

**Yud Shevat Kumzitz Farbrengen  
With Rabbi YY Jacobson  
Thursday Eve January 25. Details to follow**



OUR BELOVED RABBI  
SOKAVA REBBE

# BET Journal

BRINGING EVERYONE TOGETHER

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

**To All Bais Medrash Ohr Chaim Mispallelim**  
For your convenience, there is a Soda Machine  
and a Snack Machine located in the small shed  
between the buildings



## 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

SHABBOS MEVORCHIM SH'VAT  
Rosh Chodesh: Wednesday January 17  
Molad Shevat: Wednesday January 17  
2:25 (2 chalakim) AM

YOM KIPPUR KOTTON SH'VAT  
TUESDAY JANUARY 16, AT 1:30 PM  
18 FORSHAY UPSTAIRS

**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**

Separate Seating

**RABBI YY JACOBSON  
WEEKLY CLASS  
SHABBOS**

NO CLASSES THIS SHABBOS

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

**Emunah Series by Rabbi YY resumes  
Thursday February 15  
Stay Tuned for Details**



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

One of the most challenging concepts to understand is the subject of "Free Will". We take for granted that being human comes with the privilege to choose between good and evil. All the choices in life are up to us. There is a reward for good choices and consequences for bad ones.

The Parasha speaks about Hashem hardening Pharoah's heart so that he would not let the Jewish people free. The Rambam, in the laws of Teshuva chapter 6, halacha 3, states that a person can get so deeply entrenched with his misdeeds that the opportunity to repent is taken away. The ability to return was removed from Pharoah and he was stuck into the reality of his evilness. How is it possible for a person to be without free will if this is a basic human privilege? Just as speech differentiates man from an animal, free choice too is the intrinsic difference that elevates a man above animal. Without that free choice he is nothing more than an animated robot. Furthermore, when one's free will is removed he is no longer accountable for his deeds which he has no control over. How is it fair to punish someone who is doing evil without choice? Why was Pharoah punished for his misdeeds after his free choice was taken from him?

Other commentaries explain that it was the hardening of Pharoah's heart that actually gave him free choice. When a person experiences miraculous events they become so inspired and jump to do the proper action. This action is not necessarily what they want to do yet they are temporarily motivated to do so. When Hashem hardened the heart of Pharoah, He was balancing the extreme influence of the awesome miracles and enabling him to truly have free choice.

In the modern world, we can see those unfortunate individuals lost in the throes of addiction as perhaps one who has lost his free will unable to return as the Rambam suggests happened to Pharoah. Is it then a hopeless effort to try to extricate one deeply mired in the mud of addictions? Is it, as the professionals like to call it, a sickness, where one has no control over their actions any longer?

I think the example that the Rambam brings of Pharoah is the only one in history as there was no Torah yet at the time. It is through Torah, mitzvos, tefillah and teshuvah that one can extricate themselves from the claws of evil. I have seen individuals return from the darkest places, the lowest pits and redeem themselves and their families with super human efforts. Every day of their lives is a vicious battle, where they wage war at their demons and choose the light. Any person can connect to the higher power (Hashem) and build themselves anew.

Shabbat Shalom,  
Rabbi Aaron Lankry

## MINYAN NOTICE

**BEGINNING NEXT FRIDAY 1/19 THERE  
WILL BE AN ADDITIONAL EARLY  
MINYAN FOR MINCHA AT 1:30 pm**

## MINYAN INFORMATION

**IF YOU HAVE AN INTEREST IN A  
SHOVIVIM MINCHA ON THURSDAYS  
WITH LAYNING PLEASE CONTACT  
RABBI COREN OR ONE OF THE  
GABBAIM**

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 12:35 pm

SHABBOS NIGHT / DAY	Candle lighting	4:31pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:41pm		Mincha	1:45pm
	Shkiya	4:49pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	4:59pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:50am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:30pm
	Shachris	8:00am - Kiddush		Shkiya	4:50pm
	Shachris	9:15am - 18 Forshay		Maariv	5:30 & 5:35pm

WEEKDAY MINYANIM	<b>SHACHRIS</b>	
	20 Minutes before Neitz	
	S 6:59   M 6:59   T 6:58   W 6:58   T 6:57   F 6:57	
WEEKDAY MINYANIM	<b>MINCHA &amp; MAARIV</b>	
	12 Minutes Before Pelag	
	S 3:39   M 3:40   T 3:41   W 3:42   T 3:43	
WEEKDAY MINYANIM	12 Minutes Before Shkia	
	S 4:39   M 4:40   T 4:41   W 4:42   T 4:43	

**JAN.14 – JAN 19**  
**NEITZ IS 7:19 am - 7:17 am**  
**PELAG IS 3:51 pm - 3:55 pm**  
**SHKIA IS 4:51 pm - 4:55 pm**

סוף זמן קריאת שמע  
**MAGEN AVRAHAM**  
 9:07 AM – 9:06 AM  
**GRA- BAAL HATANYA**  
 9:43 AM – 9:42 AM

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

<b>שחרית</b>		<b>מעריב</b>	
כ"ת ק"ן	20 Forshay ↑ 30 min/Modu 20 min before Neitz	AT פלג	18↓ Repeat Krias Shma after nightfall
6:15AM	18 Forshay ↓ Mon-Fri	AT שקיעה	18↓
7:00	18↓	10 MIN. AFTER שקיעה	18↑
7:30	20↑	30 MIN. AFTER שקיעה	18↓
8:00	18↓	60 MIN. AFTER שקיעה	18↓
8:30	18↑	7:30	18↓
9:00	18↓	8:00	18↓
9:30	18↑	8:30	18↑
10:00	18↓	9:00	18↑
10:30	18↑	9:30	18↑
11:00	18↓	9:45	18↓
<b>מנחה</b>		10:00	18↓
12:30PM	18↓	10:30	18↓
1:00PM	18↓	11:00	18↓
1:30PM	18↓	11:30	18↓
2:00PM	18↓	12:45AM	18↓
2:30PM	18↓		
3:00PM	18↓		
<b>מנחה ומעריב</b>			
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)



## Sefer Shmot:

### Aii About the Name

Several years ago, I was very involved in reaching out to not-yet frum Jews In Rockland County. One of the amazing experiences I had was when we put together a basketball team and entered the Rockland JCC hoping not to get creamed and embarrassed by the other teams. My team was quickly known and referred to as the frum team. There were some decent players on my team but we were certainly the underdog and I was really worried about one thing: are we going to be a kiddush Hasehm or chas veshaiom a chilul.

