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FOR MORE INFORMATION AND TO JOIN THE KOLLEH, PLEASE CONTACT:  
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PARASHOT YITRO

ב. ויסעו מרפידיים, ויבאו מדבר סיני, ויחנו, במדבר; ויחן-שם ישראל, נגד ההר. And they journeyed from Refidim and arrived in the desert Sinai and they encamped in the desert, and Bnei Yisroel camped there opposite the mountain."

The verse before this states that the Bnei Yisroel left Egypt and arrived to the desert of Sinai and then it says that we left Refidim and arrived to the Sinai? The Ohr Hachaim asked, why did the Torah emphasize the secondary statement prior to the first? The Or Hachaim suggests that the Torah wanted to hint to us three steps which were essential in the preparation to receive the Torah.

#1 "They traveled from Refidim"- The term Rafui means weakens or lazy and can be a play on words. It is a place where the Bnei Yisroel became weak or lazy from the study of Torah, therefore the Torah states they traveled from the place of Laziness.

#2 "Vayachanu Bamidbar" they rested in the desert; the desert is a place where there is no physical grandeur it's a place desolate from everything materialistic. The main attribute is humility and therefore it's the prerequisite to receiving the Torah.

#3 "Vayechan shom neged hahar- and they rested there opposite the mountain." The term "Vayechan" is in singular form referring that the nation was united which was necessary in order to receive the Torah. There are questions regarding these prerequisites needed for receiving the Torah.

#1- How can they be responsible for being lazy in the study of Torah if the Torah was not given yet? All the Torah from the Avot was like extra credit as it was not yet a commandment to study?

#2- If the Torah is a brilliant pursuit of tremendous knowledge, why is humility necessary? It makes sense that a person with the maximum

drive and one with the greatest mind for knowledge that would succeed in obtaining the Torah?

#3- Why was it considered unity just because the people got along for a few days by the mountain? A few days later, the nation was divided about other issues. We are a free thinking nation and all of the Talmud is full of disputes, does this make us not unified? Additionally, how does that unity enhance our ability to study?

When it comes to Torah study, it is very different from the secular approach to learning and obtaining knowledge. Torah is about being a vessel that can absorb Hashem's genius. It's about having the right approach and attitude to carry the Torah. The Torah is ultimately a gift and all that is needed is for one to be worthy to accept it. These were the three prerequisites to make one able to receive the gift.

#1-We must want and desire the Torah knowledge and understanding whether it's available to us, or not. In the secular world if you don't have it, you are out of luck. Even though the Jewish nation did not yet have the commandment to study, they needed the intense longing for learning Torah to be in place.

#2-Humility is part of being that vessel to absorb Torah it's because Torah is ultimate truth and ego will distort truth. Torah cannot be about us, but about the perpetuating truth.

#3-Unity is expressed by the willingness to share, to reach out to the one that doesn't get it and helps him come along. The Torah is not about me but how I can ingratiate someone else's life. In the secular world of wisdom, as long as I have more knowledge why should I share it? With Torah, teaching is what is going to make us successful in our wisdom.

Shabbat Shalom Rabbi Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY 12:41, 1:00, 1:30 ,2:00 2:30

SHABBOS ZMANIM

Table with 2 columns: Activity and Time. Includes CANDLE LIGHTING (5:06 PM), MINCHA ALEF TENT (5:16 PM), MINCHA BAIS CHABAD (5:16 PM), SHKIYA (5:24 PM), SHACHRIS VASIKIN-DAF YOMI SHIUR (6:17 AM), SHACHRIS ASHKENAZ 18 MAIN (8:00 AM), SHACHRIS MAIN MINYAN 18 TENT (9:15 AM), SHACHRIS 20 FORSHAY BAIS CHABAD (10:00 AM), NEW SHACHRIS 18 FORSHAY (NEW 10:15 AM), MINCHA (1:45 PM), PIRCHEI (2:00 PM), MINCHA SHALOSH SEUDOS (5:05 PM), SHKIYA (5:25 PM), MARRIV (6:05 PM 18 TENT, 6:10 PM)

WEEKDAY ZMANIM

Table with 2 columns: Activity and Time. Includes SHACHRIS (20 MINUTES BEFORE NEITZ) with times S 6:34, M 6:33, T 6:40, W 6:30, T 6:29, F 6:28; MINCHA & MARIV (12 MINUTES BEFORE PLAG) with times S 4:09, M 4:09, T 4:10, W 4:11, T 4:12; MINCHA & MARIV (12 MINUTES BEFORE SHKIA) with times S 5:14, M 5:16, T 5:17, W 5:18, T 5:19; FEBRUARY 12 - FEBRUARY 17 with times for NEITZ IS (6:54-6:48), PELAG IS (4:21-4:24), SHKIA IS (5:26-5:31), MAGEN AVRAHAM (8:57 AM - 8:53 AM), GRA- BAAL HATANYA (9:33 AM - 9:29 AM)

Zmanim by our incredible Gabbi EPHRAYIM YUROWITZ TZVI BLECH : Gabbai



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# Rabbi Coren

## PARSHAS YISRO AND PURIM

This past Shabbas, we discussed the beautiful message of the Or Hachayim on the passuk והעליתם את עצמותי אתכם מזה. The word מזה seems odd. The Or Hachayim explains that this is a hint to a time in the past when the same word was used in connection to Yosef Hatzadik-- מזה. ויאמר האיש נטעו מזה. The man, which Rashi suggests was Gavriel, informed Yosef that his brothers had moved from this. This is the numerical value of 12, representing the 12 tribes of Israel. Rashi adds that the words המצוה מן האחוזה mean--they removed themselves from brotherhood. The word brother - אח denotes a deep connection which is the key for the success of Klal Yisrael. Yosef, many years ago, was instructing his brothers and Klal Yisrael that if they wished to leave Mitzrayim they must first rectify their mistake of מזה.

There are several connections to the word מזה. Chazal quotes the Midrash regarding the meeting of Yosef with his brothers--ומזה. It also links with the words of the Torah-- מזה ומזה --which were written about the לוחות הברית.

When I had finished laining the Parsha and focused on the mitzva of מחיאת עמלק I noticed similar words that seemed to connect well with the words of the Or Hachayim-- ואהרן וחור --When the Jewish people were battling against Amalek, Moshe needed to be supported מזה ומזה.

When Amalek attacked Israel in a place called רפידיים, it was a hint that their (Am Yisrael's) hands were limp when it came to the Torah.

[In this context, I heard a powerful vort in the name of the Natziv on the Pasuk היא למחזיקים בה תומכיה "It's a tree of life for those who hold on to it and those that support it are fortunate." The Netziv explained that holding on to the Torah means a real connection in contrast to supporting the Torah which refers to people that rush to save the Torah when it is

falling. A good example of this would be people that look to support a Yeshiva and those that do their best to help out when the Yeshiva is in need.]

