

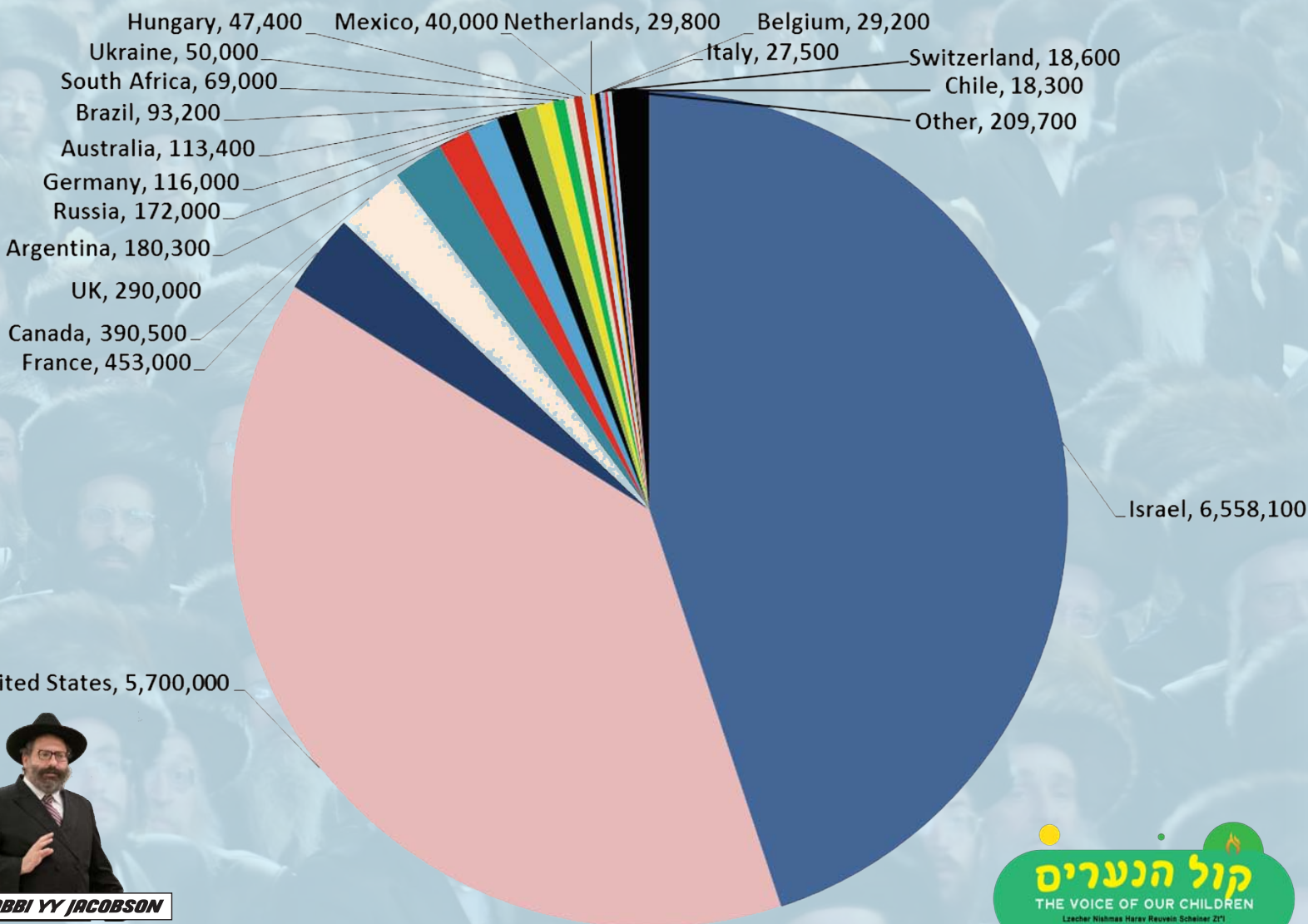
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 הִנְנִי מוֹשְׁעֶךָ מִכַּרְחֹק וְאֶת-זַרְעֶךָ מֵאֶרֶץ שְׂבִיִּים  
 פֶּרֶשֶׁת בַּא הַפְטָרָה

*You fear not, O Jacob My servant, and be not dismayed, O Israel! for behold, I will redeem you from afar and your children from the land of their captivity,*



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Tuesday	8:00-9:00pm	Rabbi Akivah Tendler
Wednesday	8:00 - 9:00pm	Rabbi Dovid Bartfeld
Thursday	1:45-2:15 8:00-9:00pm	Rabbi Coren
Friday	12:30 – 2:00pm	TBA

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שמות	6:15	6:45	7:15	7:45	8:15
וארא	6:20	6:50	7:20	7:50	8:20
בא	6:30	7:00	7:30	8:00	8:30
בשלח	6:35	7:05	7:35	8:05	8:35
יתרו	6:45	7:15	7:45	8:15	8:45
משפטים	6:50	7:20	7:50	8:20	8:50

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Tent ב

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# RABBI LANKRY DEAR KEHILLA,

## IN A WORLD OF DEPRESSION- THE LIGHT OF KINDNESS SHOWS US THE WAY

The plague of darkness (choshech) is difficult to comprehend. After the first three days, the darkness was so thick the Egyptians could not move and were locked into whatever physical position they were in. The Torah teaches us that they were able to touch the darkness. This is all so hard to comprehend, because in our experience of darkness we can always move a little, slowly feel our way from one room to another. Of course, this was a miracle, yet how can we better understand blackness so deep?

Hashem created a special light prior to the suns creation. It is called Or Haganuz and with it, it would be possible to see from one end of the world to the other, as well as seeing all the hidden secrets of the world. It gives a person such crystal clarity which will bring the individual to levels of bliss and utmost joy. Hashem hid this light for the righteous people in later generations.

Conversely, darkness brings one to confusion and lack of understanding. This brings intense sadness and debilitating hopelessness. The Plague of Darkness can possibly be similar to a deep depression, where a person does not want to move or do anything. His confusion and

hopelessness is so debilitating it requires extreme effort to simply go through the mundane motions of life.

A human being can survive almost anything, as long as he sees the end in sight. But depression is so insidious, and it compounds daily, that it's impossible to ever see the end. The Egyptians saw their world turning upside down with no light at the end. They understood that they were spiraling towards total destruction and had no way to stop it. Their anxiety and despair was so overwhelming that they simply could not move in their gripping darkness.

Regrettably, there are people in our community, friends and family that live today with the plague of Darkness. Engulfed in waves of anxiety, trapped by despair they are lost in their world of confusion and unable to complete the most mundane chores without immense efforts. How can we help extricate them from their darkness? How can we shed some light in their lives to help them fight this world of dark shadows?

The Torah provides the solution. Immediately following the plague of darkness, Hashem instructs Moshe to "let each man request of his fellow ...silver and gold vessels." Rashi explains the Jews were instructed to ask the Egyptians for silver and gold that was due to them. The Torah continues and says that although the Egyptians

gave up their silver and gold, they viewed the Jews favorably! The act of giving fortifies a person with self-worth and therefore will take a person out of a depression. The Egyptians found favor in us because we helped them out of their despair. We were the answer to the great depression. The Malbim states that this message was actually for the Jewish people to borrow vessels from each other as the word "reayhu" refers to a fellow Jew, not an Egyptian. Hashem wanted the Jewish people to lend and share with one another and this is what the Egyptians saw and "found favor in their eyes" They were strengthened to learn of the quality of giving and began to comprehend its lifesaving abilities to pull one out of depression.

