

**BET**  
BRINGING EVERYONE TOGETHER

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM

Download the  
BET at  
[18forshay.com](http://18forshay.com)



OUR BELOVED RABBI  
**SOKAVA REBBE**

**Shabbos Mevorechim**  
The Molad will be  
Moitze Shabbos  
56 minutes and 10  
Chalakim after 11.  
**Rosh Chodesh is  
Monday (one day).**  
**Chodesh Shvat**

# עשר מכות מצרים

**WHY DID PARAOH IGNORE THE BIG PICTURE**  
Page 7



**RABBI YY JACOBSON**  
WILL BE IN  
TOWN FOR  
SHABBOS



**MONSEY**  
URGENT CARE

845-356-2273  
77 Route 59, Monsey, NY  
In front of Evergreen Shopping Center



PARASHOT VAERIAH

Am Yisrael has gone through a few exiles; four to be exact. There was the Babylonia, Persian-Media, and the Greeks. The Galus of Mitzraim (Egypt) is not included in the other four, explains the Ari Z"l, because it was considered the crown of all the exiles. Galut of Mitzraim was the most difficult and the most evil with the greatest degree of defilement. The Medrash states on the verse והארץ היתה תהו ובהו וחשך על פני תהום - the four types of evil refers to the four galiot; desolation, emptiness, darkness, and abyss. The first corresponds to Babylonian, emptiness relates to the Persian-Media, darkness is the Greece exile. Abyss refers to the exile we are in now as we don't see the end near. Why is the Galut of Mitzraim considered worse than all four and is referred to as the crown of all Galiot? They all seemed very bad and the exile we are in still hasn't ended while Egypt did end, so how is it the worst exile of all?

The Parasha opens, Hashem said to Moshe "I appeared to Avraham, to Yitzchak and to Yaakov as Keil Shakai and the name of Havaya I did not reveal to them." The name Shin Daled Yud describes the attribute of Hashem that represents the concept of regulate or organize. As Chazal explain, the world was expanding and expanding until Hashem said that it is enough, She'amar le'olamo Di. The name Havaya is the name that represents Truth. Avraham, Yitzchok and Yaakov did not know me by that name as I had promised and not yet fulfilled my word, but now I wish to fulfill my promise.

When Moshe approached Paroah and asked that he should the Jewish people bring Korbanot in the desert, Paroah responded. "Who is Havaya (Hashem) that I should listen to his voice to free Israel?" Paroah is clearly stating that this name of truth is nonexistent in this world, which is a world of falsehood. Paroah behaves delusionary, a life of a complete lie. He said I created myself, the Nile is my river. Moshe meets him at the river early in the morning as he relieves himself. Paroah claimed to be a g-d that never needs to use the bathroom. He ate all day in front of people and waited until he went to bathe in the Nile.

The greatest exile is Egypt because it challenged the concept of absolute Truth. All other Avodah Zarah or Avodat Alilim all agree that there is Hashem but they offer an alternative. Paroah denied the existence of Hashem-Havaya all together. Therefore the objective of geulat mitzraim was to get out of the total lie into a world of truth so that shortly afterwards we can receive the Torah at Sinai and bring Truth to the world. The most important element in any society is truth; if it is lacking everything you build will eventually crumble down. The most valuable lesson there is for our children is to identify the truth and stay away from falsehood. This is the only way to build and grow.

Shabbat Shalom Rabbi Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 12:38, 1:00, 1:30 ,2:00 2:30

SHABBOS ZMANIM

Table with 2 columns: Service Name and Time. Includes CANDLE LIGHTING (4:40PM), MINCHA ALEF TENT (4:50PM), MINCHA BAIS CHABAD (4:50PM), SHKIYA (4:58PM), SHACHRIS VASIKIN-DAF YOMI SHIUR (6:37AM), SHACHRIS ASHKENAZ 18 MAIN (8:00AM), SHACHRIS MAIN MINYAN 18 TENT (9:15AM), SHACHRIS 20 FORSHAY BAIS CHABAD (10:00AM), NEW SHACHRIS 18 FORSHAY (NEW 10:15AM), MINCHA (1:45PM), PIRCHEI (2:00PM), MINCHA SHALOSH SEUDOS (4:50PM), SHKIYA (4:59PM), MARRIV (5:39PM 18 TENT, 5:44PM)

WEEKDAY ZMANIM

Table with 2 columns: Service Name and Time. Includes SHACHRIS (20 MINUTES BEFORE NEITZ) with times S 6:55, M 6:54, T 6:53, W 6:52, T 6:52, F 6:51; MINCHA & MARIV (12 MINUTES BEFORE PLAG) with times S 3:47, M 3:48, T 3:49, W 3:50, T 3:51; MINCHA & MARIV (12 MINUTES BEFORE SHKIA) with times S 4:48, M 4:50, T 4:51, W 4:52, T 4:53; JANUARY 22 - JANUARY 27 with times for NEITZ IS (7:12-7:11), PELAG IS (3:59-4:02), SHKIA IS (5:00-5:05), MAGEN AVRAHAM (9:06 AM - 9:04 AM), GRA- BAAL HATANYA (9:42 AM - 9:40 AM)

Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ TZVI BLECH : Gabbai



Mincha Mariv Minyanim advertisement for Beit Midrash Ohr Chaim. Includes details for Winter 2022/2023, 18 Main Mincha, and a list of Mincha and Mariv times for various tents (Tent A, Tent B, Tent C, Tent D, Tent E) from 9:30 to 2:00. Also includes contact information for more info.



Rabbi Coren

PARSHAS V'AERA

LESSONS FROM MITZRAYIM



RABBI BENTZION SNEH

ושמתי פדות בין עמי ובין עמך למחר יהיה האות הזה (ח)

(ט). מובא ב"כ אתה עמדי" (ח"ג עמי לח), ראה בדברי ישראל, כי ההבדל בין ישראל לאומות העולם ניכרת בזה, שאומות העולם לעולם דואגין דאגת מחר, היינו שדואגין לפונתם של מחר וכדו', משא"כ ישראל אינם דואגין דאגת מחר, כמבו בחז"ל (סוטה מה): 'מי שיש לו מה שיאכל היום ואומר מה יאכל מחר הרי זה מחוסר אמנה' ע"ש.

הגה"צ רבי זלמן בריזל ז"ל שב פעם מחוץ לארץ ובאמתחתו סכום נכבד, ולפתע נוכח לראות כי הסכום אבד ואינו. המש"ך בשלותו כהרגלו כלא אירע כלום, בלכתו בבית פיזם לעצמו כתמיד. שאלוהו בני ביתו: כלום מצאת את הכסף, השיב שלא, שאלוהו: אי"כ מדוע תנגן. והשיב בפשטות: ומה אעשה, אחבוט ראשי בקיר, הרי אז לא יהיה לי לא ראש ולא כסף, כך לכל הפחות יש ראש... למחרת נזכר שהניח את הכסף במקום מסוים, גש ומצאו מונח שם. בשך בו הביתה אמר בשמחה: הנה ברוך ה' יש גם כסף, אילו שברתי ראשי בקיר, לא היה באפשרותי להזכר, כאשר רגועים והראש על תילו, יש סיכוי בעזרת ה'.

כשנשאל פעם המגיד הנודע ר' יעקב גלינסקי ז"ל איך מצליח להיות תמיד בשמחה - למרות שכל חייו היו מלאים בסבל, והשיב: העולם אומרים שיש כאלו הרואים את חצי הכוס הריקה, ויש שת מיד ישימו לב לחצי כוס המלאה, אך אני, אמר רבי יענקל'ה, נמוך קומה, איני מצליח לראות רק את חצי הכוס המלאה...

הוא אמר, העולם רגיל למדוד לעצמו כוס גדול וענק ואזי הם טוענים שיש חצי מלא וחצי ריק ומכריחים להסתכל על חצי כוס המלאה.

הוא אמר, אני לכתחילה לוקח כוס נורמלי, ולכן אצלי בכוס הכל מלא, ולא רק מלא, משתפך על גדותיו, זויא אם בן אדם יסתכל על כל החסדים מאז ומתמיד יראה שאין פה שום חצי כוס ריקה!!!!!! ודי"ל.