Rav Yakov Kamentzky was once asked whether a rebbe should play ball with his students. His response was a classical wise response. He said if the rebbe knows how to play than yes but if he is a lousy player better he should stay out of it because it won't be a kiddush Hashem. I can't say that this is a halacha psuka so this is not meant to discourage any rebbe from playing ball with his students, especially today when a rebbe's involvement and connection with his student is encouraged. (I read this in Rav Kopian's biography). However, the message is insightful. We are here in the world to make a kiddush Hashem and this can be done on the court too, sometimes even more than in the Bais Midrash.

Why am I telling you this? The answer is that I put together this team in order to create more opportunity to connect and interact with non-frum Jews. But how does one make that initial connection? The easiest step was of course to say hello and ask him what his name was. But that wasn't enough. I would then oddly enough throw out a "So what's your Jewish name? (There were few times when they weren't even Jewish and that's ok too). And when they told me names such as Barry and Shlomo Zalman I would be totally shocked because many times that's all they had left of their yiddishkeit-- their special deep Jewish name. I also realized that when I heard the Jewish name I felt a special connection to them. I believe this wasn't just a feeling. Our holy books tell us that the name of a person represents his essence. So much so that the Gemara In Yoma tells us how Rabbe Meir was careful to keep away from an inn keeper whose name was Kadur because it was connected to the verse that says we are a Dor Tahapuchos-- an upside down nation.

I once saw in the name of the Baal Shem that when you want to wake up a Jew you call him by his name. I would add that this is not just when he or she is sleeping physically but when he is removed from his spiritually as well.

There is much more that can be discussed about names but for now we can begin to appreciate that when we introduce ourselves or meet someone we should use the Jewish names that we were privileged to be given. It will automatically give us a boost and a reminder of our special mission in life.

Shabbat Shalom



BY SHALOM BER MUNITZ

### STOP AND THINK

My father<sup>1</sup> proclaimed at a farbrengen:

Just as wearing tefillin every day is a Mitzvah commanded by the Torah to every individual regardless of his standing in Torah, whether deeply learned or simple, so too is it an absolute duty for every person to spend a half hour every day thinking about the Torah-education of children, and to do everything in his power - and beyond his power - to inspire children to follow the path along which they are being guided.

==== Hayom Yom Teves 21

1 The Rebbe RaYatz, 6th Chabad Rebbe referring to his father, the Rebbe RaSHaB, 5th Chabad Rebbe.

**AVOS UBANIM SPONSORS**

Become a partner in the Torah of our Tinokos Shel Bais Raban

Become a sponsor today

To take advantage of this amazing Zchus Contact Rabbi Doniel Coren

rabbidac@gmail.com

914-645-4199

This Week Parshas Vaeira is Being Sponsored

לעילוי נשמת

ר' יונה אריה בן ר' יצחק

**DR. SIMCHAS Spotlight**

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

The letters of the word מחשבה ( my thoughts ) are the same as the word בשמחה ( with happiness ). The way to discover the happiness that's within you is through deep thought & contemplation. Think about that !

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



## Tefillah before and after Learning

There is a Mishna in Brachos daf chof ches amud bais that quotes that Reb Nechunya ben Hakana would daven as he entered and exited the Bais Hamedrash a short tefillah. The Rabbanim asked him "Ma Makom litfillah zu"(What is the reason for this tefillah?) Reb Nechunya responded that when he enters he davens that no bad should result from his learning and when he exits the Bais Hamedrash he thanks Hashem for the opportunity to learn in Bais Hamedrash. The Gemara gives the exact text of this tefillah. If one looks at a lot of Gemaras it is printed in the front.

The Ritva explains how this fits in with the rest of the perek of tefilas hashachar that since the Gemara is discussing different parts of tefillah the Gemara mentions this one also. It is not an obligation to say this tefillah but more of an optional thing.

The Rambam in peirush haMishnayos perek daled mishna bais argues on the ritva and says that these aforementioned tefillos is an obligation. When anyone enters the Bais Hamidrash to learn or leaves must say these tefillos. The Chida brings a raya to shitas Rambam from the fact that the mishna said it in a story form and not just saying what Reb Nechunya davened and the fact that no one argued against Reb Nechunya they were all quiet proves that it is an obligation to say these tefillos when one enters and exits the Bais Hamidrash.

We could argue and say that the fact the Mishna does not bring it cut and dry but rather says it in the form of a story proves the opposite that it is just optional not an obligation.

The Rambam, Tur and the Mechaber in Orach Chayim siman kuf yud bring down the text of these tefillos and say that one must say these tefillos like any other tefillos and it is an obligation. The Taz in seif koton ches says even if a person sits down to learn by himself must say these tefillos especially if he paskens Shailos. The Magen Avraham in seif koton tes zayinsays that the Ariz"l would say this tefillah every morning and every evening after learning Torah the entire day. The Mishna Berura in seif koton lamed vov brings some more sources that prove that it is an obligation to say these tefillos. The Rosh Yosef based on this wonders why the oilam is not nizhar in these tefillos? The Hacheshd Loalafim in siman kuf yud seif vov also can't understand why we don't see more people being careful in saying these tefillos.

The Aruch Hashulchan in siman kuf yud seif tes zayin says that today the minhag is not to say these tefillos and he explains it that since most people learning today in Bais Medrash are not Moreh Horaah and the one's that are Moreh Horaah learn at home not in Bais Medrash therefore we don't say these tefillos. According to the aforementioned Taz this tirutz would not be sufficient because the Taz says one should say this tefillah even while learning alone and not in Bais Medrash.

In Shailos Utshuvos Salmas Chaim hilchos talmid Torah siman tzaddik Ches Reb Yosef Chaim Zonnenfeld was asked the same question and he seems to say that it is an obligation. He is melamed zchus that since people were used to learning at home so they would not say the tefillah and they would not say the tefillah even upon entering Bais Hamedrash.

Learning can be difficult for some but if everyone would say these tefillos before and after learning I am sure it will result in an easier time in learning. May we be zocheh to really learn with a geshmak!

## Va'era

In Parshas Va'era, the Exodus actually begins. The Parsha starts with G-d's assurance to Moshe that He indeed remembers His covenant with the Avos, and is also attuned to the suffering of the enslaved Jews - and He now intends to set in motion the process of redemption.