Dear friends, this is the amazing cure we have to pull one out from any plague of darkness they may be experiencing. When our communities become stations of kindness and giving, when we reach out to others, no matter how low we may feel, when we offer various applications of chesed, it will fortify a person with self-worth that will vanquish the darkness. It is part of the master plan of "olam chesed yebanea" a world of chesed will continuously build our lives and our world. Additionally, it will give us, am yisroel, tremendous chen (charm) in the eyes of the other nations.

GOOD SHABBOS

NEW MINYANIM ADDED:

**EARLY MINYAN MINCHA FRIDAY**  
12:33, 1:00, 1:30, 2:00, 2:30

## SHABBOS ZMANIM

CANDLE LIGHTING	4:26 PM
MINCHA <sup>18 TENT</sup>	4:36 PM
MINCHA <sup>BAIS CHABAD</sup>	4:36 PM
SHKIYA	4:44 PM
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	6:42 AM
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00 AM
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 AM
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 AM
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 AM
NEW SHACHRIS <sup>18 MAIN</sup>	NEW 10:15 AM
MINCHA	1:45 PM
PIRCHEI	2:00 PM
MINCHA <sup>SHALOSH SEUDOS</sup>	4:25 PM
SHKIYA	4:45 PM
MARRIV	5:25 PM <sup>18 TENT</sup> , 5:30 PM

## WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 7:00 M 7:00 T 7:00 W 6:59 T 6:59 F 6:59

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MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:35 M 3:36 T 3:37 W 3:38 T 3:39

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MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:34 M 4:35 T 4:36 W 4:37 T 4:38

**JANUARY 09 - JANUARY 14**

NEITZ IS 7:20- 7:19  
 PELAG IS 3:47-3:51  
 SHKIA IS- 4:46 - 4:50  
 MAGEN AVRAHAM  
 9:06 AM  
 GRA- BAAL HATANYA  
 9:42 AM

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תשפ"ב

## WEEKDAY MINYANIM

מנחה 18 ↓

1:30	Tent A
1:45	Tent B
2:00	Tent C
2:15	Tent D
2:30	Tent E
2:45	Tent F
3:00	Tent G
3:15	Tent H
3:30	Tent I
3:45	Tent J
4:00	Tent K
4:15	Tent L
4:30	Tent M
4:45	Tent N
5:00	Tent O
5:15	Tent P
5:30	Tent Q
5:45	Tent R
6:00	Tent S

↑ Upstairs  
↓ Main Floor

מעריב

At 18:15 *	Tent A
At 18:30 *	Tent B
At 18:45 *	Tent C
10 MIN. מעריב	Tent D
20 MIN. מעריב	Tent E
30 MIN. מעריב	Tent F
40 MIN. מעריב	Tent G
50 MIN. מעריב	Tent H
60 MIN. מעריב	Tent I
72 MIN. מעריב	Tent J
7:30	Tent K
7:45	Tent L
8:00	Tent M
8:15	Tent N
8:30	Tent O
8:45	Tent P
9:00	Tent Q
9:15	Tent R
9:30	Tent S
9:45	Tent T
10:00	Tent U
10:15	Tent V
10:30	Tent W
10:45	Tent X
11:00	Tent Y
11:15	Tent Z
11:30	Tent AA
11:45	Tent AB
12:00am	Tent AC
12:15	Tent AD
12:30	Tent AE
12:45	Tent AF

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## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 3:25 PLAG 3:45



Rabbi Coren

# PARSHAS BO, SHVAT AND THE MALDIVES

One of the most powerful lessons taught by the Ramban can be found at the end of this week's Parsha. Rav Shimshon Pinkus in his Peirush to Tefilah quotes the Ramban's words and shares with us a deep insight which we may have not grasped before. Let's begin with the words of the Ramban: וּמִן הַנְּסִים הַגְּדוּלִים הַמְּפֹרָשִׁים אִם מוֹדָה בְּיָסִים הַנִּסְתָּרִים שֶׁהֵם יוֹסֵד הַתּוֹרָה כּוֹלָה שְׂאִין לְאָדָם חֶלֶק בְּתוֹרַת מֹשֶׁה רַבְּנוּ עַד שְׂנֵאֲמִין בְּכָל דְּבָרֵינוּ וּמִקְרִינוּ שְׂכוּלִים נִיּוּסִים אִין בְּהֵם טֹבֵעַ וּמְנַהֵגוּ שֶׁל עוֹלָם בֵּין בְּרָבִים בֵּין בִּיחִיד אֵלָּא אִם יֵשֶׁע מִצְוֹת יַעֲלִיחוּ שְׂכָרוֹ וְאִם יַעֲבוֹר עֲלֵיהֶם יִכְרִיתוּ עֲנֻשׁוֹ הַכֵּל בְּגִזְרַת עֲלֵי. Rav Shimshon explains that it's customarily taught that the message of the Ramban is that everything is a miracle and that nature has negligible importance. The fact that the oil lights in the Beit Mikdash burned for eight nights is certainly a miracle but that is not the point of the story. Creating light with oil is indeed a natural phenomenon and while it is true that nature is the result of Hashem's intervention, this act is not considered a miracle.

So what is the intent of the Ramban? The main point in his last sentence focuses on the results of our personal actions. If we perform the mitzvos, our rewards will bring us success and if we transgress his words, punishment will bring us down. Everything depends on the Hashem's decree. A person who eats non-kosher foods that might be considered healthy and exercises every day dies suddenly of a heart attack at 50 years old. Based on nature, he should have lived till 90 but he died because he was living a life of freedom from Hashem's rules. The connection between eating forbidden foods and dying early is not a natural consequence. It is not what is expected. At the same time, a person might live on a meager diet of bread and water and sit all day long in front of a Gemara yet he lives until 100. His long life is also not a natural consequence. Both these occurrences are examples of the miracles that the Ramban is speaking about. They exemplify the idea that if a person does that which is correct in the eyes of Hashem, his reward will be his success. Another amazing example of an occurrence beyond nature is rain. Hashem tells us that if we listen to Hashem, He will bring down the rain in its proper time. So rain too depends on our actions.

When I was in Dubai this past week over Shabbas there were terrible floods. Little did I know that it had not rained in two years and the county needed water terribly to rejuvenate the land. What was even more fascinating was that the reason for such powerful floods which the hotels weren't equipped to handle was the result of a process called seeding where electricity is charged into the existing clouds and this causes the clouds to become rain clouds. The procedure totally changes the

clouds nature and brings down buckets of water in just a few minutes.