How do we connect the above to Purim which is less than 30 days away? While in Israel recently I met with several tzadikim. One of them said something very poignant. Today the challenge is not to bring different Jews together into one room. The real test is to work on our middos and make sure that even when we are together no matter where, there is no פירוד --separation in our hearts. This is not an easy endeavor so how does one achieve it? Only with the guidance of Toras Chaim. Our Torah and especially the sefarim such as Chovos Halevavos and Mesilas Yesharim etc which based on what Chazal teach us, provide instruction on how to properly improve ourselves. Once we have achieved that, it's possible to have real achdus.

This sheds light on the words of Chazal איש אחד בלב אחד. Whatever we do, it must be together as one nation with one heart. That was the condition for receiving the Torah.

Purim echoes the same theme. Haman knew that there was only one way to destroy the Jewish people ושנו ישנו --there is a nation that is scattered and disconnected. Chazal teach us that during this first Purim we acquired a new recognition of the Torah and were able to accept each other. Rav Shlomo Alkabetz explains that this is the reason for today's special Mitzva of מנחת איש --to remember and recreate the connectivity that took place during the miracle of Purim and by doing so to merit experiencing the wonders that we experienced then.

Have a great Shabbas



# RABBI BENTZION SNEH

זרת מכשור חדיש, נמצא בשורה אחת בספרי האחרונים. ועוד רבים הסיפורים והראיות לכך. (עין באורך בספרים הנפלאים "שערי למוד", "נחלי למוד", "נחלי יוסף", "נחלי אשכולות" ותהנה). מכאן התשובה מוצאת לכל אותם עמי הארץ השואלים, מדוע לנו ללכת בעקבות אבותינו ורבותינו, ולא נסלל לעצמנו דרך חדשה בעידן ה"מודרני", ואותם אנשים טועים, עיניים להם ולא יראו את חכמת תורתנו, שדנה בכל בעיה ומצוקה, ואם יכניעו את עצמם ללכת באורחות יושר, יראו ברכה ושמה בחייהם, כי אין לנו שיעור אלא התורה הקדושה, והיא חיינו ואורך ימינו.

ועוד כתב שם הרמב"ם בהלכה י: עד אימתי חייב ללמוד תורה עד יום מותו, שנאמר "ינסור מלבבך כל ימי חייך", וכל זמן שלא יעסק בלימוד הוא שוכח, ע"כ. ונאמר בתלמוד כל העוסק בתורה לשמה משים שלום בפמליה של מעלה ובפמליה של מטה (סנהדרין צט). ועוד נאמר בתלמוד גדול תלמוד תורה יותר מהצלת נפשות (מגילה טז) וידועה היא המשנה במסכת פאה (והיא מובאת גם כן בתוך התפילה) אלו דברים שאדם אוכל פירותיהן בעולם הזה, והקרק קיימת לו לעולם הבא, ואלו הם כיבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו ותלמוד תורה כנגד כולם.

על כן יצא אדם כל דקה שיש לו ללמוד תורה, וידוע שהגאון מוילנא זצ"ל שכל השנה כולה חישבן ומצא "דקות ספורות" של ביטול תורה, וכשהיה מגיע ביום הכיפורים בוידוי ומוריד דמעות, וכל זה על עשר דקות של ביטול תורה.

ומה נאמר ומה נדבר ומה נצטדק, אנו שיש לנו בכל יום "קצת יותר" מעשר דקות ביטול תורה, ועל כן יחוס אדם על זמנו היקר מפז ויקדיש עתותיו ורגעיו לתורה, ולחינוך בניו לתורה ויראת שמים, ואז יכריזו עליו בשמים, לאחר אריכות ימים ושנים אשרי מי שבא לכאן ותלמודו בידו (מתנה לבר מצוה ח"ב). ואם נתבונן הרי אנו כל יום מבקשים מהקדוש ברוך הוא בתפילה ותן בליבנו בינה להבין, להשכיל, לשמוע, ללמוד וללמד לשמור ולעשות ולקיים את כל דברי תלמוד תורתך באהבה, והאר עינינו בתורתך וכו', ולא העיקר להתפלל, צריך גם להשתדל שהרי תורה מונחת בקרן זוית, וכל הרוצה ליטול יבוא ויטול ואם אדם לא יקבע לו עתים לתורה למה הוא מבקש מהקדוש ברוך הוא שיאיר עיניו בתורתו.

**אנוכי ה' אלוך** (כ, ב). בפרשת יתרו אנו קוראים על מתן תורה, מעמד הר סיני בקולות וברקים. וכתבו רבותינו זכרונם לברכה, שבזמן מתן תורה נדמה כל הבריאה, שור לא געה, עוף לא ציץ, הים לא העלה גליו, וכל העולם כולו עמד ושמע את המעמד הגדול הזה, ושמעו דברי השם יתברך "אנוכי ה' אלקיך". מעמד נשגב זה הוכן מששת ימי בראשית, כי תנאי עשה השם יתברך עם הבריאה כולה, שאין קיומה תלוי אלא בתורה הקדושה, בקבלתה ובקיומה, וכמו שנאמר "אם לא בריתי יומם ולילה חוקות שמים וארץ לא שמתי" ובבריאה כתיב "ויהי ערב ויהי בוקר יום אחד, שני וכו'" ואילו ביום ששי כתוב יום "השש" ויכולו השמים והארץ, ופרשו חכמינו זכרונם לברכה, שתנאי עשה השם יתברך אם מקבלין ישראל את התורה, שנתנה ביום הששי ו' בסיון, הנה מה טוב, אך אם חס וחס לילה לא יקבלו את התורה, אז "ויכולו השמים והארץ" חוזר הכל לתווה ובוהו וחושך על פני תהום, ומטעם זה עשה השם יתברך את העולם גגול ולא מרד בע, כדי שיהיה במקום אחד יום ובשני לילה וכך לא יהיה רגע בעולם, שלא יעסקו בתורה. וכבר כתב הגאון רבי חיי מוולאז'ין בספר "נפש החיים" שאם יהיה בעולם רגע אחד פנוי מתורה, אז יחרבו חס ושלום כל העולמות.

בישיבת וולאז'ין נהגו לחלק את הלימוד בדרך של משמרות משמרות, כדי שבכל שעות היום יהיו למודים בהיכל הישיבה, ובמוצאי הצום ביום הכיפורים עת היו כולם יורדים לאכול, היה יושב הגאון רבי חיים זכר צדיק לברכה ולומד בראציות, בעודנו צם עד קרוב לחצות לילה כשכולם, חלילה, במוצאי הצום כשכולם עסוקים באכילתם, ימצא העולם בלא לומדי תורה, ויגרם נזק ח"ו, ומכאן נלמד כמה אחריות צריכה להיות לאדם בידועו שהוא ממשזיקי העולם, וכתוצאה ממעשיו נגרם שפע או פשע לעולם.