Moshe and Aaron demonstrate their credentials to Pharaoh by turning Aaron's staff into a snake. Pharaoh, undaunted, has his magicians do the same - but then Aaron's staff swallows theirs. Nevertheless, Pharaoh is steadfast in his refusal to obey G-d's command.

G-d now instructs Moshe to begin the Ten Plagues. The first seven of them are recounted in this week's Parsha. (According to the Oral Tradition, each plague lasted a week, with about three weeks of warning in between.)

## Haftorah:

Yechezkel 28:25-29:21

Yechezkel begins by telling Bnei Yisroel that Hashem will punish the Jewish Nation's enemies. Then Hashem will permit the Jewish people to return to their homeland in the future.

Yechezkel then has a prophecy that Bavel (Babylon) will conquer Pharaoh and Egypt. At the time of this prophecy, Jerusalem was surrounded by the Babylonians for approximately a year. The Jews were hoping to receive help from the Egyptians and Yechezkel's prophecy shattered that dream.

Hashem was trying to convey to the Nation of Bnei Yisroel that they should rely on Him, and not other nations.

The Haftorah then explains that Egypt would be desolate for 40 years, and that the people will be scattered among the nations. Egypt deserves this punishment because the people of Egypt promised to defend Israel against their enemies, but when it came time to help, they did not keep their word. The Haftorah concludes with the idea that that Nebuchadnezzar, King of Bavel, was allowed to conquer Egypt because of their betrayal of the Bnei Yisroel.



For this week I decided to share some interesting questions I heard from some of my wisest friends. (These are all puns) Enjoy!

Q. How do you pick up a heavy piece of gefilta fish?  
A. With a chrain

Q. Why does the soteh have to drink the water? Why can't she take it through an IV?  
A. Bec you can't take g-ds name invane.

Q. What do you call a stupid frog?  
Dumb tzefardai

Q. What do you call someone who gives. A hair cut in public,  
A. Bar-ber bereshus harabim

Q. What do you call blind people wrestling  
A. Sooma wrestlers

Think about it,  
Yehuda Grodtko



### פרשת וארא

"ולא שמעו אלי מקוצר רוח ומעבודה קשה" וכתב האור החיים הקדוש וז"ל "אולי כי לצד שלא היו בני תורה לא שמעו, ולזה יקרה קוצר רוח כי התורה מרחיבה דעתו של אדם" עכ"ל.

דברי קדשו הזכרתי מקדם, ושוב ושוב אזכרנו שזה דבר שאמור לתפוס עין הלומד או המשתוקק ללמוד וקשה לעיתים או מחוסר סבלנות או מרוב מניעות או כל מיני אמתלאות, ובעיקר נמצא אצל צעירי הצאן שקשה עליהם לשמוע תורה וזהו הנקרא בפי התורה קוצר רוח, והיינו שאינם בני תורה, לראות המילים האלו ולהמשיך ולא לעמוד על עומק פנימיות הדברים הוא דרכי כסיל אשר בחושך יהלכו.

והנה מובא בגליון "רוממות" דברי הגרד"צ קרלינשטיין זצ"ל שלמד בלשון האוה"ח הק' שהפירוש הוא "להיות שקוע בלימוד", שפירושו בלע"ז TO BE ENGROSSED IN LEARNING, וזהו מילים שהיה שואג בהם הגר' מרדכי גיפטר זצ"ל שכן תורה וכל יהודי צריך להיות שקוע בלימוד, וזהו כל כולו רמ"ח אבריו ושס"ה גידיו, שבעת לימודו אין דבר אחר חוץ מהלימוד בעצמו, והיינו עצם הבנת הדברים ועומק כוונת התורה.

להמחיש הדברים, שאלו פעם את מרן ראש הישיבה הגר' לעזר שך זצוק"ל שמו זכרו תאות נפש, האם באמצע הלימוד יש ברקים ורעמים, אפשר להפסיק לברך עליהם, השיב על זה ממנ"פ אם שומעים את הברקים אז לא לומדים אז וודאי חייבים לברך, אבל אם לומדים איך שירך לשמוע בכלל את הרעמים, זהו הפירוש ללמוד כמו שצריך, להיות שקוע בהוויות אביי ורבי בכל גופו ממש, מסופר על אחד מגדולי עולם שהיה צריך לעבור ניתוח שהיה מצריך תרדמה, ומשום סיבות לא רצה ליכנס לתרדמה הנ"ל, והציעה לרופא שכשיבוא לביתו יהיה כבר בתנוחה מסוימות והוא יוכל לנתח בלי תרדמה, שהיה חושב בלימוד ומרוב שקיעות כבר לא היה מרגיש מהמתרחש כלל וכלל.

ואלו דברי האוה"ח הקדוש שבזה שהוא שקוע בלימוד אזי נעשה צמא לעוד ועוד תורה שהיא מרחיבה דעתו שזה מייצר צמאון נורא בזה שהוא שקוע בתורה שרוצה עוד ועוד תורה, בבחינת אוהב תורה לא ישבע תורה, כי נפשו שוקק.

ידוע מראש ישיבת מיר הגאון האדיר רבינו חיים שמולביץ זצוק"ל שהיה אומר לתלמידים יש שלוש דברים שצריך לעשות כמו פרד (חמור) לאכול כמו חמור לישון כמו חמור וללמוד כמו חמור, וזהו מעכב כל אחד את השני, וזה תלוי בזה, יש כל דבר שצריך לקיים מערכת החיני של האדם, ולכך אין שום סתירה בין מי שעוסק בפרקמטיא למי שתורתו אומנתו, אלא שלכל זמן ועת כשיושן יושן כשאוכל אוכל וכשלומדים אזי כמו שינתו ואכילתו כך לימודו צריכה להיות במלאו המובן בלי הרהור לדבר אחר, ובכך ישיג מעלת התורה והבנת התורה והשגת התורה ושמחת התורה ביתר שאת ויתר עז.

שבת שלום ומבורך  
דוד יהודה פיירסטון  
ישיבת יורה דעה ליברטי

### Jan.14 - Jan 19

As we take a look around at our society, it's a fact of life that we are extremely hierarchical by nature.

We look up to those who are more successful than we are, command more power and have achieved lofty goals; both spiritual and physical.

But our leaders.. our role models- who do they look up to?

When their day of reckoning comes and hopefully before, they must carefully reflect on the question.. who is really in charge here?

Who has created and continues to care for every living creature?

