



OUR BELOVED RABBI  
SOKAVA REBBE

# BET Journal

BRINGING EVERYONE TOGETHER  
"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 12:40 MINCHA BY RABBI COREN

SHABBOS MORNING MINYAN



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



AVOS UBANIM  
MOTZEI SHABBOS AT 7:00



**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

וינע על-פי ויאמר הנה נגע זה  
על-שמתיד וסר עונך והטאתך תכפר



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# Dear Kehilla,

## BET Parashat Yitro

There are times that we learn from someone how to be, and at times we learn how not to be.

Unfortunately we are never prepared how to be a good father in law. We heard all the jokes about father in laws, and we promised ourselves we will never be like those awful ones, but somehow we all end up being someone's shver. I recall Harav Avigdor Miller ZT"l would advise father in laws to shut their mouths and open their pockets.

In Parashat Yitro we find the classic shver, Yitro. He comes to Am Yisrael and receives a hero's welcome as Moshe comes out to greet him followed by Aaron and the elders and then the entire nation. Yitro learns of the miraculous occurrences that Hashem performed during the exodus along with the splitting of the sea, and the battle with Amalek. He praises Hashem for all that he has done, and then goes about Moshe's business. He sees the long line of people waiting to speak to Moshe Rabainu and he gives Moshe a lesson in delegating to others. Yitro explains that not every question needs to come to Moshe only the very difficult ones. The chidush is that Moshe complies with his request and put his plan into action.

I wish to debate the advice of Yitro, was it really proper? In business one may need to have teams of people to get a job done, but when looking at spiritual growth it is different. Let's imagine a boy had a question and he waited on line for a week to have 1 minute with Moshe Rabainu, what an impact that would have on his life! To see the glowing face of the Tzaddik, to absorb how the Tzaddik received him each and every word accounted for and engrave it in his heart forever. That experience would now be lost for most of the people in the nation.

A story is told of Rav Moshe Feinstein that before his passing he gave instructions on several pressing issues. One of the issues was of an old lady who lived in the lower east side and used to call the Rav every week to inquire the time for candle lighting. Rav Moshe was concerned and wanted to make sure that after his passing someone will answer her call each week. Although she called him every week for years he

never offered to buy her a calendar so she can find out the time on her own. Rav Moshe understood that this was her opportunity to have a connection with the Rav, and this question to her was just as important as any other psak that he wrote in Egros Moshe.

The great lesson of Moshe Rabainu is found in Pirki Avot perek 1-1 and it is his lesson passed down through the generations. "הרבה תלמידי דים והעמידו" this phrase has been loosely translated as "having many students". Actually, the word v'he'emidu means to make stand; that you should uplift and reinforce your students so that they can stand on their own. One should have many of these types of independent students.

Moshe Rabainu understood the only way to fortify and give a sense of confidence to a student is by giving him responsibility. Yitro's idea was intended to make life easier for Moshe but Moshe accepted it as he realized it would ensure the development of future leaders and be beneficial for the nation. True, it caused a loss of a personal contact with the greatest leader of all time but the advantage it would serve outweighed this. He did not explain his reasons to Yitro rather he seemed to accept his advice completely in order to ensure shalom between him and his father in law.

May we all be zochah to follow in the ways of great people.

Shabat Shalom

**NEW**

**Start your Day with Torah**  
Harav Ahron Lankry Presents  
8:15 Mishnayis - 8:30 Shachris with Rabbi Lankry  
Choik L'Yisroel for 30 minutes after Shachris  
Location: 18 Forshay upstairs

**Thursday Evening Shiur**  
An introduction to Kabbalah 8:00PM  
A fascinating primer to the mysteries of Kabbalah  
Location: 18 Forshay upstairs

# SHUL SCHEDULE



## SHABBOS ZMANIM EARLY MINCHA ON FRIDAY AFTERNOON at 12:40 & 1:30

SHABBOS NIGHT / DAY	Candle lighting	4:56pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	5:06pm		Mincha	1:45pm
	Shkiya	5:14pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	5:24pm		Daf Yomi	4:10pm
	Shachris Vasikin	6:35am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:55pm
	Shachris	8:00am - Kiddush		Shkiya	5:15pm
	Shachris	9:15am - 18 Forshay		Maariv	5:55 & 6:00pm

**SHACHRIS**  
20 Minutes before Neitz  
S 6:44 | M 6:43 | T 6:41 | W 6:40 | T 6:39 | F 6:38

**MINCHA & MAARIV**  
12 Minutes Before Pelag  
S 4:01 | M 4:02 | T 4:03 | W 4:04 | T 4:05

12 Minutes Before Shkia  
S 5:04 | M 5:06 | T 5:07 | W 5:08 | T 5:09

**FEB.04 – FEB. 09**  
NEITZ IS 7:04 am - 6:58 am  
PELAG IS 4:13 pm - 4:17 pm  
SHKIA IS 5:16 pm - 5:23 pm

סוף זמן קריאת שמע  
MAGEN AVRAHAM  
9:01 AM – 8:59 AM  
GRA- BAAL HATANYA  
9:37 AM – 9:35 AM

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

<b>שחרית</b>	<b>מעריב</b>
כ"ת ק"ן 20 Forshay ↑ Shochos 30 min/Pradu 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 // ohrchaim18@gmail.com





## The Ten Commandments

I have recently been treating myself to studying Yerushalmi Brachos and I've been astounded at how many interesting insights the Yerushalmi has that the Talmud Bavli doesn't. Just as an example, many of you remember the Talmud in Brachos Bavli that discusses Dovid Hamelech's alarm clock. It was a harp that hung over his bed and at midnight a special wind would blow through the strings and create musical tones that would wake Dovid Hamelech up. The Yerushalmi has an additional bit of information: not only did the harp act as an alarm clock but in addition Dovid at chatzos would take the harp and play tunes by himself.

There are many more insights which I hope one day to discuss but for now we will focus on three other concepts that connect to our parsha, Parshas Yisro which is also the parsha of Mattan Torah.

The Yerushalmi tells us that every day in the Bais Hamikdash Bnai Yisrael would recite the Ten Commandments during the morning prayers. The only reason why they stopped this tradition was because of the heretics who began to declare that the only thing in the Torah is the Ten Commandments.

The Yerushalmi tells us that the Ten Commandments are actually hinted at in the Krias Shema and that this is something one should focus on each day during its recitation. For example, the first pasuk of Shema hints at the first two commandments-- Anochi Hashem and Lo Yihye-- believing in Hashem and not believing in any other power. When we recite Veahavta we are referring to the third commandment, Lo Tisa—do not take Hashem's name in vain. You might be wondering what the connection is. According to the Yerushalmi when you love your God, you don't say his name in vain. Some siddurim actually designate, in small letters, where each of the commandments is hinted at. One of the most intriguing hints points to the words Veasaft Deganecha which means gather your grain. The Yerushalmi says this points to the commandment of Lo Tignov, you musn't steal. This is an incredible revelation because Rashi on the Parsha explains that Lo Tignov in the Ten Commandments is not discussing stealing someone else's grain but rather is talking about kidnapping. It seems that our Yerushalmi holds differently.