על הגמ' (סוטה מה): 'מי שיש לו מה שיאכל היום ואומר מה יאכל מחר הרי זה מחוסר אמנה' איתא בשם הרה"ק ר' ישכר דוב כשאני רואה מה הגויים מסוגלים לעשות, ומה אנחנו לא מסוגלים לעשות, פורצת הברכה מפי יותר כבונה... אחת הראיות ל'אשר בחר בנו', היא המעשה הבא שהתרחש עם ר' חיים צבי סלומון בשלהי מלחמת העולם השנייה, וכך הוא מספר: ביום השחרור האחרון, באחרון של פסח תש"ה, נכנסו קצינים אמריקנים, רוסים ובריטים למחנה שבו הייתי, והודיעו שאנחנו משוחררים. האנשים לא ידעו מה לעשות עם עצמם, אבל הדבר הראשון שהיה צריך לעשות, היה להשיג מעט אוכל. קצין רוסי אחד לקח אותי אל אחד הבתים במקום, ששימש כמאפיית לחם ועוגות, ואמר לי להיכנס ולדרוש שיתנו לנו דברי מאפה. נכנסתי אל המאפייה, אבל המנה"לים טענו שהשלל נגמר... משגשג הרוסי, כך, נכנס בעצמו למאפייה, התחיל לחפש, ומצא ארזים מלאים בלחם טרי ועוגות.

הוא הבין שהמנהלים שיקרו, הוציא את כולם החוצה, העמידם ליד אחד הקירות, מסר את האקדח שלו לחיים צבי, ואמר לו: "הם שיקרו אותך, נכון? אם כן הנה, קח את האקדח שלי ושים לכל אחד יורה בראש".

אבל היהודי שלנו, בן למלך מלכי המלכים, מסרב. להפתעת הקצין הרוסי, שהיה בטוח שהבחור ימלא את ההוראה באופן מיידי, ויירה בשונאיו למוות, אמר תלמיד ישיבת סעקלהידי: "מעולם לא החזקתי את כלי המשחית הזה ביד, ולמרות שאני בטוח שקרוביהם של האנשים הללו מן המאפייה, שיתפו פעולה עם הנאצים שהרגו את כל קרובי, לא אשלח בהם יד".

כך נראה יהודי, בן לעם הנבחר: נותנים לו אקדח ביד, מאפשרים לו להרוג את אויביו, והוא טוען: 'איני מסוגל!'

כדאי להזכיר כאן את האור החיים בתחילת פרשת ראה, על הפסוק: "ונתן לך רחמים ורחמך" (דברים ג, יח), שישנם ישמעאלים שיש להם "חשק גדול בשעה שהורגים אדם, ונכרתה מהם שורש הרחמים והיו לאכזר", ואילו אצל היהודים, עד שמשיגים תליון... עם ישראל בני מלכתי, הם, מרחמים משאר בני האדם. 'בני מל' כים' הוא מושג המכניס את האדם המתעטר בו לעולמות אחרים, שאינם מצויים במושגיו של אדם פשוט. בני מלכים ונימוסיהם, הנהגותיהם ותכונותיהם, נגזרים מעצם היותם בני מלכים.

the perimeter of one's field. The other explanation is that it's a Hadas that grows in Egypt.

We usually refer to Mitzrayim as a place of limitations. In fact, the three weeks (between 17 B'Tamuz and the 9th of Av) are called Bain Hametzarim--between the borders. The word Mitzrayim can be broken up into two terms-- maitzar and yam. A border of the sea. Rashi explains that the Hadas that grows on the border of a field has much space to spread and therefore ends up being very matzliach - successful-- in its growth. (Interestingly, when I was recently at a wedding I asked Reb Reuven Feinstein for a Bracha. He said I should be an איש מצליח since this is what is written about Yosef Hatzadik. It is indeed a wonderful Bracha). There seems to be a dichotomy: on the one hand, borders create limitations and lack of space. Yet yam and as Rashi says maitzar can express rachvus - spaciousness and breadth.

There is a powerful message we can learn from the above and it's the core of Judaism. The ultimate place of Hakaras Hatov is when one recognizes that Hashem is the source of all good. Moreover, He is really only good and even that which seems bad is really good. We simply don't see it until later and some things we will never witness until Mashiach times. Mitzrayim is a place which we call the הברזל. It was literally a furnace that burned out the negative energy that we as a nation possessed so we can be chosen by Hashem to be His special Holy Nation.

This idea can also be connected to the Passuk מן המיצר קראתי י-ה ענני במחביה. The simple explanation of this phrase is that we were in a place of limitation and Hashem pulled us out. However perhaps in light of the above, the maitzar was the source of how we reached a place of space and success.

This connects beautifully with the Sofromo that we mentioned on Shabbas regarding Moshe Rabeinu's name. His moniker represents the decree from heaven that he will be selected as the leader to move the Jewish people out of slavery and therefore he himself had to experience a dangerous and life-threatening situation and then be saved.

How many times do we find ourselves in a state of hardship and limitation from traumas experiences in our past? And how easy it is to use this as a reason for hopelessness and desperation? Hashem is teaching us to do the exact opposite. He wants us to realize that whatever restraints He imposes they are only training us to fulfill our unique mission, one that no one else is privileged to do in this world.

This is also the dichotomy of the Jewish people being compared to both the stars and the sands of the sea. With Hashem's help we will expand on this point in the future. In the meantime, we should all have a great Shabbas where are able to harness the gifts that Hashem gave us in order to reach the skies. Shabbat Shalom

Rav Chaim Freidlander Z"L, the past Mashgiach of Ponovitch Yeshiva wrote in his Sefer on Middos that the core foundation and purpose of Yetzias Mitzrayim is Hakaras Hatov. In fact, when one studies the famous words of Chovos Halevavos he surprisingly discovers that the reason we are expected to keep Mitzvos is for the prime purpose of giving Hakaras Hatov to Hashem for the myriad of gifts He grants us with on a collective and individual basis.

Rav Freidlander implores us to always be 'Makir Tov' even for the things that we would expect such as the many deeds one's wife does at home which might be taken for granted in a marriage.

In our daily videos throughout the whole week we have focused on the principal of Hakaras Hatov. We pointed out how many examples of Hakaras Hatov appear throughout the parshiyos that focus on Yetzias Mitzrayim. We even tried to grade these occurrences on various levels of chidush--i.e. which one is a bigger novelty. For example, when it came to the makos, Moshe Rabeinu was not allowed to hit the river because it protected him from death and this would signify a lack of Hakaras Hatov despite the fact that a river has no feelings as we know them. Another example is one that prohibits us from rejecting a third generation Egyptian convert and permits him/her to marry into the Jewish people. The reason for this leniency as given by Rashi is that the Egyptians provided us with achasanya - a place to live. This is indeed perplexing. For while they allowed us to inhabit their county, they persecuted us and tried to eliminate us. How can we be expected to have Hakaras Hatov? Hashem, through his Torah, is teaching us a lesson of how far Hakaras Hatov can go.

One can see from the verses regarding Bikurim where we relate historically what Laban Haarami tried to do to Yaakov Avinu וירד Yaakov went down to Egypt. There are many interpretations to these words. Indeed, he wanted to destroy us. However, it's interesting to see the direct connection between Laban and Mitzrayim. I heard a beautiful explanation from my good friend, Reb Yosef Chesser who explained that both Laban and Mitzrayim are prime examples of טובה-- being an ingrate. Yaakov did so much for Laban and yet Laban made his life miserable; Mitzrayim was saved by the Yosef Hatzadik and they still made every effort to crush us. At the Pesach seder, when we retell the story of Yitziat Mitzrayim as it is written in the Torah we embellish the words by pointing out the gratitude we owe Hashem and express the contrast between examples of the ultimate ingrate with that of the Jewish people when performing the midah of Hakaras Hatov.

After learning Maseches Sukka daf 33 with my Chavrusa, I realized that perhaps there is an even higher level of Hakaras Hatov that Hashem expects us to reach and this can be found where the Gemara makes mention of the special Hadas Hamitzri. Rashi gives two explanations: the first posits that it's a Hadas that grows on the maitzar--

Footer containing contact information for Rabbi Aaron Lankry, Rabbi Daniel Coren, Rabbi Nachum Scheiner, and Shmulie Fruchter.