For although we may respect and honor wealth and achievement there is a place in the collective neshama of our world where the concepts of rich and poor do not exist, where power doesn't matter and where success is measured only by the quality of our relationships with one another.

Lev Melachim B' Yad Hashem, a leader, a king, a president is selected and guided by G-d, but is responsible for and accountable to those who look to him for sustenance as well as to the Creator who chose him for the task.

A true leader will both inspire and be inspired.

Not so with Pharaoh, who continually questioned Hashem's power and openly asked" Who is the Creator.. that I, Pharaoh should listen to him?"

Until Pharaoh was reminded by the Makkos- just who the true ruler really is.

Dovid was the manager of a large factory in Eretz Yisroel that was in danger of financial collapse.

1500 families depended on this business, thousands and thousands of children needed its success.

Alas.. the final hour of this large enterprise was nearing..but new hope abounded.. Dovid got word of a Gvir in Europe who would surely be sympathetic to such a cause.

After writing the Gvir and receiving both a warm response and an appointment- Dovid journeyed with a heavy heart and high hopes.

As Dovid made the quarter mile trek from the big gates of the fortified mansion to its towering front door he was overwhelmed with emotion.

If only his large business could be

saved by this man whose name was on Torah Institutions, hospitals and orphanages around the world and whose heart was large and warm to many causes.

Dovid knocked on the door and a man answered wearing distinguished clothes.

"Who is the Baal Habayis here.. I have come to talk with him about an important matter."

"I am the Baal Habayis.." the man responded.. Dovid was fearful as the man did not look at him with generosity in his eyes.

From down the long corridor, a voice could be heard.."Excuse me what are you asking?"

Dovid watched when the man who had answered the door.. shrunk in shame...and watched as the hands of the real master of the household hit the "imposter" on the back.

"I am sorry sir.. It was all a joke.. I was pretending to be the owner of this house.."

"I apologize, the Gvir told Dovid.. it is just one of my workers pretending to be in charge.."

Throughout these Parshiyos of Yetzias Mitzayim, Pharaoh too is just joking, deluding himself that he is in charge, hiding his human attributes each morning at the Nile and defying Hashem and His messengers, Moshe and Aharon at every juncture.

Until he realized through the outstretched arm of Hashem that the true message of the Makkos, was that he, Pharaoh was really not in charge at all.

We all go through the same tests when we achieve success, does our success come about through the strength of our own efforts, solely?

The most powerful lesson of our Parsha comes to us via its name, Vaera.. which means literally-Hashem revealed his presence to our world.

As the Kotzker Rebbe observed.. Where is G-d in the world today? Wherever we let him in.

May this Parsha and all the Parshiyos of Shovavim, strengthen our Emunah and help us bring the Shechina into our lives as we absorb its lessons in a most meaningful and lasting way.

Good Shabbos!





# Between Men and Women

## In Moshe' Life, the Woman Needed to Lead

### **Aunts and Nephews**

“Amram took Yocheved his aunt as a wife, and she bore him Aaron and Moshe.”

This is the story recorded in this week’s Torah portion, Vaeira . Amram, in other words, married his father’s sister. Both Amram’s father (Kehoth) and his wife (Jochebed) were daughters of Levi, the third son of the Jacob-Leah dynasty.

Now, as we know, the marriage of an aunt and a nephew would, in time, become prohibited for the Jewish people and would be defined in the Bible as an immoral and un-G-dly union . An uncle may marry his niece, but an aunt cannot marry her nephew. So why would Amram and Yocheved, two of the great people of Israel at the time, enter into a relationship that would later become forbidden for eternity for all of their offspring?

The enigma deepens considering the fact that it was this marriage that gave rise to little Moshe, the messenger who would transmit G-d’s law to Israel, including the instruction against marrying one’s aunt. Yet Moshe himself is born precisely from such a relationship! How do we understand the fact the giver of the Torah was the child of a marriage forbidden in the Torah?

### **Give and Take**

To understand this, we must first attempt to comprehend why the Torah permits the marriage of an uncle with his niece while prohibiting the union of an aunt with her nephew?

One of the answers to this question has to do with some of the physical, psychological and mystical differences between the masculine and feminine genders.

Jewish mysticism teaches that a woman’s uniqueness lies in her ability to accept and internalize, while a man’s fulfillment lies in his ability to project and bestow.

This is expressed, of course, in the physical structures of their bodies. But the biological differences reflect their psychological and spiritual structures as well.

One of the most fulfilling experiences for many a woman is the silent but powerful moment of welcoming and taking in another person’s soul. Women, more than men, naturally crave and cherish the experience of a genuine relationship. The Talmud, written around 1,700 years ago, states that women instinctively feel an inner void that compels them to seek a relationship that fills that emptiness. While men often deceive themselves that they are complete in and of themselves, many a woman needs no more than a moment’s call to become fully emotionally present to embrace the loving or aching heart of another human being.

A man’s primary satisfaction lies in his power to give, to bestow and to project, while a woman experiences deep joy and serenity in her ability to be there and take it in. Man often feels the urge to change a situation and rectify a problem, while women see the experience of “receiving” as an end in and of itself.

This does not mean to say that a woman does not cherish the opportunity to influence, give and transform. Yet women accomplish these objectives by internalizing rather than by overwhelming; through silence more than through noise; by being rather than by projecting. The Kabbalah states that the souls of most men originate within G-d as a creator, while the souls of most women stem from G-d as an essential being . For man to feel fulfilled he must create, transform, rectify; for woman to be fulfilled she must be.

### **Respecting the Difference**

The solution to this conflict of nature lies not in denying that there is a difference, but rather in each party knowing that there is a difference, and respecting the space and individual nature of the other person. This is the deeper, mystical reason for the Torah’s prohibition against the marriage of an aunt with her nephew. A marriage between an aunt and a nephew, which would by nature and instinct place the husband in the role of recipient and his wife in the position of the projector and giver (she is the aunt and he is the nephew), may hinder the full expression of both the wife and her husband. A man must be allowed to project and give, while a woman must be allowed to “be there,” to accept and internalize.

### **How to Become a Teacher**

This is true about most marriages. Yet our teacher Moshe needed to come from a very different type of relationship—a relationship in which the recipient (represented by the woman) will be the giver (the aunt), and the projector (represented by the man) will become the recipient (the nephew). Why? Because Moshe was chosen to become the “Man of G-d ,” the messenger who would, for the first time in human history, share with the Jewish people and the world the Divine perspective on life and reality, the G-dly blueprint for life embodied by the Torah. Moshe served as the ultimate teacher, mentor and leader, sharing the eternal truths of morality and G-dliness with an otherwise directionless universe, giving human history the dignity of having a moral and Divine purpose. What is primary quality that made Moshe who he was? His complete humility and absence of ego in the presence of truth.