There is a very interesting discussion by the poskim regarding a famous teshuva of the Rambam about whether one should stand up for the Ten Commandments. R Elyashiv in one of his shiurim on Masseches Brachos discusses this and also holds that if this custom is not correct than even if everyone in the shul is doing otherwise you don't have to comply. My understanding is that not all poskim would agree with this. For example at a wedding many people get up when the chosson and kallah walk down to the chuppah. There are two sides to this argument. It's my humble understanding that one should stand up. However, my rebbe holds otherwise. I once suggested to him that even if he is correct in his opinion there is still a statement that says in Masseches Derech Eretz that one should not sit when others are standing and stand when others are sitting. I would think that this is a perfect example. However as I pointed out, Rav Elyashiv Z"l would disagree.

The main question is why are the Ten Commandments given more importance than the rest of the Torah? A partial answer can be found in the Mishna Berura in Hilchos Shavuos where he quotes Rav Saadia Gaon that all the commandments are really hinted in the ten, meaning that they are the roots to all the other mitzvos. This idea is also strengthened in Masseches Shekalim which states that everything was really written on the two tablets.



BY SHALOM BER MUNITZ

## REMEMBER YOUR WIFE

During the 1960's, guests who spent the month of Tishrei at 770, merited two yechidus meetings with the Rebbe, one upon their arrival and another prior to their departure.

Chassidim relate, that when some of them entered the Rebbe's room to receive their parting brochos, the Rebbe reminded them to buy gifts for their wives who had stayed home alone throughout the yomim tovim.

In 1966, Harav Avraham Hirsh Cohen, then serving as the Rosh Yeshivah at Toldos-Aharon, also received this directive. The Rebbe quoted the possuk for him (Shmuel 1, 30:24), "For as the share of him who goes down into battle, so is the share of him who stays to watch the gear; they shall share alike."

For An Amazing Simcha-Rent The Simcha Tent @ 20 Forshay



Actual Photo

For additional information or to book your simcha Contact Yaakov Block - ohrchaim18forshay@gmail.com If you need help with a caterer or party planner we can help you as well ....



## New schedule in Rabbi Coren's Office

- 5:30 to 6:00 Minhag Yisroel Torah
- 6:25 to 7:25 Daf Yomi
- 7:30 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

There is another powerful reason that the Ten Commandments take center stage. They represented Hashem's initial revelation especially the first two commandments. Chazal say that the whole world was created on the condition that if the Jews don't except the Torah the world will return to tohu meaning to nothingness.

I believe that the Ten commandments represent the foundation of the Torah and expose the exact period of time and the experience when Hashem revealed himself to the Jews on a national level which had never happened before in history and has never happened again since. So let us take advantage of this special Shabbos and the feelings that we are able to recreate and then take them with us every day and focus on them by following the hints to all Ten Commandments each day when reciting the Shema.

Shabbat shalom



## Bakashos on Shabbos

By: Rabbi Berach Steinfeld

We learn that one is not allowed to ask personal bakashos on Shabbos in a few places. This is brought down in the Yerushalmi in Perek Tes Vov of Meseches Shabbos, in Tosfos in Berachos, daf mem ches amud bais, and in the Tur, Orach Chaim, siman kuf peh ches. The Medrash Tanchuma explains in Parshas Vayeira that this is the reason we have twelve fewer brachos in Shmone Esrei on Shabbos. The middle brachos of Shmone Esrei are personal requests we ask from Hashem. There is a concern that by saying these requests, a person may come to being in pain when he remembers what he is lacking. Since Shabbos was given for Oneg and Simcha, we therefore refrain from saying these brachos.

The Gemara in Brachos, daf chof alef, amud alef gives a different reason why we don't say these brachos. The Chachamim did not want to trouble the Yidden on Shabbos by having a long davening. The Sefer Hamanhig in Hilchos Shabbos, siman yud alef explains the following gemara: If a person will say the bracha of Refa'ainu and then remember that he has a choleh in his house, he will experience pain. That is the first reason for not including it in Shabbos davening, but in the second reason he explains that since Shabbos is "mamharin lavo mamharin latzais" (we bring it in early and leave early from Shul) he will be troubled by saying the middle twelve brachos in Shmone Esrei because of the elongated davening; therefore Chazal made the takana that there are no personal or bakashos on Shabbos.

There are a few questions to be discussed here. How can women say their special tefillos for they husband and children after they light the candles and are mekabel Shabbos? Is one allowed to say a special tefilla when a baby is crying during a bris that takes place on Shabbos? May a lady who is giving birth and needs to travel a lengthy distance to a hospital on Shabbos say tefillas haderech?

Reb Chaim Kanievsky says that the time when the woman lights the candles is a special time and an "eis ratzon" (opportune time). It is therefore proper and possibly the only time for the tefillah to be effective. Such bakashos are permitted on Shabbos. We can bring a raya to this from the fact that if Rosh Hashana falls out on Shabbos we do not say Avinu Malkeinu; however, if Yom Kippur falls out on Shabbos we do say Avinu Malkeinu during Neilah since it is the last time before the chasima, so we say personal bakashos.

Regarding saying the tefillos during a bris on Shabbos; according to the above ruling of Reb Chaim Kanievsky that said that since it is the only time saying bakashos is permitted, it would stand to reason that one may say these tefillos on Shabbos at a bris. Reb Shlomo Zalman Auerbach, on the other hand, says that one should not say the tefillos with his mouth, but rather have them in mind as we see that "hirhur" on Shabbos is permissible.

A woman who is travelling to have a baby may say tefillas haderech as explained in the Shailos Utshuvos Betzeil Hachochma and the Shailos Utshuvos Rivevos Efraim. Both of these seforim explain that the only bakashos one is not allowed to daven for on Shabbos are for things which one is not allowed to do on Shabbos, like parnassa or making medicine for a sick person on Shabbos. In our case, where she is obviously a choleh sheyesh bo sakana, she is definitely allowed to travel and therefore should say tefillas haderech.

Let us hope that the zchus of not being mitztaer on Shabbos will protect us and help us achieve all the gashmiyus needed to help us in our ruchniyus.

## Parshas Yisro

Yisro brings Moshe's wife and two sons to join him in the desert. Yisro proclaims his belief in Hashem and identifies His manifest justice as the primary motive for his belief and conversion.

Yisro observes Moshe's daily schedule as chief administrator, judge, and teacher. He advises his son-in-law to delegate some responsibilities to a hierarchy of worthy judges and administrators. This would allow Moshe to focus his attention on those issues that demand his specific attention. Moshe listens to Yisro's advice.

This begins the preparation for Revelation. It is the 1st day of Sivan, and the Bnai Yisroel have been in the desert for 43 days. Moshe is told by Hashem to explain to the nation that they are a "kingdom of priests..."

Moshe tells the nation of G-d's expectations and they respond, "all that Hashem will command we will do." Moshe is further instructed to tell the people to prepare themselves by immersing themselves and their clothing in a Mikveh, and to remain apart from their spouses for 3 days. Mt. Sinai is to be fenced off so that no person or animal could ascend the mountain until the shofar sounded the conclusion of Revelation. On the 3rd day, Revelation began with lightning, thunder, the sounding of a Shofar, and Mt. Sinai completely engulfed in clouds, smoke, and fire. Moshe led the nation to assemble at the foot of a trembling Mt. Sinai.

Hashem summoned Moshe to ascend the mountain and instructed him to re-emphasize the prohibition against anyone ascending the mountain during Revelation. Moshe descends and discharges G-d's wishes. With Moshe standing among the people at the foot of the mountain, Hashem spoke the Ten Commandments to the entire people.

The latter part of the parsha describes the reaction of the nation to Revelation. The Pasuk factually states that the Bnai Yisroel collectively heard G-d speak. It is among the most fundamentally important statements in the entire Torah. The Parsha concludes with the three commandments regarding the Mizbeach.