מעשה היה עם אחד מגדולי הדור המפורסמים, שנשע לבית חולים מפורסם לטפל בעיניו, והנה תוך כדי הטיפול מספר של מנהל המחלקה, שכל רופאי העיניים בארץ עשו השתלמות של כמה חדשים ארוכים לחקר ולדרוש כמה קרומים יש בעין? ענה הרב תוך כדי דיבור, יש שבעים קרומים. נבהל הרופא ושאל: מהיכן הרב יודע? הסביר לו הרב שרבו האר"י זכרונם לברכה גילה שעין יש בה שבעים קרומים, שכן עין בגימטריא שבעים. נבהל אותו רופא מפורסם עד היכן כח התורה, מחקר של חדשים על ידי טובי הרופאים ובע-

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Rabbi Reisman

## FATHERS IN LAWS & SONS IN LAW A LESSON FROM OUR PARSHA.

At the beginning of the Parsha we find Yisro coming and meeting his son in law Moshe Rabbeinu. It is interesting, he is called Yisro because he was (על שם שיתר פרשה אחת בתורה), he added one Parsha. What was the Parsha? 20 Pesukim. What did he add to the Torah?

He criticized his son in law. He came and all we know besides of course the fact that they had a Seudah together, all we know about him talking to Moshe Rabbeinu is one thing. He tells Moshe Rabbeinu what are you doing 18:18 (לֹא-תוֹכֵחַ) you can't do that, it is not going to work. He is critical of the way Moshe Rabbeinu was running his job, his job of being the Shofeit, the Melech of Klal Yisrael. He said you can't do it, it is not possible. He is critical of his son in law.

It is interesting, that is the whole conversation between Yisro and Moshe Rabbeinu? We have an old rule that we have mentioned many times from Rav Tzaddok. Rav Gedalya Schorr brings many times in Ohr Gedalyahu in the beginning of Matos is one example (on page # 159) that anything that comes up in life we look to the Torah for the first time it is mentioned. Here we have a father in law and a son in law and right away at the beginning the father in law is critical of the son in law. What does Moshe Rabbeinu do? He doesn't ask him to not offer his advice but he takes his advice. Amazing! That is not the first time a father in law told a son in law what to do.

We have it earlier in the Torah. By the destruction of Sedom we have Lot talking to his sons in law as is found in Beraishis 19:14 (וַיִּלְקְחֵי בְנֵי יוֹ). He tells his sons in law that Sedom is being destroyed, so quick join me and let's flee Sedom. (וַיִּהְיֶה כְּמִצְחָק, בְּעֵינֵי הָתָּן בִּי). It was a joke to them. The old man, what is he talking about and they didn't listen to him. They stayed behind in Sedom and they were incinerated, they were destroyed. It is interesting that we find a father in law and a son in law relationship in the Torah where one is critical of the other. It is interesting that Moshe Rabbeinu and Yisro talk one to another in Parshas Behaloscha. There they also disagree. Although there it is Moshe Rabbeinu telling Yisro what to do. He tells Yisro go into Eretz Yisrael and the Tov that HKB"H does to us you will have a part of it. Join us. Yisro replies nothing doing. As is found in Bamidbar 10:30 (לֹא אֵלֶיךָ: כִּי אִם-אֶל-אֲרָצִי וְאֶל-מוֹלְדֹתַי). So it is interesting that all the times we find interaction is a disagreement. Halo Davar Hu! The Torah seems to be telling us that it is natural for a father in law and son in law who care about each other to point out their differences, to point out things where they are different. And so, it is a normal thing.

What is the lesson in the Torah? When a father in law criticizes a son in law, he can take it one of two ways. He can laugh at him like Lots sons in law or he can take his advice like Yisro's son in law. So it is your choice you can be like Yisro's son in law, you can be a Moshe Rabbeinu, you can take the advice. Chazal say he didn't take every bit of his advice, (שְׁנֵי בִ צַע), he didn't take. A little bit of it he didn't take, but he basically accepted it in the spirit that it was given. Or you could be like Lot's sons in law G-d forbid. The Torah gives you the two Digma'os, the two images to have in front of you and what an incredible lesson.



Rabbi Steinfeld

## HONORING PARENTS AND IN-LAWS

In Parshas Yisro, we see the mitzvah of honoring one's parents. In Parshas Kedoshim we see the mitzvah of respecting one's parents. In Parshas Yisro when the posuk discusses the mitzvah, it says honor your father and mother, mentioning the father first. In Parshas Kedoshim when the posuk discusses the mitzvah, it says a man should respect his mother and father, mentioning the mother first. Rashi explains this difference in word order by saying it is easier for a person to show respect for his father since the father is a tougher figure. In contrast, when it comes to honoring, one finds it easier to honor one's mother since she is softer. The Torah therefore is teaching us that one should respect and honor both parents equally.

It is interesting to note that if a father and a mother who are married to each other ask a child to bring a cup of water, the child should bring the water to the father first and then to the mother. The logic behind this is that both the child and mother are required to respect the father.

The posuk in Kedoshim says that a "man" should respect his parents. The Gemara explains that really both a male and female are required to respect his/her parents; however, since a woman's responsibility to her husband takes precedence when she gets married, she may not have the opportunity to show respect to her parents. The posuk therefore uses the term "man" because the man always has the opportunity.

In this week's parsha we see that Moshe showed respect for his father-in-law. According to many Rishonim this is the source in the Torah that teaches us that a person must show respect and honor his in-laws.

If a husband requests something from his wife while her parents ask her for something, the wife is supposed to do her husband's bidding. The question arises; if a person is required to show respect for his or her in-laws, why is his wife obligated to fulfill her husband's request when he also has the obligation of respecting and honoring her parents. We saw a similar concept in the scenario of a son who was obligated to bring water to his father before his mother since both are required to show respect to the father.

There are several answers to this question. The first answer could be that the respect a woman must show to her husband is not a din of a mitzvah but a "shibud" that comes first in the fabric of their marriage. You therefore can't use the reasoning that they are both required to respect the in-laws.

Another answer could be that a person is required to show respect and honor his parents. In addition, the parents may demand it of him. A person must show respect and honor to his in-laws, but they can't demand the respect.

Another way of clarifying this query is to identify into what category of mitzvah honor and respect fit. Showing respect to in-laws is a mitzvah de'Rabbonon, whereas serving one's husband is a de'Oraysa.

One thing is for sure: if one respects one's in-laws, it will solve a lot of mother-in-law problems.

*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)*

# GAN HATORAH

Rabbi Yakov Yosef Schechter

PARSHAS YISRO

## THE MIRACULOUS MARBLE NECK

וישמע יתרו כהן מדין חתן משה את כל אשר עשה" 18:1 אלקים למשה ולישראל עמו, כי הוציא ד' את ישראל ממצרים

"And Yisro, the minister of Midyan, heard all that Hashem did to Moshe and to Yisroel, His people; that Hashem took Yisroel out of Mitzrayim." The Posuk says that Yisro heard all that Hashem did for Moshe and Klal Yisroel. We are presumably speaking about Klal Yisroel leaving Mitzrayim, and all the miracles that occurred on their behalf before they left and after they left. The miracles happened for Klal Yisroel, and Moshe Rabbeinu being part of them. What is the Posuk referring to when it says that "Hashem did for Moshe?"

