

בס"ד

האדמו"ר רבינו ישראל אבוחצירא זיע"א  
בבא סאלי  
שבת קודש ד' שבט



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER

# Journal

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



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

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



SUNDAY EVENING  
EFFECTIVE PARENTING  
GABRIEL HOFFNUNG PHD  
SEE PAGE 5

**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  
**SHABBOS**  
NO CLASSES THIS SHABBOS

Separate Seating

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

**Once a Year: Don't Miss This Special  
Segulah for Parnossa**

In the Name of the Holy Rabbi Mendel of Riminov it is said, that it is a special segulah to say the chapter of the 'mahn' twice and targum once on the Tuesday of the week we read Beshalach .

**That day is this Tuesday January 23**



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

BET Parashat Bo

In this week's parsha we read of the last three makkot. Hashem says: "I shall place these signs of Mine in his (Paroah's) midst so that you may relate in the ears of your son and your son's son that I have amused Myself with Egypt...and you may know that I am Hashem (the merciful one)." Hashem is stating that the makkot will make mockery of Egypt and that we will pass it down to our children and grandchildren. This is how we will know that He is Hashem. What is the purpose of making a mockery of Egypt? Is it for revenge? Is it to show how Hashem deals with the enemies of his nation? Why is it good to share with our children and grandchildren that we have a vengeful Hashem? If it is to show Hashem's total control over nature and creation that is clear by now. Why is it necessary to add that we will see how Hashem toyed with Egypt? How will this make us know more of Hashem? Why is Hashem referred to by His merciful attribute when it doesn't seem merciful at all?

There are people that live a lie and there are people that live in denial. The difference is that the person living a life of a lie knows the truth and who he is; a liar. He knows when he says or acts in a misleading way that he is dishonest. But a person that lives in denial doesn't know the truth as he is residing in a fantasy world. He believes that he is something that he is not.

Rav Shalom Shvadron was passing a place called Yaffo where there were many Arabs smoking nargila with some upgraded stuff. He noticed one very happy man stand up on a chair and announce that he is the king. Suddenly everyone in the restaurant, under that same influence, started to bow down and say long live the king. They were all poor day workers that lived a simple life, but at that moment they were living a fantasy. We all tend to daydream and wish for more than we really are; we are someone smarter, wealthier, handsomer or healthier. But we wake up and we acknowledge the truth and live our lives accordingly.

Then there are those individuals who are deeply entrenched in la la land due to mental delusions or substance abuse. How can such a person possibly see the truth? Egypt was so addicted to their slaves and had a great need to rule and control them. It gave them immense pleasure to feel they are a "somebody". Despite the fact that they were children of the cursed Cham, they reigned over the descendants of Shem.

I have observed individuals in denial and addiction. The way they awaken such a person is by breaking them down so completely that all their fantasies go away and they live in survival mode. For example, in rehab they have used the tactic of removing the person's ego and fantasy by giving him menial chores. An intelligent and wealthy individual was forced to scrub a toilet with a small toothbrush while they criticized, mocked and humiliated him. This was done to wipe out his haughtiness so

that they can rebuild him as a healthy and well-balanced person.

That is what Hashem did to Mitzrayim and Pharaoh. Hashem mocked them and toyed with them in order to rehabilitate them. His actions were one of mercy as it offered them a chance to become healthy and really live. Hashem removed them from fantasy and this was all for their benefit. Indeed after the exodus, Pharaoh moved on to establish the city of Ninvei. There the navi Yona informed them of their wrongdoings which they accepted and did teshuva for. Hashem does not care for the destruction of his creations but rather for them to correct themselves.

This is the lesson we should tell our children and grandchildren. They should know that Hashem is not vengeful or cruel but desires for us to be the best we can be. This sometimes entails the painful lessons of tough love. It is for our own benefit. We will remember; if Hashem cared to rehabilitate the people in Egypt surely he cares even more for us. If at times we feel that Hashem is mocking us or toying with us, we should not despair. Look deeper; perhaps there is something in ourselves that we need to change in order to live a more productive and fulfilling life.

## RENT THE TENT

Our tent is available for rental for all your simcha needs.

Vort, Bar Mitzvah, Sheva Brochos, Aufruf etc.

For More information or to book your Simcha contact

Yaakov Block

ohrchaim18forshay@gmail.com

## RABBI COREN DAF TIME CHANGE

The 6:00 am daf is changing to 6:25 am every day. Followed by the 730 shachris minyan.

Everyone is welcomed to join maseches avodah zarah

# SHUL SCHEDULE



## SHABBOS ZMANIM

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

SHABBOS NIGHT / DAY	Candle lighting	4:39pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:49pm		Mincha	1:45pm
	Shkiya	4:57pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	5:07pm		Daf Yomi	3:30pm
	Shachris Vasikin	6:45am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:35pm
	Shachris	8:00am - Kiddush		Shkiya	4:58pm
	Shachris	9:15am - 18 Forshay		Maariv	5:38 & 5:43pm

SHACHRIS	20 Minutes before Neitz	
	S 6:56   M 6:55   T 6:54   W 6:54   T 6:53   F 6:52	
	MINCHA & MAARIV	
12 Minutes Before Pelag	S 3:46   M 3:47   T 3:48   W 3:49   T 3:50	
	12 Minutes Before Shkia	S 4:47   M 4:48   T 4:49   W 4:51   T 4:52

**JAN.21 – JAN 26**

NEITZ IS 7:16 am - 7:12 am  
PELAG IS 3:58 pm - 4:02 pm  
SHKIA IS 4:59 pm - 5:04 pm

סוף זמן קריאת שמע  
MAGEN AVRAHAM  
9:06 AM – 9:05 AM  
GRA- BAAL HATANYA  
9:42 AM – 9:41 AM

## WEEKDAY MINYANIM

WINTER '17-18 חורף תשע"ח

<b>שחרית</b>		<b>מעריב</b>	
כותיקין	20 Forshay ↑ Brochos 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 // ohrchaim18@gmail.com





## The Flu in Halacha and Machshava

Last week, right at the end of Shabbas Parshas, I was zoche to receive a gift: Influenza, or what is commonly referred to as 'the flu.' The virus came to me in full force and there was no doubt in anyone's mind what I was suffering from. A study by the Kahn University discusses the different symptoms that help a person, especially a doctor to properly diagnose the flu and BH I had every symptom and more. I was aching all over my body and together with the chills I was experiencing, I woke up drenched with sweat from a very high fever. In addition, my throat was constantly hurting and my stomach couldn't keep down any food or drink. Hashem had me basically fast for the week of Shovevim and it turned out to be an awesome week filled with Teshuva and a lot more.