## Haftorah

Yishayahu 6:1-13, 7:1-6, 9:5-6

In this week's Parsha, Klall Yisroel experienced the revelation of Hashem's Shechina) at Har Sinai during the giving of the Ten Commandments. In the Haftorah, the prophet Isaiah also has a prophetic vision of the Shechina.





# פרשת יתרו

מתן תורה - 10 שבט

א. אין מוקדם ומאוחר בתורה (להשלים משבוע שעבר) ידועים דברי הש"ס תענית ה: באמוראי שישבו לאכול, וכשבאו להפרד אלד מהשני אמר ליברכן לן אמר ליה במה אברכך אמשול לך משל לאחד שהלך בדרך והיה עייף צמא ורעב, ומצא אילן עם פירות ומעין תחתיו, ישב בצל ואכל מהפירות ושתה מהמים, כשבא ליפרד אמר אילן אילן במה אברכך פירותיך מתוקים וצלך נאה ואמת המים עוברת תחתך, אלא יהי רצון שכל נטיעות היוצאים ממך יהיו כמותך, אמר לו במה אברכך תורה יש בניים יש אלא כל היוצאים ממעריך יהיו כמותך.

ב. והנראה לבאר ע"פ בבא קמא פב. אין מים אלא תורה שנא' כל צמא לכו למים, וזהו שהמשיל לאחד בהולך במדבר היינו בחיינו היום יום ולא היה לו חשק ללמוד והיה צמא והיה רעב מלחמה של תורה והיה עייף שלא היה לו תורה שהיא חיינו ואורך ימינו ממש, ועמי הארץ אינם חיים, והפשט שמצא מקום ללמוד בית אולפנא מקום שמגדלים בו תורה, והתחיל ללמוד ממעיינות של תורה, זהו מה שהמשילו לבן תורה אלא בירכו שכל היוצאים ממנו יהיו כמותו, והפשט יש לומר שקאי אכח של חידושי תורה של הלומד שכותבם ויוצאים לאור שיש חיבורים של מחברים שיו"ל אבל לא רואים מזה פירות שהמחברים גדולים מהחיבורים ויש שהחיבורים גדולים מהמחברים, וזה ברכו שכל היוצאים ממעריך יהיו כמותך והיינו חידושים שמעלה על הכתב שזהו עיקר הלימוד שבתורה כמו"ש מהרש"א ב"ב י: על הגמרא אשרי מי שבא לכאן ותלמודו בידו עייש.

ג. עכ"פ רציני לומר בביאור האוה"ח הק' פרשת בשלח עה"פ לאיתנו שכתב בס"ד וז"ל ולכך יבא כל צדיק וצדיק ושטר חוב אחד בידו יכופו לחלוק לפניו עכ"ל ואכמ"ל אבל יש לומר כמו שכתב האור החיים שהבריאה כולה כפופה לתור ועמליה, וכנ"ל שעיקר התורה הוא בכותב חידושי תורה וזהו הכח בבריאה של הן תורה לשלוט עם כל הבריאה כולה.

ד. הנה בפרשה מתן תורה חשבתי לבאר נקודה אחת וזהו במש"כ הגר"א על הפסוק "אשת חיל מי ימצא ורוחו מפנינים מכרה" וכתב אשת חיל היא התורה, ונקראת כן אשת חיל שהתורה נקנית במ"ח דברים עייש, והנראה לבאר דמה שהתורה נקראת כן משום שחיל הוא נמי גימטריא מ"ח, והפשט תורה מצד עצם מהותו יכולה להשתייך אך ורק למי ששייך אצלה, והיינו מי שהוא כלי קיבול לקבל התורה, וזה הכלי יצירתו היא על ידי המ"ח קנינים שכל קנין וקנין שמשגיג האדם נעשה יותר ויותר לצורת אדם שבזה משיג את החכמה עוד ועוד, עד כדי שהתורה שייכת עליו ונעשה אחד עם התורה עד שנקראת אשת חיל שכל מהותו ומגמתו היא בעצם עשייה ומחשבה ודיבור והרהור של תורה, אזי התורה נקנית לו כאישות ממש.

ה. עד כדי שאמרו ז"ל סנהדרין צט: הלומד תורה לפרקים זהו בבחינת "נואף אישה חסר לב" שזהו בבחינת ניאוף שזהו אישות עם התורה, וכן מוצאים שמעמד החופה כמעמד הר סיני כמו שהרחיבו בספרים הקולות וברקים וכו' וכו' ואכמ"ל, שזהו מעמד קניית אישות, וכמו שכתב רש"י ריש קידושין האשה נקנית "לבעלה" עייש והיינו שבעי מעשה אישות של בעל לאישה, ואין זה סתם מעשה בעלמא, וכן התורה היא אשת חיל על ידי המ"ח קנינים נעשה חפצא של בעל לקנות קנין כאישות לתורה, וזהו מעמד הר סיני שלא רק נקרא בקריאת התורה, אלא למכוון בה ומכין עצמו כראוי בשעת מתן תורה שהו מעמד נישואין לתורה הקדושה, ויש להכין להיות הכלי כמו כל הכנה לנישואין כפשוטו ממש.

שבת שלום  
דוד יהודה פיירסטון  
שיבת יורה דעה ליברטי

## Parshas Yisro

### The Boss Is In

Joining up with Klal Yisroel and Moshe Rabbeinu by bringing his daughter and grandchildren back home, so to speak, Yisro enters the pages of our history at a most propitious time.

We as a nation were ready to receive the Torah. Herald in a new era, Hashem was soon to tell us.. Anochi Hashem Elokecha; I am your G-d, there are no other powers other than Me in this world.

But Yisro, the spiritual seeker for all times had gotten there on his own. Upon meeting Moshe Rabbeinu and confirming all that has occurred, a reflective Yisro tells Moshe-

עתה ידעתי כי גדול ד' מכל אלוקים

"I have finally realized that G-d is the ultimate and greatest Power in the world."

The lesson that we as a nation had been struggling with, Yisro had learned plainly and openly...

Modern technology and the ability to transcend barriers in our daily affairs have served to blur our recognition of who created this vast world and who is really in charge, the Baal Habayis, as it were.

In the following true story we can get a glimpse of the benefits we receive by realizing just who the real boss is...

R' Shimon had achieved success beyond his wildest dreams. His company, based in New York, was started with just a handful of dedicated employees and had recently moved into their larger headquarters in a newly purchased building.

Hundreds upon hundreds of capable employees had propelled Shimon's company into a leader in its field, but Shimon had taken his success, seriously and responsibly, dedicating specific hours each week to dispense charity to those in need.

In order that the meshulachim should be able to locate his office without tarrying, R Shimon placed signs throughout the hallways: the Baal Habayis, (the Boss's) office is down the hall and to the right...the Boss is around the corner.

One Wednesday afternoon, an especially heated charity seeker from Israel, reprimanded Shimon on his selection of words.

"R Shimon, I respect your operation, who you are and what you do- but, there is only one Baal Habayis, one true Boss in this world-Hashem..

Please do not flaunt your position in life .by showing signs that use language putting you Chas VeShalom on par with the One above, our true Baal Habayis!"

To Shimons credit, he not only gifted the collector with a larger than average check, he immediately took down the signs and replaced them with more modest ones signalling the entry to his office..the "managers" office is what the new signs read.

The rebuke had hit its mark.

The next day, there was a costly flood on one of the floors of his building that could have definitely been avoided.