ושם האחד אליעזר, כי אלקי אבי בעזרי ויצלני" 18:4 – "And the name of one of them (one of the two children of Moshe Rabbeinu) was Eliezer, for the G-d of my father came to my aid, and He saved me from the sword of Paroah." Tehillim 118:7 – "ד' לי בעזרי, ואני אראה בשנאי" – "Hashem is with me through my helpers; therefore, I can face my foes." When a miracle is done for one in the Zechus of another person, the one that the miracle occurs for is not Zoche to see the miracle. However, if the person himself has the Zechus for the miracle to occur, then he is Zoche to actually see the miracle. "ד' לי בעזרי" – When Hashem does a miracle for me – in my Zechus, then, "ואני אראה בשנאי" – I am Zoche to actually see the miracle, meaning that I will actually be Zoche to see the downfall of my enemies. Over here, regarding Moshe Rabbeinu, Chazal tell us that Moshe was caught by the Mitzriyim, and they tried to chop off his head. A miracle occurred for him, and his neck turned to marble, so that he was not injured. Then another miracle occurred for Moshe that he was somehow able to escape the Mitzriyim and run away. The glaring question is, why didn't Hakodosh Boruch Hu just make the second miracle, of Moshe being able to escape? Why make a special fantastical miracle, of Moshe's neck turning to marble when they tried to kill him? Additionally, we know that Hakodosh Boruch Hu generally minimizes miracles, and makes them look as much of a part of nature as possible. If so, why did Hakodosh Boruch Hu perform this miracle. Moshe Rabbeinu had many Zechusim, and he was

Zoche to be saved in his own Zechus. Moshe was entitled to see the miracle occur for him with his own eyes. Hakodosh Boruch Hu had the servants of Paroah capture Moshe Rabbeinu, and have him brought to be killed. They tried to kill him with a sword, but miraculously his neck turned to marble and they were unable to harm him. This was apparent to all as a miracle, and Moshe was able to see first-hand this miracle that was performed for him, in his Zechus. Had Moshe been able to miraculously escape, that would not have been apparent that it was a miracle, and Moshe would not have been able to clearly see that a miracle occurred for him. "כי אלקי אבי בעזרי" – "בעזרי" – Moshe was saying that he was Zoche to be saved with his own Zechusim, and not others. It doesn't say, "ויצלני מפרעה", that Moshe was saved from Paroah. Rather it says, "ויצלני מחרב פרעה" – that Moshe was saved from the "sword" of Paroah, that he was Zoche to see the miracle of his being saved from the sword: namely that the sword was on his neck, and his neck turned into marble and could not harm him. (אדרת אליהו)

The Posuk says, "את כל אשר עשה" – that Yisro heard all that occurred to Klal Yisroel. Certainly, Yisro did not actually hear everything, all the details, rather when the Posuk is telling us that he heard about everything, it refers to the major events which occurred. Rashi tells us that aside from Klal Yisroel actually leaving Mitzrayim, as the Posuk tells us, the two major events were Krias Yam Suf and Milchemes Amalek. (ש"ת) (תשבץ)

Moshe Rabbeinu was raised in the palace of Paroah, right under the nose of all the leaders of Mitzrayim, yet he was not harmed. Even more amazing, is the miracle that Hakodosh Boruch Hu performed for Moshe when Paroah was informed that he killed a Mitzri. Not only did Hakodosh Boruch Hu perform a hidden miracle, that he was able to escape from the Mitzriyim, but He performed an open miracle for Moshe.

Yisro saw how exact Hakodosh Boruch Hu is in everything He does, and how He takes care of His people. Yisro wanted to join Klal Yisroel, and be a part of Hakodosh Boruch Hu's people. It was not only what occurred for Klal Yisroel as a whole, but also for what occurred to Moshe Rabbeinu. May we be Zoche to acquire Zechusim for ourselves so that we are saved from all evil.

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### SEFER TORAH-OR LIKUTEI-TORAH (CONTINUED)

When the second part of the sefer Torah Or was about to be printed, Chassidim knew that the Tzemach Tzedek had written glosses and commentaries on the maamarim. They pleaded

with him to publish these with the maamarim, but he refused. He then dreamt that his grandfather, the Alter Rebbe [Baal haTanya], visited him and asked him to publish them, but he revealed this to no one. Only after three of his sons had the same dream and reported this to him did he agree to have his glosses and commentary

printed with the second part of Torah Or, which they now called "Likutei Torah."

====Hayom Yom Shvat 15

**UFARATZTA**





After three seasons with little flu activity, the dreaded illness came back with a fury. In the last few weeks, almost every family I know has been hit by either the flu, Covid-19, RSV, or some combination of them, leaving people feeling as sick as they have ever been and taking weeks to recover their strength and shake their cough.

Why are people, particularly children, getting sick with every virus, all at once? According to many experts, we are paying back a collective “immunity debt.”

Though far from accepted by all, according to many, the result of the locking down, distancing, masking and sterilizing surfaces is an immune system that isn’t primed, engaged, and ready to fight what comes its way. That isn’t to say those weren’t correct policies at the time, rather it is to recognize that there was an unintended consequence, immunity debt that was incurred when we essentially pampered and protected our systems so they were unprepared or primed to withstand the viruses that came their way. Paying off debt is never fun and it especially hurts when the currency is viruses and respiratory diseases.

When I read about this phenomenon, I thought not about the flu or Covid, but about its implications or analog in the world of our emotions and mental well-being. In December, Stanford University’s IT department introduced the Elimination of Harmful Language Initiative with a long list of words and phrases it considers “potentially harmful” and suggestions of an alternative word or term. “Guys” is considered “gender-based” and it groups people into gender binary groups and recommend using “folks,” “people,” or “everyone,” instead. “American” is discouraged because it “refers to people from the United States only, thereby insinuating that the US is the most important country in the Americas (which is actually made up of 42 countries)”.

Stanford’s committee recommends instead to use “U.S. citizen.” At Stanford, you can’t “master” your subject, as “historically, masters enslaved people.” Studies should never be “blind,” they should better be described as “masked.” Don’t write a “white paper,” since it “assigns value connotations based on color, an act which is subconsciously racialized.” Stay away from “war room,” which represents the “unnecessary use of violent language.” Ironically, it suggested not using “trigger warning” because “the phrase can cause stress about what’s to follow.”

Not surprisingly, the list generated significant backlash and pushback causing the university to take down the website a few weeks ago, almost immediately after it had

launched. Steve Gallagher, Stanford’s chief information officer, wrote: “The feedback that this work was broadly viewed as counter to inclusivity means we missed the intended mark. It is for this reason that we have taken down the EHLI site.”

It turns out that cancelling the use of trigger warning was triggering for those who want to be able to speak freely. This episode and this failed attempt are a great illustration of the challenge to find the careful balance between promoting and pushing for sensitivity, while not creating an environment with an unintended consequence of over-sensitivity.