The subject of rain and water is music to my ears, leading into the month of Shvat which is the Mazal of dli - a bucket which draws water and waters the grounds. It also connects us to the last leg of our journey to the Maldives Islands. I was actually trying to connect the number of resort islands to something the Gra points out in Megilas Esther which is that Achashverosh ruled over 27 islands. However the connection wasn't perfect. According to one version there are 26 islands in the Maldives but that's pretty close. In any case what intrigued me was the gorgeous colorful waters surrounding the islands. There are times when the water is blueish, other times when techeles is the more dominant color and sometimes the waters are quite green. The different hues have nothing to do with the water itself which is always clear but depends on the level of the water, the amount of coral reef and the level of a bacteria called plankton which together with the reflection of the sun create these majestic colors. As I stared at the water the following thought occurred to me: We know that water represents the Torah wisdom of Hashem. It is noteworthy that the Chasidish sefarim discuss the month of Shvat beginning with its Rosh Chodesh when Moshe Rabeinu, nearing the end of his life, began reviewing everything that had occurred up until then. From this we learn that Shvat is a time to reignite our yearning to learn Hashem's Torah.

However, there is even more in this discussion of water than meets the eye. Torah, like water, is the most powerful source of energy. It can be harnessed to create good publically and individually or it can be used to destroy like floods. So too, Torah if not studied in order to improve one's self, and to become a person in control of his physical desires, then it can end up being the worst destroyer both to the person and to others.

Just like water's true colors are caused by other influences such as the sun or the plankton, so too Torah has to beg Hashem that His energy be directed to help form the person into a good, wholesome being whose mind is in charge of a body that reflects the infinite light of Hashem.

May this month be a time of growth and rejuvenation. Rashi writes in Rosh Hashana regarding Tu Bishvat that the sap goes up the tree and causes the budding of the new fruits. So too both as individuals and as a nation we should revitalize ourselves and become new people who merit being the chosen nation that Hashem eagerly waits to bring into fruition.

Good Shabbas



Thursday night mishmer with Rabbi Staum



Rabbi Yitzchok Adler speaking at the Night Kollel



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WORDS CAN SAVE



The Redemption Comes When Things Seem Bleakest

Rabbi Y. Frand

This week's parsha contains a "famous pasuk": "They baked the dough that they took out of Egypt into unleavened cakes, for they could not be leavened, for they were driven from Egypt for they could not delay nor had they made provisions for themselves." [Shemos 12:39]. I refer to this pasuk as a "famous pasuk" because aside from the fact that we read it in the Torah on Parshas Bo every year, we say it every year at the Pesach Seder, as one of the most essential parts of the Hagaddah. This is the proof text cited by Rabban Gamliel's teaching "Whoever has not said these 3 things has not fulfilled his obligation" of eating Matzah on Seder night.

If we think about it, this seems like a rather minor side point to the whole story of the Exodus. The fact that they were driven out quickly and had no time to bake bread that night would hardly seem to rate as a crucial factor in the miraculous deliverance! And yet because of this seemingly insignificant event we eat Matzo. We eat Maror because we suffered a bitter slavery for 210 years. This fact easily qualifies for a significant ritual symbol of the holiday of Passover. Eating the Korban Pessach each year symbolizes our bravery in slaughtering the G-d of the Egyptians and eating it in our homes on the night of the Exodus in accordance with G-d's mitzvah. This too is a significant occurrence. But where is the fundamental significance in the fact that we did not have time to bake bread when we were chased out of Egypt?

Furthermore, we might ask, why did not they have a little foresight? We spend weeks preparing for Pessach. They didn't have any cleaning to worry about. Moshe told them ahead of time they were leaving Egypt the next day. They should have packed up and prepared provisions. Why were they so rushed at the last minute that they did not have time to let their dough rise? What is the meaning of this?

The answer is the following: The Jews expected to leave Egypt right after the plague of blood. They were packed, they had their provisions, and they were ready to go. The plague of blood came and went and there was no movement. Nothing happened. Again with the frogs, there was a "false alarm" that they were about to leave. However the status quo persisted after frogs and after each of the first nine plagues. By the time of the Plague of the First Born, people already did not believe that the end was imminent. They took a "I've been there, done that" attitude and were not going to get caught yet again making provisions and having to unpack and unwrap the meals that they had prepared for the road.

They did not pack. They did not prepare. They did not bake. They did not believe. They were so depressed and so helpless as a result of the rollercoaster of emotions they had been through during the previous 9 plagues that they did not expect to leave when they did.

The lesson of the Exodus is that the salvation of G-d can come in the blink of an eye. It could be that yesterday the odds against it happening appeared astronomical, but today it might yet happen. This is the way redemption works. The Exodus is the paradigm for all future redemptions. It is always darkest before the dawn. Geulah [redemption] comes Precisely at the point of hopelessness.

This is why it is most significant for all generations to celebrate the Exodus by eating matzah. Which matzah? The matzah that symbolized the fact that they gave up hope of ever leaving to the extent that no one prepared an iota of food ahead of time.

When we look at the situation in Eretz Yisrael today, we get depressed. Everyone asks - what is going to be? The lesson of the Exodus and the lesson of all Jewish redemption is that G-d's salvation can come in the blink of an eye. If we merit it, things can turn around in the time it takes to snap one's fingers!

Some time ago I was at a Shabbaton when a young man came over to me and shared what a difficult time he had growing up in the school system. By the time he was fourteen years old, he had been expelled from eight yeshivas. Why so many?

"Everybody wanted me," he said. "I like the attitude," I shot back. The truth... nobody could deal with him. At home, his father was even harsher than the principals. He would come home and his father would punish him, double the amount, because of what happened in school. Instead of feeling the safety and the embrace of his father, he was given distance and apathy. When he turned fourteen, his father put him on a plane to Israel. "Even he couldn't stand me," the man said.

When I arrived, I started going to one Slonimer shul in Bnei Brak. I had no other place to go. Every day, there stood a ninety-five-year-old man, whom I later learned was Asher Arkovitch. He had been a Partisan in the Second World War and survived. He got married, but for the past ten years, his wife had been ill, and he had taken care of her. Recently, she had passed away, leaving Reb Asher, at age 95, alone. But even with his loss, Reb Asher davened as if he was truly talking to G-d. It was a real, bona fide conversation. You could feel his words in the room.

One morning, after everyone had filed out of the shul, those who remained were the boy and Reb Asher. With just the two of them, Reb Asher turned to him and said, "I haven't seen you around before. What are you doing here?" The boy told him exactly the situation. "I haven't had luck in any school system. I was expelled from eight schools, and my father sent me here to Israel." Reb Asher looked the boy in the eye and gently said, "You know, we say every day in the prayer of Ashrei, 'Le'hodia livnei ha'adam gevurosav ... - To inform mankind of Your [G-d's] greatness.'" Literally, it means that G-d wants us to spread recognition about His strength and royalty. But the Maggid of Lechevitch provided another interpretation. You know why we talk so much about G-d's infinity and majesty? To inform each and every person of their own greatness.

With every person you meet, draw out their strength and let them know about it. Show them their own beauty, their own glory, their own profundity, their own holiness. We talk about G-d's greatness, not because He needs our compliments, but because we need to do the same to others. If G-d is great, that means He didn't make a mistake when He created you. If G-d is omniscient and omnipresent, that means that when He created you, He was making the statement that the world is incomplete without your contribution. Make others cognizant of their own power, of their own fortitude, of their own majesty, of their own creativity, of their own inner, infinite dignity and light and gift.

"Rabbi Jacobson," said this man, now an adult, standing in front of me, "I got into another yeshiva in Israel, and six months later, I was expelled. I then got into a tenth school a half a year later, until the principal said, "You're not for us."