After three days of intense suffering and pain and with no redemption in sight, I gave up the fight and went to the doctor who prescribed Tami flu, a medicine that helps speed up recovery. With this medication, someone can be cured of the flu in 5 days instead of being sick for 7 to 10 days. Sounds like a pretty straight forward procedure. However, nothing is ever as simple as it seems. Fascinated by the power of this virus, I started to read the accompanying pamphlet in the Tami Flu box and came across the following warning: "It is unknown if the Tami flu medicine works after two days of having the flu." Hence my dilemma—was it too late to start taking this medicine because it wouldn't be effective anyway or should I just continue to stay in bed for the week and let the virus peter out on its own?

The doctor's orders were quite clear to me. I was told that I was 'contagious to society' implying that I must stay home and avoid infecting others. I could barely get out of bed anyway so staying put was not a problem but the whole concept of contagion provided me with some interesting questions. Should someone who doesn't suffer too severely while having the flu and who doesn't want to miss a minyan push himself to go to shul while sick? Is this permitted according to Halacha? He could be very faithful but should he chance the possibility of getting others sick with the virus in order to fulfill the mitzvah derabannan of davening with a minyan? (See Aruch Hashulchan in Orach Chaim 90 regarding the nature of this obligation.)

Scientific researchers have shown that a virus-including the flu virus-- can linger on the surface of a sink and other places for up to 24 hours. Should a person wash his hands at that sink and then wipe his nose with the hand that touched the sink's surface, the flu has a great chance of entering his body and then he is out for the count.

The answer to the above query depends largely on facts on the ground and how Halacha deals with these facts. It's quite a long discussion but it begins with certain specifics: If there is a 5 to 10 percent chance that someone with the virus will sneeze or simply touch the door knob or cough close enough to another person and infect him with the virus he should not come to shul to daven with a minyan.

When it comes to any decision where something is forbidden, Halacha depends on statistical probabilities. There are many Teshuvos written and gedolim in past generations also gave their opinions as to what is considered probable. Rav Elyashiv held that 5 percent is already considered miut hamatzuy meaning probable enough that one must be concerned. This responsa can apply to doing anything that might be risky like jumping out of planes or simply going skiing. In this case, going to shul when ill can be a serious risk to others. I was surprised to hear from a noted posek in America that he felt that someone who does venture into the shul with a contagious medical condition is considered an 'adam hamazik' and he can be responsible for all the damages that transpire from his presence.

There is more to discuss in Halacha but what intrigued me even more was the connection between the flu and the Ten Makos. How can we connect any of the plagues to the experience of having the flu?

The answer is explained by asking another question that I posed to the kids in shul. I asked them which of the ten makos was considered the worst one. Interestingly, the answer isn't explicit but I found that the Tiferes Tziyon on the midrash writes that the worst plague was that of schin or boils. Why? Because it was constant. (For a more detailed discussion on this, have a



BY SHALOM BER MUNITZ

## SADNESS VS BITTERNESS

Sadness and depression are forbidden things. Bitterness on the other hand, is a tried and tested remedy to success in learning and serving Hashem.

==== Baal Hatanya. Founder of Chassidus Chabad.


**There is a common saying by the elder Chassidim: "Sadness is being very self-conscious and is treif! The feeling of being bitter about something is kosher, yet only, if it is sweetened and followed up by serving Hashem through Torah and Mitzvos with joy."**

==== The rebbe RaYatz, 6th Chabad Rebbe in the golden chain.

**Editor's note: sadness brings you down and drains your energy. Bitterness on the other hand has energy, but a negative energy that could be channeled in to positive action which will in turn, change the negative energy in to positive energy –Joy.**

=====

**Yud Shvat 1950, Yom Hilula of the Rebbe RaYatz, 6th Chabad Rebbe, Father-in-law of the Rebbe. The Rebbe officially took over the leadership of Chabad the following year, Yud Shvat 1951. The Rebbe declared this generation the seventh generation from the Alter Rebbe and declared it the last generation in galus and the first generation of Geulah.**



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

In all of חמישה חומשי תורה ,  
whenever it says the word  
שמחה  
there is always a ב before it  
(i.e. another person other than myself) (בשמחה)  
This teaches us that true שמחה is only when it's  
shared with somebody else as well !!!

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
6:25 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

look in The Midrash Says.) This lesson gave me a jolt. As we know, the parshiot that discuss the plagues and Pharaoh's refusals to let the Jews leave Egypt are not recorded simply to retell a cute story. What we learn from them is something that we ourselves experience every day throughout the year. We all have a pharaoh inside of us that refuses to believe fully in Hashem and although once in a while we manage to break through and understand the seriousness of it all, we often fall down again, sometimes finding ourselves totally stuck and unable to move. That is the mashal of the flu-- at least the first three days --and it's what schin was all about. Not being able to stop or think; not being able to see Hashem or His brilliant light.

May we be zoche to feel Hashem's presence and internalize the lessons of these weeks.



## **Kiddush Levana** By: *Rabbi Berach Steinfeld*

The Mishna in Meseches Sofrim, Perek Chof, halacha alef and bais and the Tur in siman taf chaf vov say that one should only make Kiddush Levana on Motzai Shabbos when he smells good and is wearing nice clothing. The Trumas Hadeshen in siman lamed heh says that if one sees the new moon during the week, it is preferable for him to wait until Motzai Shabbos to say Kiddush Lavana. This is provided that there will be opportunities to say Kiddush Levana after Motzai Shabbos. If the forecast predicts cloudy weather, there may not be any nights available to say Kiddush Levana. The Shulchan Aruch in siman taf chaf vov, seif bais also paskens this way. The Mishna Berura explains that wearing nice clothing during Kiddush Levana is considered a mitzvah min hamuvchar (best way of doing the mitzvah.) The Levush in ois daled says that if one is mekadesh the levana during the week, he should put on Shabbos clothing, but the Elya Rabba says that this is not our minhag. The Kaf Hachaim says in the name of the Pri Chodosh that one should at least put on a Shabbos hat when saying Kiddush Levana during the week.

The Mishna Berura in the Biur Halacha on seif bais s.v. ela says that despite the fact that one may be mekadesh the levana by himself, lekatchila it should be said "broiv am"(with many people). The Eishel Avraham explains that "broiv am" means with a minyan. The Chayei Adam writes that saying it with three people is considered "broiv am." The Mishna Berura in Shaar Tziyun, siman resh yud gimmel, ois yud gimmel explains that the aspect of "broiv am" is a "hiddur mitzvah" (beautifying the mitzvah.) The Chayei Adam in klal heh, ois yud zayin says that it is a mitzvah min hamuvchar to be mekadesh the levana "broiv am."