The main characteristic required to become a conduit for G-d’s word is surrendering the ego. In Moshe’s transmission of Torah from G-d to the Jewish people, a fundamental change was required: The “woman” needed to assume the role of leadership and seniority over the “man.” The “woman” needed to be the aunt, and the “man” the nephew. The prerequisite for becoming a conduit for Torah and Divine wisdom lies not in one’s ability to project and give, but rather in one’s power to accept, receive and internalize.

This is true for every teacher of Divine truth. A rabbi who sees his primary role as a teacher rather than a student—a student of truth and a recipient of ideas and feelings that transcend him—is not qualified as a rabbi. If I wish to be a teacher of Torah, I must acknowledge that I do not own this wisdom. I am merely a humble recipient who craves to learn from everybody and from everything the truths of life, of G-d, of justice. Moshe, the ultimate teacher and leader of all time, needed to be born from a marriage in which the recipient reigned supreme.



## **Tosfos Shabbos II**

### **How much time does one need to add to the Shabbos?**

We discussed in a previous article the mitzvah of tosfos Shabbos and we left off with the question, how much time does one need to add to the Shabbos?

The Shulchan Aruch writes that one must add on some amount of time, but does not stipulate how much time one must add. This expression would have the connotation that any small amount of time would suffice. However, the Mishna Berura (261:22) writes that a very minimal amount is not sufficient; it must be more. He adds that – together with the amount of bein hashmashos – it is about a half hour, meaning that the amount one must add is approximately ten or fifteen minutes.

However, many poskim seem to work with a much smaller amount.

Rav Moshe Feinstein – in a fascinating teshuva – was responding to someone who wrote to him that he was astonished to see that Rav Moshe was being driven to shul after the time of candle lighting and close to the onset of Shabbos. He claimed that seeing this would cause people to be mechalel Shabbos. Rav Moshe responds that there was absolutely nothing wrong with what he did, since he was in the car at 13 minutes before shkia, leaving him with plenty of time to drive to his destination – or even a place 5 times the distance. He explains that there was still 11 minutes that melachah was still allowed, leaving a few minutes to fulfill the mitzvah of tosfos Shabbos.

It is clear from Rav Moshe's mathematics, that he deemed 2 minutes before shkia to be a sufficient amount to be able

fulfill the mitzvah of tosfos Shabbos. He then adds – in his great humility – that if the writer claims that his actions could somehow cause chilul Shabbos, he will refrain from being driven at that time, although there is absolutely no concern at all.

Similarly, the sefer Shvus Yitzchok, (page 215) quotes Rav Shlomo Zalman Auerbach and Rav Elyahiv, who ruled that one must stop 2 minutes before shkia. However, they add that, due to various uncertainties of the exact time of shkia, within 3 minutes of shkia one must refrain from melacha.

They explain that one cannot be certain that the sunset printed on the calendars is so exact. Additionally, the z'manin listed in each town are not always the exact time for each part of the town (especially due to the varying altitude and the mountains causing the sun to appear to set earlier).

They therefore stipulate that the 2 minutes required for tosfos Shabbos start before that, meaning that one must stop melacha at least 5 minutes before shkia.

The Shevet Halevi also writes that the clocks are not so accurate and one must consider the last 3 minutes before shkia like the day has ended. These poskim therefore write that if a baby is born within 3 minutes of shkia, the bris should be pushed off until the next day.

The Chut Shani writes that one should refrain from melacha, starting at 10 minutes before shkia, and in extenuating circumstances,

up until 5 minutes before shkia, but not later. This is similar to the aforementioned opinion of the poskim that one must add 3 minutes before shkia, in order to be sure it is still day and then one can add the 2 minutes required for tosfos Shabbos.

There are other amounts mentioned in the poskim, such as the Derech Hachaim, who writes the amount of a minute and a half and the Shulchan Aruch HaRav in the Sidur, who writes that the shiur is 4 minutes.

In conclusion, there are different opinions as to the exact amount one must add. But all agree that one must stop doing melacha at least a few minutes before Shabbos and refrain from melacha after Shabbos is over, for at least a few minutes.

Some questions to ponder:

- 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*

# THE CHIP TO SUCCESS

RABBI MOTTI MILLER

Some time ago, a high-priced speaker was asked to speak to the executives of Intel Corporation. Intel, having arguably made the largest number of microchips for computers for many decades, includes some of the biggest executives in the world. The speaker was to address them about a variety of important topics pertinent to the growth and success of their corporation.

While the presentation given by the speaker went well, at the conclusion of the address, the speaker was taken aback by one detail which stood out. Opening the question to the executives, he said, "I have to ask you all something. Throughout my entire presentation, none of you once looked at your phones to text, email or anything of the like. Your entire focus was on me from start to finish. How can that be? Every chip in every phone around the world is made by you. More than anyone, I would assume that all of you would be glued to your phones and

inseparable from them. They are so much a part of your lives. But that doesn't seem to be the case."

As silence overtook the room, one executive got up. "Sir, let me explain something to you. When we are trained in Intel, we concentrate on certain areas of strength. There are many different aspects that go into attaining success and producing the highest quality and top cutting-edge product. But, as we are taught, the strength of this company is focus. Whatever task we put our minds to, we focus one hundred percent. That is the attitude and mentality we are taught to work with, and the reason we meet so much success. Our ethic is focus, focus, focus.

"You've probably never experienced this before. Most of the time you speak, you likely see people distracted by their phones. But, if that would be our work ethic, our company would not be where it is today. So now, sir, I hope you understand."

## IF YOU NEED SOMETHING YOU MUST DAVEN FOR IT

Rabbi Yissocher Frand

Parshas Va'eyra contains the majority of the 10 plagues brought upon the Egyptians. There is a definite pattern of how the plagues came and how they left. For instance, with the plague of Tzefardeah [Frogs], Moshe threatened Pharaoh "Let my people go or else I will bring a plague." The Frogs came, Pharaoh asked that Moshe pray to Hashem to take them away. Moshe Rabbeinu prayed and they went away. The same thing happened with the plague of Orov [Wild Animals]. They came, Pharaoh suffered, he begged Moshe and Aharon. They prayed to G-d and the wild animals left. Likewise, with Barad [Hail] and Arbeh [Locusts], the King begs that Moshe daven for him, Moshe davens, the Hail stops, and the Locusts leave.