Shimon had noticed watching the video recording in his office, that Marie, ultimately responsible for the buildings maintenance and control, remained oblivious to water gushing and failed to respond to the emergency in time to curtail the damage.

Despite the fact that many people tried to contact her...she was busy on her cellphone in what was definitely a personal conversation.

The next day Shimon attempted to call Marie, but as he could plainly see on the security screen- she was once again on her smartphone; oblivious to the world!

He had no choice but to dismiss this negligent worker.

In what is every business owners nightmare, Marie's husband took a concealed weapon down to avenge his wife's dismissal, bright and early Monday morning.

Looking for "the boss" he stopped by at Shimon "the managers" office, to inquire exactly where the "bosses" office was located.

Sensing something was wrong with this visitor and his questioning, when the man left his office, Shimon called security and immediately had him detained..foiling his plans.. BH!

The reward for realizing who the real boss is, was now evident to Shimon and is clear to us- ... but how many times in our daily lives do we forget this fact and take credit for our own success, without giving credit to the One who see's and really runs the world, ably taking care of our every need.

Good Shabbos

Erev Shabbos Plag MInyan for Mincha & Maariv  
**BLUEBERRY HILL AREA**  
**YISRO**  
**Mincha 3:50 Plag: 4:11**  
30 Dr Frank Rd. Entrance From Humbert



# Not in the Mood of Your Spouse?

Sometimes the Deepest Relationship Can Emerge When You Have a Mountain Over Your Head

## **A Doctor's Advice**

A woman accompanied her husband to the doctor's office. Following her husband's checkup, the doctor called the wife into his office to speak with her privately. He said, "Your husband is suffering from a very severe stress disorder. If you don't do the following, your husband will surely deteriorate and die."

"Each morning," instructed the doctor, "fix him a healthy breakfast. Be pleasant at all times. For lunch make him a nutritious meal. For dinner prepare an especially nice meal for him. Have the dinner waiting for him on the table, hot, as he arrives home from work. Don't burden him with chores. Don't discuss your problems with him; it will only make his stress worse. No nagging is allowed. You must also compliment him at least five-six times a day, telling him how brilliant and talented he is. And most importantly, never disagree with him."

"If you can do this for the next 10 months to a year," the doctor said, "I think your husband will regain his health completely."

On the way home, the husband asked his wife, "What did the doctor say?"

"He said you're going to die," she replied.

## **The Proposal**

There is an enigmatic Talmudic passage explaining a peculiar phrase in this week's parsha, Yisro: "They (the Jewish people) stood in the bottom of the (Sinai) mountain."

What is the meaning of the words "in the bottom of the mountain"? The Talmud explains that the Jews were actually standing inside the mountain. "G-d enveloped them with the mountain as though it was an upturned vat, and He

said to them: 'If you accept the Torah, fine; if not, this will be your burial place.'"

The event at Sinai is viewed as the marriage ceremony between G-d and the Jewish people. Imagine a groom, who on the day of his wedding, placed his bride under an elevator and declared: "If you marry me, great; if not, the elevator will come down on your head." How enduring can such a relationship be? Couldn't G-d have found a more "magnetic" way to convince the "bride" to marry Him?

What is even more puzzling is the fact that according to the biblical narrative, the Jewish people had already expressed their willingness to accept the Torah before this event. Why was it necessary for G-d to coerce them into something they had already agreed upon?

Let us present the explanation offered by one of the greatest spiritual masters of all time, the Baal Shem Tov.

## **Numb Days**

There are days when we are emotionally in touch with our inner idealism, spirituality and G-dliness. At such times we are inspired to live deeply and to love deeply.

But then come the days when we feel estranged from our souls. We are emotionally numb, experiencing ourselves merely as self-centered and materialistic creatures seeking to satiate nothing more than our transitory cravings. We are simply not in the mood for our higher, refined aspirations. G-d does not appeal to us. At such times of spiritual alienation, we often succumb to mundane and selfish behavior. Since we feel disconnected, we act as though we are indeed disconnected.

This is a mistake. By G-d forcing the Jewish people to enter into the relationship—even though they had already agreed—He demonstrated to them the truth that their relationship was not based on the fact that they were consciously passionate about it. Instead, the relationship was inherent and essential to their very chemistry.

Man is an innately sacred and Divine creature. "Even when you are not in the mood of me," G-d was intimating, "our relationship is as strong as ever. Act on it."

Yet you may still think, "Fine, I will behave, but let's face it, the relationship is not happening. It is all but dead."

So G-d says "no." By placing the mountain on their heads at the moment of Revelation, during the profoundest moment of intimacy between G-d and his people, G-d was saying that a relationship inspired by the knowledge that this is the truth, though you may not feel it, is a genuine and authentic relationship. It is a real union. Though there is no passion, when you behave in a moral and sacred fashion knowing that this is who you really are, it is a true bond.

## **Rocky Moments**

In the Jewish tradition, the marriage of each man and woman reflects the cosmic marriage between G-d and His people. There are the days when we feel truly grateful for our spouses and experience deep love towards them. At such times we crave to give of ourselves to our spouses and make their lives happier.

But at other times we become cold and apathetic. We just want to do "our own thing" and simply are not in the mood of the relationship.

In the majority of cases, it would be a sad error to act upon those feelings of detachment. For the Kabbalah teaches that a wife and husband are essentially "two halves of a single soul." At their core, they are one. Thus, when a couple enters into marriage, it needs to recall what G-d reminded us on the day of His marriage: Whether we are in the mood of each other or not, we are married and we are one.

Such a commitment could save many marriages when they encounter rocky times. After all, it saved the marriage between G-d and the Jews.





## **Kabalas Shabbos and Mincha**

In this shiur we would like to discuss the mitzvah of tosfos Shabbos vis a vis davening Mincha. Can a person still daven Mincha even after he was mekabel Shabbos? The poskim point out that one should not be mekabel Shabbos until after davening Mincha.

### **Saying "Good Shabbos"**

In fact, Rav Shlomo Zalman Auerbach took this a step further. In Tshuvos V'hanhagos is brought that Rav Shlomo Zalman Auerbach refrained from saying: "Good Shabbos," on his way to shul to daven Mincha. This is based on the statement made by Rav Akiva Eiger that it is possible that one can fulfill his obligation (Min Hatorah) of Kiddush by merely saying "Good Shabbos." That being the case, if one wishes someone "Good Shabbos," it can be considered kabalas Shabbos, accepting the Shabbos, and may be a problem to do so before davening Mincha.

However, the Tshuvos V'hanhagos maintains that this should not be an issue. When one wishes someone else "Good Shabbos" before Shabbos begins, his intention is to wish the other person that – when Shabbos comes – he should have a good Shabbos; but he has no intention to accept Shabbos.

### **If someone was mekabel shabbos**

If someone was mekabel shabbos, is there any solution for him to still be allowed to daven Mincha? The sefer Shvus Yitzchak (17:6) writes, in the name of Rav Elyashiv that one can make hataras nedarim. This is based on the innovation of the Levush who posits that since the concept of adding on to Shabbos is based on one's resolution, it has the halachic status of a neder and one can, therefore, make hataras nedarim.

Although many poskim take issue with this ruling of the Levush, in regards to davening Mincha, Rav Elyashiv ruled that one can rely on the Levush. However, the sefer Shmiras Shabbos Kihilchasah (46:11) writes that Rav Shlomo Zalman Auerbach was in doubt if one can rely on the Levush and make hataras nedarim.