The following question arises when the parameters mentioned above get combined. What should a person do if he has the opportunity to do Kiddush Levana on Motzai Shabbos while fresh and dressed well, but he does not have the "broiv am"? Is it better for him to say it during the week with other people, although he may not be smelling fresh and will not be wearing Shabbos clothing? Which aspect is more important?

It is mashma from the Trumas Hadeshen that hiddur mitzvah comes first. The Trumas Hadeshen in siman lamed bais discusses what brachos come before others. For example, imagine a scenario where one has bread baked in a non-Jewish bakery that is better tasting than bread from a Jewish bakery. The one who is making the bracha eats pas palter, but the rest of the household is makpid on pas Yisroel. The one who makes the brachashould do so on the better tasting bread that he prefers, despite the fact that the "roiv am" in his household will not eat it. The Maharshal explains that normally we would say that they all should be yetzei with one bracha, but in this case the household should split and the one who eat pas palter should make hamotzi on the pas palter while the rest of the family on pas Yisroel. We see from the above that hiddur mitzvah comes before "b'roiv am".

On the other hand, the opposite is true in the Biur Halacha, siman taf chaf vov, seif bais s.v. ela. A discussion takes place concerning the following scenario. If someone knows he will have a minyan after Motzai Shabbos, before the tenth day of the month, it is preferred that he wait to say it then, rather than when he is fresh and dressed in Shabbos clothing. We see from here that the concept of "broiv am" supersedes the hiddur mitzvah.

The above concept isn't so simple. We see in many places in Shulchan Aruch that hiddur mitzvah takes precedence over the concept of zrizus, so hiddur mitzvah should definitely take precedence over "broiv am." However, according to the Biur Halacha in siman taf chaf vav s.v. ela, "broiv am" takes precedence over zrizus.

Kiddush Levana is our chance to be mekabel the Shechina. Let us do it in a presentable way.

## Parshas Bo

This week's Torah Portion, Bo, opens with the eighth of the Ten Plagues:

Locusts swarm over Egypt, blanketing the land and consuming any vegetation not already destroyed by the Hail.

The Ninth Plague is Darkness: for three days, the Egyptians are unable to see; for three more

days they cannot even move. All the while, the Jews enjoy the light of day as usual.

Finally, Moshe warns Pharaoh that the tenth and final Plague is at hand: at midnight on the

Fifteenth of Nissan, G-d will pass through Egypt and smite the firstborn son in every Egyptian

home. When this happens, Pharaoh and his people will beg the Jews to leave.

In preparation for this momentous Exodus, the Jews are given their first Mitzvah as a nation: to follow a lunar calendar. This month, Nissan, shall be the first month. (Rosh HaShana, the Jewish New Year, actually falls in the autumn, in Tishrei.

G-d also asks the Jews to obtain valuables from their Egyptian neighbors, to fulfill the

prophecy that "they will leave with great wealth." G-d induces the Egyptians to willingly hand

over their valuables to the Jews.

Additionally, each Jewish family is to select a lamb, which they will slaughter and eat on that

night. The blood of the lamb is to be smeared on the doorposts of the Jewish homes, and serves

as a sign that G-d will "pass over" their homes and spare them during the Tenth Plague.

At midnight, the plague strikes. Egypt is in an uproar, and Pharaoh runs to Moshe in the middle

of the night, begging him to take his people and go. The Jews don't actually leave until the

morning, but they leave in such haste that the bread they are baking has no time to rise, and

turns into unleavened Matzah instead.

The Parsha concludes with a number of commandments that commemorate the Exodus,

including the Tefillin, worn on the arm and head; the Mezuzah, placed on the doorpost; the

Redemption of the Firstborn; and the retelling of yitzias metzrayim at the Passover Seder.

## Haftorah

Yirmiyahu, 46: 13-28

The Haftorah begins with Yirmiyahu's prophesizing that the Babylonian King Nebuchadnezzar and his army will destroy Egypt. Not that it would make a difference, but Egypt was told to prepare her army for war.

There was only one thing that could save them: if the Egyptians did teshuvah. Yirmiyahu continues to prophesize that Egypt will be defeated and exiled. Nebuchadnezzar was coming to invade Egypt and he would eventually destroy Egypt. All the Egyptians will be sent into exile.

So, everybody get ready to march, including the nobleman. There is no hope for victory for the Egyptians. We are told why Hashem punishes Egypt. It is because of all the hardships that Egypt had inflicted upon the Jews over the years. It's payback time, measure for measure. After the Egyptian exile, they will return to their land.

The Haftorah concludes with encouragement from Hashem that if the Egyptians will be permitted to return to their land, then without a doubt the Jews will be able to return from Babylon to their homeland, The Land of Israel.





## פרשת בא

הערה בדברי הרמב"ן סוף הפרשה

וז"ל בא"ד ובעבור כי הקב"ה לא יעשה אות ומופת בכל דור לעיני כל רשע או כופר, יצו אותנו שנעשה תמיד זכרון ואות לאשר ראו עינינו, ונעתיק הדבר אל בנינו, ובניהם לבניהם, ובניהם לדור אחרון. ע"כ לשון הרמב"ן בנקודה הזאת, אשר בא לומר שהרי יטען הכופר אם יש אלוקים בא נראה זאת ושיוכיח הדבר, ובזה אומר הרמב"ן שעל ידי זה שנעשה תמיד זכרון לאשר ראו עינינו ונעתיק הדבר בזה לא יהיה להם את הטענות שלהם של הכופרים.

דברי הרמב"ן כאן בסוף הפרשה הם יסודי הדת ממש, והיו שגורים בפיו של המשגיח ר' חצ'קל לווינשטיין זצוק"ל כל ימיו, וכל שנה לעבור על השורות הקדשות של הרמב"ן זהו חיזוק באמונה ממש, וכדרכה של תורה נכון להעיר במה שכתב, שעצם מה שנעתיק את המסורה זהו כבר צורה ליישב טענת הכופר, וכי הכופר שעיניו סתומות מראה רוחנית? וכל כלל לראות המתרחש ולהאמין בה' יתברך?

ואלא כתוב כאן יסוד ברמב"ן שציווה ה' יתברך שנהיה מסובבים במצות שמחות קיומם קשורה ליציאת מצרים, מזוהה סוכה אכילת מצה שכל הדברים האלו הם מציאות של אמונה, והיינו שהרבה מצות התורה צועקים את האמונה בה' שזה תלוי ביציאת מצרים, וממילא אצל האדם שחי מצות ה' אז הוא זועק מכל מעשה שעושה אמונת ה' שכל דיבוריו ומגמתו זהו אמונה בה' והכל נדרש ליציאת מצרים, אז ממילא הפשט שעל ידי שנמשך את המסורה מדור דור בזה יופקע כל מחשבות והירהורי הכופרים ממש, דהנה הרחוב והסביבה משפיעה על האדם על ראינויו חושיו ומחשבותיו וכן הכל מתחיל מבית אבא שחי אמונה וממילא הצעצועים מרגישים את זה בלייב וחיים ונושמים את זה ונעשים חלק מזה.