Here I was, 15 years old with a record of ten schools expelling me. I had nobody to turn to. I didn't have a father to call. I was so lost in the world that I decided I can't live any longer. The pain was just too deep. The loneliness, the solitariness was just too profound. One morning I walked to the roof of a tall building. It was 11 o'clock in the morning. I began pacing at the edge of the roof, about to jump and take myself out of my agony. And suddenly, I had a flashback of that conversation I had one year ago when this old Jew, Asher Arkovitch found me and told me, 'Whatever happens, never forget about your strength.' And there and then, on that rooftop, I told myself, 'You know, before I jump, I first have to become aware of my strengths and then I'll make a decision.' I walked back. I went down. I got my life together, and here I am today, married with three beautiful children and an extraordinary wife. And I built a successful business.

I looked at the man who had tears streaming down his eyes. My eyes also moistened. Would Reb Asher ever have known the impact his words had on that morning in a Slonimer Shul in Bnei Brak to a fourteen-year-old boy? Could he have imagined the life-altering influence? They literally saved a life from suicide.

Don't be stingy with words. Don't be stingy with gestures. Don't be stingy with hugs. Don't be stingy with embraces. Don't be stingy with letting every person you meet know about their strengths, their beauty, their amazing gifts.

Every person is a manifestation of Hashem in this world. This is true of anyone. And what about your own children? Never take your sight off that target. When you believe in your children, you allow them to believe in themselves.



# GAN HATORAH

Rabbi Yakov Yosef Schechter

## Don't Listen When Told to "Get Out"

### PARSHAS BO

10:1 "ויאמר ד' אל משה בא אל פרעה, כי אני הכבדתי את לבו ואת לב עבדיו למען שתי אתני אלה בקרבו"

"Hashem said to Moshe: Come to Paroah, for I have made his heart and the heart of his servants stubborn so that I shall place these signs of Mine in his midst." Rashi says that Moshe was to go warn Paroah to free Klal Yisroel. The Torah tells us explicitly that Hakodosh Boruch Hu hardened Paroah's heart. How could it be that Hakodosh Boruch Hu hardened his heart? That would seem to mean that he lost his Bechirah, his choice. He was no longer in control of what he did. If so, why should Paroah get punished for what he was not in control of?

Rashi says that Moshe was to come to Paroah to warn him. I saw from רבינו שלמה אסתרוק, who was from the generation of the Ran and the Ritvah, that the words, "כי אני הכבדתי את לבו" means – "Despite the fact that I hardened Paroah's heart", you should still come and warn him, so that I can bring more signs, more miracles – Makkos, upon them. Perhaps we can explain these words, that it is coming to teach us that in truth everyone always has Bechira; choice, over how he will act. Every person has the power within him to overcome his Yetzer Hara.

What רבינו שלמה אסתרוק is saying is that although Hakodosh Boruch Hu hardened his heart, Moshe was still to go warn him, for he still had Bechirah, he had the choice of freeing Klal Yisroel. This is as it says, "שובו" – Elisha Ben Avuyah, also known as Acher, heard this phrase, that all could return to Hakodosh Boruch Hu and do Teshuva, except for him. (Elisha Ben Avuyah was a great Tanna, the Rebbe of the holy Tanna, Rebbe Meir – and unfortunately he turned away from Hashem. He heard a Heavenly voice say that all should return to Hashem – should do Teshuva, חוץ מאחר – except for אחר – meaning the other one. After he turned away from Hashem – he was no longer referred to by his name, but by אחר, the other one). He took this as sign from Above that it was not possible for him to do Teshuva, and thus he remained wayward. טו מהרמ"ט says in his Teshuvos, Orach Chaim 8 – that despite Elisha Ben Avuyah receiving that message, he still should have done Teshuva, for it is never too late to do Teshuva.

This is alluded to in the saying of Chazal, מה שיאמר לך בעל הבית, חוץ מצא"ע – "Everything that the Ba'al Habayis will say to you, you shall do, except if he tells you to leave." The Ba'al Habayis refers to Hakodosh Boruch Hu, and you must listen to everything He says, however there is one exception to this, and that is if He says, "צא" – leave Him, and do not do Teshuva. One must know that he can always do Teshuva, and Hakodosh Boruch Hu is waiting for it. The ראשית חכמה as well says this point, that Bechirah is always in a person's hands, it is just a matter of how hard he will have to work against the powers of evil. It is true that Hakodosh Boruch Hu hardened Paroah's heart, and this made it harder for him to overcome his Yetzer Hara, but it did not make it impossible. Had he had great will power and put all of his effort into defeating it, he could have. The Torah continues, "למען תספר באיני" – that it is very important – it is the Ikar, that one must pass on to his children and to all future generations, that each and every person always has Bechirah, and if he will be Zoche, he will be able to overcome his Yetzer Hara. (נחל קדומים)

Now we can understand what happened here with Hakodosh Boruch Hu hardening Paroah's heart, and why he was punished for not freeing Klal Yisroel. Hakodosh Boruch Hu hardened Paroah's heart to equilibrate his Bechirah. One could advance an argument that by bringing the Makkos upon Paroah, Hakodosh Boruch Hu was taking away his Bechirah, and forcing him to free Klal Yisroel. By Hakodosh Boruch Hu "hardening his heart" what was actually happening was that the hardening was bringing Paroah back to a place of equilibrium, where Paroah had a choice to listen to Hakodosh Boruch Hu, or not.

The main lesson that one must take out of this story is that no matter what, one always has Bechirah. One should never give up hope and say that he is too far down the wrong path to return. There is always an opportunity for one to return, and we must all take advantage of it. May we be Zoche to be on the proper path of Avodas Hashem, and when we Chas V'sholom veer from that path, we do Teshuva and once again return to that path.

RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

## YOU CAN BANK ON IT

וישאלו איש מאת רעהו ואשה מאת רעותה כלי כסף וכלי זהב

In fulfillment of an age old promise to Avrohom Avinu, a promise which guaranteed that the children of Israel would not only eventually be freed from slavery- they would leave Egypt, all independently wealthy.

In fulfillment of this prophecy, they were now told to borrow gold and silver items from their neighbors.

For whatever reason, mystical or practical- the money had to come in this fashion. But make no mistake about it. G-d does not forsake His people.

Although we need no proofs- we all have our personal stories of money that came into our hands just in time to pay an expense, an incredible story involving Heavenly payback happened to the son of a friend of mine in Eretz Yisroel recently.

We are promised by the One who created and runs the world that there are three instances whereby we may spend without fear of loss.

One is charity- Hashem urges us to please "test Him, as it were- and see if we don't gain immensely from giving to those who are in need.

The second is yeshiva tuition- there is much to be said on this matter, but let's leave it for another article.

And the third is Shabbos (and Yomtov) expenses.. In fact Hashem says, "you may go out and borrow to celebrate the Sabbath- I will pay every penny back."

Hold onto your seat.....

Yosef was engaged to be married and money was tight.

He and his friends wanted to go to the holy city of Meron for Shabbos and they agreed to split the meal and lodging expenses equally between them.

Barely making the daily expenses for yeshiva life- Yosef had no choice but to follow the dictum of the sages and borrow his share of the weekend from a fellow student.