### **Men - Davening Mincha after accepting Shabbos**

What is the halacha regarding a man davening Mincha after he was mekabel Shabbos? The poskim affirm that one should not be mekabel shabbos before davening Mincha.

What then is the correct procedure for one who davens Mincha right before shkia? How can one daven Mincha and still fulfill the Mitzvah of tosfos Shabbos? This question was posed by the Imrei Emes to the Eretz Tzvi, while they were together in the resort town of Krenitz. The Eretz Tzvi responded that at home he had written about this question and upon his return he would send to the Imrei Emes what he had written up on the topic. In a lengthy teshuva, he discusses this question and the various options that one has.

One of his suggestions is as follows: One should be mekabel Shabbos before sunset, with a t'nai, that the halacha requires him to do so, and then he will still be able to daven Mincha. The only reason for accepting Shabbos before sunset is if sunset is the cutoff point, which is the opinion of the Geonim and the Gra. However, according to Rabeinu Tam, the cutoff point is

much later and one can be mekabel Shabbos much after sunset.

Since we are dealing with the Mitzvah Min Hatorah of tosfos Shabbos, one would like to fulfill the mitzvah according to all opinions and be mekabel Shabbos before shkia. On the other hand, many are lenient to daven Mincha after shkia.

Therefore one can be mekabel Shabbos before davening Mincha, with the following stipulation: if the halacha is that shkia is the cutoff point, then he is being mekabel Shabbos before shkia. But, if the halacha is like Rabeinu Tam, then he is not mekabel Shabbos until later on. By making this stipulation, one will have fulfilled the mitzvah of tosfos Shabbos, according to all opinions. On the other hand, he can still daven Mincha. Mincha is a rabbinical mandate and there is more room to be lenient and rely on the later opinion. He adds that it would suffice for one to make this stipulation one time for his whole life.

### **Conclusion**

A man should not be mekabel Shabbos before davening Mincha. If he was mekabel, some say that he can make hataras nedarim and daven Mincha. It is better to finish Mincha before the time of tosfos Shabbos, but one can still daven and make a t'nai, and rely on Rabeinu Tam, that the time for kabalas Shabbos is later.

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

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

# RAV ELIMELECH AND THE TWO ORPHANS

Not far from where Rav Elimelech of Lizhensk lived, there lived a goodhearted man who had taken in a young man named Benzi to work for him as part of his household staff. Benzi moved into this man's home as a young orphan, and the man had provided for his education and other needs until he was old enough to work for him.

Benzi had heard that the great Tzadik Rav Elimelech lived nearby, and he decided to go see Rav Elimelech, who received him warmly. After talking for a short while and learning about Benzi's living arrangements, Rav Elimelech told Benzi to ask his employer whether he might need someone to help with the cooking, because there was a young woman that he knew of named Blima who was also orphaned at an early age, and she needed a job. Benzi took Rav Elimelech's message to his employer, and the man did indeed hire Blima. As they were now working together and got to know each other, Benzi and Blima became friends and eventually decided to get married. However, they thought it was smart to delay their marriage until they could save up enough money to set up a home.

Benzi and Blima asked their employer if he could guard their money for them, and he was happy to help them, and they both gave whatever they earned to him for safekeeping. One day a fire broke out, and it totally destroyed the property of this man, including Benzi and Blima's savings. Their employer now found himself impoverished, and Benzi and Blima had to look for work somewhere else. They eventually found jobs in different places, and they started again to save their money. A little more than a year went by, and one day, Benzi noticed a group of beggars who had come to town to collect Tzedakah, and his former employer was among that group. He was devastated to see this happen to the person who had helped him so much for most of his life. He walked up to him and tearfully gave him a warm embrace.

The man told Benzi that after the fire his business had failed, and he was now destitute. He said, "The world is just a cycle, Benzi. As the wheel of life turns, those who were once on top find themselves on the bottom. However, I have sunk so low that I think my fortunes may now begin to rise again. I have to beg for Tzedakah now, but I am saving my pennies and I will try again to build myself up. When I have just a little bit saved, I will buy some merchandise and sell it, and with Hashem's help I can earn a profit, and perhaps one day I can be wealthy once again."

Benzi's heart went out to this man who had been so kind to him. He rushed off to Blima and told her that he had met their former employer, and how he had fallen to being a beggar. He told her, "Blima, I believe he can do well again if he has the opportunity, but it may take him forever to save enough money from what he collects. I want to take the money I have saved and give it to him. I know that it will mean that we may have to postpone our marriage a little longer until I can save more money, but I cannot see this man who did so much for me in my childhood go begging from door to door." Blima wiped tears from her eyes and said, "If you can give him your money, Benzi, then I will give him mine too," and she went to get the money she had been saving. Benzi ran off to find his friend, and gave him all their money. The man wept profusely at the young couple's sacrifice for him, and refused to take their life savings. However, Benzi insisted, and the man relented. He said to Benzi, "I know Hashem will Bentsh you for this, and I have great hope that this will be the beginning of my salvation!"

A Short while afterward, Benzi went again to visit Rav Elimelech, and related what had happened to him and Blima. Rav Elimelech said to him, "It is time for you to get married. We will arrange for your wedding, and as for money, do not worry, Hashem will Bentsh you!"

Rav Elimelech and his students made all the arrangements for the wedding, which was a most joyous event. The Rabbonim attending the wedding danced with great Simchah, and Rav Elimelech then instructed his young student Rav Naftali, who was later known as Rav Naftali of Ropshitz, to announce the wedding gifts, as that was the custom. Rav Elimelech was the first to declare, "I give the young couple one of the mansions of the Poritz (the local landlord)!" Next, Rav Mendel, who was later known as Rav Mendel of Rimanov, declared, "I give the couple the flour mill of the Poritz!" Rav Naftali then said, "And I will give them a thousand gold coins!" The guests at the wedding laughed politely, taking these declarations of extravagant gifts as just part of the Simchah and celebrating.

After the wedding, the young couple made their way to the hut in the nearby woods which was going to be their home. As they entered the woods, they heard someone crying out for help. They following the voice, and soon arrived at a pond of quicksand, where a young man was struggling to stay afloat and keep from being drawn under. Benzi quickly removed his jacket and tore it into strips. He then tied the pieces together and made a rope which he threw to the young man, and he and Blima pulled the young man out from the quicksand. The young man thanked them profusely, and told them that he was the son of the Poritz, and had been out horseback riding in the woods. He had lost his way, and they had wandered into the quicksand. He said his horse quickly threw him off and was able to get out and run away, but he was stuck. He told them, "Had you not come and saved me just then, I would have died!" Benzi took the young man into their hut and helped him clean himself up, and gave him whatever fresh clothes he could find for him to change into. He and Blima then escorted the young man out of the woods, and helped him get back home to his father's estate.

The Poritz and his wife had been very worried and anxious because their son had not returned home from his ride for quite some time, and they were overjoyed to see him. When he told them that this newlywed couple had saved him from death and how they helped him in their hut, the Poritz said, "I will give these newlyweds a home they deserve, and they can have one of my mansions." The wife of the Poritz said, "And for their sustenance, I will give them one of our flour mills." The young man then added, "And as a token of my appreciation and gratitude, I will give them a thousand gold coins!"

Shortly after, Benzi and Blima went to see Rav Elimelech, who told them, "When you made that sacrifice of giving everything you had saved to Tzedakah to your former employer, and your doing so with a sincere desire to help him, it earned you such a tremendous Zechus that you deserved a great reward for it. At the wedding, when we announced our gifts to you, we did so as Brachos that we knew would be fulfilled!"