Rabbi Reisman

## THE IDEA OF ACCEPTING REBUKE AND MAKING THE MOST OF IT

We have near the beginning of the Parsha a Yichus of the Shevatim of Reuvain, Shimon and Levi and that is it. Reuvain's Yichus is his children and his grandchildren and then Shimon and Levi and then it ends. It is only Reuvain, Shimon and Levi. Rashi explains Al Pi Pshat that HKB"H is Meyacheis Klal Yisrael until He got to Moshe Rabbeinu but when He got to Moshe, Aharon and Miriam so HKB"H now tells the story of Moshe, Aharon and Miriam which is the story of Yetzias Mitzrayim.

Nevertheless, Al Pi Drush there must be another reason why Reuvain and Shimon Dafka are mentioned here along with Levi. I would like to share with you an answer from the Sefer Chamin B'motzoei Shabbos in the Shemos volume Maimar Gimmel.

You remember Parshas Vayechi (just two weeks ago). If you were thinking as I am sure that you were while you reviewed the Parsha you must have felt the pain of Reuvain, Shimon and Levi. All the other brothers are getting Berachos, not only praises but Berachos for the generations to come and Reuvain, Shimon and Levi receive Tochacha, they receive Mussar. It is painful. They have a small Nechama because Rashi says later that all the Berachos from each Sheivet went on all the other Shevatim as well. All right, but still just think of the Tzar of Reuvain, Shimon and Levi and their descendants that they were not blessed.

What does it say that Reuvain, Shimon and Levi here in the Medrash in Shir Hashirim Rabbah, it gives many reasons but the first reason it says is that their father was critical of them and because they accepted their father's rebuke Reuvain and Shimon were Zoche to have their Yichus with Moshe and Aharon.

The Medrash goes on that Reuvain, Shimon and Levi were more careful in watching their Yichus. Reuvain, Shimon and Levi were more careful than the rest of the Jews to distance themselves from Avodah Zora. What an incredible Limud. That which was a negative. Which we see that Reuvain and Shimon although they did not receive the Berachos as the other Shevatim received it. How painful for us to read about it Kol Shekain them Bish'as Maiseh. They turned it into a Beracha. They received rebuke, they received some Mussar but they took it well and they themselves made sure to grow meaningfully from what happened, and they remained just a step more dedicated than the other Shevatim.

What a beautiful Mussar to learn. The Siba of negativity, of rebuke remained for the next few hundred years from the passing of Yaakov until Yetzias Mitzrayim it remained a source of strength. It made them double up their care to serve HKB"H. How beautiful.



Rabbi Steinfeld

## ANNULLING A VOW

In Shemos 4:19 Hashem commanded Moshe to return to Mitzrayim because the people who tried killing him were dead. Since Dasan and Aviram lost their money and were considered dead, Hashem told Moshe he should return to Mitzrayim.

Reb Eliezer says in the Mishna in Nedarim daf 64a that when it comes to annulling a vow one may use a "nolad" (something that was not in existence when the vow was made) to do so. We learn this from the above posuk as Moshe had vowed to his father-in-law that he would not return to Mitzrayim, yet he was now able to return since the people who tried having him killed were no longer an issue. This would be a case of "nolad" and yet he was able to have his vow annulled. The Chachomim argue and say a person cannot use nolad as a pesach to annul a neder. They say that one may use davka a nolad that is common and not an uncommon nolad. The fact that Hashem was going to let the vow be annulled via the nolad is because they did not actually die, but rather became poor. This reasoning can be explained in two ways. The first way would be that they had already been poor when Moshe made the vow. The second way of understanding this is that becoming poor is a "milsa di'shchiach" (common.) This type of nolad may be used to annul the vow, but the fact that they had died would have been a "milsa delo shchiach" (an uncommon occurrence) thereby not being able to be used as a pesach to annul the vow.

The Bais Yosef in Yoreh Deah 228 discusses that death is the most common thing since everyone eventually dies. The Bais Yosef says that although death itself is common, the experience for a person to have his enemies die in his lifetime is not common, like David Hamelech said in Tehillim 38:20 "for my mortal enemies are numerous; my treacherous foes are many." Therefore, it is not so common.

The gemara in Kesubos 62b and in Nedarim 50a bring down the story that Kalba Savua vowed that Rabbi Akiva would not benefit from his great wealth. Once he saw that Rabbi Akiva became a great leader, he said, "I never intended to vow against such a person." The Rabbis annulled the neder. The question that arises is; were they allowed to annul the neder based on a nolad of Rabbi Akiva becoming a great leader?

There are several tirtuzim to this question. The first tirtuz could be that this whole vow was based on the fact that Rabbi Akiva was an ignorant person, which would make it a neder that was "talui" (based on something else.) If a person is toleh a neder, and then the status changes, so does the neder. We find this concept in Nedarim 65a; if a person makes a neder he will not marry someone because her father is a rasha and then he finds out that the father did teshuva or he was never a rasha, then he can marry her since it is a neder that is conditional. Similarly, the father-in-law made the vow in a conditional manner that his son-in-law was an ignoramus, but the minute that changed, the neder was not in effect anymore.

The second tirtuz is that the neder was made davka regarding whether or not Rabbi Akiva was an am ho'oretz at the time of the neder, but in the case of Rabbi Akiva, when he was mekadash his wife he already knew one perek in learning thereby changing his status since he was therefore no longer an am ho'oretz.

The third tirtuz is that since at the time that Rachel became mekudash to Rabbi Akiva it was on condition that he become a "tzurva miRabbonon," (Young Rabbi) Kalba Savua would never have made the vow knowing what he was to become. They therefore were able to annul the vow.

The fourth tirtuz is Rabbi Akiva married her on t'nai that he becomes a talmid chacham and it was not such a far reach because all he needed was to learn one perek. It was therefore very attainable and so the vow was not a vow.

The fifth and final tirtuz was Rabbi Akiva was not the reason he was mattir the neder. It was done in honor of his wife, which is one of the reasons one may be mattir neder. There therefore was no nolad involved.

May we always be careful with what comes out of our mouths.

*Do you have a topic or discussion you want to read about? Please send comments or questions to [hymanbsdhevens@gmail.com](mailto:hymanbsdhevens@gmail.com) or [berachsteinfeldscorner@gmail.com](mailto:berachsteinfeldscorner@gmail.com)*

PARSHAS VA'ARIRA

## WHAT IS BAR METZRA?

6:2 “וידבר אלקים אל משה, ויאמר אליו אני ד'”  
 6:3 “וארא אל אברהם אל יצחק ואל יעקב בא-ל שד-י ושמי ד' לא  
 נודעתי להם”

“Hashem spoke to Moshe and said to him: I am Hashem.”  
 “I appeared to Avrohom, to Yitzchok, and to Yaakov as Keil Shakai, but with My Name Havayah I did not make Myself known to them.” Moshe complained to Hakodosh Boruch Hu that Klal Yisroel were being afflicted worse than before. If Moshe was going to make it worse, he asked, then why was he sent? Moshe seemed to be questioning if this whole plan was going to work – whether Klal Yisroel would be freed from Mitzrayim. How could Moshe Rabbeinu question it, when Hakodosh Boruch Hu had told him that Klal Yisroel were going to be redeemed, and would then receive the Torah?

Each and every Mitzvah has its root in one of the 22 letters of the Aleph Bais. The Mitzvah of learning and toiling in Torah is rooted in the letter, א', which is a Loshon of “לימוד”, teaching, as it says in Tehillim 55:14 – “אלופי ומידיעי” – “My guide and my intimate friend,” and as it says in Iyov 33:33 “אאלפך חכמה” – “I will teach you wisdom.” The Mitzvah of Limud Hatorah is also rooted in the letter ל, which also refers to “לימוד.” The Mitzvah of Limud Hatorah needs to be rooted in two letters for there are two parts to the Torah: the revealed and the hidden. The hidden part of the Torah is rooted in the letter א' which is spelled, “אלף” – which has the letters of the word, “פלא” – “wonder”, which is a Loshon of that which is covered. The revealed part of the Torah is alluded to in the letter ל, which is elevated and higher than all of the other letters of the Aleph Bais – it is the most visible of all of them. Moshe Rabbeinu thought that there was a Midas Hadin which was taking place, and that Klal Yisroel did not complete their years of servitude yet, and that their actions did not warrant their being redeemed. Thus, he went to Hakodosh Boruch Hu with a complaint; why did Hashem send him, when it was only bad for Klal Yisroel?