The Shabbos was uplifting, incredible...beyond words. But then came Motzei Shabbos and Yosef was left without any way to pay this extra expense.

After assuring his friend that somehow, someway the money (his share was 388.60 shekels) would be found, he headed back down to Yerushalayim.. Not as confident as he was when the loan was taken on Erev Shabbos but still hopeful.

When he reached the apartment he shared with his friends- there was a surprise waiting for him.

In a nicely wrapped package was a birthday gift from his future in-laws.

A beautiful wallet was inside the small box.

Inside the wallet was a gift of some money. His future wife's parents had chosen to give him one piece of every currency that was minted in Israel. All the shekel notes.. And all the coins.. One of each bill and one of each coin.

After adding them up- Yosef smiled and looked upwards to the heavens.

The money totaled 388.60 shekels.

Good Shabbos!

# PARSHAS BO

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

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## KEY to Parshas Bo Pix

So what is this? – The question of the Simple Son in the Hag-gadah. (According to Seforno, the simple son is actually asking about the unusual mitzvah of *peter chamor* – to redeem a first born donkey - see next line) - 13:14

Donkey and sheep bedecked in jewelry in presence of the Klausenberger Rebbe and Pinsk-Karliner Rebbe – fulfilling mitzvah of pidyon peter chamor 13:13

Carrying sheep – Every family had to gather a sheep (or goat) on the tenth of Nissan to be used as their Korbon Pesach. They tied it to their bedposts so they could inspect it and ensure it had no blemish for 4 days – 12:3

Extra Protection at night – The Torah states that the night of Pesach is forever a night of divine protection - 12:42

“Pharaoh pajamas” – The Torah doesn’t actually state that Pharaoh was in pajamas, only that “he got up at midnight”. Still, there is a beloved song “Pharaoh in pajamas in the middle of the night” that Jews love to sing at the Seder - 12:30

Will You Please Go Now – Pharaoh and all the Egyptians tried to hurry the Jews to leave the country the night of Makkas Bechoros – 12:33

430 – the years from the *b’ris bein habсарim* (when Hashem informed Avrohom Avinu about the future exile and eventual redemption) until Yetzias Mitzrayim 12:41

Teach a dog not to bark – No dogs barked when the Jews left – 11:7

Tefillin – the mitzvah of tefillin is mentioned twice at the end of parshas Bo – 13:9 & 13:16

I love spring – Pesach must always be during the spring to remind us that Hashem took us out during the spring because that is the most comfortable time of year to travel - 13:4

## The Cries of the Moroccan Tzadik

By Rabbi Dovid Goldwasser

R’ Raphael Baruch Toledano, the Rav of Meknes in Morocco, devoted his life to fighting against the anti-Torah sentiments that abounded in Morocco. When a new school system was instituted, R’ Toledano immediately perceived their nefarious plan to eliminate Torah learning within the communities of Morocco. To counter their attempts and stem the tide of assimilation, R’ Toledano established yeshivos throughout Morocco.

One Shabbos, R’ Toledano heard that the city of Oujda, near the border of Algeria, had no Talmud Torah and the children were in imminent danger of joining the new “school system.” He immediately made plans with his good friend, R’ Yitzchak Ochana, to travel to Oujda by train on motzoei Shabbos. When R’ Yitzchak arrived at his house that night, he saw that R’ Toledano had taken ill. He was lying in bed, and his children were trying to discourage him from leaving his bed. However, as soon as R’ Toledano saw R’ Yitzchak, he jumped out of his bed like a lion and said, “The entire city of Oujda is waiting for us to come. The pure Torah education of our children is hanging in the balance. “Now is not the time for me to remain in bed.” He quickly put on his coat and left the house.

The train was full, and the two rabbis sat on the steps of the car all through the night. When dawn broke and they arrived at their destination, they met with the dignitaries of the community to hammer out a plan for the formation of a yeshiva for the young people. R’ Baruch spoke of the importance of teaching Torah, especially to the younger generations, and he outlined the inherent menace of the “new school system.” But when he concluded his presentation, the people present began to offer all the reasons that it would be difficult for them to form their own yeshiva. The community felt that they could not compete with the new school, and they did not have the necessary funds to establish their own yeshiva in Oujda.

R’ Baruch listened to everything, and then began to cry bitter tears. The people wanted to know why he was crying. After all, they had not said that the cause was unimportant; they just felt it could not be done. “I’m not crying for you,” said R’ Baruch; “I’m crying for myself. Our Sages tell us (Brachos 6b), ‘Any person who has the fear of Heaven, his words are heard.’ I am afraid that I don’t have fear of Heaven (yiras Shamayim). The guilt is mine and my plan for a yeshiva will not be fulfilled.” When the people of Oujda heard these words, many began to weep, and an irrevocable decision was made to build the yeshiva immediately. *The Jewish Press*







Rabbi Efrem Goldberg



Rabbi Steinfeld

# DR. HENRY HEIMLICH AND BEING SOMEONE'S ANGEL

*Proactive step up and step in to make a difference in the lives of others.*

Prior to 1974, the standard practice for dealing with someone who was choking was to whack the afflicted person on the back. Dr. Henry Heimlich argued hitting them that way can force the obstruction further into the gullet, rather than dislodge it. He worked on various theories attempting a better way before ultimately coming up with the technique of putting one's arms around the person choking and exerting upward abdominal thrusts, just above the navel and below the ribs, with the linked hands in a fist, until the obstruction is dislodged.

Heimlich published preliminary findings from his experiments with anti-choking techniques in a US medical journal. Newspapers around the US quickly began picking up on examples where readers, including restaurant owners, had caught word of Heimlich's article and had tried the maneuver on choking casualties, with successful results.

Word spread, and that summer the Journal of the American Medical Association published an editorial in which, with the surgeon's permission, the technique was officially referred to for the first time as the "Heimlich Maneuver." The technique became widely adopted nationally and internationally and today it appears on posters in most restaurants and is taught in many schools.

Despite introducing the technique, Heimlich had never actually used it the 42 years of its existence. In 2016, Dr. Heimlich was in the dining room of his retirement home in Cincinnati. A fellow resident at the next table began to choke. Without hesitation, Heimlich spun her around in her chair so he could get behind her and administered several upward thrusts with a fist below the chest until the piece of meat she was choking on popped out of her throat and she could breathe again.

Angels are not only in heaven. Sometimes they're made right here on earth.

At 96 years old, Dr. Henry Heimlich had finally executed the Heimlich maneuver to save a life. A short time later, the 87-year-old woman for whom Dr. Heimlich was an angel here on earth, wrote him a note saying she was so thankful that "God put me in this seat next to you."

Angels are not only in heaven. Sometimes they're made right here on earth.

Bringing Down a Piece of Heaven

When we come through for others, when we ask how we can help, when we make the difference for them, we bring a piece of heaven down here to earth. Through our actions we build an actual stairway to heaven.

Being an angel requires proactively stepping up and stepping in to make a difference in the lives of others.

In July of 2017, Rosie Gagnon laced up her sneakers for her daily run around the hills of Virginia's Shenandoah County. When Rosie hit mile six of eight, the water she'd packed along was gone and her face was bright red. As she passed by one particular home, a man pulling down the driveway stopped and poked his head out the window. He offered her a bottle of water and it was exactly what she needed. He then asked her if she was the one he sees running past his house every day. She answered yes.