## This Shabbat Is Providential for Healing Even beyond the realm of the natural.

Naamah Green

During the Torah reading of this week's portion Yitro, an outpouring of renewed healing, Torah, redemption and salvation come to the world. Here are some facts about The Shabbat of Yitro a.k.a. the Shabbat of Matan Torah, the giving of the Torah

1. This Shabbat an outpouring from heaven of giving the Torah comes to the world.

This Shabbat the Shabbat of Parshat Yitro is called the "Shabbat of the giving of the Torah". Hasidic giants explained that during the Torah reading each year on this Shabbat, there is the same great spiritual outpouring that there was in the world at the time of the giving of the Torah at Mount Sinai.

2. Shabbat Parshat Yitro= The Holiday of Shavuot.

The 'Seer of Lublin' said that this Shabbat is equal in its attributes and holiness to the holiday of Shavuot, when we received the Torah, and it is possible to attain on this Shabbat a lot of Torah as is possible on the holiday of Shavuot.

Rabbi Yitzchak Zilbershtein told over that his father in law Rabbi Elyashiv of blessed memory once told someone sick in his ear that "just as at the time of the

giving of the Torah all the sick got cured and healed, so too every year this outpouring of health renews itself. You can ask G-d for a total recovery from any ailment even those that seem from a natural perspective to be incurable." The sick person asked, "When can one merit this?" Rabbi Elyashiv answered, "When the 10 commandments are being read."

3. Get paid for sleeping

A taxi driver once complained to the Steipler Gaon, Rabbi Yaakov Yisrael Kanievsky: "I work all day and can't even make it to a Torah class at night because I'm sure I'll fall asleep". The Rabbi answered: "You should know that if you go to the evening Torah class then even if you fall asleep you will get credited in heaven as if you heard the whole class. In heaven all they want is that you do what you can, and G-d will do the rest".

4. Every Jew is worthy for Torah

The Chatam Sofer explains that the Jewish nation received the Torah specifically after they left Egypt having no merits or mitzvot. "And because of this the Torah was given in such a wondrous occasion when we first left Egypt and weren't worthy of it. To teach us that no Jew should despair from his portion in Torah! Even if he is on a low spiritual level still he is like the greatest of the great."

5. Imagine that you just received the Torah today.

A young man went into the "Sar Shalom", Rabbi Shalom Rokeach the first Admor of Belz and told him "I cannot serve G-d for I have done a grave

sin". The Sar Shalom told him the words of Rashi in this week's Torah portion on the verse: "On this day they came to the Sinai desert, every day the Torah should be as if it was given today". The rabbi elaborated: "The Torah entreats us to consider it as if G-d is giving the Torah again every day in order that a person shouldn't wallow in regret of the sins of his past. Rather he should imagine himself as if the Torah was just given today so all those sins were from before the giving of the Torah and now he can receive the yoke of the Torah anew."

6. G-d loves the converts

It says in the Midrash Tanchuma: "Rabbi Shimon ben Lakish says, the convert is very dear before G-d more than those that stood at Mount Sinai. Why? Because all those that stood at Mount Sinai if not that they saw voices and torches lightning and the mountains trembling and the sound of the Shofar blasts they would not have accepted the kingdom of heaven. But this convert who didn't witness all that and came to make himself complete with G-d and accepted the kingdom of heaven upon himself, is there anything more dear?"

7. Making established times for Torah learning is a segula (a spiritual remedy) that promises an honorable livelihood.

It is said in the name of the Admor of Belz that "one who accepts upon himself to have set times to learn Torah and keeps his word not to move from that appointed time for learning for even the largest profit possible will have his livelihood guaranteed to come in the proper honorable manner and he won't lack for sustenance."





# RETURNING HOME

RABBI MORDECHAI BECHER

Upon completing college, a student from San Francisco decided he would take a world tour. His first stop was Williamsburg, New York. Sitting on a subway, he noticed a Chassidic Jew for the first time in his life. Unsure where he needed to get off the subway, he turned to the Jew and asked for help.

Happily directing the young man where to go, the chassid introduced himself and asked for the boy's name. After repeating his name, the chassid remarked, "So you must be Jewish?" "No, no," quickly interjected the boy, "it's just a Russian name; my parents are from Russia. Many Russian names sound Jewish, and many Jewish names sound Russian, but I am not Jewish." "I don't think so," responded the chassid, "I know that name and it is a Jewish name." "I am telling you," persisted the boy, "I am not Jewish." Remaining steadfast to his opinion, the chassid gave it one last try. "Trust me, I know you are Jewish. My parents came from a small town and everyone in that town was Jewish. And the name of your family is from that town." Informing him of the name of the town, the boy soon realized that he was in fact right. That was where his parents originally came from.

"Here is my business card," said the chassid. "If you ever happen to visit Israel, go to one of these places." Jotting down on the card the names of two yeshivot -Ohr Somayach and Aish HaTorah - the boy took the card, put it into the pocket of his winter coat and forgot all about it.

Sometime later, the boy decided he would like to go sightseeing in Israel. Touring throughout the country, he eventually stopped off at the Kotel. It was winter time, and he was wearing his winter coat. Taking in the breathtaking scene of the Kotel, he soon received a tap

on his shoulder. It was Rav Meir Schuster, a man known for his dedicated outreach work. "Are you Jewish?" R' Meir Schuster asked. "That's an interesting question," the boy replied. "Well, are you interested in learning about Judaism?" As the boy stood there and began to say, "I don't know if I am interested," he placed his hand into his pocket. Feeling a piece of paper, he pulled it out and opened it up. Looking at the paper, he turned to Rav Schuster. "Have you ever heard of Ohr Somayach or Aish HaTorah?" "Have I ever heard of those places? Of course I have!" Without delay, Rav Schuster took the boy to Ohr Somayach.

Sitting in on a class, the boy found it fascinating. And indeed, after some serious consideration, he decided to extend his stay and learn more about Judaism. Wishing to inform his family of his whereabouts, he phoned home to tell his parents that he would be away a bit longer than expected.

His father picked up the phone. "You want to stay in Israel? Where are you? On a kibbutz?" "Actually," the boy said, "I'm in a yeshiva." Coming from the other end of the line, the boy heard a bang. His father had just dropped the phone. Now picking up the phone was his mother. "Listen, can you call back later? Your father is not doing too well right now."

An hour later he called again, and again his father picked up. "I don't know how you found out or who told you that you are Jewish, but it is not too late to forget about it. No one has to know. I know what it means to be Jewish. I lived through the Second World War as a kid and it was horrific. Your grandfather also experienced pogroms. I'm doing you a favor. I don't know what you are thinking, but you should come back home right now and never again think about Judaism."

"Look," the boy inhaled, "I feel I have to pursue this. There is something about Judaism which speaks to me, and I feel a connection to it. I just want to look into it some more. "You know what?" replied the father, "do what you like." And so the boy decided to stay in the yeshiva.

Two months later, the boy received a package in the mail from his parents. It was

a Hebrew book with a post-it note stuck on top saying, "This is the last Jewish relic we have in the house. You can have it; good riddance." Opening the book, the boy could not understand a word. But he eagerly wished to discover exactly what type of relic he was holding. Approaching one of his rabbis, he requested if he could explain what the book was about.

As the rabbi opened to the front of the book and looked at the name of the author, he was taken aback. The name printed on the inside was the same name as this boy. Mentioning the name of the author to the boy, it was soon realized that this book was in fact written by the boy's own great-grandfather.