This seems hard to understand, when Moshe Rabbeinu at the סנה already had this question, as to how Klal Yisroel could be redeemed when they did not complete their years of servitude, and with what Zechus. Hakodosh Boruch Hu answered Moshe that although it is true that it was not the time, and Klal Yisroel did not have the Zechusim to be redeemed, nonetheless, they would be redeemed in the

Zechus that in the future, they would be Mekabel the Torah – it was the Zechus of the Torah which saved them. If so, what changed here that caused Moshe to be concerned that they would not be redeemed? Moshe feared that perhaps the Malachim had heard that Hakodosh Boruch Hu was going to be giving the Torah to Klal Yisroel, and they would claim the Din of Bar Metzra. They would say that they are entitled to receive the Torah, thus Klal Yisroel could not have it. If Klal Yisroel would not be Zoche to the Torah, then they would no longer have any Zechus to be redeemed – for their entire Zechus for being redeemed was that they were going to be Mekabel the Torah – No Torah, No Geulah. Hakodosh Boruch Hu told Moshe that he need not fear the claim of the Malachim, and that Klal Yisroel would receive the Torah and would be redeemed, as He told him at the סנה – “וארא אל אברהם אל יצחק ואל יעקב בא-ל שד-י” – Hakodosh Boruch Hu told Moshe Rabbeinu that He appeared to the Avos with the Shem Keil Shakai. This means, that He already gave the Torah to the Avos Hakdoshim, and therefore the claim of the Malachim of Bar Metzra is not valid. This means that the Avos Hakdoshim come from the Olam הבריאה, the same place that the Torah comes from. It is the place where the Shem Keil Shakai illuminates that world. The Malachim come from the Olam היצירה, a different place, and therefore they have no claim of Bar Metzra. On the contrary, it is Klal Yisroel who have the Din of Bar Metzra, and not the Malachim. The Torah is made up of the Sheimos of Klal Yisroel, and the Shem Havayah represents the Torah Hakdosha. Hakodosh Boruch Hu said to Moshe, “לא נודעתי” – the “ל” and the “א” – the two parts of the Torah Hakdosha; the revealed part and the hidden part, I have already given to the Avos Hakdoshim, and you have no reason to fear that Klal Yisroel will not receive the Torah. (עוד יוסף חי)

Moshe trusted everything that Hakodosh Boruch Hu told him, but Moshe feared that something happened in between the time that Hakodosh Boruch Hu told him that Klal Yisroel would be redeemed and receive the Torah, and here. The Malachim did not have a valid claim of Bar Metzra, and therefore they were not entitled to the Torah. Additionally, we must know that the Midas Hadin is also the Midas HaRachamim. Even when there is Din, it is for our good, and is Rachamim. May we be Zoche to inculcate ourselves and have complete Emunah that the Midas Hadin of Hakodosh Boruch Hu is the Midas Harachamim. We must have full Bitachon at all times that everything Hakodosh Boruch Hu does is for the good.

**UFARATZTA**

### THE WAYS OF CHASSIDUS

The Maharash – Admur Shmuel, 4th Chabad Rebbe asked his father, the Tzemtzch Tzedek: What did Grandfather – The Baal Hatanya v'Shulchan Aruch Harav - intend with the “ways of Chassidus.”

The Tzemach Tzedek – 3rd Chabad Rebbe - answered: The “ways of Chassidus” are that all Chassidim are to be like one family, with affection, as Torah teaches to love each other.

==== Based on Hayom Yom Teves 24.

On Yud Tes kislev, we wish each other a good

year in the study of Chassidus and the WAYS of Chassidus. The WAYS of chassidus is to love and accept each other as ONE family.





## A PRICELESS GIFT THAT BLEW AWAY THE RECIPIENT

Did you have a happy Chanukah? Did you get any good gifts? It turns out if you want to increase your happiness and health, the question is not did you get any good gifts but did you give any. Research across psychology and neuroscience shows that giving gifts lights up the pleasure portions of the brain.

In a widely-quoted study, Elizabeth Dunn, Ph.D., professor of psychology at the University of British Columbia, gave participants either \$5 or \$20 and told one group to spend it on either other people and the other group to spend it on themselves. The results showed that people who were told to spend on others were significantly happier than those who spent the money on themselves, regardless of the dollar amount.

Happiness does not result from a focus inward, but it results from the deep satisfaction and profound gratification of imitating God and helping and giving to others. The Rambam discusses the Halachos of giving not when discussing Chanukah, but in reference to Purim. At the end of Hilchos Megillah (2:17), the Rambam makes an incredible comment. He asks, if a person has limited funds and must choose between having a more lavish and luxurious Purim meal, more extravagant and impressive mishloach manos, or giving more matanos l'evyonim, money to the poor, what should he do and why?

The Rambam codifies that the resources should be dedicated to helping the indigent and poor because Purim is about simcha and there is no greater happiness than bringing joy to others, especially the underprivileged.

Someone once wrote to the Lubavitcher Rebbe zt'l in a state of deep depression and hopelessness. The letter essentially said, "I would like the Rebbe's help. I wake up each day sad and apprehensive. I can't concentrate. I find it hard to pray. I keep the commandments, but I

find no spiritual satisfaction. I go to the synagogue but I feel alone. I begin to wonder what life is about. I need help."

The Rebbe sent a brilliant reply that did not use even a single word. He simply circled the first word of every sentence in the letter and sent it back. The author of the letter understood, and he was on the path to greater happiness and hope. The circled word at the beginning of each sentence was "I."

A self-centered person, a taker, can never be happy in life because they could never take enough. Givers find joy in doing for others and therefore have great access to happiness because there are always ample opportunities to give.

Dunn found that an exceedingly underrated gift is much simpler and cheaper than you think, the gift of gratitude. She observed, "Research shows that people absolutely love hearing expressions of gratitude. It makes people super happy." You don't have to spend a lot of money or figure out the perfect gift. "Writing really lovely thank you notes to people is actually a great gift in itself."

Moshe Rabbeinu had many names and yet the one he is universally known by is Moshe. Why? Of all his names, why use the one given by Bisya, the daughter of Pharaoh, who saved him from the river? Why not use the name his own mother gave him? The Torah endorses the name Moshe as a perpetual thank you to Bisya for her generous and courageous act. Sometimes, an act of generosity is so great, it cannot possibly be repaid other than to never stop saying thank you.

This week I learned of yet a different type of gift, one the giver and recipient both benefit from and enjoy.

A dear friend of mine who leads a very successful company held a retreat for his employees and their spouses, an overwhelming majority of whom are observant. The long weekend provided magnificent hospitality, delicious delicacies, fun activities, spiritual inspiration and amazing entertainment. The level of gashmiyus, material pleasure, was

matched and surpassed by the height of the ruchniyus, the spiritual atmosphere and opportunities.

The employees wanted to present a gift to the company's owner in gratitude not only for the weekend but for all he does for them regularly, but they were stuck. What would be meaningful? What would be something he would appreciate that he couldn't easily get for himself?

What they gave him blew him away. They presented a stunning edition of the Sefer Chafetz Chaim, a sefer he learns daily with his wife, but that wasn't the real gift. They distributed copies of Chafetz Chaim: A Daily Companion, a wonderful work on the concepts and laws of proper speech, to all the employees, and made a group commitment to study and implement it in his honor. He was so excited and it meant the world to him.

It has been said, the best things in life aren't things. While there are "things," necessities in life that we can't live without, and there are "things" that make wonderful, sentimental, and practical presents, sometimes the greatest gift is not a thing, but a commitment to improve and to become better.

Not in lieu of material gifts, but alongside them, we can gift our spouse a commitment to be a better husband or wife, we can gift our parents a practical plan of how we will be a better son or daughter, we can demonstrate to our friend the gift of more loyal friendship. These gifts won't break the bank, they don't cost anything, but they are invaluable.

If you want to find happiness, don't focus on getting but giving. Give a gift to someone for no reason at all, make them feel acknowledged and visible. It will bring a smile to their face and put happiness in your heart. Give the gift of gratitude for those who have enriched your life. Don't just mumble a thank you, take the time to write a nice note and communicate meaningfully. But the greatest gift you can give both yourself and others around you is to become the best version of yourself, the person they deserve you for you to be.