On the one hand, we should be intolerant of abusive, inconsiderate, and insensitive language that unnecessarily hurts and harms people. But on the other, we need to build people’s resilience and toughness to not be so sensitive to the point they are harmed or injured by words that had no negative intentions. We have made enormous progress in promoting more sensitive language but at the same we must not create such a regulated and sterilized world in which the slightest insensitivity will trigger victimhood and injury.

Are we unintentionally creating an emotional immunity debt that paradoxically puts the very people we are trying to protect in greater danger of being harmed?

Prominent NYU social psychologist Jonathan Haidt recently argued that Gen Z (those born between 1997 and 2012), has been set up for failure due to a confluence of social media, bad parenting, and a culture that emphasizes victimhood. Gen Z’ers are “fragile,” he says, unable to cope effectively with the normal stresses and challenges of adulthood.

In their book, “The Coddling of the American Mind,” Haidt and co-author Greg Lukianoff coined the expression Safetyism. “Safetyism refers to a culture or belief system in which safety has become a sacred value, which means that people are unwilling to make trade-offs demanded by other practical and moral concerns.” They argue that all this protection, hypersensitivity and “safetyism” is in fact breeding anxiety, depression and the danger of significant mental health challenges.

When it comes to allergies, the thinking used to be the more precautions the better. More and more schools went nut-free to protect those with dangerous allergies. But it turns out, studies showed that allergy-free zones were not only ineffective in keeping people safe, they were often counterproductive because allergy sufferers developed a false sense of security. Researchers noticed that Israel has a relatively low rate of allergies in general and one allergy in particular, peanuts,

which is strange considering that not only do Israelis not shield children from peanuts, they bring them up eating them in the form of Bamba. Ultimately, a study found that 1.9% of children with allergy risk factors who were fed peanuts developed an allergy by their fifth birthday while among children not given peanuts, the figure was 13.9%. In other words, they found if you don’t want your children to develop a peanut allergy, don’t create an environment free of peanuts, feed them peanuts early and often.

To be clear, I am not suggesting that we expose children to hurtful and insensitive language early or often so that they don’t later have an allergic reaction when they hear it. It should be a universal belief that people should always take care with the words and language they use and certainly avoid saying anything to intentionally harm or offend. People must also understand that sometimes their words can genuinely harm even if they did not intend to.

However, I do believe that our effort to create an environment preventing exposure to anything “triggering” can have the unintended negative consequence of lowering our “immunity” and heightening our “allergic reactions” when something is said or written. We must not raise an overly delicate and fragile generation who can become emotionally injured or paralyzed too easily.

When Man is created, the Torah tells us, וַיִּפֶּחַ בְּאָפִיקוֹ נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְגִישׁ תְּהֵאֵלֹהִים, “God blew into Man’s nostrils a Soul of life, and he became a living creature.” Targum Unklus explains “living creature” means “a speaking spirit.” What differentiates people from animals is our power of speech. Indeed, Shlomo HaMelech (Mishlei 18:21) warns us: מָוֶת וְחַיִּים בְּיַד לְשׁוֹן, “Death and life are in the power of the tongue.”

Classically, this is understood as a caution to be vigilant and careful in our use of words and to ensure we don’t harm others with them. Perhaps, though, it is also a warning not to allow our life or death, or happiness or sadness to be determined by the words of others. Our job is to both be sensitive with how we speak to, and about others, but also not be overly sensitive regarding how others speak to us.

We must condition ourselves and our children towards sensitivity while also building our resilience and tenacity. We must not relinquish our happiness or well-being to the comments or even actions of others. Let’s not create a collective emotional immunity debt or coddle those around us in a way that unintentionally harms the very people we are committed to protect and keep safe.

# REQUIRED READING FOR ANYONE WORKING WITH CHILDREN

*(A story for adults & children alike)*

As she stood in front of her 5th grade class on the very first day of school, she told the children an untruth. Like most teachers, she looked at her students and said that she loved them all the same. However, that was impossible, because there in the front row, slumped in his seat, was a little boy named Teddy Stoddard.

Mrs. Thompson had watched Teddy the year before and noticed that he did not play well with the other children, that his clothes were messy and that he constantly needed a bath. In addition, Teddy could be unpleasant.

It got to the point where Mrs. Thompson would actually take delight in marking his papers with a broad red pen, making bold X's and then putting a big "F" at the top of his papers.

At the school where Mrs. Thompson taught, she was required to review each child's past records and she put Teddy's off until last. However, when she reviewed his file, she was in for a surprise.

Teddy's first grade teacher wrote, "Teddy is a bright child with a ready laugh. He does his work neatly and has good manners... he is a joy to be around.."

His second grade teacher wrote, "Teddy is an excellent student, well-liked by his classmates, but he is troubled because his mother has a terminal illness and life at home must be a struggle."

His third grade teacher wrote, "His mother's death has been hard on him. He tries to do his best, but his father doesn't show much interest and his home life will soon affect him if some steps aren't taken."

Teddy's fourth grade teacher wrote, "Teddy is withdrawn and doesn't show much interest in school. He doesn't have many friends and he sometimes sleeps in class."

By now, Mrs. Thompson realized the problem and she was ashamed of herself. She felt even worse when her students brought her holiday presents, wrapped in beautiful ribbons and bright paper, except for Teddy's. His present was clumsily wrapped in the heavy, brown paper that he got from a

grocery bag Mrs. Thompson took pains to open it in the middle of the other presents.

Some of the children started to laugh when she found a rhinestone bracelet with some of the stones missing, and a bottle that was one-quarter full of perfume.. But she stifled the children's laughter when she exclaimed how pretty the bracelet was, putting it on, and dabbing some of the perfume on her wrist. Teddy Stoddard stayed after school that day just long enough to say, "Mrs. Thompson, today you smelled just

like my Mom used to." After the children left, she cried for at least an hour. On that very day, she quit teaching reading, writing and arithmetic.

Instead, she began to teach children. Mrs. Thompson paid particular attention to Teddy. As she worked with him, his mind seemed to come alive. The more she encouraged him, the faster he responded. By the end of the year, Teddy had become one of the smartest children in the class and, despite her lie that she would love all the children the same, Teddy became one of her "teacher's pets."

A year later, she found a note under her door, from Teddy, telling\* her that she was the best teacher he ever had in his whole life.

Six years went by before she got another note from Teddy. He then wrote that he had finished high school, third in his class, and she was still the best teacher he ever had in life.

Four years after that, she got another letter, saying that while things had been tough at times, he'd stayed in school, had stuck with it, and would soon graduate from college with the highest of honors. He assured Mrs. Thompson that she was still the best and favorite teacher he had ever had in his whole life.

Then four more years passed and yet another letter came. This time he explained that after he got his bachelor's degree, he decided to go a little further. The letter explained that she was still the best and favorite teacher he ever had. But now his name was a little longer.... The letter was signed, Theodore F. Stoddard, MD.

The story does not end there. You see, there was yet another letter that spring. Teddy said he had met this girl and was going to be married. He explained that his father had died a couple of years ago and he was wondering if Mrs. Thompson might agree to sit at the wedding in the place that was usually reserved for the mother of the groom.