Continuing to examine the book, the rabbi turned to the introduction. And with that, he began to read the words of the boy's great-grandfather: "I am not a great scholar nor am I writing this book for fame or money. I am writing this book because I see the winds of change blowing through Russia. I don't know if my children will be religious or if my grandchildren will identify as Jews. I don't know if my great-grandchildren will even know that they are Jewish. But I am writing this so that if one of them finds his way back home, he will know where he came from."

The boy's great-grandfather would certainly be happy to know that his great-grandson is now more than well-aware of his heritage and is practicing Judaism as an observant Jew.

Oftentimes we may encounter one of our brothers or sisters who are wandering and looking for their way back home. They may have lost interest altogether in religion, not finding meaning in the Judaism they were brought up with, or are perhaps simply lacking a basic Torah education. But, in an attempt to return them to their Father in Heaven, we are to embrace them and show them the beauty of living a Torah way of life. And sometimes, to our delightful surprise, we may find ourselves reconnecting someone who is already closer than we ever thought.



A little over a month ago I was privileged to be in Israel for a week over Chanukah. It was a beautiful trip packed with kedusha! I spent most of the time in my Yeshiva and in the old

city. One day, I went with a few of my old roommates to the museum of music which was a nice outing. Hundreds of unique instruments on display, we even got to throw down a little jam with a wooden xylophone and a bongo.

For my last night there before going back to America, I decided to spend the night with two of my roommates in their tent which they set up on the porch outside. After I lied down and cuddled into my bed and was ready to head to sleep, I heard my friend next to me start to snore! Now folks, I'm a light sleeper and don't appreciate that kind of music. As I lied there twisting and turning back and fourth, I thought of a question that has to bother everyone. WHY are people that snore always the first to fall asleep!? For real, I mean why can't they wait till I'm dreaming before they turn on the thunder!

I'm going to paste another question I had from my trip to Israel over Succos which I never discussed. It happened during the trip we took down south.

On the bus toward the dead sea, I noticed someone trying to communicate to his friend in the "hand motion/opening your mouth big while trying to express words," language. "What are you doing bro" I asked. "Look, he can't hear anything". The person he was talking to was wearing studio Beats Headphones, and instead of him lowering his music or taking off an ear, they did it this way. Either way, being a man trying to understand the wonders of world, I was not shy and asked. Hey buddy, I get that the guy your talking to can't hear you, but for your own sake, why don't you just speak out the words? Why are you just mouthing out the words silently?!

Now being that I'm on the bus writing this right now just as the story happened, I can't do research and guarantee any answers. I

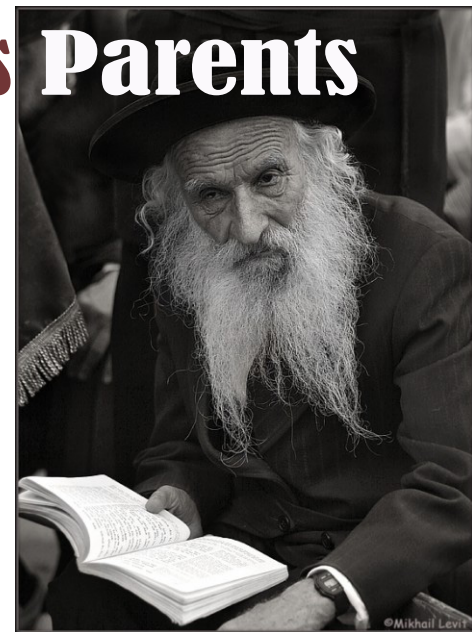
would like to suggest that when a person is communicating with someone that he knows can't hear him, naturally he relates and doesn't actually use his voice but rather tries to communicate by only mouthing out the words and motions and disregards/ doesn't use his vocals.

I think there's a great lesson we can learn from this. Naturally as people we like to do things in our way. I once heard someone say that although there are five different types love languages, we naturally think everyone communicates and appreciates the same language of love that we connect to, and disregard the fact that we all connect differently. As opposed to when we try to communicate to someone through a soundproof window or to someone blasting music on his earphones, we learn to only communicate in the manner that's necessary.

How does that sound!  
Think about it, Yehuda Grodtko

# Having Patience For One's Parents

Rabbi Yissocher Frand



The fifth of the Ten Commandments is the command "Honor your father and your mother, in order that your days be lengthened on the land that I am giving to you" [Shmos 20:12]. In Parshas Veschanan we a slight addition to the language used in this command — we have the qualification "as the L-rd your G-d commanded you" [Devorim 5:16].

Rav Meir Simcha in Parshas Veschanan explains the meaning of the phrase "as the L-rd your G-d commanded you". The Jerusalem Talmud calls honoring one's parents an "easy commandment" — comparing it to the payment of a debt. If someone would provide me with a check for \$100,000 - \$200,000 — the amount it costs today to raise a child — of course I would feel a debt to that person and would feel obligated to honor him or her.

The Torah however tells us that is not the proper approach to honoring parents. Rather, one's parents should be honored "as G-d commanded you". When did G-d command us to honor our parents? When we were in the Wilderness. Raising children in the Wilderness was a dream. There was no need to go shopping or to spend money on the children. Food? Manna fell daily. Clothes? "Your clothes did not wear out from upon you" [Devorim 8:4]. Most likely, everyone in the Wilderness had straight teeth as well. It was Paradise!

The Torah tell us that Honoring Parents is an obligation, not because they gave the kids 200,000 dollars, not because they put the kids through law school, but even if all they did was bring the children into the world — as it was when the command was given in the Wilderness — that alone is enough of a reason to honor our parents.

There is a famous Gemara in Kiddushin [31a] that many of us have heard, but I recently saw a different insight into this Gemara. Rav Eliezer

was asked, "How far does honoring one's Parents extend?" He related the famous story of the gentile, Dama son of Nesinah in Ashkelon, who turned down an offer to purchase a precious stone because the key to the chest where it was stored was under his father's pillow. He passed up a tremendous profit so as not to disturb his father's sleep.

On a simple level, this Gemara seems to be teaching us that we learn the parameters of the mitzvah of Honoring One's Parents from Dama son of Nesinah. The Avnei Shoham however says that this is not what the Gemara is telling us. We are not learning halachos (Jewish law) from Dama son of Nesinah - we are learning human nature from him.

When children are born, parents must have patience with them. But there comes a time in life when children have to have patience with their parents. There comes a time in life when parents become what can be perceived as a burden. Parents become old; they sometimes become demanding. One needs to have patience when relating to parents.

One can ask — is there not a limit to patience? How much patience is required? How much patience is a human being capable of? Is there not a point where it becomes too much of a burden to 'get along' with one's parents, where one has a right to 'run out of patience'?

The Gemara says "come and see the case of the gentile in Ashkelon". Dama the Akum is not teaching us a mitzvah — he is teaching us human nature. Imagine the patience that Dama must have had. The Sages were at the door, certified check in hand. He was waiting and thinking, "When will Dad wake up?" "Maybe I'll make a little noise and he'll wake up." "Maybe I'll just sneak under the pillow..." How much patience did he have? This is what he is teaching us — the human capacity for having patience for a parent.

If a human being is capable of such patience, then that level of patience is possible within human nature and consequently it becomes the definition of the extent of our mitzvah.