RABBI FRAND

## THE WICKED DEAL IN THE MOMENTARY PLEASURE OF TEMPORARY RELIEF

**M**oshe threatens Pharaoh that if he refuses to send the Jewish people out from Egypt, Hashem will smite the country with a pestilence (“dever”) that will wipe out the entire livestock population. However, Moshe warned Pharaoh, “G-d will distinguish between the cattle of Israel and the cattle of Egypt such that no animal would die from the Jewish livestock population.” This is exactly what happened. [Shemos 9:6-7] Pharaoh sent a personal delegation to investigate. They witnessed that not a single Jewish animal died during this plague.

Would this not be sufficient to soften up a normal person? Would it not be reasonable, after witnessing this miraculous phenomenon, for Pharaoh to give up and give in? Lo and behold, the Master of the Universe called this one ahead of time “exactly right!” Yet what is Pharaoh’s reaction? “And Pharaoh strengthened his heart and he did not send out the people.” [Shemos 9:7] This is an illogical reaction. It does not make any sense! What does this mean?

Rav Simcha Zissel Bordie explains: If all the cattle would have died, Pharaoh would have been nervous. Now, however, that the Jewish cattle did not die, Pharaoh said to himself: “So what if the Egyptian cattle died, I can always use the Jews’ cattle. I have wiggle room. I am not up against the wall. Since I have somewhat of an out (I can get horses and cattle from the Jews) why sweat it?”

Ironically, we see the same thing in an earlier pasuk [verse] regarding the plague of the frogs. The frogs died and Egypt was left with a billion dead frogs stinking up the country side. The pasuk states “And Pharaoh saw that there was relief (harvacha) and he strengthened his heart.” [Shemos 8:11] What kind of relief was there? The simple interpretation is that Pharaoh saw that the plague was over.

The Kli Yakar points out that we do not find the expression “and Pharaoh saw that there was relief (harvacha)” by any of the other plagues. The Kli Yakar explains that the interpretation is not that Pharaoh saw that there was relief. The Kli Yakar says that by every one of the other plagues, the plague ended and the problem was solved. The one plague that “continued” after the plague ended was Tzefardeah, because even after it “ended,” the country was dealing with mountains and mountains and piles and piles of smelly dead frogs. Here too, Pharaoh said “we have ‘harvacha’” — meaning Egypt is a ‘wide’ country. We have

plenty of land people can escape to get away from the smell of the dead frogs.

What kind of person acts like that? After the Dever, he says “No problem, I can always get Jewish horses”. After the Tzefardeah, he says “No problem, I can always escape to the parts of the country where there are no frogs.”

Rav Simcha Zissel notes a pattern that we find with wicked people. They have a myopia of judging matters strictly by the here and now without viewing the larger implications of what has happened. If right now, the determination is made that I can get out of the immediate problem, then I am prepared to ignore the broader implication that ultimately this is leading to a disastrous conclusion. Such a person ignores the future and ignores the context of matters. The only question he focuses in on is: Can I get out of this particular problem at this particular moment. This, Rav Simcha Zissel says, was Pharaoh’s outlook on life and it is a trait he shares with many wicked people.

We see this outlook on life from the prototype of all wicked people — the evil Eisav. Eisav came in from the field tired and hungry. He said to Yaakov, ‘Pour into me now some of that very red stuff for I am exhausted.’ Yaakov offered it to him in exchange for the birthright. Eisav said, ‘Look, I am going to die, so of what use to me is a birthright? Yaakov responded “Swear to me as this day” (ka’yom) [Bereishis 25:29-33]

What is the meaning of the phrase “ka’yom” in Yaakov’s request that Eisav swear to him “as this day”? The Soforno points out that Yaakov was telling him: “Eisav, you are the type of person who is only interested in ‘today’ — the here and now.” Someone who cannot distinguish between the pleasures derived from a bowl of soup (which he can only identify by its color, and by its ingredients) and who does not appreciate the long term value of the birthright, is a person who lives strictly “Ka’yom” for the here and now.

This is the life philosophy of Eisav. It is the life philosophy of Pharaoh. As the Ramban states in Parshas Toldos, “Fools are only interested in eating and drinking and the fleeting temporal pleasures of the moment, without paying attention to what will occur on the next day.” In contemporary terms we say, “Eat, drink, and be merry for tomorrow you may die.” This type of philosophy is the philosophy of “today” (ka’yom). As Yaakov told his brother, “Sell to me ka’yom; ... Swear to me ka’yom”



Rabbi YY Jacobson

# Why Do You Need to Control Me??

*"Let My People Go!" But Can They Let Themselves Go?*

## Three Boys

Those three boys are in the schoolyard bragging of how great their fathers are.

The first one says: "Well, my father runs the fastest. He can fire an arrow, and start to run, I tell you, he gets there before the arrow".

The second one says: "Ha! You think that's fast! My father is a hunter. He can shoot his gun and be there before the bullet".

The third one listens to the other two and shakes his head. He then says: "You two know nothing about fast. My father is a civil servant. He stops working at 4:30 and he is home by 3:45!"

## The First Commandment

The Biblical account of the Jewish Exodus from Egypt has been one of the most inspiring stories for the oppressed, enslaved and downtrodden throughout history. From the American Revolution, to the slaves of the American South, to Martin Luther King's Let Freedom Ring, the narrative of the Exodus provided countless peoples with the courage to hope for a better future, and to act on the dream.

Moses' first visit to Pharaoh demanding liberty for his people only brought more misery to the Hebrew slaves; the Egyptian monarch increased their torture. The Hebrews now would not listen any longer to the promise of redemption. Now let us pay heed to this seemingly strange verse in Exodus, in the Torah portion of Vaeira:

*So G-d spoke to Moses and to Aaron, and He commanded them to the children of Israel, and to Pharaoh the king of Egypt, to let the children of Israel out of the land of Egypt.*

G-d is charging Moses with two directives: Command the people of Israel and then command Pharaoh the king. However, the verse is ambiguous: What did G-d command Moses to instruct the people? The message for Pharaoh is clear: Let the children of Israel out of Egypt. But what is it that Moses is supposed to command the people themselves?

The Jerusalem Talmud says something profoundly enigmatic: *G-d instructed Moses to command to the Jewish people the laws of freeing slaves.*

The Talmud is referring to a law recorded later in Exodus: If a Jew sells himself as a slave, the owner must let

him go after six years. He is forbidden to hold on to the slave for longer. This was the law Moses was to share with the Israelites while they were in Egyptian bondage.

## The Basis for the Commentary

The Talmud bases this novel and seemingly unfounded interpretation on a fascinating narrative in the book of Jeremiah:

*Then the word of the Lord came to Jeremiah from the Lord, saying: So says the Lord G-d of Israel; I made a covenant with your fathers on the day that I brought them forth out of the land of Egypt, out of the house of slaves, saying: "At the end of seven years you shall let go every man his brother Jew who has been sold to you, and when he has served you for six years you shall let him go free from you."*

The question is, where do we find a covenant made by G-d with the Jewish people when they left Egypt to free their slaves? In a brilliant speculation, the Talmud suggests that this is the meaning of the above enigmatic verse, "G-d spoke to Moses and to Aaron, and He commanded them to the children of Israel, and to Pharaoh the king of Egypt, to let the children of Israel out of the land of Egypt." The commandment to the children of Israel was to set free their slaves. Yet this seems like a cruel joke. The Children of Israel at this point were crushed and tormented slave themselves, subjugated by a genocidal despot and a tyrannical regime, enduring horrific torture. Yet at this point in time G-d wants Moses to command them about the laws relevant to the aristocrat, the feudal lord, the slave-owner?!

What is more, as the Torah puts it: **"G-d commanded them to the children of Israel, and to Pharaoh the king of Egypt to let the children of Israel out of the land of Egypt."** It seems like the two instructions—the one to the Israelites and the one to the Egyptian king—are linked. And furthermore: the commandment to the Israelites **preceded** the commandment to Pharaoh. But what does the commandment to the Jewish that they free their slaves one day in the future have to do with the mission to Pharaoh to set the Hebrews free from bondage?