Of course, Mrs. Thompson did. And guess what? She wore that bracelet, the one with several rhinestones missing. Moreover, she made sure she was wearing the perfume that Teddy remembered his mother wearing on their last holiday together.

They greeted each other, and Dr. Stoddard whispered in Mrs. Thompson's ear, "Thank you Mrs. Thompson for believing in me. Thank you so much for making me feel important and showing me that I could make a difference."

Mrs. Thompson, with tears in her eyes, whispered back. She said, "Teddy, you have it all wrong. You were the one who taught me that I could make a difference. I didn't know how to teach until I met you."



## Tu B'shvat

AT BEIS MEDRASH OHR CHAIM



One can describe Scheiners Shul in many ways. It's convenient, it's the go to place, it's the perfect place to daven and learn. etc. But there is one word that we heard people using that was pretty new. That word was "sweet". It's not a word one would think of right away when describing this great Makom Torah uTefillah. In fact it seems a bit incongruous.

However, this was not a regular day. In fact, it was a very special day. The day was Tu B'shvat. On that beautiful Monday morning mispallelim were greeted with a variety of delicious, dried fruit and nuts. Each tent had a large assortment of these delightful and nutritious delicacies. As davening ended, each person was able to stop by the back of the tent, make a brachah and enjoy the sweetness of Hashems beautiful world.

Tu B'shvat is the day that trees start to wake up from their Winter slumber. It is Rosh Hashana Liylanos and we mark this day by eating many different types a fruit, specifically the Shivas Haminim.

R' Nachum Scheiner, the Rosh Kollel, gave a fascinating shiur on the brachah of shehechyanu on Tu B'shvat as well.

As Tu B'shvat faded, so did the dried fruit. But have no fear. Purim is just a few weeks away and once again the word sweet will be all too popular at Scheiners..



Rabbi YY Jacobson

# The Mountain Over Your Head

*Never Confuse Moods with Values*

## A Doctor's Advice

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

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

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

On the way home, the husband asked his wife, "What did the doctor say?" "He said you're going to die," she replied.

## The Proposal

There is an enigmatic Talmudic passage explaining a peculiar phrase in the Torah reading of shva'uos, from the portion of Yisro: "They (the Jewish people) stood in the bottom of the (Sinai) mountain."

What is the meaning of the words "in the bottom of the mountain"? The Talmud explains that the Jews were actually standing inside the mountain. "G-d enveloped them with the mountain as though it was an upturned vat, and He said to them: 'If you accept the Torah, fine; if not, this will be your burial place.'"

The event at Sinai is viewed as the marriage ceremony between G-d and the Jewish people. Imagine a groom, who on the day of his wedding, placed his bride under an elevator and declared: "If you marry me, great; if not, the elevator will come down on your

head." How enduring can such a relationship be? Couldn't G-d have found a more "romantic" way to convince the "bride" to marry Him?

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

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

## Numb Days

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

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

This is a mistake. By G-d forcing the Jewish people to enter into the relationship—even though they had already agreed—He demonstrated to them the truth that their relationship was not based on the fact that they were consciously passionate about it. Instead, the relationship was inherent and essential to their very chemistry. Man is an innately sacred and Divine creature. "Even when you are not in the mood of me," G-d was intimating, "our relationship is as strong as ever. You can act on it."

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

So G-d says "no." By placing the mountain on their heads at the moment of Revelation, during the profoundest moment of intimacy be-

tween G-d and his people, G-d was saying that a relationship inspired by the knowledge that this is the truth, though you may not feel it, is a genuine and authentic relationship. It is a real union. Though there is no passion, when you behave in a moral and sacred fashion knowing that this is who you really are, it is a true bond.

I don't feel like spending time with my children right now. I do not feel like going to the wedding. I do it anyway. But I feel it is lifeless and devoid of meaning. So the Torah says: Not at all. It is real, authentic and valuable. What I feel or don't is never the barometer of whether it is right or wrong.

Never confuse your moods with your values. I may not be in the mood of something, for 1000 different reasons. That does not diminish in the slightest my inner connection to it: it remains my value, my innate desire and commitment..

## Rocky Moments

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

But at other times we become cold and apathetic. We just want to do "our own thing" and simply are not in the mood of the relationship. Sometimes, a marriage goes through tough seasons.

In the majority of cases, it would be a sad error to act upon those feelings of detachment. For the Kabbalah teaches that a wife and husband are essentially "two halves of a single soul."

At their core, they are one. Thus, when a couple enters into marriage, it needs to recall what G-d reminded us on the day of His marriage: Whether we are in the mood of each other or not, we are married and we are one.

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

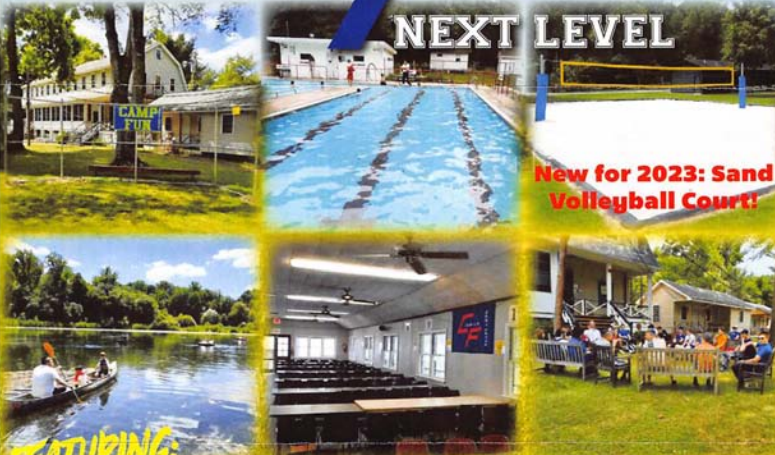


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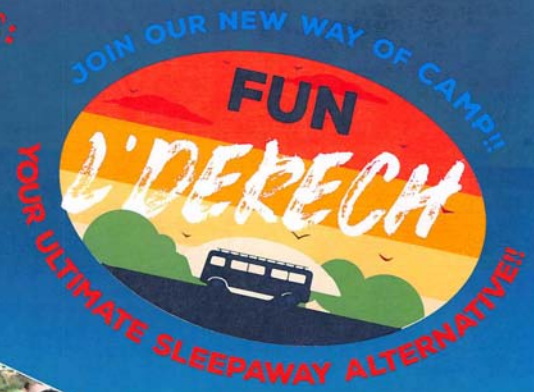
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# Stories for Shabbos



## The Delayed Mazel Tov

Rav Yitzchok Hutner, zt"l, Rosh Yeshivah of Mesivta Rabbi Chaim Berlin, developed a close relationship with countless Talmidim. They would call their Rebbe, the Rosh Yeshivah, to share good news with him, and he would rejoice like a father. On one such occasion, a Talmid called to report that his wife had just given birth to a baby girl. Uncharacteristically, Rav Hutner responded, "Yes, please call me back in fifteen minutes." When the Talmid called back, Rav Hutner said, "When you called earlier, I had a visitor with me who still does not have any children after many years of marriage. Had I rejoiced over the birth of your child in front of him, it might have caused him pain over his situation. Now, I am alone, and I can respond properly. Mazel Tov!" *Rabbi Yehuda Winzelberg's Torah U'Tefillah*