והיינו שתשובת הרמב"ן לכופרים היא איך למנוע את זה שלא יהיה כאלו טענות, זה לחיות בבית והסביבה אם האמונה הפשוטה והזה כל אחד יששום את זה ויחיה את זה ולא יהיה שום ספיקות ממש כמחיצות הברזל שלא ינוע ולא יזוע אפילו כמלא נימה.

דוד יהודה פייירסטון  
ישיבת יורה דעה ליברטי

**AVOS UBANIM SPONORS**

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 BO is Being Sponsored

לעילוי נשמת  
האדמו"ר רבינו ישראל אבוחצירא זיע"א

Erev Shabbos Plag MInyan for Mincha & Maariv

**BLUEBERRY HILL AREA**

PARSHAS BO

**Mincha 3:35 Plag: 3:56**

30 Dr Frank Rd. Entrance From Humbert

Parsha Pekelach

Order every week by Wednesday  
8:00 PM or subscribe monthly

Available for pickup Thursday night and  
Friday morning in 18 Forshay  
\$3 each - proceeds to Tzedakah

@sayitwithstyle

stylefavorsandgifts@gmail.com

845.263.7463

CENTER for ANXIETY

Treatment that Works

## Psychologically Savvy Parenting: Gaining the Edge in Today's World of Mental Health

The Center for Anxiety & Bais Medrash Or Chaim Community Learning Center invite you to participate in our community lecture series given by Gabriel Hoffnung, Ph.D.

SUNDAY, JAN. 21, 2018  
8:45 PM - 9:30 PM  
Bais Medrash Or Chaim  
18 Forshay Road  
Monsey, NY, 10925

Join us for interactive workshops discussing

EFFECTIVE PARENTING IN  
THE MODERN WORLD:  
What Science and Psychology have to Say

Points of Discussion:

- Scientific parenting:  
Good/Bad vs. Effective/Ineffective
- "Catch your child being good," and beyond:  
10 skills of effective parenting
- How do I juggle my child's needs with the needs of the rest of the family?
- What is the bottom line with punishment?

Lectures take place monthly at the Bais Medrash on Sunday evenings, from 8:45 PM - 9:30 PM.  
Men & Women welcome. No admission charge -- a suggested \$18 donation to the Shul is encouraged.  
Light refreshments will be served.

**LED BY: GABRIEL HOFFNUNG, PHD**

Gabriel Hoffnung, PhD is a postdoctoral fellow at the Center for Anxiety. He received his doctorate in clinical/health psychology from the Ferkauf Graduate School of Psychology at Yeshiva University. Dr. Hoffnung combines a strong background in neuropsychology and the health sciences with a staunchly behavioral approach to formulate evidence-based approaches to OCD and anxiety disorders among children, adolescents, and adults.

*Center for Anxiety is under the direction of David H. Rosmarin, PhD, ABPP, who is an Assistant Professor in the Department of Psychiatry at Harvard Medical School, and board certified clinical psychologist.*

CENTER for ANXIETY

Providing expert, evidence-based treatment that results in measurable improvements in daily life.

centerforanxiety.org | 1-888-837-7473 | info@centerforanxiety.org

Visit [centerforanxiety.org](http://centerforanxiety.org) or call 1-888-837-7473 to learn more about our services

Brooklyn  
3802 Becton Ave, Suite F2  
Brooklyn, NY 11225

Manhattan  
200 West 57th Street, Suite 404  
New York, NY 10019

Rockland County  
222 Route 49, Suite 209  
Suffern, NY 10901

Boston  
115 8th Street  
Belmont, MA 02740



# How to Create Peace between Cultures

## The Sheep, the Bull and the Twins

### **Master of the Home**

Once, a salesman approached a home and heard a big commotion inside. When the door was opened by a man, the salesman asked if he could speak to the master of the home.

"Well, sir," came the reply, "you will have to wait around a bit; we are deciding just that right at this moment."

### **The Trio**

It is well known that the first three months of the Jewish calendar -- Nissan, Iyar and Sivan (usually around April, May and June) -- constitute a trio. The first month commemorates the birth of an independent and free Jewish nation. Then, on the second day of Passover, we begin a count of 49 days that stretches through the end of the first month, the entire 29 days of the second month and the beginning of the third month. The 50th day is celebrated as the holiday of Shavuot, the day when the newly born Jewish nation received the Torah, and the Jewish people and G-d entered into a covenant that still lasts after more than 3,321 years.

What is the significance of this trio in the calendar and history of Judaism?

### **The Epidemic**

During this period of time between Passover and Shavuot, we also commemorate a devastating tragedy. An epidemic claimed the lives of 24,000 Jewish scholars who were students of the great Talmudic sage, Rabbi Akiva.

In Judaism's usual style of viewing historical episodes as part of an ongoing moral tale, the Talmud (1) comments that the underlying spiritual reason for the disaster was the students' disrespect for one another. For this reason, the days of the counting are seen as a time of mourning; we don't perform weddings or engage in other festive activities during this time.

Here again, one wonders if this strife between the sages was also connected, in some way, to this trio of months.

### **The Zodiac**

The zodiac, the 12 formations of stars corresponding to the 12 months of the year, are an important theme in the writings of the Midrash and the Kabbalah. These are their names: Aries, the ram; Taurus, the bull; Gemini, the twins; Cancer, the crab; Leo, the lion; Virgo, the maiden; Libra, the scales; Scorpio, the scorpion; Sagittarius, the archer; Capricorn, the goat; and Aquarius, the water bearer. The 12th and last month is associated with Pisces, the fishes.

A complete segment of one of the earliest Kabbalistic texts, the Book of Formation (Sefer Yetzirah), is dedicated to highlighting the mystical meaning behind these parallels. In this essay, we will touch upon one of the numerous symbolisms behind the zodiac of Aries, Taurus and Gemini, which correspond to the first three months of the Jewish calendar, Nissan, Iyar and Sivan.

### **Hammers and Nails**

Generally speaking, there are three types of human beings: sheep, bulls and twins. As a result, we usually encounter three forms of relationships among humans.

Sheep are meek, timid, docile and submissive. When you call somebody a sheep, that is the image you

are attempting to conjure. Bulls, on the other hand, are resistant, individualistic and aggressive. When we define somebody as a "bully," we think of him as anything but tame and subservient.