The Avnei Shoham goes on to say a beautiful insight into this Gemara. When the Rabbis use the expression "the keys were under his father's pillow and he didn't bother him (lo tzi-aro)" the interpretation is not that Dama didn't bother him, meaning his father. Rather, the interpretation is "lo tzi-aro," it didn't bother him, Dama himself, that he had to pass up a great profit by not waking his father. He had such patience and such respect that losing this great sum did not even bother him — he didn't even try to wake his father up.

If Dama the Akum is capable of this, then we — the descendants of Avraham, Yitzchak, and Yakov — certainly should not only aspire to this, but this becomes our obligation.



## Submitted by Tehila M & Racheli M

Why did the 3,000 year old Mummy go to PTA  
Because it was for Mummies & Daddys

A turtle is crossing the road when he's mugged by two snails. When the police show up, they ask him what happened. The shaken turtle replies, "I don't know. It all happened so fast."

A man is walking in a graveyard when he hears the Third Symphony played backward. When it's over, the Second Symphony starts playing, also backward, and then the First. "What's going on?" he asks a cemetery worker. "It's Beethoven," says the worker. "He's decomposing."

A guy spots a sign outside a house that reads "Talking Dog for Sale." Intrigued, he walks in. "So what have you done with your life?" he asks the dog. "I've led a very full life," says the dog. "I lived in the Alps rescuing avalanche victims. Then I served my country in Iraq. And now I spend my days reading to the residents of a retirement home." The guy is flabbergasted. He asks the dog's owner, "Why on

earth would you want to get rid of an incredible dog like that?" The owner says, "Because he's a liar! He never did any of that!"

A ventriloquist is performing with his dummy on his lap. He's telling a Chelm joke when a young guy from Chelm jumps to his feet. "What gives you the right to stereotype people from Chelm?" he demands. "What does the place I live have to do with my worth as a human being?" Flustered, the ventriloquist begins to stammer out an apology. "You keep out of this!" he yells. "I'm talking to that little jerk on your knee!" A Chelmer orders a pizza and is asked if he wants it cut into six or 12 pieces. he responds, "Six, please. I could never eat 12 pieces."

Operator: 911, what's your emergency?  
Responder: My wife's going into labor, I don't know what to do.  
Operator: Is this her first-born?  
Responder: No, this is her husband.

**Patient:** The problem is that obesity runs in our family.  
**Doctor:** No sir that is not true, the problem is that no one runs in your family.





### DESIGNATING EIDI KIDDUSHIN

There are many facets of the chasuna where eidim are required. These include the tena'im, the kesuva, the kiddushin, and the yichud. In this shiur, the focus will be on the eidim that watch the kiddushin and the chupa.

As we know, eidim must be kosher witnesses in order to testify. This means that they have to be upright Jews, who keep the Torah and do not do aveiros. Additionally, they cannot be relatives of the choson or kallah, or related to each other.

However, even if one is sure to prepare two kosher eidim, there is still a potential concern. There is another regulation in the laws of eidim that should seemingly cause a major problem. The Torah (Shoftim 17:6) states that whenever eidim are required, two or three can testify. The Mishna in Makos explains that although two eidim are always sufficient, three or more eidim can also testify and will become a part and parcel of the testimony. Thus, even if there are two kosher eidim, if one of the "extra" eidim is disqualified – because he is found to be pasul or a relative – the entire testimony is invalidated.

Base on this regulation, the Rishonim raise an obvious concern: since at every chasuna there are, inevitably, relatives in attendance, they should all become a part and parcel of the testimony. Thus, even if there are two kosher eidim, the entire testimony should be invalid. There are a number of answers given to this question:

1. The Daas Zekainim, on the aforementioned pasuk answers that this regulation is only applicable if the non-kosher witness wishes to testify. However, if he is just an innocent bystander, with no intention to testify, he will not be considered a witness, and will not have any effect on the kosher witnesses. So, this is the first answer: non-kosher eidim are only an issue if they are planning to testify.

2. He also adds another point: his rebbi would announce at the chasuna that all of the kosher eidim should be considered eidim for the kiddushin. The Rav would announce that those that are kosher to testify should be the ones who should testify, which has the connotation that the non-kosher eidim should not testify and are disqualified, even if they wanted to testify. So, this is another answer: non-kosher eidim are only an issue if they are planning to testify; if they are specifically excluded, they are not part of the testimony. Many Rishonim and Acharonim also suggest that this is a good idea and this has become the standard procedure at our weddings.

### COMMUNITY KOLLEL NEWS:

The Mishna Yomi Shiur just celebrated their siyum on Seder Mo'ed. This shiur

takes place every night, right after the 9:00 Maariv and in just a few minutes each night they are already one third of the way through Shas! The venerated Reb Shalom Mordechai Rabashkin also joined the siyum, enhancing the festivities, to the enjoyment and pleasure of all.

One participant reminisced how he got "hooked on" to this shiur: he said to himself that he was coming around for Maariv regardless, he might as well stay for an extra couple of minutes and catch a couple of Mishnayos, and as the saying goes: "the rest is history"! The shiur takes place in the main floor of 18 Forshay. We conveniently have a Maariv right before, at 9:00, and right after, at 9:30. So, in just a few short minutes a night, you can also join the trek through the entirety of Mishnayos!

The Night Kollel hosted a shiur from the esteemed Rav Yitzchok Lichtenstien, on Sunday evening, Jan. 28, at 9:00pm, on the topic: "Seder Kidushin and Nissuin – Halachah L'maaseh." He discussed, among other things, the different opinions as to what is the halachic definition of chupa: Is it what we call "chupa," when the choson and kalah stand under the canopy; is it the badeken, when the choson covers the kalah; or is it the yichud, when the choson and kalah are together in one room? In addition, he discussed the parameters of yichud: is it the mere fact that the choson and kalah are together privately in one room, or is it that they can act as husband and wife? This is not just a theoretical question, it has practical halachic ramifications. How long do the choson and kalah need to be in the yichud room before they get bombarded by the photographers? There are many and varied opinions on the correct amount – anywhere from a second to the largest opinion of nine minutes.

I gave a shiur on Wednesday evening, on the topic: Filling in the names of Choson & Kallah in the Kesubah – basic guidelines."

As always, these shiurim are available on the shul's website 18Forshay.com and on MP3 in the shul.

Shovavim Initiative: The Shovavim Program continues strong, every Friday morning, from 4AM- 7AM, of these auspicious weeks, followed by Shachris and a full-scale breakfast, with over 100 participants, in the early hours of the morning. In honor of the last week of the program, the esteemed Forshay Rebbe, Rabbi Chaim Leibish Rottenberg Shlita, will be speaking next week at 6:30AM. This week and the next are the last weeks of the program; so, come and join this beautiful learning session.

Wishing you a Good Shabbos,

*Rabbi Nachum Scheiner*



Bais Medrash Ohr Chaim is proud to announce, that our nightly shiur in Mishnayos, given by R' Refoel Kalkstein has completed Seder Moed and is now learning Seder Nashim.

At the recent Siyum we were honored by the presence of our special guest R' Shalom Rubashkin



Night Kollel—Guest Speaker

Rabbi Yitzchak Abba Lichtenstein Shlita



# Night Kolloel

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FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT  
Rabbi Nachum Scheiner | 845.372.6618 | ohrchaimmonsey@gmail.com



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For more info or to join the Kolloel, please contact: Rabbi Nachum Scheiner  
845.372.6618 // ohrchaimmonsey@gmail.com

Just so you should know...

**WE LOVE CHASSIDIM!**

by "The Sokover"

**219 DAYS UNTIL UMAN**

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please email us at betsuggestions@gmail.com