It almost seems like a play. Why was it necessary that every single time that Pharaoh had to ask "daven," Moshe would daven, and only then, the plagues would cease? The answer, according to Rav Yeruchem Levovitz (the Mir Mashgiach) is that this narration teaches us something very fundamental about life. The way to obtain things in this world is to pray for them. This is the ONLY way to achieve things in this world.

Rav Yeruchem states : "And know that even though 'Torah learning outweighs everything' nevertheless, obtaining something in this world only happens through prayer." In other words, the concept that "Talmud Torah K'neged kulam" means that in the next world, when we look to collect our reward for all our good deeds in "this world," the greatest reward we will receive is for Torah learning. However, the way to get things in this world is with a different mechanism. The way to obtain things is to daven for them.

Rav Yeruchem cites Moshe Rabbeinu as a case in point. Moshe was the prime example of one

who occupied himself in Torah study and Torah teaching. Nevertheless, when Moshe requested the nullification of the decree against the Jewish people for the sin of the Golden Calf, his approach was not to "sit and learn" or to rely on any other merits he might have had, but to pray intensively to the Almighty for their forgiveness. G-d set up this world such that if a person wants things, the person needs to daven for them. However, the concept that "Torah study outweighs everything else" applies to reward in the World to Come.

Rav Moshe Feinstein, among his many other attributes, was a prolific writer. He spent an unbelievable amount of time writing down his thoughts and words of Torah. During every spare moment, he was either learning or writing. One of Rav Moshe's children once called and told him that one of Rav Moshe's grandchildren was very sick and was being taken to the hospital. Rav Moshe closed his Gemara, closed his notebook, went to his shtender [lectern], took out a Tehillim, and began reciting Psalms. Every 15 minutes he would ask - "Have they called that it is better? Have they called yet?" He was sure that in the merit of his Tehillim, things would be all right.

Why did Rav Moshe start saying Tehillim? Why did he not dedicate the merit of his writing a certain piece of Torah or a certain responsa to the merit of his grandchild, for a speedy recovery? The answer is that in this world, when we need something, there is only one way to obtain it - through prayer.

Our parsha emphasizes this idea through the recurrent theme of Pharaoh beseeching Moshe to pray and Moshe's praying to have each of the plagues removed.

# A SHORT MESSAGE

FROM MRS. FAYGE LOEWI

*My mother a"h once related a beautiful mashal. Imagine a large room full of people, yet it is freezing cold inside. With no heat available, everyone stands around shivering. One man, seeking to warm himself up, puts on his fur coat. Yet another man, also looking to relieve himself of discomfort, prepares a fire in the fireplace. What is the difference between these two people? The former warms himself, while the latter warms himself along with everyone else. In life overall, we are often given opportunities where we can focus on our own needs and help ourselves. Yet then again, those very same opportunities can be turned around to help others. Instead of merely thinking of ourselves, within the very same act, we can bring light and warmth to so many others.*

בית מדרש אור החיים  
BAIS MEDRASH OHR CHAIM

THE YOUTH MINYAN  
BETZ MEDRASH

## Most Valuable Daveners



ELISHA ABITBOL



JOSHY ABITBOL



# “Peace” A Segula for Redemption

## Barbie and Spike

A number of years ago, I was hired to work for NCSY. Running various programs when I lived in Seattle, San Diego, and then later when I moved to New York, I became involved with their JSU (Jewish Student Union) program. JSU clubs include high school teaching curricula, which had me teaching kids the basics of Judaism in a public high school. When I was single, I had been teaching at the LaGuardia High School in New York, yet my experiences only expanded and varied after I got married.

At one of the schools I taught, I was given a nice group of twenty-two students who were intrigued and engaged in learning. However, within the class, there were two particular girls who stood out. And that was because they were literally arch enemies. While one of the girls was more ambivalent towards the other and did not openly express any feelings of aversion, the other one was intensely hostile and antagonistic. She only wished the very worst for the other girl.

Now, while I usually think and relate to my students by their true names, with these two girls, I mentally gave them two names. One I named Barbie, and the other, Spike. Barbie was the classic Barbie doll. She was an adorable girl with long and lovely blond hair. Yet, what really caught everyone's attention when looking at her was her clothing. From head to toe she wore pink. Pink boots, a pink poodle skirt, a pink scarf, huge pink hoop earrings and pink lipstick. But, even with all her pink, she was very sweet and considerate.

And then there was Spike. Spike was Barbie's total antithesis. She was akin to a Gothic Queen. She was also charming and pretty, yet she wore black from head to toe. She had black hair, black eyeliner and lipstick, a black leather coat even in mid-summer and a black skirt. I called her Spike because every day without fail she wore a giant necklace with huge spikes.

If Barbie as much as breathed, Spike became enraged. It was a little bit ridiculous. One day, I decided to give a class about the power of speech and words. I had been talking about working on ways to foster harmony and peace between people and the importance of overextending ourselves to create such feelings of love and care. After the class came to a close, Barbie approached me.

“Mrs. Biton,” she said, “Can I ask you something?” “Sure,” I said, “what is it?” “I don't want to speak lashon hara, but there is a girl in the class who not only does not like me; she hates me.” “Oy vey,” I said, “that's terrible.” I of course knew she was referring to Spike. “I don't know what to do, but I need tactical advice. I just want to have shalom.”

Listening to Barbie broach the subject, I knew what I had to do.

“Are you ready to do something pretty hard?” “Yes,” she said, “anything for the sake of shalom.” “Chazal tell us,” I continued, “that if we overlook the hurt done to us by another person and go out of our way to treat them with kindness and compassion, we will merit tremendous blessing in our life.” “So what can I do?” asked Barbie. As I stood there and quickly began thinking what Barbie could practically do to make up with Spike, it suddenly occurred to me.

“Do you by any chance know what kind of food she likes?” “Well,” said Barbie, “it is really funny that you ask that, because just two days ago in the cafeteria, I overheard a conversation between her and a few other girls. I was standing just a few people behind her, and she said that her favorite all-time food is homemade chocolate chip cookies.”

“So are you prepared to make homemade chocolate chip cookies?” I asked. “I never baked before,” Barbie said, “and my mother is also a health guru.” “Okay, but I think you are capable of baking really good cookies.”