Bulls are leaders; sheep are followers. Some people would rather be hammers; others have taken on the role of nails.

### **Who's the Boss?**

As is usual the case, marriage can serve as a relevant example. Marriages usually come in one of two varieties: the singular, or Aries, marriage, and the twosome, or Taurus, marriage.

In the singular marriage, one individual is utterly consumed by the dominant other. The wife or the husband turns into the docile and gentle "sheep," allowing him or herself to be swallowed by the other partner's ego, identity and whims.

In their intense craving to assuage the demands and psychological needs of their partner, we often encounter the phenomenon of a woman or man allowing a piece of themselves to die inside, forfeiting their individual identity and spirit. In such a marriage there is only one single person -- the other has ceased to be an autonomous and distinct human being, owning her or his personal dignity.

Then there is the twosome marriage, or the bull-like marriage. In this scenario, both parties refuse to give up anything of their individual patterns, habits and desires. Here we encounter the Taurus marriage, in which both the husband and the wife are so full of their own presence all the time that they cannot compromise their identities for the sake of the greater whole.

This generates strife and turmoil, as each attempts to bully the other to win the competition. Like good and healthy bulls, both parties are well aware of how to gore, inflicting wounds on the other. This is reality of a twosome marriage -- two individuals who never really learn to integrate their lives.

In Jewish mysticism, the numbers one and two represent these two conflicting traits. In the sheep model, there is only one person, for the other one has become nullified; in the bull model there are two distinct humans competing over the same space. That is the deeper significance behind the Aries and Taurus corresponding to months one and two of the Jewish calendar.

### **The Threesome Marriage**

Neither of the above marriage patterns works very well. Judaism's perspective of marriage is the threesome marriage, or the Gemini model of marriage. That's why G-d chose to marry the Jewish people, as it were, during the third month, as He wished to give us a model for our own marriages and relationships.

Gemini, twins, are a unique phenomenon. When I look at my twin, I am gazing at somebody who is a distinct individual, independent of me. Yet, on the other hand, when I gaze at him, I encounter (a replica of) myself.

This is the paradox and beauty of twin-hood: I discover myself in the face of the other.

And this is the Torah vision of marriage -- where oneness is not achieved by the obliteration of the weaker partner, nor are the two partners in conflict with each other. Rather, it is the recognition of two individuals that the otherness of their spouse is not a reason for discomfort or annoyance, but rather an opportunity for each of them to grow beyond their egos and touch the truth to be found in the human other.

It stems from the understanding that I can encounter a far deeper part of my self -- my divine self -- by embracing the self of the other.

Marriage, in the Jewish understanding, is the discovery that to find the G-d within my individuality, I must connect to the G-d within your individuality. Because all of us have a little piece of G-d, and none of us have it all; only together can we recreate the complete presence of G-d in our world (2).

Thus, a true marriage houses not a single, all-negating being nor two dichotomized beings, but rather a threesome -- a third element, the element of spirituality, within whose context two distinct beings translate into a harmonious whole.

### **How to Create World-Peace?**

This approach is the secret to create genuine peace between nations, cultures, tribes and civilizations. Differences between people are not a reason for animosity and conflict; on the contrary, through these very differences each of us is given the opportunity to expand our own horizons and discover sparks of truths we lack within ourselves. You may not be in my image, but you are still in G-d's image; I may not be in your image, but I am still in G-d's image.

There are absolute universal standards of morality and ethics that bind us all. We cannot tolerate behavior which undermines the life of innocent people. But within that framework, authentic religion must welcome, not fear, diversity and individualistic expression. When you truly cultivate a relationship with G-d, you know that in the presence of otherness, you can encounter a fragment of truth that you could never access within your own framework. As in the model of twins, you will encounter the depth of your own image in otherness.

### **Children, Teens and Adults**

These three categories -- the sheep, the bull and the twins -- can be applied to the development of each person's life.

When you are a child, you are like a sheep. You are dependent and subservient to the will and the love of your parents and family. This is the "first era" of life, equivalent to the first month of the calendar, when the Jewish people emerged as a newly born infant nation.

Then you assume the role of teen-ager, when it becomes a "mitzvah" to rebel against your parents in order to establish your personal identity beyond your mother's worrying and your father's expecting. "When will you stop controlling every aspect of my life?" is the usual lament of the healthy teen-ager. "Stop telling me whom to hang out with and when to come home."

This is the second era of life, symbolized in the second month of the Jewish calendar, when we metamorphose from sheep to bull. That is why the friction and strife between the students of Rabbi Akiva reached its peak during this month. As individuality blossoms, the potential for disrespect and animosity grows stronger.

The teen years, though important for self-development, need to pave the way for the third era of life, symbolized by the third month in the calendar, when we discover the art of twin-hood.

This is the era of marriage, when we learn how to cherish our personal individual gifts while honoring the dignity of difference.





## **Accepting Shabbos verbally, mentally, or automatically**

We previously discussed the mitzvah of tosfos Shabbos. According to most Rishonim the mitzvah of Tosfos Shabbos is a bona fide requirement and many hold it is even a Scriptural Commandment and one must add a few minutes both before and after Shabbos.

We left off with the question: 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 and the person’s input is unnecessary, just as Shabbos itself comes automatically?

The sefer Chelkas Yoav (O”C 30) writes that, in order to perform the mitzvah, one must accept upon himself the Shabbos verbally. He proves this from the text of the Ritva, who writes that the mitzvah must be done via an active kabbala. The Ritva also adds that one must actually recite the Shabbos davening or the text of Kiddush in order to add on to Shabbos. At first glance, this would seem to be the opinion of the Mishna Berura (261:21), that one has to be mekabel.

There is another possibility that one must be “mekabeil Shabbos,” but it will suffice to do so mentally. This is the opinion of the Panim Yafos, among others, who allow the kabbala to be in one’s mind.

However, many poskim, including the Derech Hachaim, the Shulchan Aruch Harav, and the Chayei Adam, write clearly that no kabbala is necessary

and it is something automatic; as soon as it is a few minutes before Shabbos, the mitzvah of tosfos Shabbos begins. The Chofetz Chaim also writes this in his sefer Machnei Yisroel, written for the soldiers.

That seems to contradict the aforementioned ruling of the Mishna Berura that one has to be mekabel. However, the poskim explain that what he writes in the Mishna Berura is only in the scenario he is discussing there, when one wishes to add on more than the minimum; in that case, the Mishna Berura rules that a clear kabbala is necessary.