## The Importance of Stopping In Order to Help Another Jew


The Dubno Maggid (Rabbi Yaakov Kranz, 1741-1804) was once walking in the street during a cold day in the winter, and he saw a poor blind man wearing tattered clothing. A young child was holding his hand and leading him along, helping him collect Tzedakah. People passed right by them, & no one paid too much attention to them, or bothered to ask about their welfare or check if they had anything to eat or drink. The Dubno Maggid saw them. His heart filled with compassion & anguish because of their pain. The Maggid stopped and asked them what their story was. The blind man was downtrodden. He sighed deeply & he did not respond. The young child that was leading him told the Dubno Maggid that this blind man is his father. Since his mother passed away, they are living in a cold damp cellar & they are on their way to the city's soup kitchen for the poor, to get a hot meal. The Dubno Maggid felt terrible for them & took them to his home. He served them a hot meal & arranged a comfortable & warm room for them to stay in. The meal warmed their hearts, & they thanked the Dubno Maggid for his kindness. While they were talking, the Maggid asked the young boy what he was learning in Yeshivah, but the boy replied that he wasn't currently in Yeshivah. He explained that he had to be home to help his father & go out with him to collect Tzedakah, that he didn't have any time for anything else. The Dubno Maggid asked them, "Would you agree to live here with me?" & he offered to provide a warm room & hot meals for them. Then he added that if they agreed, the child will also have the opportunity to go learn Torah in Yeshivah. The father hesitated to respond, but his son's eyes sparkled with joy. After a quick discussion between the two of them, the father agreed to try it for a little while, so that his young son could go learn Torah. The Dubno Maggid went & enrolled the young boy in Yeshivah, where the child proved himself to be wise & insightful, & he began to make great strides in his learning. They stayed by the Dubno Maggid for a long while, & even after his father passed away, he continued to learn in the Yeshivah under the instruction of the Maggid. The child soon developed a great reputation as a distinguished Talmid Chacham. After some time, he got married and was soon appointed to be the Rav of the city of Brody. This boy became the Gaon Rav Shlomo Kluger, zt"l (1785-1869), who was amongst the greatest leaders of his generation, and his classic Seforim helped form the foundation of many Halachic opinions. This all happened because the Dubno Maggid noticed the potential in a young child, and he decided to stop what he was doing & try to make a difference! *Rabbi Yehuda Winzelberg's Torah U'Tefillah*

## Recognizing the Alter Rebbe's Greatness By Rabbi Sholom Dov Ber

When the Alter Rebbe's (Rabbi Shneur Zalman of Liadi) future in-laws

took him as a chossan for their daughter, their endearment towards him was unlimited. Regardless of his young age, he was considered one of the greatest scholars of the time. Their admiration slowly eroded, however, upon observing that his way of serving Hashem (which was based on the teachings of the Shaloh HaKodesh), & especially his davening at length, was foreign to them. When he returned from Mezeritch & lived publicly as a chossid, their feelings for him turned to anger & hostility. I am unaware if this story took place before he became a chossid or afterwards. One erev Yom Tov, the Alter Rebbe's mother-in-law had a halachic question on the meat being prepared for their meal. As was customary, she thought to send one of her helpers to ask the Rov the question, however, he wasn't available then. A few moments later she thought, "While I personally don't understand my son-in-law's ways, everyone says he is a true Torah scholar. Since time is of the essence, I will ask him the same question, and if he says it is kosher, surely the Rov would say so as well. This way, I will be able to save some precious time by preparing it earlier, especially as there is a lot to do this erev Shabbos." Taking the actual piece of meat in question, she knocked on the door to the room where he was learning, entered, & asked him the question she had. After hearing the question & examining the piece of meat he said, "It is 100 percent kosher without any doubt." Delighted with his answer, she told the cook to begin preparing the meal using the rest of the meat. However, when her helper arrived, without mentioning that her son-in-law already gave a decision, she sent him to the Rov with the original piece just to make certain. Sometime later, when the dish was almost ready, the messenger returned with the Rov's decision: "It is treif." She was dumbfounded! Not only were her son-in-law's customs & ways of conduct strange to them, but he was evidently an ignoramus as well. How he was able to fool so many people into thinking that he was a scholar of the highest caliber was beyond her. Here he says there is no question whatsoever, it is kosher beyond a doubt and the respected Rov declared it not kosher. Her distress turned to bitterness as she unleashed her anger at her son-in-law: "Not only can't you do anything in business; you don't know Jewish law either! Why are we supporting you all these years? So, you can sit and dream as if you know it all?! You just made my whole kitchen treif!" Hearing her tirade, the messenger quietly slipped out of the house & rushed back to the Rov, informing him of the storm brewing in Reb Yehudah Leib Segal's house. The Rov once again reviewed the shaalah & came to the same conclusion that the animal was treif. However, not wanting to cause friction among others, especially as he regarded the Alter Rebbe in the highest esteem, he decided to discuss it with another Rov. After a thorough review, they both concluded that it was unequivocally treif. When the 2nd Rov asked the first Rov what bothered him so much that he would spend why so much time on an obvious halachah, the Rov replied, "Reb Yehudah Segal's illustrious son-in-law paskened that it is kosher, so now there is a battle brewing in the house of the Rosh HaKahal!" "So let him come and explain his reason to us," said the second Rov. "No!" replied the first Rov. "I heard many scholarly explanations from him, & I also stood by his open window many nights listening to his learning. He is definitely greater than I, so it is only right that I go to him." The two Rabbonim walked together to Reb Yehudah's house, & when they arrived at the door were shocked as they overheard the mother-in-law's emotional tirade that was still going on. Knocking on the door they waited outside until one of the helpers opened the door & informed her of her distinguished guests Mrs. Segal greeted them respectfully & asked in bewilderment why the honored Rabbonim had come and if they needed anything. They informed her that they had come to discuss the shaalah of hers with her knowledgeable son-in-law. "Wonderful!" she exclaimed. "Maybe when he is informed of his terrible mistake, he will finally listen to reason & change his ways. I kept the food in the pots on the side, so my husband will see what our son-in-law did." When the Alter Rebbe was told that the Rabbonim had come and would like to

discuss the question with him, he came out of his room & greeted them warmly. They asked him, "On what basis did you pasken that the animal is kosher, as the Shach clearly writes that if this is seen on in an animal, it is treif?" "I beg to differ," responded the Alter Rebbe. "It is the Shach himself who paskens that it is kosher," & he then began to review the Shach verbatim. As the Rabbonim listened, they immediately recognized their mistake in the meaning of the Shach's words & told the Alter Rebbe in amazement that he was correct. In order to show that they meant it & weren't just saying it to make peace in the house, they requested that he bring them a small portion of the dish in question, & they ate from it before leaving.