The next day on her run at mile six out of eight again, there was a cold bottle waiting for her on a green telephone box at the edge of the road. And then again the next day, and the day after that. Six months after leaving water each day she runs, Rosie was interviewed. She explained that she packs along her own water, of course, but it never lasts as long as she needs. But there, with a huge hill looming in her final stretch, she always knows there's help ahead.

There are countless stories of humans ascending and descending the stairway to heaven to be someone else's angel. Twenty-two years after inventing his technique, at 96 years old, Dr. Henry Heimlich became that choking woman's angel. When Rosie Gagnon had to face the daily run up a steep hill, Bruce Riffey was her angel who put out water that gave her the encouragement to make the climb.

There are people all around us who are choking on life, facing steep uphill climbs, or stuck on the proverbial side of the road. They are struggling emotionally, financially, with loneliness or in despair. Say hello, give the benefit of the doubt, offer a kind word or a kind gesture. You might be somebody's only angel of the day, their gift straight from heaven.

## PICNIC PESACH, SHEHECHEYANU ON SHECHITA

In Shmos 12:46 the Torah tells us that the Pesach should be eaten in one house. Regarding Pesach we can kler two questions. The first question is; did the people shechting the korban Pesach on Erev Pesach make a shehecheyanu on the Pesach? The second question is may the Pesach be eaten in a courtyard, or does it need to be eaten in the house?

The Nesiv Chaim 432 writes that while they shechted the Pesach, they did not recite a Shehecheyanu. They relied on the Shehecheyanu they say during the Seder. This would be like the building of the Sukka where we wait to say Shehecheyanu during kiddush on the first night of Sukkos.

The Shailos Utshuvos Shevet Halevi 3:65 questions the Nesiv Chaim. When it comes to building the Sukka, where the Gemara in Sukka 46a says that really one is supposed to make a bracha while he builds the Sukka. We don't make the bracha, as we consider the building of the Sukka a hechsher mitzvah and not the mitzvah itself, hence we wait to make the bracha till kiddush, which is when the actual mitzvah takes place. This same rule would apply to bedikas chametz according to those that hold that the issur of baal yeiroeh is not until it is Yom Tov already. Therefore, the bedika serves as a meniya not to be over the lav but in it of itself is not a mitzvah. Therefore, we do not say a Shehecheyanu during the bedika. On the other hand, the shechita of korban Pesach is a mitzvah on its own. As a matter of fact, the minyan hamitzvos count achilasPesach and shechitas Pesach as two separate mitzvos. Based on this sevara we should make a shehecheyanu on ErevPesach while they shecht the Pesach.

The Shevet Halevi 9:113 was asked that we know that one who shechts for the first time makes a Shehecheyanu on the kisui hadam and not on the shechita since shechting the animal hurts the animal. Why when it comes to Pesach the Shevet Halevi says to make a Shehecheyanu despite the fact the animal is being killed? The Shevet Halevi differentiates in the two cases. When it comes to the first shechita of chullin where one is shechting for his own personal pleasure as he wants to eat meat then one does not say Shehecheyanu for hurting the animal. Whereas regarding korban Pesach which is a mitzvah to shecht then one would and should make a Shehecheyanu.

There is a machlokes between Rashi and Tosfos if the first time a Kohen brings a mincha he makes a bracha according to Rashi or as Tosfos says that a korban that was only brought twice a year the Kohen makes the bracha Shecheyanu the first time his mishmar brings the mincha. It is meduyak the discussion is only on mincha which does not hurt an animal but on shechita which is not toly in zman and it hurts the animal one would not say a Shehecheyanu. The Mechilta says that one can eat the Pesach in his courtyard. The Ohr Sameach explains that the Torah upon saying it shall be eaten in one house does not come to tell us that it must be eaten in the house but rather in one place with one chaburah.

May we all be zocheh to make the Shehecheyanu on shechitas Pesach and enjoy the korban Pesach picnic!

## UFARATZTA



The Rebbe RaYYatz campaigned for all the Shuls to say the Yom Tehillim after davening. On simchas Torah 5696 – 1936 the RaYYatz said: "It all started on Rosh Hashana 5687 – 1926, when from above they wanted a Korban Shlomim from the Tzibur..." The Tehillim that the Chabad publication, Kehot, printed is named after the Rebbe RaYYatz, it is called Tehillim Ohel Yosef Yitzchok. In the back of the Tehillim is a collection of letters and stories about the importance and power of saying Tehillim.

The daily recital of Tehillim after davening, applies equally to Chabad shuls and to those who follow the Ashkenazic or Polish Nusach - may G-d be with them. On account of Ahavas Yisroel... and especially in view of the importance and inner purpose of saying Tehillim with a minyan, which literally affects Klal Yisroel, begashmius "bebony chayay umezona," uveruchnius -- materially in "children, health, parnasa" and spiritually... we must endeavor with every means possible that it become an established practice in every shul of every Nusach.

==== Hayom Yom Shvat 1

Yud Shvat (1950): the Yom Hillula of the Rebbe RaYYatz, 6th Chabad Rebbe. He came to America 1940.

## White Smoke Emanates From Wuhan Lab Chimney Signaling A New Variant Has Been Named



**What do you call a shoe made of banana peels?**

Slippers.

**Why did the baby strawberry cry?**

His parents were in a jam.

**After dinner, my wife asked if I could clear the table.**

I needed a running start, but I made it!

**I went to the zoo and saw a baguette in a cage.**

The zookeeper said it was bread in captivity!

**Why did the man get fired from the orange juice factory?**

Lack of concentration.

**Why did the cookie cry?**

Because his father was a wafer so long!

**Cashier: "Would you like the milk in a bag, sir?"**

Shopper: "No, just leave it in the carton!"

**What did Obi-Wan say to Luke when he was having trouble using chopsticks?**

"Use the fork, Luke."

**Why did the man get hit by a bike every day?**

He was stuck in a vicious cycle.

### Pray Before Eating

Everyone was seated around the table as the food was being served. When little Logan received his plate, he started eating right away.

"Logan, wait until we say our prayer," his mother reminded him.

"I don't have to," the little boy replied.

"Of course you do," his mother insisted, "we say a prayer before eating at our house."

"That's at our house," Logan explained, "but this is Grandma's house and she knows how to cook."

### Long Speech

A man giving a long-winded speech finally says, "I'm sorry I talked so long. I left my watch at home."

A voice from the crowd says, "There's a calendar behind you."

### What Is Junk?

What exactly is junk?

Junk is something you throw away three weeks before you need it.

### Crayons

The kindergarten class had settled down to its coloring books. Willie came up to the teacher's desk and said, "Miss Francis, I ain't got no crayons."

"Willie," Miss Francis said, "you mean, 'I don't have any crayons.' You don't have any crayons. We don't have any crayons. They don't have any crayons. Do you see what I'm getting at?"

"Not really," Willie said, "What happened to all them crayons?"

### My Favorite Exercise

My favorite exercise is a cross between a lunge and a crunch.

It's called lunch.