However, even according to the poskim that do not require an explicit acceptance of Shabbos, there is an advantage in doing so. This is because, even if one is not required to be mekabel, it is worthwhile to do so, because if one stops doing melacha before shkia, according to Rabeinu Tam, his automatic starting of Shabbos will not begin until much later. However, if one explicitly accepts upon himself Shabbos earlier, his mitzvah will begin earlier and his mitzvah will be so much greater.

In conclusion, one must add a few minutes both before and after Shabbos. Simply speaking, one is not required to make explicitly accept the Shabbos, rather it comes automatically. However, if one explicitly accepts upon himself Shabbos earlier, his mitzvah will begin earlier and his mitzvah will be so much greater.

It is therefore important to realize that it is not sufficient for one to ask: “what time is shkia?” since one must stop doing melacha at least a few minutes before Shabbos.

The same is true for the end of Shabbos. Although it can be considered night for all other halachos, such as reciting the shma and reading the megillah, the end of Shabbos is different and one must refrain from melacha after nightfall, for at least a few minutes. Therefore, it is not sufficient for one to ask: “when is Shabbos over?” because one is still not allowed to start doing melacha, for at least a few minutes. For example, if one holds the 50 minute zman or the 72 minute zman for when the halachic night begins – one must add a few minutes to that time, before doing melacha.

Some more questions to ponder: 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 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*

# WHAT HE DID FOR HIS TEFILLIN AND WHAT HIS TEFILLIN DID FOR HIM.

Parshat Bo is full of Mitzvos G-d gave us to merit leaving Egypt. One of those is Tefillin. This story is about a young man that went out of his way to retrieve his tefillin and the aftermath which impacted himself and many more people. Let's just say those memorial lights in the picture could have been for him.

It was a bright and clear autumn morning and a young religious Jew was rushing to Boston's Logan International Airport to catch a flight to Los Angeles. This was not a flight he could miss; quite a bit depended on him getting to L.A. today and the business meeting he was scheduled to attend would not wait for him. Thankfully, he reached the airport in time and was even able to settle down in the terminal for a few minutes while waiting for his final boarding call. Finally, he boarded the plane, watched the doors close, and sat down.

He rummaged around in his carry-on bag and then stopped. Frantic, he suddenly realized that he had left his tefillin on the seat next to him in the terminal boarding area. Immediately, he jumped out of his seat and approached a stewardess. He politely explained the situation to her and asked if it would be possible for him to go back and retrieve his tefillin. They were on a seat, just a few short feet from the gate. It was, he said, very valuable and very important. The stewardess, though, did not seem to be impressed. Citing procedure, she told him that once the doors of the plane closed, no one was allowed off the plane. She could notify airport security and they could look for his items in the terminal but she was not in a position to allow anyone off the plane. After a few moments of arguing, he realized that she was useless.

Not about to take this sitting down, he asked if he could speak to the pilot to obtain special permission. Surely the pilot would understand. He caused enough of a ruckus until finally, the pilot was consulted. But he, too, cited procedural rules and refused to comply. Now, he was at a loss. He knew that he could not trust an airport worker to find his tefillin and hold onto them until he got back. He was not about to lose this precious mitzvah, or let his holy tefillin get lost like that, so, not knowing what else to do, he started yelling at the top of his lungs, "I am going to lose my tefillin! They won't let me get my tefillin!"



Everyone turned to look at this young man gone crazy. The crew tried to hush him; at first they politely asked him to be quiet and sit down. Soon, their entreaties became more forceful. But he refused to stop making a fuss - a rather loud fuss. He carried on this way for a few more minutes, and even the other passengers began complaining. At that point, the flight crew capitulated and told him that they would let him off the plane, simply because he was a nuisance.

He assumed that he could grab his tefillin from the terminal and run back onto the plane. The whole ordeal would take less than 90 seconds, but after letting him off the plane, they quickly closed and resealed the door once again and would not let him back on. It was clear that they were not going to wait for him. No matter. He was not about to lose his tefillin, even if it caused him great inconvenience or cost his business a loss. He left the plane, never to re-board. That flight was United Airlines, # 175; the second plane to reach the World Trade Center on the awful morning of September 11, 2001. The plane, and everyone aboard, disintegrated in a fiery ball that killed thousands of people in the worst terrorist attack in history. But one Jew was spared. This young man's devotion to a mitzvah saved his life.

The consequence of his actions does not end there. Originally, the terrorists planned for both towers to be struck simultaneously to maximize the explosive carnage. Later it was learned that due to this whole tumult, the takeoff of flight 175 was delayed, causing a space of 18 minutes between the striking of the two towers. The fact of the matter is that this delay made it possible for thousands more people to escape alive from both buildings. Literally thousands, if not tens of thousands, of lives were spared during those 18 minutes because one Jew would not forsake his beloved tefillin.

*This true story is documented in the book, "Even in the Darkest Moments" by Zeev Breier*

## 10 FACTS ABOUT LEFTIES YOU PROBABLY DIDN'T KNOW

From 10%-12% of the world population are "lefties".

1. There are twice as many male lefties as female lefties.
2. Being a leftie is hereditary. If both parents are lefties there's a 50% chance a child will be born a leftie.
3. Research shows lefties are better at math, architecture, spatial orientation. And righties have better verbal skills. A considerable amount of lefties are musically gifted and have perfect pitch and hearing.
4. 7 of the 45 US presidents were lefties (not politically).
5. One study found that lefties process their feelings differently from righties and may be quicker to anger.
6. Research shows lefties to be more prone to allergies and asthma.
7. Medical experts found that a lefty that loses use of his left hand will learn new skills with his right hand quicker than a righty will learn skills with his left hand.
8. Some of the greatest artists in history were left handed.
9. Left-handers are more efficient multitaskers.
10. There are more left-handed people with an IQ over 140.

For Parsha Relevance : See Rashi Parshas Bo ( 13:9)



# The Medical Convoy

## A Story of The Baba Sali



Once, a large group of people came to visit the **Baba Sali (Rabbi Yisrael Abuhatzeira)**. As they waited their turn to meet with the tzadik, they chattered noisily and it was impossible to convince them to lower their voices. They were obviously excited about something. Rabbi Eliyahu Alfasi, Baba Sali's attendant, approached one of the men in the group and asked what they wanted from the master. "Ask that girl," the man said, pointing to a figure among the women. Alfasi went to her and asked the same question. She looked at him and said, "Don't you know me?" He searched his memory, but he couldn't recognize her.

The young woman laughed and asked again, "Try to remember."