Barbie returned home that night and searched high and low for the best chocolate chip cookie recipe. Finally, after three hours, she found it. As it turned out, it was Nestle's Toll House Chocolate Chip Cookie recipe. Heading out to the supermarket, she purchased butter, vanilla, eggs, sugar and chocolate chips. And then she got to work. Without question, she made absolutely fantastic cookies on her very first try.

Barbie didn't bake just a few cookies though. She baked four dozen cookies. Aside from this, she went out and purchased a huge platter and a decorative ribbon. Of course, the platter and ribbons were pink with purple polka dots.

The plan was for Barbie to present the gift to Spike the next day. And so, as scheduled, the next day fifteen minutes after I began teaching and was writing something on the board, all of a sudden, I heard the slight opening of the door. Glancing over in that direction, I caught sight of Barbie with all her pinkness. There she was with the pink platter and pink ribbons and sparkles. “Should I give it?” she quietly whispered. Nonchalantly nodding, I continued on with what I was doing as if nothing was happening.

And then Barbie walked in the classroom, and ever so casually placed the beautiful arrangement of cookies on Spike's desk and ran to her seat.

Out of all the students in the class at the time, every single one of them sat there bewildered. They could not imagine Barbie and Spike interacting with one another, especially in this way. And so, there laid

the platter of cookies before Spike. Spike looked at the cookies and then took hold of the note nicely attached which read:

“Dear “Spike”, I don't know what I ever did to hurt you or offend you so much, but I just want to say that I am sorry, and I hope that one day you and I can be friends. I really love you. Love, Barbie.”

The next thing I knew, Spike ripped open the wrapping paper and took a bite of one of the cookies. Within moments, she got up and walked straight over to Barbie. In front of the entire class, she said to Barbie with tears streaming down her face, “First of all, those are the best cookies ever! Second of all, that was downright the nicest thing anyone has ever done for me in my life!” Barbie just looked at her with a smile. “Can I give you a hug?” asked Spike. By this point, the entire class was beside themselves. They could not imagine that what they were seeing was actually real and not a dream. One of the girls even shouted out, “Mrs. Biton! Mrs. Biton! I think the Messiah has come!” I couldn't agree with her more.

Barbie just continued to stand there without saying anything to Spike. But then, looking at Spike, she said, “I'll give you a hug, but only if you take off your necklace.” And so, there was Spike removing her necklace which she had worn every single day and never took off. Yet now for Barbie, that would have to change. Placing it down next to her, Barbie and Spike went on to hug each other for what seemed to be eternity. In my entire class, there was not a dry eye. We were all moved by the love expressed between these girls who been the greatest of adversaries. In a moment of mutual love, their hearts which had been so distant from one another joined together. And sure enough, it brought all of us to tears.

To this day, Barbie is married with a growing family. And every other Shabbos, Spike can be found at Barbie's table. The two girls who could barely talk to one another peacefully now share hours of quality time together. And it all began because Barbie wished to face the uncomfortable challenge of seeking resolution and reunion. But without question, it was well worth it, and has paid and continues to pay wonderful dividends to this very day.

While we may at times vent with anger and frustration at our brother, sister, family or friend, that which we ought to strive for is peace and harmony. It may be difficult and uncomfortable and we may even be in the right, but ultimately, the benefit of reaching reconciliation is well worth it for all parties. It ensures communal peace, familial peace and surely, peace among all of Klal Yisrael. There is nothing more important than that.



My parents told me that when the ice cream van was playing music, it means he's run out of ice cream  
Neurotics build castles in the sky. Psychotics live in them. Psychiatrists collect the rent.

A rotund fellow took his troubles to a psychiatrist. "Doctor, you must help me," he pleaded. "It's gotten so that every time I go out to eat I order 4 appetizers, 3 main dishes, 4 deserts and I polish them all off. And then afterward, I feel guilty and depressed for a week." "I see," nodded the psychiatrist. "And you, no doubt, want me to strengthen your will power and resolve in this matter." "NO!" exclaimed the man. "I want you to fix it so I won't feel guilty and depressed afterward."

- ☺ Once I had multiple personalities, but now we are feeling well.
- ☺ I don't suffer from insanity, I enjoy every minute.
- ☺ I used to be indecisive. Now I'm not sure.
- ☺ The best thing about being schizophrenic is that I'm never alone.
- ☺ Just because you are paranoid doesn't mean people aren't out to get you!
- ☺ Hypochondria is the only illness that I don't have.
- ☺ I've always been a hypochondriac. As a little boy, I'd eat my M&M's one by one with a glass of water.

Two psychologists meet at their twentieth college reunion. One of them looks like he just graduated, while the other psychologist looks old, worried and withered. The older looking one asks the other, "What's your secret? Listening to other people's problems every day, all day long, for years on end, has made an old man of me." The younger looking one replies, "Who listens?"

Psychiatrist to his nurse: "Just say we're very busy. Don't keep saying 'It's a madhouse.'"



## THE 70-YEAR-OLD BAAL TESHUVAH

An irreligious, seventy-year-old man came to a baal teshuvah yeshiva in Yerushalayim and said he wants to join the yeshiva. Reb Eliyahu Feivelson Shlita, the rosh yeshivah, asked him why he chose to do teshuvah at this old age. The seventy-year-old man explained, "When I was a young child, my father of blessed memory perished by the hands of the cursed Germans. My mother also suffered the horrors of the war.

She came with me to Eretz Yisrael, leaving behind her all vestiges of religion. "We settled in Tel Aviv. My mother sent me to an orphanage, run under the auspices of the Ponovezher Rav [Rabbi Yosef Kahaneman, 1886-1969] zt'l. She didn't realize that it was a religious orphanage. When she came to visit me, discovered that the orphanage is run according to halachah, and that they raise the children in the path of Torah and yiras shamayim. She immediately took me out of the orphanage, and I was raised in her apartment in Tel Aviv. That was the end of my religious career.

"From time to time, the Ponovezher Rav would visit the children of his orphanage. When he saw that I wasn't there, he asked about me, and was told that I was living with my

mother in Tel Aviv. He took a taxi to our house, and introduced himself as the head of the orphanage. My mother told him the story of her life, what she went through in the war, and the reasons she decided to abandon Yiddishkeit.

"When the Ponovezher Rav saw that he couldn't convince my mother to let me return to the orphanage, he just sat there and cried for ten minutes. Then he said goodbye, and returned to Bnei Brak.