## Who Is Free?

The answer to this question is profoundly simple and moving, and is vital to the understanding of liberty in the biblical imagination.

Before Pharaoh can liberate the Jewish slaves, they must be ready to become free. You can take a man out of slavery, but it may prove more challenging to take slavery out of a man. Externally, you may be free; internally you may still be enslaved.

What is the first and foremost symptom of being free? That you learn to confer freedom on others.

The dictator, the control freak, or the abusive spouse or parent, does not know how give others freedom. He (or she) feels compelled to force others into the mold that he has created for them. Uncomfortable in his own skin, he is afraid that someone will overshadow him, expose his weaknesses, usurp his position or make him feel extra in this world. Outwardly he attempts to appear powerful, but inwardly his power is a symptom of inner misery and confinement.

Only when one learns to embrace others, not for whom he would like them to be, but for whom they are, then can he begin to embrace himself, not for whom he wishes he was, but for whom he is. When we free those around us, we are freeing ourselves. By accepting them, we learn to accept ourselves. Who is powerful? He who empowers. Who is free? He who can free others. Who is a leader? He who creates other leaders.

"Nearly all men can stand adversity, but if you want to test a man's character, give him power," Abraham Lincoln said. Ask yourself, do you know how to celebrate the soaring success of your loved ones and constituents? Do you encourage them to spread their wings and maximize their potentials? Can you allow others to shine? Pharaoh may set you free physically. But former slaves can become present tyrants. People who were abused often become abusers themselves. It is what they know about life; it is the paradigm they were raised with. They grew up in abuse and slavery, so they continue the cycle with others. The first Mitzvah the Jews had to hear from Moses before even he can go the Pharaoh to let them go free was: One day you will be free. Remember that freedom is a gift; use it to free others.



# Shovavim

AT SCHEINERS

As Chanukah's radiance fades and Purim's light is still only a glowing glint on the horizon, Chazal gave Klal Yisroel an extra opportunity to feel the closeness to Hashem that we experience during those providential times. The weeks from Parshas Shemos until Mishpatim have the acronym of SHOVAVI" M. Chazal implore us – Shuvu Vonim, Reconnect to the Eibishter.

Rabbi Nochum Scheiner and the administration of Beis Medrash Ohr Chaim look at these weeks as another opportunity to spread Torah to Klal Yisroel. Starting from 4:00 am until the wee hours of the night, the Batei Medrash at Scheiners Shul in Monsey are at many times packed with Yiddin learning Torah.

This year we began with Rabbi Ron Yitzchok Eisenman Rav of Kahal Ahavas Yisroel of Passaic giving a Shiur to the Night Kollel on Hilchos Kesivah on Chol Hamoed followed by Rabbi Daniel Coren dedicating his Thursday Night Shiur to reviewing Harchakos. He will be continuing to do so until the end of Shovavim. Rav Nachum Scheiner, Rosh Hakollel gave a fascinating Parsha Shiur to the Thursday night Mishmar titled Connecting the Neshama to Shabbos.

Friday morning saw the opening of the yearly Kollel Zichron Efraim. Seventy Yungerleit and Bochrin woke up extremely early in order to learn from 4am until 7am. It is an incredible sight to see so many people giving up their precious sleep for so many Friday mornings.

On Monday evenings we host the Shovavim lecture Series. Chashuve Talmidei Chachamim are invited to deliver Shiurim on different topics relating to Taharas Hamishpacha. We are happy to be joined by Rabbi Dovid Bartfeld, Rabbi Eliezer Abish, and Rabbi Simcha Bunim Berger.

Theses Shiurim and all of the many, many other shiurim at Beis Medrash Ohr Chaim will be happening throughout the weeks of Shovavim and beyond. So come on by and do a little reconnecting.

*Akiva Pollack*

Director of Development

**בית מדרש אור חיים**  
BAIS MEDRASH OHR CHAIM

Beis Medrash Ohr Chaim  
18 Forshay Rd.  
Monsey NY 10952 www.18forshay.com  
Office@18forshay.com  
(845) 587-3462 x 9



Rabbi Ron Yitzchok Eisenman speaking at the Night Kollel

**Let's Rise**  
MONSEY CHALLAH BAKE

**Come Join**  
40 WOMEN IN  
HAFRASHAS CHALLAH

*Thursday, January 26*

1 GISELE CT. SUFFERN, NY 10901  
8:00 PM

PLEASE RSVP  
917-721-0855  
MONSEYCHALLAHBAKE@GMAIL.COM

BRING YOUR OWN DOUGH OR TEXT HENNY AT  
917-750-5523 IF YOU WOULD LIKE TO PURCHASE  
DOUGH FOR \$25

HOSTED BY:  
PERELE ITZKOWITZ, HENNY KLIPPER & GITTEL FOLLMAN

# Stories for Shabbos



## Motzei Shabbos Nights Are for Grandfather

Rav Dovid Goldwasser was giving a class to a group of seminary girls on a Wednesday night. He was approached at the end of the shiur by a young lady who told him that she had the tremendous merit of spending Saturday nights with her grandfather. She explained that her grandfather was getting on in years and the family felt it wasn't good for him to remain alone at night, so seven grandchildren volunteered to each take one night per week and sleep at their grandfather's house so they could assist him. The most difficult night to get a volunteer for was Saturday night, but she was happy to do it. Now, the time had come for her to begin dating and she realized that Saturday night was the time most young men would set aside for going out, but she was reluctant to give up her Saturday nights with her grandpa. All the other nights were taken, what should she do? Would giving up Saturday night be a necessary part of her Hishtadlut - personal effort/drive (vs. Bitachon as trust/faith) in seeking her Basheret? "I told her that she should absolutely not give up the zechut, the merit of being with her grandfather. Who knows what Nachat Ruach, what comfort she is bringing to him by being there". But suggested she speak with her parents, tell them what I said and make sure they are on board. What kind of girl will ask that question? The girl who comes from parents who tell her that if she received this advice and daat Torah, then she should certainly follow it and continue to be with her grandfather and Hashem would surely bless her. A couple of months down the road, a very fine young man from a wonderful family would like to go out with her. The shadchan sets things up and the boy calls her. He asks if she can go out with him Motzei Shabbat as it's the only night he is free from learning and the most convenient. Without explaining why, she apologizes and says she would love to go out with him, but she is busy on Saturday night. He calls back the following week and they speak for a bit and he again asks if she can go out on Saturday night. Again, she apologizes advising him that again she's busy on Motzei Shabbat. So, he calls a third week. Again, they talk and again he asks her to please go out with him Saturday night. She apologizes and says, I know you've asked me three times and three times I told you I am busy and I apologize. So, he tells her not to worry, and says, how about Sunday night? And she accepts. He comes to pick her up Sunday night. The first thing he asks her in the car is, "OK, so you need to tell me, what's up with Saturday night?" She is Senua - Modest - and doesn't want to say. He presses her. Still, she refuses. He tells her, please, I really need to understand and I promise I won't tell anyone, why wouldn't you go out Saturday night. So, she, although embarrassed, answers him. "I have an elderly grandfather and each of his grandchildren have a night we stay with him and take care of him, and my night is Saturday night, so how can I give that up"? When this young man hears this, he turns to her and says, "I know we have only spoken on the phone three times and this is the first time we are meeting, and I am willing to go out with you for as long as it takes, but I need you to know something, my mind is made up. A Baalat Chesed, someone who acts so kindly, & does what you do and puts someone else before them-

selves and who didn't even explain these past three weeks, I would like to have the zechut of partnering and B'H of getting engaged to such an unbelievable bat Torah." And so it was that a while later they were engaged and then married. *Rabbi David Bibi's Shabbat Shalom from Cyberspace.*