But try as he might, he could not recall who

she was. Finally, she said, "Would it be easier to remember if added that I was confined to a wheelchair the last time I was here? Now I stand before you, thank G-d, on my two healthy feet." In a flash, Alfasi remembered. Three months ago, a girl was brought to the Baba Sali's home in a wheelchair. She had begged to be allowed to enter. It was several years now, she had said, that her legs were paralyzed, and she had come from the Beit Levinson in Raanana, where the highest ranking doctors had told her that there was no hope for recovery.

Rabbi Alfasi had explained that it was impossible for her to enter the room of Baba Sali, but because of her moving request, he would allow her to move her wheelchair up to the door of his room and listen to his words through the door. After Baba Sali heard her problem, he gave her a blessing for a complete recovery. When she heard this, she began to weep. She asked Rabbi Alfasi to ask Baba Sali to promise her that she would get well. In the face of her moving despair, Alfasi could not refuse her request. He returned to Baba Sali with her words. This time, Baba Sali gave Rabbi Alfasi a bottle of water and instructed him to tell her to wash her legs with this water. "I give her my word that she will soon recover," said Baba Sali in a loud voice. The girl heard and rejoiced.

She asked those who brought her in to bring her back to the car in which she came. She departed clutching to her chest the bottle of water that Baba Sali gave her, as tears fell down her cheeks.

And now, she had returned to tell Baba Sali that she was healed. She had walked into the house unaided to demonstrate her ability to walk alone. To Rabbi Alfasi there was still an unanswered question in his mind. "I understand now that you came to thank the master, but why did you bring all these other people?"

Before she could answer, one of the men who had come with her stepped forward and said to Rabbi Alfasi: "We are a group of doctors from Beit Levinson. We have been working closely with this patient for four years. Our prognosis was that there was no hope for her recovery. Not only were her legs paralyzed, but we discovered after many tests that her whole left side would eventually be affected! "When we saw what happened to young woman after the holy Rabbi gave his blessings, we could not contain ourselves. The whole department felt we had to come and see who this great man is. We, too, want him to bless us!"

Source: Adapted by Yerachmiel Tilles from Babi Sali (Judaica Press).

## The impact of smartphones on children



On January 6, two of Apple's biggest investors published an open letter calling on Apple and other high tech firms to do much more to protect the health of their youngest users. Citing studies showing that smartphones can have grave impacts on children's physical and mental well-being, the investors – California State Teachers' Retirement System and JANA Partners LLC – have opened a major debate, asking tech companies to develop more controls on their products for their youngest users.

What is so bad about kids and smartphones? With more researchers look into the impact of smartphones and other technology on children, here are some recent results, as well as suggestions for what we can do when it comes to protecting kids from smartphone abuse.

**Stunting Babies' Brain Development**

**Harming Teens' Brains**

**Harder to Make Friends:**

**Smartphones and Depression in Kids**

**Breaking the Smartphone Addiction**

Despite the drawbacks of excessive smartphone use, limiting tech time can be difficult. In fact, many psychologists now view smartphone use as an addiction.

### Strategies for Change

1. Set aside a time every day to go phone free. Lead by example.

2. Consider Shabbat as an antidote to too much smartphone use. In my own family, we also struggle with too much technology time. Shabbat is the one day a week when we don't have to worry about smartphones and other devices. For 25 hours each week we're completely phone free. The results are amazing: a whole day without distractions, when we're able to focus on each other and ourselves. While it can seem daunting to go a whole 25 hours without a smartphone, doing so is a welcome weekly respite from the tyranny of technology for us all.

To see this study in its entirety log on to <http://www.aish.com/ci/s/Smartpho>



**Why can't you trust an atom?**

Because they make up literally everything.

**Did you hear about the kidnapping at school?**

Everything's fine. He woke up.

**What does a grape say after it's stepped on?**

Nothing. It just lets out a little wine.

**What happens when a frog's car breaks down?**

It gets toad away.

**Did you hear about the guy who broke both his left arm and left leg?**

He's all right now.

**I was wondering why the ball kept getting bigger and bigger...**

And then it hit me.

**I went to the bank the other day and asked the teller to check my balance.**

She pushed me, but I couldn't really blame her.

**Why shouldn't you write with a broken pencil?**

There's no point.

**What do you call someone wearing a belt with a watch attached to it?**

A waist of time.

**What did the janitor yell after he jumped out of the closet?**

"Supplies!"

**Teacher to Class; As I said before, I never repeat myself.**

**Language Skills: A German walks into a bar and orders a martini. The bartender asks, "Dry?"**

**The German responds, "Nein, just one."**

**Relativity: "I don't know what's longer. A microwave minute or a treadmill"**

**Remember when phones were stupid and people were smart?**

**Ahhh, good times.**

# A LIFE-CHANGING STORY

RAV FISCHEL SCHACHTER

## והגדת לבנך

And you shall tell your son... (Shemos 13:8)

Rabbi Fischel Schachter tells the following story:

As my career as a rabbi began with storytelling, I would travel from school to school and captivate the hearts and minds of children. Usually enthralling and exciting, the stories were well liked and attended by many children. However, there was one particular time when matters went awry.

I had told a particular story in about fifteen other locations, but this time for some reason the children were not interested. One of the kids in fact began to sarcastically and facetiously shout every so often, "Ha-ha-ha! That's so funny..." Sooner than later, many of the other children as well caught on to the rude laughter of the child and in unison shouted, "Ha-ha-ha! That's so funny..." They were clearly having a better time repeating this line than listening to my story.

However, it suddenly hit me.

As I stood there with a half an hour remaining to speak without any other teacher in the room, I began to think to myself, "My storytelling career is over." I considered at one point facing the children and saying, "You are a bunch of mechutzafim (impolite children)!" but I figured that it would not go over too well. Then I thought about storming out of the room and making a scene. However, it suddenly hit me.

I began to think, "Listen to yourself. You are angry at the kids, angry at the principal and basically angry at everybody. There is only one person you are not frustrated with: yourself. Maybe Hashem wants something from you right now?" And so, needing to

think quickly, I realized that perhaps for some reason Hashem was indirectly telling me to switch the story. And so I did. I remember having heard a story that very day from Rabbi Boruch Rabinowitz, principal of the school Torah V'Daas, about Rabbi Yaakov Meir Shechter. Taking a deep breath in and hoping for the best, I began telling the kids the following episode:

Rav Yaakov Meir is blessed with many children. Unfortunately, however, many of them are not well. In particular, his daughter is very sick both physically and emotionally, and must be detained to a wheelchair. With an unpromising future, she was depressed and dispirited.