This happened in 1956. Now its, sixty-one years later, yet the tears of Rav Kahanmen didn't give me respite all these years. The time has finally come when I am ready to do teshuvah...

" Every mother and father should pray and cry for their children - and for themselves as well - because no tear is in vain. Every cry is heard by our Father in heaven. And even if someone cried and prayed for many years, to no avail, he shouldn't give up, because in the end, the tefillos and the tears will bear fruit.

Collected Thoughts from Rabbi Elimelech Biderman



## 2 PARTS OF THE KESUVA

As previously discussed, 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.

### PART 1 THE OBLIGATION TO PAY

Before we discuss the actual shtar kesuva, which is just the document attesting to the choson's obligations, we need to discuss how the choson obligates himself. This is actually accomplished with a kinyan chalpin, which is a halachic method of acquiring something. Also known as kinyan sudar (lit. a handkerchief), this kinyan is performed by giving someone a handkerchief or any other item, and through that he gives a different item – being given or sold – in return.

This kinyan is also used here to make the obligation. Thus, the choson receives a handkerchief – or for that matter it can be a gartel or a yarmulkah – and he thereby gives the kalah the rights to claim her kesuvah, if the need arises. It is important for the choson to understand what is happening and, consequently, many mesdrei kiddushin take the time to explain to the choson what the kinyan is accomplishing.

Although technically it should be the kalah – the one receiving these rights – that should be giving the choson something, the minhag is that one of the eidem does this transaction. The reason for this is explained by the Rama (C" M 195:3), in regards to the general use of this kinyan. More often than not, the one getting the acquisition is not present at the time of the kinyan; therefore the prevalent custom became to always have one of the eidim give the handkerchief, or the like.

Although the Rama, there, writes that it should be one of the eidim, the messader kiddushin can be the one to do the kinyan as well. This is documented in the Tashbetz and the Rokeach, who write that it can be the officiating rabbi or one of the eidim who can give it. However, most poskim write that it is done by one of the eidem.

There is one more important question that can be raised: Since this is an obligation on every choson – either min hatorah or midrabana – why is it necessary to make a kinyan at all? Some explain that for the basic requirement it is, indeed, unnecessary; it is only done because of the additional obligations that the choson takes upon himself, known as tosfos kesuva.

## PART 2 – SHTAR KESUVA

A shtar, which is a halachic and legal document, can sometimes be used for executing the actual kinyan. For example, one can acquire a house with a shtar, when written according to the halachic regulations. In fact, one of the methods of performing a halachic marriage is with a shtar.

However, a shtar kesuva is not meant to execute the actual kinyan; it is just a proof that the kalah will keep for future reference that the choson did as he was required and she, therefore, has the rights to make the claim, if and when the need arises.

Hence, it should be unnecessary for the choson himself to hand the kesuva to the kalah and reading the kesuva should also be unnecessary. In fact, the Rishonim explain that the reading of the kesuva under the chupah is done only for technical reasons, in order to make a break between the borei pri hagafen recited for the kiddushin and the borei pri hagafen recited for the nisui'in.

Although there are many rules and regulation involved in creating and using a shtar, our focus is on the specific obligations included in a shtar kesuvah.

### COMMUNITY KOLLEL NEWS:

There was a shiur from Rabbi Gottlieb, Rav of Beis Hatorah in Monsey, on the topic of "Practical Halachic Ramifications of the Kiddushin & Nissuin." He discussed many fascinating aspects of the chupa, including the importance of having kosher and upright eidim. He also discussed that according to many poskim there is no need to have eidim for the boddekin. Some do require it, the reason being that there are those that consider it to be an application of chupa.

I will be giving a shiur on Friday morning, which will be a continuation of the topic of Tosfos Shabbos. The discussion will be davening Mincha after one was mekabel Shabbos, or right before shkia.

### SHOVAVIM PROGRAM:

After our invigorating Shovavim Program has begun once again, this past Friday morning and will continue for the six weeks of Shovavim. The learning program takes place every Friday morning, from 4AM-7AM, of these auspicious weeks, followed by Shachris and a full-scale breakfast.

This past Friday morning, close to 100 participants braved the elements, coming to learn, in the early hours of the morning. The learning began in the tent, with many continuing to stick it out, even as the tent continued to sway in the wind and despite the frigid temperature – their delight and pleasure etched on their faces.

Wishing you a Good Shabbos and a Chodesh Tov,

*Rabbi Nachum Scheiner*



R' Gottlieb shiur at Night Kollel



Lomdim braving one of the coldest nights of the year to participate in the start of Shovavim



**בית מדרש אור חיים**

**BAIS MEDRASH OHR CHAIM**

COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952

UNDER THE LEADERSHIP OF RABBI AARON LANKRY

# *Kiruv Krovim Initiative*

OPEN TO THE PUBLIC - MEN & WOMEN

**PARSHAS VA'AIRA – JANUARY 12, 2018**

**Friday Night Lecture, 8:00—9:00**

**Kivi Bernhard**

**International Speaker & Author**

**STAGE "MIGHT"**

**The journeys of an orthodox Jew  
keynoting to Fortune 500  
companies across the globe and  
how they really see us!**



Kivi is an extraordinary individual, an Orthodox Jew who feels most at home roaming the African bush, an outdoorsman who fits seamlessly into the boardroom, accomplished musician, judo medalist and gemological consultant. Described by a leading international speaker bureau as "one of the most promising and talented speakers in the world today" Kivi is a riveting and captivating speaker and is renowned for his platform excellence. Based in Atlanta, Georgia, Kivi was born and raised in Johannesburg, South Africa. After relocating to the USA in 1997 with his wife and family and a total net worth of \$860.22, Kivi went on to build a multimillion dollar international wholesale diamond business. With the aid of award winning footage, Kivi uses the hunting habits and techniques of the African leopard, perhaps the most successful feline predator on earth, to draw metaphors of personal and corporate leadership, trust and success that will simply leave you spellbound. Now the author of the internationally acclaimed business book Leopardology™ –Kivi Bernhard has received accolade from some of the finest business schools in America.

Just so you should know...

**WE LOVE CHASSIDIM!**

**240 DAYS UNTIL UMAN**

To receive weekly issues of the BET email  
[betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://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](mailto:betsuggestions@gmail.com)

FOR ALL SHUL RELATED QUESTIONS PLEASE EMAIL **RABBI NACHUM SCHEINER** [ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com) OR CALL 845-372-6618