### Computer Flatlined..

I work in a busy office, and when a computer goes down it causes quite an inconvenience. Recently one of our computers not only crashed, it made a noise that sounded like a heart monitor.

"This computer has flat-lined," a co-worker called out with mock horror.

"Does anyone here know how to do mouse-to-mouse?"

### Playing the Guitar

When I was a kid, I wanted to play the guitar badly.

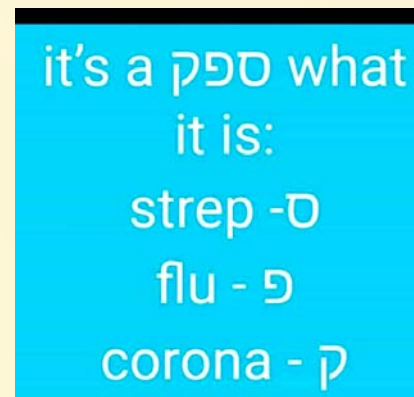
And after years of hard work, practice and dedication, I can now play the guitar... badly.

### Supermarket employee

A young man hired by a supermarket reported for his first day of work. The manager greeted him with a warm handshake and a smile, gave him a broom, and said, "Your first job will be to sweep out the store."

"But I'm a college graduate," the young man replied indignantly.

"Oh, I'm sorry. I didn't realize that," said the manager. "Here, give me the broom -- I'll show you how."



Rabbi Reisman

## A PRACTICAL PIECE OF DIVREI TORAH

Every day, twice a day and many of us three times a day say (אָני ר' אַלריקם אָשר הוצאתי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם) We mention Yetzias Mitzrayim in the last Posuk of the Parsha of Tzitzis which is in Parshas Shelach. Everyone says it twice a day in Shacharis and Maariv and if you follow the Mishna Brura you say it by Kriyas Shema Al Hamitah where the Mishna Brura says to say the whole Shema and not like what is printed in the Siddurim and to say Shema until Hashem Elokeichem Emes.

Either way, what is the double (אָני ר' אַלריקם)? It is a highly unusual Posuk to say (אָני ר' אַלריקם) twice in one Posuk. What does it mean and what is the Kavana?

Rav Schwab in his Sefer on the Siddur has a wonderful Pshat and with this he explains (אָמַת וַיִּצִיב וְנִכְוֵן) as well. Zagt Rav Schwab, (אָני ר' אַלריקם), Hashem appears in this world in two ways. He appears in rare instances B'gilui Panim, where you can see that there is a Borei Olam, and most of the time B'hester Panim, where we can't see that there is a Ribbono Shel Olam.

What we say in Shema is that we say HKB"H's Havtacha. Hashem tells us (אָני ר' אַלריקם אָשר הוצאתי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם). I am the same G-d who took you out of Eretz Mitzrayim, which was B'gilui. (אָני ר' אַלריקם) all the time. The (אָני ר') (אָלריקם), the relationship that Hashem has with Klal Yisrael is the same whether it is either a time of Gilui or a time of Hester. That is the Kavana. (אָני ר' אַלריקם אָשר הוצאתי אֶתְכֶם). I am that Hashem who took you out of Egypt B'gilui. (אָני ר' אַלריקם) and I am still that (אָני ר') (אָלריקם). It is the same (אָני) that Yeshaya says in 48:15 (אָני אֶהְיֶה וְאַף-קִרְאֵתִי). The Eben Ezra says (אָני אָני) I am the same one. I am the same Hashem Bish'as Rachamim and I am the same Hashem by Hester Panim.

It is a hard piece of the Avoda to remember that the same Ribbono Shel Olam who showers blessing on us in times of Rachamim is the same (אָני ר' אַלריקם) who keeps an eye on us even at the time that there is a Hester Panim, that we don't see the Ribbono Shel Olam. That we are struggling or that we are suffering. Very very important.

In Parshas Ki Savo at the end of the Tochacha it says in 29:5 (לָחֶם לֹא אֲכַלְתֶּם, וַיִּין וְשָׁכַר לֹא שְׁתִּיתֶם) in the Midbar, (אָני) (לָמַעַן, תִּדְעוּ, כִּי אָני יְרוּר, אַלריקם) that the (אָני ר') (אָלריקם) is that I am here all of the time. That is followed by (אָמַת וַיִּצִיב). (אָמַת וַיִּצִיב וְנִכְוֵן וְקִים וְיִשָּׁר וְנִאָמֵן) are 8 sets of double expressions. There are sixteen words there. The first is the Gilui Panim. Emes when you see Hashem in Eretz Mitzrayim the Yatziv and it stays standing, it stays solid all the time when you don't see, (אָמַת) when you see (וְקִים) and it continues even when you don't see it. (וְיִשָּׁר וְנִאָמֵן) Hashem is Yashar when you can see the Yashrus. (וְנִאָמֵן) the Emunah when there is a Hester Panim that is (וְנִאָמֵן). And so on.

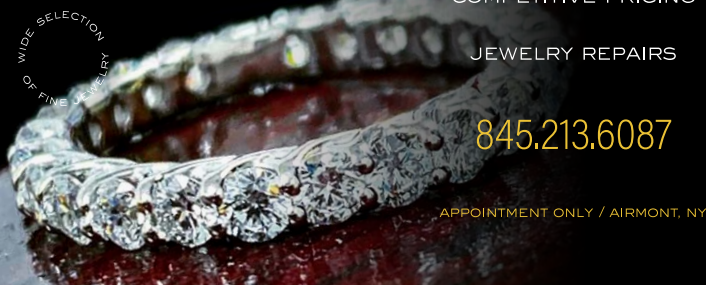
This is the Kavana to have in (אָמַת וַיִּצִיב). We say that this which we said that it is the same Borei Olam when things are going well and Lo Aleinu when things are going with difficulty is the same Borei Olam (וְיִשָּׁר וְנִכְוֵן וְקִים וְיִשָּׁר וְנִאָמֵן). (וְנִאָמֵן וְאֵהוּב וְחָבִיב וְנִחְמַד וְנִעִים וְנִרְאָה וְאֵדִיר וְמִתְקֵן וְיִמְקַבֵּל וְטוֹב וְיִפָּה). We should be Zoche to feel it.

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*



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## USING THE SECULAR DATE

As the world celebrates New Year and we start the new secular year, I would like to share with you a shiur I gave on the topic: "Using the Secular Date," which also connects to this week's parsha.

The Mishna in Rosh Hashana tells us that there are four "New Years." (For some reason, January 1st is not listed!)

Although in regards to many things, Rosh Hashana is the Jewish New Year, in regards to counting the months, Nisan is considered the first. In other words, although the Jewish year starts in Tishrei, we start counting the months from Nisan.

This is based on the pasuk in Parsha Bo (12:2): הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁוֹן הַשָּׁנָה "This month [of Nisan] is for you the 'head' of the months; it shall be for you the first of the months." This is the very first mitzvah in the Torah: we shall not count the months from Rosh Hshana, which is in Tishrei; rather, Chodesh Nisan shall be considered the first month.

The Ramban, there, expounds on this mitzvah and explains that the Torah wants us to use the numbers for counting the months in reference to yetzias mitzra'im, i.e., the 1st month from our redemption, the 7th month, etc. This is in order to constantly remember the great miracles that Hasehm did for us when we were redeemed from mitzra'im. Therefore, he adds, there is no mention of any names of the months in the Torah: only the "first month," the "second month," etc.