One day, Rav Yaakov Meir decided to take his daughter up high in the mountains in Ramat Shlomo. As he pushed her along and she took in the breathtaking sight surrounding her, she turned to her father and asked, "Tatti (father), do you love me?" "Of course I do," Rav Yaakov Meir replied. "Do you love me more than anything else in the world?" she persisted. "Yes, I really do." "Will you do anything for me?" she asked again. "Yes, I will do anything possible for you," he answered. "If that is so," continued his daughter, "I want you to push me off the cliff. I am in pain and depressed. There is no hope for my life. Push me off the cliff; my life is full of misery."

Looking down at his daughter, Rav Yaakov Meir said, "I cannot do that." "Why not?" she sternly asked. "You said you will do anything for me!" "It is true that I said I love you," explained her father, "but my love pales in comparison to the love Hashem has for you. And if Hashem loves you that much, I cannot let my love get in the way of His. Right now He is giving you a heart which is beating and lungs which are letting you breathe. He clearly loves you dearly."

As I finished relating this story, I left the room. The principal, noting my departure and hearing the story

I had just told over, turned to me and said, "We called you for Chanukah; not for Tisha B'av." But I wasn't going to explain myself, and so I continued on home.

Later that night, the phone rang. It was a parent of one of the children from the school. Thinking to myself that I will most certainly be told, "How could you have said such a story? My child cannot go to sleep at night! I was also a rascal when I was a kid and I still ended up alright!" I prepared myself to hear a long-winded speech. But it was nothing of that nature. The father said, "I want to thank you very much." I wasn't sure if I heard him correctly, until he explained what he meant:

I also have a similar situation at home with a child who is not well. All my other children are taking it very hard, forcing them to go to therapy and express their feelings. I have one son, however, who does not talk at all. He doesn't say a word. He is the most depressed about the situation of all the siblings. Today, however, when he came home, he said to me, "I want to tell you a story." He proceeded to tell me the story you related today, and then asked me, "Does Hashem love our sister?" I assured him that Hashem loves her dearly, putting him at ease. It was the first time we had a healthy conversation in a long while. Rabbi, I cannot thank you enough. You have helped my son and our family immensely."

As I listened to this father speak, I knew there was a reason my first story did not go over well. Hashem wished for me to tell this other story and change the life of a young child. The father concluded by asking me, "How did you know by looking at the kids which story to tell? You did a great job!" "Experience," I said as I let out a smile; "it's all experience."

Sometimes we will be thrown a challenge in life which seems overwhelming and impossible to handle. It may be a child misbehaving or difficulties at home. But we would be wise to realize that at that very moment Hashem is speaking to us. He is telling us, "You can do this! You can overcome this situation!" And believe it or not, when we muster the strength to deal with whatever faces us, the results we produce may be more than ever expected. Instead of just telling another great story, we tell a life-changing story.





## THE CORRECT TIME FOR THE WRITING OF THE KESUVA

As mentioned previously, the point of the kesuva is to ensure that the wife will get what is coming to her, in case of the husband's death or if they divorce. Consequently, the Gemara (Kesuvos 7a) tells us that if one gets married on a Friday night, when it is impossible to write a kesuva, there is another viable option. The chasan can give the kalah an expensive item which will be held by her as collateral, thereby ensuring that she would get what is coming to her, if the need arises.

This is also a plan of action that can be taken if one discovers that the kesuva is missing. Since the halachah dictates that one may not continue to live with his wife without a valid kesuvah, this can be a serious issue. One can make use of this technique and the husband can bequeath his wife an expensive item which will be held by her as collateral, thereby ensuring that she would get what is coming to her, if the need arises.

Now that we understand that the writing of the kesuva is to prove that the kinyan took place, the order should not matter. Just as when one borrows money, the IOU can be written either before or after. Similarly, whether the kesuva is written before the kinyan takes place or after should not make any difference.

However, since the text of the kesuva includes the expression: which means that we made the kinyan, we therefore are careful to make the kinyan first.

It is a widespread practice that people obtain a readymade kesuva and fill out everything first. Based on the above, this could be a concern since the text reads that the kinyan was already made. Hence, what is done to alleviate this issue, they leave the ק of this word דקנינא and once the kinyan was performed they fill it in.

Since the text of the kesuva also includes the fact that the kiddushin already took place, it would follow that the kesuvah should only be finished under the chupah, to finish the kuf of the word דקנינא under the chupa and after the kiddushin. This is, in fact, the opinion of the Maharil, the Rokeach,

and the Levush and this was the practice of Rav Shlomo Zalman Auerbach zt"l.

However, since under the chupa is a very tumultuous venue, the prevalent minhag is to finish the kesuvah at the kabalas panim, before the kiddushin.

That being the case, why don't we just wait until after the chupa and then finish writing the kesuva? The answer is, as the Rama writes, the chupa should be done in a way that will allow one to live with his wife. Therefore, at the time of the chupa, the kesuva must be already usable, because without a kosher kesuva, one cannot live with his wife. We are, therefore, careful to finish the writing of the kesuvah before the chupa.

### COMMUNITY KOLLEL NEWS:

I gave a shiur on Friday morning, in continuation of the topic of Tosfos Shabbos. The topic was "Tosfos Shabbos and Mincha – the correct order for men and for women." This will be featured, im yirtzeh Hashem, in a future article, in the Halacha Corner.

Shovavim Program: Our Shovavim Program is already in full swing 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.

Once again, this past Friday morning, approximately 100 participants came to learn, in the early hours of the morning. The learning took place in 20 Forshay, with an overflowing crowd. A wide variety of many types and stripes can be seen – from across the spectrum of the community – joining forces in Ohr Chaim, in this colossal Kiddush Hashem of learning in the wee hours of the morning.

One of the participants mentioned that he owes so much to the Shovavim Program, as he does not believe he would manage to persevere to learn the 3 hours on his own. Additionally, it was such a wonderful sight to see bochurim from the Yeshiva Shaarei Torah who came to join the learning and continued straight from there to their regular Friday morning yeshiva schedule.

Wishing you a Good Shabbos,

*Rabbi Nachum Scheiner*



Shovivim Going Strong



Rabbi Doniel Coren Daf Yomi Siyum on Meseches Shavuos in the Steinmetz home



**GET YOUR MIND & SOUL ON FIRE**

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

**FABRENGEN**  
WITH  
**RABBI YY  
JACOBSON**

With Music by Ben Shimon

**Yud Shevat  
5778**

The Yartzeit of the Previous  
Lubavitcher Rebbe and the  
day the Lubavitcher Rebbe  
Zt"l assumed leadership.

**THURSDAY, JANUARY 25, 2018 7:30 PM**

**Bais Medrash Ohr Chaim**  
20 Forshay Road, in the tent

**Hot food will be served**

All are invited, men, women and children. Special women's section

Just so you should know...

**WE LOVE CHASSIDIM!**

**2 3 3 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