## The Kindness of Strangers

**By Rabbi Lord Jonathan Sacks, a"h**

In 1966 an 11 year-old black boy moved with his parents & family to a white neighbourhood in Washington. Sitting with his 2 brothers & 2 sisters on the front step of the house, he waited to see how they would be greeted. They were not. Passers-by turned to look at them but no one gave them a smile or even a glance of recognition. All the fearful stories he had heard about how whites treated blacks seemed to be coming true. Years later, writing about those first days in their new home, he says, "I knew we were not welcome here. I knew we would not be liked here. I knew we would have no friends here. I knew we should not have moved here..." As he was thinking those thoughts, a white woman coming home from work passed by on the other side of the road. She turned to the children & with a broad smile said, "Welcome!" Disappearing into the house, she emerged minutes later with a tray laden with drinks & sandwiches which she brought over to the children, making them feel at home. That moment - the young man later wrote - changed his life. It gave him a sense of belonging where there was none before. It made him realize, at a time when race relations in the United States were still fraught, that a black family could feel at home in a white area & that there could be relationships that were colour-blind. Over the years, he learned to admire much about the woman across the street, but it was that first spontaneous act of greeting that became, for him, a definitive memory. It broke down a wall of separation & turned strangers into friends. The young man, Stephen Carter, eventually became a law professor at Yale & wrote a book about what he learned that day. He called it *Civility*. The name of the woman, he tells us, was Sara Kestenbaum, & she died all too young. He adds that it was no coincidence that she was a religious Jew. "In the Jewish tradition," he notes, such civility is called *chesed* - "the doing of acts of kindness - which is in turn derived from the understanding that human beings are made in the image of G-d." *Civility*, he adds, "itself may be seen as part of *chesed*: it does indeed require kindnesses toward our fellow citizens, including the ones who are strangers, and even when it is hard." To this day, he adds, "I can close my eyes and feel on my tongue the smooth, slick sweetness of the cream cheese and jelly sandwiches that I gobbled on that summer afternoon when I discovered how a single act of genuine and unassuming civility can change a life forever." I never knew Sara Kestenbaum, but years after I had read Carter's book I gave a lecture to the Jewish community in the part of Washington where she had lived. I told them Carter's story, which they had not heard before. But they nodded in recognition. "Yes," one said, "that's the kind of thing Sara would do."

**BAIS MEDRASH OHR CHAIM**  
WISHES A VERY HEARTFELT

*Mazal Tov*

**TO THE BRACH AND GOTTLEIB FAMILIES  
ON THE ENGAGEMENT OF**

**HACHASSON**

*Shia ben Reb Reuven Volf*

**TO**

*Shaindy Gottlieb*

**OUR VALUED BOOKKEEPER**

**—WE WISH THE FAMILIES MUCH NACHAS—**

יה"ר שיזכו לבנות בית נאמן בישראל, בנין עדי עד!

**Dream it. Drive it.**



WIDE SELECTION OF CARS • FREE DELIVERY IN METRO NY

📞 845.773.0600

📍 99 Washington Ave.  
Suffern, NY

🌐 LDrockland.com



**LeasingDirect**

**Yanky Fried**  
Yanky@LDrockland.com

**Daniel Leiser**  
Daniel@LDrockland.com

# JOKES

## DOUGH ROBBERY

Did you see the recent story in the Jewish paper about the theft of egg-enriched dough from a Brooklyn warehouse? Unfortunately, the theft happened just before Shabbos and it forced many local bakeries to bake their challas with plain, white flour. A leading rabbi was quoted as saying, "I'm appalled by the rise in white challa crimes."

## I DON'T SPEAK DOG

A guy gets a new dog, a nice Jewish dog. He names the dog Einstein and trains Einstein to do a couple of tricks. He can't wait to show Einstein off to his neighbor. A few weeks later when the neighbor finally comes over, the guy calls Einstein into the house, bragging about how smart he is. The dog quickly comes running and stands looking up at his master, tail wagging excitedly, mouth open, tongue hanging out, eyes bright with anticipation. The guy points to the newspaper on the couch and commands "Fetch!" Immediately, the dog climbs onto the couch and sits, his tail wagging furiously. Then all of a sudden, he stops. His doggie smile disappears. He starts to frown and puts on a sour face. Looking up at his master, he whines, "You think this is easy, wagging my tail all the time? Oy vey ... And you think its easy eating that junk that you call designer dog food? Forget it ... it's too salty and it gives me an upset stomach . It's disgusting I tell you!" The neighbor is absolutely amazed ... stunned. In astonishment, he says, "I can't believe it. Einstein can speak. Your

dog actually talks. You asked him to fetch the newspaper and he is sitting on the sofa talking to us." "I know, I know," says the dog owner. "He's not yet fully trained. He thought I said kvetch."

## COST OF LAWYER

Pickpocket (visiting friend in jail): "I hired a lawyer for you this morning, Slim, but I had to hand him my Rolex as a retainer." Slim: "Did he keep it?" Pickpocket: "He thinks he did."

## WHEN WE GO TO EGYPT

My wife just asked me, "When we go to Egypt, can we go on a camel?" I said, "As you wish," and booked it for her. She's going tomorrow... I'm leaving in three weeks and flying there!

## POLITE...

"The other day I held the door open for a clown. I thought it was a nice jester."

## ONE LINERS

Maybe if we start telling people the brain is an app they will start using it.

I was going to look for my missing watch, but I could never find the time.

A recent study has found that women who carry a smidgen of extra weight live longer than the men who mention it.

Don't you hate it when someone answers their own questions? I do.

No matter how much you push the envelope, it will still be stationary

I started out with nothing, and I still have most of it.

Chopsticks are one of the reasons the Chinese never invented custard.

Always give 100 %, unless you're donating blood.

Success is simply a matter of luck. Ask any failure.

Psychic fair cancelled due to unforeseen circumstances.

(sorting through mail) bills, bills, bills... Why do we keep getting Bill's mail?

## PSYCHOBABBLE

A rotund fellow took his troubles to a psychiatrist. "Doctor, you must help me," he pleaded. "It's gotten so that every time I go out to eat I order 4 appetizers, 3 main dishes , 4 deserts and I polish them all off. And then afterward, I feel guilty and depressed for a week."

"I see," nodded the psychiatrist. "And you, no doubt, want me to strengthen your will power and resolve in this matter."

"NO!" exclaimed the man. "I want you to fix it so I won't feel guilty and depressed afterward."

Two psychologists meet at their twentieth college reunion. One of them looks like he just graduated, while the other psychologist looks old, worried and withered.

The older looking one asks the other, "What's your secret?"

Listening to other people's problems every day, all day long, for years on end, has made an old man of me."

The younger looking one replies, "Who listens?"

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



*Meatboards*



Taster  
8 3/4" x 12"



Sharing  
9 1/2" x 13 1/4"



Family Board  
9" x 15"



The Host  
12" x 16"



Let's Party  
15" x 15"



347.661.9989 | moe@meatworksus.com | @meatworksus



Rabbi Fried

# קול הנערים

Best YOUTH PROGRAM IN THE WORLD!

PRICELESS BONDING



A PRIZE FOR EVERY CHILD

Programs:

- 📖 LEARNING
- 📖 STORYTIME
- 🗣️ KIDS SPEAKING
- 🍕 NOSH
- 🎸 PIZZA
- 🎵 SINGING/GUITAR
- 🙏 THANK YOU HASHEMS
- 📖 TEHILLIM
- 🎁 PRIZE AND RAFFLES
- 🌍 SPECIAL TRIPS

TO BE ADDED TO YOUTH WHATSAPP GROUP

PLEASE TEXT 917-902-0744



TAKING YOUTH TO THE NEXT LEVEL

בית מדרש אור חיים  
BAIS MDRASH OR CHAIM



## Photography Without Compromise

Residential And Commercial Real Estate Photography

Contact Rafi Koegel

Phone: 845-659-8642

Email: Rk@Rafikoe.com

Web: www.Rafikoe.com

# 35+ Years

OF SERVING THE COMMUNITY

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



Emanuel Haas, Esq.



Ari J. Zaltz, Esq.

RAMAPOST.COM

## Haas & Zaltz, LLP

845.425.3900

INFO@HAASZALTZ.COM | WWW.HAASZALTZ.COM

365 ROUTE 59 | SUITE 231 | AIRMONT, NY 10952

# January 2023



TIME TO RENEW THAT GYM MEMBERSHIP

YOU NEVER USE

or

CALL SMITH SYSTEM

AND GET THE ACCOUNTABILITY YOU NEED TO START THE CALENDAR YEAR OFF STRONG!



TZVIKI SMITH



CALL TODAY!  
(845) 671-3739



# TEXT OF BROCHA RECITED WHEN SEPARATING CHALLAH

There is a discussion in the poskim as to the exact wording that should be used in the brocha recited when separating challah. Some use the words "l'hafrish truma," and some use the wording: "l'hafrish challah."