He adds that that is the reason for the expression that is used: ראשון "This month is for 'you' the head," because it is not the beginning of the year per se, it is rather the beginning of the counting of the Jewish months. That is also, says the Ramban, why there are no names of months in the Torah, just numbers. This is all in order to constantly remember the great miracles that Hashem performed in Mitzra'im.

The Ramban continues that we find this concept in regards to counting the days of the week, as well. The Pasuk in Parshas Yisro states: זָכֹר אֶת יוֹם הַשַּׁבָּת לַקִּדְשׁוֹ "Remember the day of Shabbos to

sanctify it." The more well known explanation of the pasuk is that one must articulate the great holiness of the Shabbos, which we do by reciting the Kiddush. The Ramban, however, quotes the Mechilta, who explains the pasuk to mean that the entire week one must remember the sanctity of the Shabbos.

This can be fulfilled by preparing for Shabbos, throughout the week. It is also a source for calling each day of the week in its relationship to Shabbos. This is a requirement to say "yom rishon," "yom sheini," etc., as we do in the introduction to the shir shel yom. This gives us the ability to constantly remember our Creator. The Kaf Hachaim writes this, as well, in the name of the Arizal, that this is an opportunity to fulfill this mitzvah.

It is worth noting that, as we discussed in previous shiurim, when performing a mitzvah, one must specifically have in mind to fulfill the mitzvah. Consequently, when reciting the shir shel yom, one must have in mind to fulfill this mitzvah.

### In conclusion

We count the days until Shabbos and count the months, starting from Nissan, thereby we will constantly remember Hashem's creation of the world and His wondrous miracles, when He redeemed us from bondage.

So, this being the case, why, today do we use names for the months, and what about the use of the secular date? This will be explored in the next article, b'ezras Hashem.

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto: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](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://18Forshay.com).

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

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# ~Night Kollel~

## COMMUNITY KOLLEL NEWS WEEK OF BO

### KOLLEL BOKER

The Kollel Boker is moving along Meseches Megillah, and is almost finished the 2nd perek, with the plan to finish the Mesechta by Purim.

I gave a shiur on the topic: "Krias Hatorah & Haftorah on Taanis Tzibur in General & Tisha B'Av in Particular."

### NIGHT KOLLEL

The Night Kollel's chaburos continue, in honor of Shovavim, the Night Kollel started a "first half hour b'ritzifus" program, which uplifts the entire learning, thereby adding much spiritual energy to the learning, with everyone starting off with a full blast.

Rabbi Yitzchok Adler, Rav and Rosh Kollel of Zichron Yaakov, Monsey, gave a captivating and lively interactive shiur at the Night Kollel, on the practical applications of Hilchos Yom Tov. He focused on the many differences between Shabbos and Yom Tov, discussing the many different opinions of which melachos done for ochel nefesh are allowed. Some examples are using hot water for showering or washing dishes, and killing or trapping bees that come into the sukkah.

### MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavirim, with kugel and cholent. This past week the Mishmar the guest speaker was Rabbi Daniel Staum, Rebbi in Heichal Hatorah, Teaneck. This coming week will be Rabbi Yehoshua Blass, Mashgiach at Yeshivas Rabeinu Yitzchok Elchonon.

## IT'S GESHMAK TO DO

### THE DAF

The new Thursday night Daf Yomi shiur – Its Geshmak to Do the Daf – given by the renowned and stimulating Rabbi Eli Stefansky, continues to grow by leaps and bounds. The exciting shiur and chevra, together with refreshments has really taken off! Come and join while you can still find a seat!

### NEW CYCLE OF MISHNA YOMIS

On the topic of "the Daf": Did you know that one can go through the entire Daf Yomi cycle, and actually not finish Shas? "Shas" stands for Shisha (6) Sedarim – a reference to the 6 orders of Mishnayos and Gemara. People who learn Daf Yomi will only finish Shas if they also learn Mesechtos which have only Mishnayos.

On Shabbos Parshas Shemos, Mishna Yomis began the 14th cycle of Shisha Sidrei Mishna! By learning just 2 mishnayos a day, you can finish Shas in less than 6 years!

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### SHOVAVIM INITIATIVE:

Once again, we are proud to announce that our highly acclaimed Shovavim-Tat Program has started this past Friday morning of Parshas Shemos, and will continue for 8 weeks, through Parshas Tetzaveh, being that it is a leap year. This learning program takes place in the Tent Beis, every Friday morning, from 4AM-7AM, of these auspicious weeks, followed by Shacharis and breakfast, with Matan Scharah B'tzidah.

### Chazara of the Daf Shiur

The "Chazara of the Daf Shiur" – the popular fast-paced review of Meseches Rosh Hashana and Megillah, of the recent Daf – continues. This is an incredible opportunity to "Grab Hold of the Daf – Before it floats away!" So, come for this early morning quick review of the Daf, and acquire the entire Mesechta.

Come join in this grand Kiddush Hashem, along with the many who come to learn in the wee hours of the morning, as most of the population is still sleeping soundly!

There is also Mincha with krias hatorah for all those who are fasting, every Thursday at 4pm.

### 3-Part Series of Weekly Shovavim Shiurim

In honor of the weeks of Shovavim, Ohr Chaim has a 3-part series of shiurim on Tuesday Evenings, from 9:45 - 10:30pm. The shiurim take place in 18 Forshay upstairs, in Rabbi Coren's office.

This past Tuesday, Jan. 4, was the second part of the series. With Rabbi Avi Kahan, Rav of Kehilas New City, Vaad Hadin V'Horaah, on Chafifa and Chatzitza. On Tuesday Jan. 11, will be Rabbi Daniel A. Coren, Maggid Shiur, Bais Medrash Ohr Chaim, with his famous Shalom Bais shiur.

Come join one of these exciting learning programs – including the Kollel Boker, Night Kollel, and much more! For more information, please call 845 - 372 - 6618, or email: Rabbischeiner@18forshay.com.

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Reb Dovid Lichtenstein was raised in the Heimish Brooklyn communities of Boro Park and Flatbush. His father, Rav Shmuel, was the founder and Rov of Cong. Chemdas Shlomo, located in Marine Park, as well a veteran Mechaenech for close to 50 years in various cities. Reb Dovid was a Talmid of the Roshei Yeshiva, Rav Shmuel Birenbaum of the Mirrer Yeshiva in New York, and of Rav Nachum Partzovitz of the Mirrer Yeshiva in Yerushalayim. He also spent many years learning in Bais Medrash Govoha of Lakewood, New Jersey. Reb Dovid has a reputation as an outstanding Talmid Chacham, and, has published the seven volume, Mishna Achrona on the Mishna Berura. He also hosts, the most widely listened to, podcast shiur in the world, Headlines, also known as the Yeshiva Shel Maala, which focuses on contemporary Halachic issues affecting the Tzibur. Reb Dovid is also a well known Askan and philanthropist, as CEO of the real estate company, Lightstone Group and affiliates. In that connection Reb Dovid established and operates, Friendship House, lodging guesthouses colloquially known as Bikur Cholim houses, at 10 hospitals in the tristate area, servicing both the hospitalized and their families

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