, indeed, a Torah requirement. Our text of the kesuvah includes the expression: "דְּהוּוּ לִיכִי מִדְּאוּרֵי תְּהָא", which is coming to you from the Torah." This expression, says Tosfos, imply that we follow the opinion that it is a requirement min hatorah.

On the other hand, the Rambam (Ishus 10:7) rules that the kesuva is midrabanan. The Rosh (Kesuvos 1:19, at the end of the piece), quoting all of the Ge'onim, also concurs with the ruling of the Rambam, that the kesuva is a midrabanan. The Ritva quotes some who have the custom to write explicitly that it is only midrabanan.

The Rosh adds that the aforementioned expression "דְּהוּוּ לִיכִי מִדְּאוּרֵי תְּהָא" used, is only referring to the type of money used, meaning that although it is a rabbinical mandate, the money should be money that qualifies as if it would be an obligation in the Torah.

So, how do we pasken? The Mechaber (66:6) rules that the requirement is of a rabbinical nature and the amount one is required to pay is the lower amount. The Rama, however, points out that there are different opinions as to how much one is required to pay, which depends on the aforementioned dispute. He ends off saying that the custom is, in fact, to use the expression: "דְּהוּוּ לִיכִי מִדְּאוּרֵי תְּהָא", which

is coming to you from the Torah." However, it is not clear from his words how he is ruling. The Gra (66:26) writes that he means to rule like the opinion of Tosfos, that it is a requirement min Hatorah. The Chelkas Mechokek, on the other hand, explains that the Rama is following the opinion of the Rosh and the Rambam, which is the opinion of most poskim, that the kesuvah is only midrabanan.

Hence, we have a difference between the custom of the Sefardim and the Ashkenazim: The Ashkenazik custom is to add the expression: "מִדְּאוּרֵי תְּהָא", whereas the Sefardim don't add this expression.

Interestingly, in the new sefer Darkei Moshe (practices of Rav Moshe Feinstein zt"l, compiled by my father, shlit" a), there is a story of a choson who came to Rav Moshe and requested that he come to his chasuna, although he was not even planning on using his services to be mesader kiddushin. Rav Moshe asked him why he wanted him to come, since they did not know each other. The choson explained that this wedding was a "mixed marriage," a Sefardi and an Ashkenazi marrying. Since they had different minhagim, he was concerned that problems will come up and he is therefore requesting the gadol hador to be on site, to ensure that everything is done correctly.

This is all as far as the actual required amount of 200 zuz. However, we also add into the kesuva that we also will give extra, which is definitely only of rabbinic nature.

### COMMUNITY KOLLEL NEWS:

The Night Kollel would like to wish a hearty mazal tov to our long time members, Avraham and Chavie Anteby on the bris of their baby boy, Shraga Feivel, this past Shabbos. It was a unique opportunity for both of us, as I had the opportunity to be the mohel, and it was a perfect occasion for us to review the many facets of a bris which takes place on Shabbos, a sugya just recently studied in the Kollel.

The Kollel Boker would also like to wish a hearty mazal tov to our dear members, Daniel and Naomi Leah Rose, on the pidyon habein of their baby boy. May they all see lots of nachas!

### SHOVAVIM INITIATIVE:

We are proud to announce that we will once again be launching our Shovavim Program starting this Friday morning, Erev Shabbos Parshas Shemos, for six weeks. This learning program will take place every Friday morning, from 4AM- 7AM, of these auspicious weeks, followed by Shachris and breakfast, with Matan Scharah B'tzidah.

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*



This past Shabbos Parshas Vayechei, Rabbi Nachum Scheiner our treasured Rosh Kollel was Zocheh to be the Mohel at the Bris of שרגא פייוויל son of our esteemed Kollel Member and mispallel, Reb Avraham Antebbee. Our chosheva and beloved Morah D'asra Harav Aron Lankry, a prominent Mohel, with many years of experience, accompanied Rabbi Scheiner to the post bris exam.

# in MONSEY

Rav Dror



8:00pm, January 7th (Sunday night)

Bais Medrish Ohr Chaim

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בית מדרש אור חיים  
סניף התורה  
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845-293-0670 OR BMOCNK@GMAIL.COM

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UNDER THE DIRECTION OF  
RABBI NACHUM SCHEINER SHLITA

ערב שבת

- 1) SHMOS - JAN 5
- 2) VAERA - JAN 12
- 3) BO - JAN 19
- 4) BSHALACH - JAN 26
- 5) YISRO - FEB 2
- 6) MISHPATIM - FEB 9

STIPEND DISTRIBUTED WEEKLY  
SPECIAL BONUS FOR THOSE  
ATTENDING ALL 6 WEEKS

Just so you should know...

**WE LOVE CHASSIDIM!**

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