To gain a better understanding of this machlokes it is important to realize that, in general, the text of the brocha is usually instituted based on the words of the Torah. Consequently, the proper text of the brocha will be based on the proper understanding of the word "challah" as is used in used in the pasuk in Parshas Sh'lach, in regards to the mitzvah of separating challah: "reishis arisoseichem challah tarimu truma," the first of your dough, you shall take off a separation.

The underlying question is what does the word challah in this pasuk mean? Sometimes the word challah is used in reference to the part that is separated, as we find this usage in the Mishna, and is sometimes a reference to the entire bread, similar to how the word challah is used in today's society. Is challah what you are separating or what you are taking from? If challah is what you are taking, then "l'hafrish challah" would be a proper text for the brocha. However, if one is taking truma from the challah, then the proper text would be "l'hafrish truma."

The Gr"a is of the opinion that one should recite "l'hafrish truma." He explains that the proper understanding of the word challah in the pasuk is a reference to the entire dough and is not to be mentioned in the text of the brocha. Hence the pasuk reads: "when you take off from the challah a truma" and therefore the proper wording, says the Gr"a is: "l'hafrish truma" and not "l'hafrish challah." A proof to the opinion of the Gr"a is from the trup, which has a tipcha under the word challah, which would indicate a pause after the word challah.

There is an interesting minhag quoted by the Taz, which tries to satisfy both opinions. Some had the custom to recite both: "l'hafrish truma challah." The Taz questions the validity of this practice, since this would seem to qualify as a hefsek, a halachic interruption – either in midst of the brocha or in between the brocha and the performance of the

mitzvah; he therefore paskens that one should not say both versions.

The Shach, in his Nekudos Hakesef, gives two possible explanations to validate this custom. Firstly, we know that when one has no choice we do not deem the words as an interruption. Secondly, since the addition of the word truma or challah is less than 3-words (halachically known as toch kedai dibur), it will not constitute a hefsek.

This second answer needs to be understood. We are accustomed to the concept of toch kedai dibur in regards to correcting an improperly recited brocha (e.g. if one recited hakeil hakadosh during the aseres yemei teshuva, he can still catch himself and change it to hamelech hakadosh), but in our case, if he says a version that includes both, it should still seem to be a hefsek. The answer may be, based on a concept expressed by the Steipler Gaon. The Steipler explains that the concept of toch kedai dibur is a way of connecting and bridging all of one's words that were recited within this time period and thereby making into one big brocha. If that is the understanding, we can look at the entire brocha and use the part that is appropriate.

### SUMMARY

According to some poskim the wording used in the brocha should be "l'hafrish truma," and some use the wording: "l'hafrish challah." The text depends on how to understand the word challah in the pasuk. Some had the custom to recite both: "l'hafrish truma challah." The Shach gives two possible explanations to validate this custom.

*This shiur is from a series given by Rabbi Nachum Scheiner, Rosh Kollel of Beis Midrash Ohr Chaim, and are available on the shul's website 18Forshay.com and on Torahanytime.com. Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.*

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

Rabbi Scheiner

**KOLLEL BOKER**  
7:00-8:00am

Chavrusa learning Gemara  
**Currently:** מסכת ביצה

Friday - **Shuirim**  
**Beinyonei Dyoma and relevant topics**

**NIGHT KOLLEL**  
8:15-9:45pm

CHAVRUSA LEARNING - HALACHA

**Currently:** הלכות חול המועד

**SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS**

• Daf Yomi  
8:45-9:45

• Mishna Yomis  
8:45-9:00

• ZERA SHIMSHON SHIUR

8:15-9:00 Thursday Nights

**ADDITIONAL LEARNING PROGRAMS:**

• **Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers • Yeshivas Bein Hazmanim**

• **Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim**

• **Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah**



Learning Early Friday morning 4:00am  
at the Shovavim program

**Night Kollel**  
 UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א  
 Please join us for an intriguing shiur  
 Insights of Maharal on the  
 פרשת השבוע  
 By  
**Rav Simcha Bunim Berger** שליט"א  
 מורא דאמרא ק"ק וויזשניץ גרין  
 Thursday Night  
 9:45-10:15pm  
 20 Upstairs  
 FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT  
 Rabbi Nachum Scheiner 845.372.6618 | ohrchaimmonsey@gmail.com

**Sign Up for an Amazing New WhatsApp Group**  
 Receive links to all Shiurim given by our Rosh Kollel  
**Harav Nachum Scheiner**  
 Receive links to the latest and most relevant shiurim on Halacha and contemporary issues  
 To join this extraordinary group  
 Whatsapp 845-499-6354  
 Or email  
 ohrchaimmonsey@gmail.com

**Rabbi Nachum Scheiner**  
**מוהל מומחה**  
 CELL: **845-499-6354**

**YuroCuts**  
 (845)-202-9844  
 www.yurocuts.com  
 368 New Hempstead Rd Unit 8,  
 New City, NY 10956

**To Join Rabbi Scheiner weekly halacha Shiur Scan here:**

**To Join Rabbi Scheiner weekly Inspirational group Scan here:**

Weekly Halacha Shiur  
 WhatsApp group

Weekly Inspiration  
 WhatsApp group

• Weekly Thursday Night Chabura •

**פרשת וארא**

Enjoy a Lively discussion of relevant Torah Topics  
In a warm informal atmosphere  
Hot food and beverages will be served

**This weeks speaker**

**שליט"א Rabbi Dovid Bartfeld**

Rev of Klal Mevakeshel Hevram - Hevram and Director of Taharatu Hotline USA

10:15 PM | 20 Upstairs

Looking forward to seeing you

**Yudi Steinmetz Shlomo Becker**

לע"נ הבחור יששכר דוב בעריש ז"ל בן ר' שלמה נ"י



**שובבי"ם PROJECT**

סדר לימוד שעות רצופות  
בערבי שבתות שובבי"ם לפנות בוקר

בבית המדרש אור חיים  
18 Forshay - Tent ד

**4:00 – 7:00 am**

**מתן שכרה בצדה**  
יחלק בכל שבוע

For More info call 845-587-3462 ext. 7  
For Transportation Press 7-3-2

**כולל זכרון אפרים**  
לע"נ ר' אפרים בן יהושע שאהנפעלד ע"ה

**STARTING THIS WEEK**

**שובבי"ם PROJECT**

**THREE WEEK SPECIAL SHOVAVIM**

**שובבי"ם Lecture Series!**

**Monday Evenings**  
**8:45 - 9:45pm**

18 Forshay  
Upstairs – Rabbi Coren's Office

Monday – Jan. 16 יום ב' פ' וארא	Rabbi Dovid Bartfeld Rev Khal Mevakeshel Hashem Hevram Director of Taharatu Hotline Taharas Hamishpacha What you need to know
Monday – Jan. 30 יום ב' פ' בשלח	Rabbi Eliezer Abish Author "Portraits Of Prayer" "The fingerprint Method of Connection"
Monday – Feb. 13 יום ב' פ' משפטים	Rabbi Simcha Bunim Berger Hilchos Nidah & Shalom Bayis

For More Info Please Contact:  
845-587-3462 or Info@18forshay.com

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

**שובבי"ם**

מנחה עם קריאת ויחל

Every Thursday  
1:00pm  
Tent ב

For more information about this Minyan reach out to  
R' Asher Benedict at 845 659 3982

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER

**BESURAH TOVA!**

**NEW MOTZEI SHABBOS MAARIV AT 60 MINUTES AFTER SHKIAH**

This will be in addition to all of the other Maariv Minyanim

בית מדרש אור חיים  
BAIS MEDRASH OHR CHAIM  
COMMUNITY LEARNING CENTER  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952  
UNDER THE LEADERSHIP OF RABBI AARON LANKEY

**יום כיפור קטן**  
ערב ר"ח שבת

Sunday Jan. 22 - יום א' פרשת בא

12:30pm  
1:30pm  
2:30pm  
3:30pm  
4:30pm  
5:00pm – Shkia

**Tent ב**  
Open עזרת נשים

Just so you should know...

**WE LOVE CHASSIDIM!**

by "The Sages"

**בס"ד**

**239 DAYS UNTIL UMAN**

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)

**בס"ד**

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