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# JOKES

## OLD MRS. PIERPOINT

Worried that they hadn't heard anything for days from the widow in the apartment next door, the mother said to her son, "Tony, would you go next door and see how old Mrs. Pierpoint is?"

A few minutes later, Tony returned.

"Well, is she all right?" asked the mother.

"She's fine, but she's rather annoyed with you," remarked Tony.

"At me?" the mother exclaimed. "Whatever for?"

Tony replied, "Mrs. Pierpoint said it's none of your business how old she is."

## THE POLISH IMMIGRANT

A Polish immigrant went to the DMV to apply for a driver's license. First, of course, he had to take an eye sight test.

The optician showed him a card with the letters:

'C Z W I X N O S T A C Z.'

"Can you read this?" the optician asked. "Read it?" the Polish guy replied, "I know the guy."

## THREE OLDER LADIES...

Three older ladies were discussing the travails of getting older.

One said, "Sometimes I catch myself with a jar of mayonnaise in my hand, in front of the refrigerator, and I can't remember whether I was taking it out or putting it away."

The second lady said, "Yes, sometimes I find myself on the stairs, and I can't remember whether I was on my up, or on my way down."

The third lady chimed in, "Well, I'm glad I don't have those problems. Knock on wood." With that, she rapped her knuckles on the table, then said, "That must be the door. I'll get it."

## BREAKFAST ...

A wife was making a breakfast of fried eggs for her husband. Suddenly, her husband burst into the kitchen. "Careful," he said, "CAREFUL! Put in some more butter! Oh my LORD! You're cooking too many at once. TOO MANY! Turn them! TURN THEM NOW! We need more butter. Oh my ! WHERE are we going to get MORE BUTTER? They're going to STICK! Careful . CAREFUL! I said be CAREFUL! You NEVER listen to me when you're cooking! Never! Turn them! Hurry up! Are you LOCO? Have you LOST your mind? Don't forget to salt them. You know you always forget to salt them. Use the salt. USE THE SALT! THE SALT!" The wife stared at him. "What in the world is wrong with you? You think I don't know how to fry a couple of eggs?" The husband calmly replied, "I just wanted to show you what it feels like when I'm driving."

## YOUR DREAMS

"Don't give up on your dreams."

"Really? You mean it?"

"Yeah, just keep sleeping."

## REFRIGERATOR MAN

A woman goes to a psychiatrist and says, "Doctor, you've got to do something about my husband -- he thinks he's a refrigerator!"

"I wouldn't worry too much about it," the doctor replies. "Lots of people have harmless delusions. It will pass." "But you don't understand," the woman insists. "He sleeps with his mouth open, and the little light keeps me awake."

## THE VISIT

"Do you believe in life after death?" the boss asked one of his employees.

"Yes, Sir," the new recruit replied.

"Well, then, that makes everything just fine," the boss went on. "After you left early yesterday to go to your grandmother's funeral, she stopped in to see you

## ANNUAL CHECKUP

Quasimodo goes to a doctor for an annual checkup. "I think something is wrong with your back," the doctor says. "What makes you think that?" asks Quasimodo.

"I don't know," the doctor replies. "It's just a hunch."

## HUNGRY MICE

Q: How can you tell when someone from Chelm been by your computer?

A: There is cheese by the mouse.





Rabbi Fried

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# KIDDUSH LEVANA

## POSSIBLE WAY TO RECITE THE BROCHA IN A CASE OF SAFEIK PART III

**WE PREVIOUSLY DISCUSSEd** the latest time for Kiddush Levana – either fifteen days after the molad or half of the lunar cycle. There is an opinion that allows even on the 16th, but according to most opinions is too late to recite. In a case that it is already the 16th, there are some interesting ideas mentioned by some poskim as to how to possibly recite the brocha, even at that point.

The Elef Hamagen (581:22) quotes the Derech Pikudechah, who quotes the custom of others, that one can read the brocha from the Gemara, reciting Hashem's name. This is assuming that one is learning, it is permitted to recite Hashem's name, when reading the words of the Gemara that write the text of the brocha. The Avnei Nezer (383) writes similarly, in regards to someone who is eating a small piece of maror, less than a kezayis. Since it is questionable if he can recite a brocha, he gives this idea to read the words of the Gemara or the Rambam, with the text of the brocha.

However, this idea is not agreed upon by all. The Yaavetz writes that one can read the text of the Gemara, including Hashem's name. On the other hand, the Mishna Berura rules that this practice is not allowed.

The Derech Pikudecha himself adds that he holds there is another option – one that works in any case of safeik. He writes that any time there is a safeik if a brocha is required, he recites the words in Aramaic: ברַיְךְ רַחֲמַנָּא מְרִיָּה מְלַכָּא דְעֵלְמָא – which is the Aramaic for the words of the brocha, and by saying it in Aramaic one can fulfill his requirement to say the brocha, and at the same time it will not be a brocha livatala, if it was not required. This suggestion is the source of a major dispute in the achronim, with many saying that it works, such as the Pnei Yehoshua (Brochos 12a). On the other hand, many – including the Pri Megadim (M"Z 219:3), Chasam Sofer and the Maharam Shik – argue and posit that it would still constitute a brocha livatala.

The Pischei Teshuva (Y"D 328:1) also brings this machlokes, but then quotes another suggestion, in the name of the Pri Tevua. He is discussing a case where there is a safeik if there is a requirement to take challah, which means that there is a safeik if a brocha should be recited. He suggests that instead of reciting the brocha, one can say the words of the

tefillah of Vayevareich David:

וַיְבָרֵךְ דָּוִד אֶת ה' לְעֵינָיו כָּל הַקֶּהֶל וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה ה' אֱ-לֹהֵי יִשְׂרָאֵל וְגו' לִךְ ה' הַמְמַלְכֶּה

He can then continue and end off the brocha of chalah or kiddush levana. Since this contains שם וּמְלִכּוּת (the name of Hashem and His kingdom), which are the key components to the beginning of a brocha, it will be considered a valid brocha. At the same time, since it is the text of a pasuk, even if one is not required to recite the brocha it would not be considered a brocha livatala

### LUNAR ECLIPSE

I would like to end off with one more fascinating question, which I heard from Rabbi Heber, regarding the end of the zman of kiddush levanah. The Beis Yosef quotes the Shu"t Maharil (19), who rules that in a case of a lunar eclipse, one can no longer recite kiddush levanah after the eclipse. The reason for this is because a complete lunar eclipse can only occur at the time of the full moon. Hence, an eclipse means that the full moon has been reached, and kiddush levanah can no longer be recited. Others point out that this is not quoted in the Shulchan Aruch and one does not have to be concerned with this shita. In any event, it is definitely recommended to recite kiddush levanah before the eclipse, to be yotzei according to the Maharil.

### SUMMARY

There are different options given by the poskim as to what can be done if the time for kiddush levana may have passed.

According to some poskim, one can no longer recite kiddush levanah after the full lunar eclipse. Others rule that it can be recited.

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